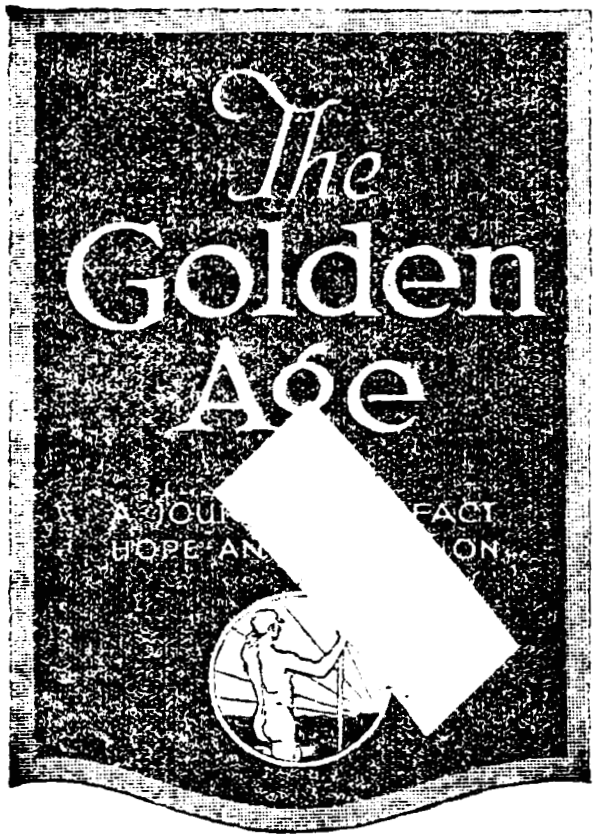
Golden AGE

1920



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LABOR AND ECONOMICS

A Creeping Famine

IN THE olden days famine was a scarcity which often leaped suddenly upon the populace. Civilization, however, is threatened with what might be termed a creeping famine, under the name of the high cost of living. Like a creeping palsy this may gradually bring paralysis to a world.

The weakest, physically and pecuniarily, come first under this benumbing influence. A poor family has been accustomed to many necessities and some comforts. First, increased cost of living takes away the comforts one by one. The necessities are anxiously scanned, and cheaper substitutes take the place of one necessity after another. The effort is made to maintain the nutritive value of food and the warmth of clothing, but cheaper food and older clothes are the rule.

Income does not rise with expense; for the employers are fighting the high cost of business, and oppose and postpone wage increases as long as the worker can be induced to cut his living down to a subsistence basis. Labor must live, and a strike forces a little "raise" from a desperate or profiteering employer. But strikes raise the general cost of business; and the worker pays for his own wage-raise, plus the substantial profit the employer takes through inordinate price-increases.

High cost of living creeps up, and again the family food efficiency is impaired. Little sister, undernourished, grows sickly; disease steps in, doctors, prescriptions, drugs and finally the undertaker—an appalling problem on top of all that has been endured. Less and still less can be bought; hopelessness comes—and the next strike for a raise is the work of a desperate man. Though the raise comes, it is less than needed; and the vicious circle is repeated.

How real this is and how rapidly the creeping death is mounting appear in the figures for the living cost of a family of five:

	1918	1919	Increase
House (Rent, Insurance, Heat, etc.)	$306.18	$388.30	27%
Food	681.00	851.40	25%
Clothing: Wife	76.75	100.46	31%
Clothing: Husband	144.13	153.99	7%
Clothing: Children (3)	156.00	226.58	45%
Doctor, Books, Car Fares, Misc.	186.80	196.96	5%
	$1,550.86	$1,918.19	26%

The cost of living has not stopped rising; it is still on the move. Temporary expedients give it pause; but after a rest, it resumes the climb.

What does it signify? The Bible tells. We are at the door of the kingdom of God. The grandest blessings ever imagined are about to be ushered in. But first the present order of things is divinely permitted to break down, fall to pieces, disintegrate through its own imperfections. It was all divinely foreknown. Jesus said that at this time, "There shall be famines and troubles: these are the beginnings of sorrows". (Mark 13:8) Margin reading says, "The word in the original importeth the pains of a woman in travail"—as though the troubles of the closing of the old-world period would come in successive spasms. Again, "I will increase [more and more] the famine upon you and will break your staff of bread". (Ezekiel 5:16) But not for long; for in only a few years, after humanity's heart is softened by trouble and men have turned for refuge to God, "There shall be showers of blessing" (Ezekiel 34:26); and "I will pour you out a blessing, that there

shall not be room enough to receive it".—Malachi 3:10.

It is not easy to pass through the birth-pangs of the coming age of blessings, but all who possess meekness, courage and faith will come through it in safety.

Clean Hands

THIS is not the first war that has presented opportunities for "easy money". Every war has seen thousands of business men who have had a hard time making ends meet but to whom war looked good as a chance for making a little money, as well as profiteers galore who had made money and realized that a big war meant for them a "killing".

This country might have profited by the example of other nations to minimize profiteering. Some inordinate profits would be inevitable, because rules could not be laid down to prevent all profiteering without stifling honest business. But to neutralize profiteering, tax laws were passed in advance providing that undue profits should automatically flow back as taxes into the national treasury. There would be few amassing inordinate wealth. It forestalled some of the disturbance of confidence that would necessarily follow war.

American foresight failed in this particular. The number of millionaires has doubled since 1916, and there are thousands of newly-wealthy men whose hands are not clean.

Where lives by tens of thousands have been cheerfully laid down, where hundreds of thousands have suffered wounds and millions have undergone privations, it is a moral asset to have clean hands. In a day of universal sacrifice hands that drip with blood-money are a public menace.

Any class of business men that outrages public sentiment is doomed as soon as public sentiment is aroused against it. The liquor business abused public confidence, and the public turned upon it to destroy it. The public never forgave Commodore Vanderbilt's "public-be-damned" policy of railroad management, and they turned upon the railroads with a public-regulation system that made railroad management a nightmare. It is not hard to foresee that the new crop of millionaires and near-millionaires have placed themselves in a precarious position.

Nothing arouses public suspicion like tampering with the private pocket-book. "It is a short cut to dispossession," comments a man prominent in public affairs; and "if the men responsible for policies in any industry wish to be deprived of it without fine discriminations as to rights and equities, the sure, quick way is to permit the public to believe that these men are profiteering".

Whether profiteering is a cause of high prices or an incident connected therewith, the public have come to regard it as a leading cause for the lessened purchasing power of wages. Sooner or later public indignation is likely to look for a victim, and the man that today has acquired the worst name is Mr. Profiteer.

It was doubtless of this class that the Wise Man spoke many centuries ago: "There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men". (Proverbs 30:14) The Psalmist also said: "Why boasteth thou thyself in mischief, O mighty man? God shall destroy thee; he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living".—Psalm 52:1-5.

What Could a Laundry Do?

IN AN eastern city something akin to a shock was felt by the patrons of the laundries when they saw by window signs that shirts which once cost ten cents to have laundried would be fifteen cents, and those once twelve cents would be eighteen cents.

But what could a laundry do? The small hand laundries do little or no washing, but send the work out to be washed by steam laundries. They iron out the pieces, do them up with their own tags, and get what profit they can—from $18 to $25 a week. This income is equivalent to $9 to $12.50 before the war, and is not an extravagant return for a man who undertakes the responsibility of a business. Perhaps now the hand laundry proprietor can get $30 to $40 a week, and be able to buy better food and clothing and rent a better flat for the children, and enjoy a very little of the "place in the sun" every one has the right to.

The origin of the rise was the needs of the workers to improve the meager living they got by ironing. The Shirt Ironers' Union members have wives and children, and want them to be

fairly well fed and clothed. They think it not unreasonable to ask ten cents for ironing plain shirts and twelve cents for shirts with collars and cuffs, for which they had received eight cents, a sum which became insufficient for food, rent, clothing and shoes for the family. For the pre-war wage of eight cents had shrunk in buying power to four cents.

The situation is made complicated by a side issue. Enterprising little promoters make the conditions difficult. They create independent laundries and apply forced methods of pushing the business to a point where it may be sold at a profit of one or two hundred dollars. In these promotion laundries there are no Union ironers, but the proprietor, his wife and all the children, do the ironing. With no proper wage cost it is easy to ask cut prices for work and show such a profit on the books that some would-be laundry proprietor can be induced to buy the business for a few hundred dollars.

In addition, the steam laundries have a rising cost of doing business, consequently keep raising the wholesale rate to the hand laundries. Between all these factors it looks as though fifteen and eighteen cent shirts might come to stay. For under all the circumstances, what else could a laundry do?

In Bible days men were required to see that not merely the workers but even the cattle had plenty to eat; for it was the law that "thou shalt not muzzle the ox when he treadeth out the corn". (Deuteronomy 25:4) We who look for the Golden Age surely ought to be willing and glad to pay a little more if it is going to help some fellow worker to get some of the plenty we would like to enjoy ourselves.

Money in Steel

THERE is money in the steel business, and the business is an empire in itself. The United States Steel Corporation was formed eighteen years ago out of twelve steel plants of various kinds, 132,000 acres of coal lands, certain natural gas wells, and the Mesaba ore deposits, of Minnesota.

Mr. J. P. Morgan, Sr., bought these properties in 1901 by giving the stockholders of the original companies bonds in the Steel Corporation, while he kept the capital stock of $600,000,000 for himself and his associates, to pay him for his trouble in organizing the company. The stock cost him little or nothing, but it is the capital stock that controls the company.

In eighteen years the Steel Corporation, besides paying large salaries and commissions to bankers and officials, and paying the interest and dividends on a billion and a half of stocks and bonds, has laid up assets to the value of more than six times the original value of the properties. In 1917 the Steel Corporation earned fifty per cent on the original value of the properties, and in 1916 another fifty per cent. Ordinarily it earns about fourteen per cent on the original value.

The Steel Corporation employes more men than were in the United States Army at the beginning of the World War, and has dependent upon it more people than the entire population of some of the countries involved in the European disputes. It is an empire or monarchy within a republic. Its subjects long for representation in the government of the industry upon which their lives depend.

The workers for the Steel Corporation have the same just right to organize, and to bring together all the men in all the shops as the Corporation had to organize and to bring together the shops themselves. The President of the Steel Corporation, Mr. Gary, denies this right. He is unwilling to treat with delegates of labor thus chosen.

It is estimated that from a third to a quarter of a million men went out on strike in the steel business when Mr. Gary refused to treat with their representatives. The statistics of steel production showed a reduction of forty per cent in the output, maintained for many weeks. No doubt the Steel Corporation felt that its tremendous profits made during the war are sufficient to carry it over until the strike is won.

In a great strike there are many hardships and injustices. Not infrequently, strike-breakers, or "detectives", as they are called, use their efforts to arouse one nationality against another. Thus, they urge Serbians to go back to work, telling them that if they do not the Italians will get their jobs. The Steel Corporation has done something at Gary toward Americanizing the aliens employed in the mills there, but it needs to do more and should instantly dismiss "detectives" engaged in the kind of work here mentioned.

A clever kind of camouflage which has been practiced in at least one locality is to give dead mills the appearance of being busy by burning tar in the chimneys and sending up a thick, black smoke, and to arrange electric lights in such a way as to convey the impression that a mill is running when it is actually cold.

Railroad Perplexities

FOR several years railroad managers, or those responsible for the properties, have been in great perplexity. They have the inexorable payrolls to meet; and yet they are restricted by their charters, or otherwise, in what they can charge for transportation. In the effort to get around their difficulties they do some strange things.

Of course, as everybody knows, the financiers and others who could get hold of the properties, robbed the Erie, New Haven, Pere Marquette, Alton, Rock Island, Frisco and many other lines, in the most shameless manner; and the dear public, who paid the bills and who still continues to pay, could only cheer feebly when the first generation of robbers turned the properties over to another, presumably to perpetuate the good work.

The death of Mr. Shonts, and the efforts of the company of which he was president to churn up public enthusiasm for an increased subway fare in New York City, has drawn general attention to another railway, the Interborough, one of the greatest railways in the world in point of number of passengers carried, and in point of safety.

In the summer of 1918 the Interborough Company needed $33,000,000 to pay for certain improvements, and current interest obligations of $11,500,000 per year. The money was borrowed from J. P. Morgan and Company, and a statement filed that in the ten years from 1907 to 1917 the gross operating revenues of the road increased seventy-four per cent and the net income available for interest payments, 179 per cent. The statement went on to show that the company's expected increase in profits on a five cent fare basis would be sufficient to meet all indebtedness up to 1926, and contained the statement that "the engineers state that in making the estimates, full allowance has been made for the unfavorable conditions brought about by the war".

Apparently the Interborough wanted the money so badly in the summer of 1918 that it concealed the real facts, or else the real facts were purposely hidden from sight in the summer of 1919 when the process of "churning" for a larger fare was started. It is interesting to watch one of these "churning" operations, and see how the public is gradually hornswoggled. One step was to have a "strike" for higher wages on the part of the men. The Interborough paid the hall rent, lights, printing bills, and time spent in attending the meetings of the "union" that did the striking. Perhaps they thought there would be more money in getting the men to force them to pay higher wages so that they could force a much larger sum out of the public in the form of an increased fare. The wage increase is expected to run to about $5,000,000 per year, while the fare increase asked for will run to $32,000,000.

When the railroads are returned to the men who were running them previously (we can not say to the owners, for the "financiers" who ran these railroads were not the owners) we shall probably see the Interborough clamor for increased rates repeated on a gigantic scale. It is always the calculation of those who rob the people on a grand scale that the whole matter will be forgotten in a few years; and it generally is. From 1900 to 1910 eighteen railroads of the United States gave away stock bonuses aggregating $450,414,000, besides paying liberal cash dividends to stockholders; and now of course, the men to whom these bonuses were given are hoping for perpetual interest payments on these gifts.

President Underwood of the Erie has stated that the Government operation of the railroads would have made a much better showing than it has made if the payrolls had not been overloaded with unnecessary employes who were given positions for political reasons.

Early in the War it was reported that master mechanics of railroads had orders to make repairs of locomotives and cars in such a manner as to cause, not serious accidents, but little delays so annoying to passengers and shippers as to discredit governmental ownership. Similar reports were in circulation about railway signal systems. If the railroads were not managed by irresponsible individuals, it might be possible for the same rules for efficient service to apply to railroad executives, directors and financiers, as to railroad workers.

SOCIAL AND EDUCATIONAL

Some Dead Millionaires

DURING the Fall of 1919 an unusual number of millionaires passed away; and the manner in which their fortunes were obtained, how they were used and how they were disposed of are, as always, items of general interest, because they are out of the ordinary. As far as most of us are concerned, the nearest we can hope to come to this subject is to read about it. But there is one thing about it that is encouraging, or discouraging—depending on how we look at it—and that is that when we die we each of us leave as much as the wealthiest; that is to say, we leave everything, all we have.

Since the world began, nobody has given away such a colossal fortune as Andrew Carnegie. His known gifts aggregated more than $350,000,000; and inasmuch as at his death he left no more than about $30,000,000 he must have given away many more millions of which no record survives. In his will Mr. Carnegie remembered a half dozen British statesmen by life annuities of $5,000 to $10,000 a year; also all the living ex-Presidents and living wives of former Presidents. He is buried at Sleepy Hollow, New York.

William Waldorf Astor, who recently died in London, was the owner of $60,000,000 worth of real estate in New York City. A grandson of the original John Jacob Astor, and at one time in public life on this side of the water, even to occupying the post of minister to Italy, he eventually renounced his country, saying, "America is not a fit country for a gentleman to live in". But this was before the passage of the Espionage Act.

Mr. Astor was a "climber", for about a quarter of a century trying to break in to English society, and finally succeeded. The war was his opportunity; and for his gifts to the British cause, he was made a viscount, whatever that is. It is estimated that his efforts to get into the peerage cost him $12,000,000. His daughter-in-law, Lady Astor, an American girl, ran for the seat in the House of Commons made vacant by her husband when he moved up into the House of Lords. This shows a considerably higher line of thought than that indulged by a Mrs. Astor on this side of the water, a connection of William Waldorf, who recently distinguished herself by appearing in a mule race at the Rhinebeck, Dutchess County, N. Y., fair. It is hard to see what America ever got in return for the millions that it gave to the Astors.

Theodore P. Shonts is dead, too. Mr. Shonts was reckoned as one of the world's great engineers, having received at one time a fee of $7,000,000 from one western railroad. Chosen by the United States Government to build the Panama Canal, he made splendid progress with the work, but suddenly resigned to take the presidency of the Interborough, giving as his reason that his love for his family would not permit of his rejecting the offer the Interborough had made him.

Apparently, Mr. Shonts did think a lot of his family at one time, for the allowance which he gave to his wife and two daughters was, for many years, $93,000 per year. But he wrecked his fortune by plunges in the stock market, cut his family's allowance to $45,000 per year (which would still be large enough for some of us to live upon, in a pinch) and finally became estranged from them altogether, and engaged other apartments. However, only two years ago he paid one jewelry bill for his family amounting to $135,000.

Mr. Shonts left an estate valued at $475,000. He divided $200,000 among his two daughters, a sister and two nieces, reserved $100,000 for the payment of a debt to his wife which he acknowledged owing to her, and gave her $5,000 outright. The balance of his estate he gave to a woman not related to the family in any way, an ex-actress. Mr. Shonts made eight separate wills since 1900, which indicates that the possession of money does not necessarily bring one rest of mind; and it can not be said that his career, as a whole, is anything the youth of the country should emulate. Col. Roosevelt denounced him bitterly at the time he left the employ of the Government, issuing a public statement that Shonts had left his country for the sake of mere lucre. Col. Roosevelt, himself, is one of the wealthy men who died during the past year, his total fortune aggregating a little less than one million dollars.

Mrs. Russell Sage is another famous millionaire who died during the latter part of 1919. She was a wonderful woman, deserving of the greatest respect. Out of a net estate of $45,261,724 she gave $40,000,000 to philanthropy and education, while the appraisement of her personal wardrobe showed that its value was $288. She always dressed neatly, and her wardrobe was maintained for that purpose and not merely for display.

Then there was another millionaire, little known, but nevertheless the possessor of a large fortune. Solomon Schinasi, a Turkish cigarette maker, left an estate of $15,000,000. That seems like a large fortune to be collected out of such a business as making and selling "coffin nails". Wonder how many buildings were burned by the cigarettes for which Mr. Schinasi was responsible? One hotelkeeper in Willimantic, Conn., has stated that he was burned out seven times, in various localities, and that in each case the fires were proven to have been started by cigarettes.

And Some Live Ones

THE number of millionaires in Great Britain is about the same in proportion to the population that it is here. In Great Britain there are 148 individuals with an annual income of over $500,000, and in the United States there are 456 with like incomes. One of these lives in Chicago, and has a personal income of more than $70,000,000 annually. We do not know who this is, and it would be against the law to tell, if we did know; but we can make a guess.

Mr. Philip D. Armour is a very modest appearing and economical man, for one in his station in life; and he says that he buys two suits per year, one straw hat, three neckties, six suits of underwear, two dozen pairs of socks, an overcoat every other year, and a soft hat once in five years, occasionally touched up with ink in the meantime.

The five big packers, of whom Mr. Armour is perhaps the leading spirit, are interested in bigger things than seeing how nicely they can doll up. They have gained a grip on many of the big hotels of the country. The supplying of meats to six of the great hotels in New York City is supposed in each case to net the packer who has the contract about $50,000 profit per annum. The National Wholesale Grocers Association declares that 375 American railroads are giving the Big Five a favored service.

Rabbi Levinthal, of Brooklyn, thinks that the Big Five have gotten a start that nothing can stop. He said recently: "The war has let loose the passions of the people as never before. It has opened up a flood of intense hatreds and strifes that can not be controlled. Speculators are greedily buying up the necessities of life; trusts, like Pharaoh's lean kine at the banks of the Nile, are swallowing up industry after industry, and yet never seem satisfied".

A man with an income of $70,000,000 per year can swallow up a good many big businesses every year and not notice it. Even the little Milk Trust, in New York City, is estimated to clean up $350,000 per day, or $123,850,000 per year, in the profits they make off from New York's hungry kiddies, and that amount will buy quite a few industries every year. In England the taxes do something toward curbing the rapacity of the money-grabbers. The old estates are unable to keep the pace and are being broken up. This is a good thing for the country; it is distributing the wealth more evenly.

During the war, with 4,000,000 of the workers absent, we produced in the United States about $550 for each man, woman and child in the country; enough, if properly distributed, to give plenty to everybody. Harrington Emerson, the great efficiency expert, with eight other industrial engineers of similar standing, has issued a solemn warning to the great business men of the country that the cause of present unrest in industry is the acquisition of wealth for which no adequate service has been rendered.

The charge of these engineers is that labor shares with capital in this form of plunder; and their charge is just. The policy of either capital or labor, of exacting profit without rendering fully compensating service, has wasted enormous stores of human and natural resources and can not continue without a wreck that will smash everything in sight.

We do not know whether the king and queen of Belgium expected too much profit on their recent trip through America. The trip is reported to have cost them $1,000,000; but we have not the least idea that they went back to Belgium with less money than they had when they came. The same may be said for Cardinal Mercier. He came over here "just to see America"; but in every place he went his admirers passed the hat, and the great American public, that loves to have it so, paid cheerfully.

MANUFACTURING AND MINING

Coal in Spitzbergen

IS IT in Oklahoma or in Arizona? would be the first question about Spitzbergen. But no; it is a group of islands within the arctic circle some 400 miles north of Norway, with a climate which Mr. Vilhjalmur Stefansson, the arctic explorer, assures is "no worse than that of Winnipeg".

"The mild climate of Spitzbergen," says Dr. W. S. Bruce, who has investigated the principal island of the archipelago, "is due to the warm drift that reaches the western shores from the Atlantic". By a "mild climate" the doctor seems to mean that it is not quite as bad as ice-bound Greenland; and that Spitzbergen will be a good place to live is suggested by the dream that the islands will become a great steel center.

"For", says Mr. Stefansson, "there is no reason why great steel mills should not be erected in Spitzbergen, and their product shipped to all Northern Europe". This is a modern replica of the counsel of Henry Hudson in 1607, who said that "it would profit to adventure Spitzbergen", in other words, to make it the subject of a stock-selling promotion scheme. This may indeed not be impossible today, for was it not the Boston firm of Ayer & Longyear, some years ago, that explored Spitzbergen's mineral possibilities, but—probably wisely—sold out to a more optimistic Norwegian syndicate? And did not a British company go to the islands and start to "adventure" them? However, all the concerns that have tried Spitzbergen have quit, with the one result suggested by Mr. Stefansson's remark, "I do not know what they accomplished".

The great explorer is enthusiastic over the possibilities of this "farthest-north" proposition: "The coal is better for steam purposes than the best Welsh coal, and that means it is the best in the world. There seems to be an almost unlimited amount of the highest grade of iron ore; it is this ore which constitutes the wealth of Spitzbergen and which is likely to make it one of the greatest steel manufacturing centers of the world. The Pittsburgh district is the only one that has the same characteristics as Spitzbergen. The high-grade coal and equally good iron ore are practically contiguous, and both are so close to the sea that shipments can be made by gravity trams. Outcroppings of both coal and iron are all along the coast, and the weathered coal is so good that the miners can use it in their stoves during cold seasons."

The truth about Spitzbergen is that it is a very cold place. The temperature is somewhat warmer than Bear Island, halfway to Norway; but the thermometer averages about twenty-three degrees on the warm west side, and from eleven to fourteen degrees on the cold east side of the principal island. The west shore is moderated by the warmer, yet cold, Atlantic Ocean currents; but the east coast is bathed by a frigid arctic current, and is practically uninhabitable. In winter even the west coast is made almost unendurable by the persistent east winds that sweep with arctic severity from the ice plains and mountains of the central plateau and the east coast. Let us compare the Spitzbergen climate with Winnipeg; for do not the explorers say that it is "milder than Winnipeg", and that "records show that the mercury never reaches the same depths in Spitzbergen that it does in Winnipeg and other thriving settlements of Canada"? But Winnipeg has its summer heat enough for crops and trees to grow, while the Spitzbergen climate, according to the Britannica, permits the growth of only one "tree", the arctic willow growing not over two feet high and bearing a few leaves not larger than a man's finger nail. There are also some crowberry and cloudberry bushes, poppies, some grass in favored valleys and plenty of bright green moss. There are in fact 130 varieties of flowering plants of arctic species.

It has never been possible to inhabit the islands permanently. Hunters have occasionally been forced to winter there, and the islands have been made the basis of a few arctic expeditions which penetrated a couple of hundred miles farther north over the ice-covered Arctic Sea. The ice closes in on the coast in September and does not relax its grip until May, a condition quite different from Winnipeg, which is accessible by rail all the year round. Transportation to and from Spitzbergen is suspended while the ocean ice locks the harbors. From October 14 to February 3 there is no sunlight,

but twilight, except from December 1 to 20, the dark arctic night, lighted however by the bright clear moon.

Prior to the present discoveries of iron ore and good coal the archipelago has never been thought worth fighting over by the predatory European nations. In the summer of 1622, however, British whalers and fishers coming there informed the Dutch workers on the ground that they held a commission from the King "for the depression of any Flemings or interloper", but they hoped of course that the Dutchmen would go quietly. The Dutchman, however, said that "being a simple fisherman, he knew nothing about these matters; he had been sent by his employers, and would do what he had been told to do". This it is claimed was the last attempt of the English to assert their "rights" against the Dutch. But now that the islands have assumed "importance" because there is something there worth grabbing, there may be further assertions of rights by one nation of Europe or another.

If any workers want to find a good lonesome place to winter in, they might try Spitzbergen, if wealthy promoters decide to invest some money there. It is not a particularly good place to bring up a family, so those that apply should be single, or widowers, or possibly grass-widowers seeking "ills they know not of," to escape the ills they have. It is probable that there would be movies supplied, and once in a while an airplane from Norway; for, says Mr. Stefansson, "Spitzbergen would not be cut off from the world, even when inaccessible for ships. The radio would provide communication; and with the rapid development of aircraft it is quite possible that a regular passenger and freight service might be maintained. It is seldom that you find fifty miles of unbroken ice even in the farthest north, and seaplanes would find many open spaces in which to land."

There is some hope for even Spitzbergen. In the carboniferous era the islands were all united, and were covered with extensive peat bogs in which "the marsh cypress flowered, dropping its leaves and blossoms into the marshes. There were also sequoia, poplars, birches, planes and large oaks, and thick underbrush freely developed under their shadow; and in contrast with the almost total absence of insect life now, thousands of insects swarmed in the thicket." In comparatively recent geological times the islands were entirely covered with deep ice sheets. That the ice is gradually disappearing when measured by a period of two thousand years or more is encouraging for the belief that the archipelago will eventually be entirely clear of ice fields and glaciers. The same Flood that deposited the arctic ice cap, and caused the glaciation of much of the northern hemisphere, played havoc with the Spitzbergen climate. Its effects are slowly melting away, and in the course of the next few hundred years will probably be entirely gone, as the earth becomes more like the Eden it is promised to be. Then this group of arctic islands will come into their own, and there may be steel works in Spitzbergen. But not until then.

Building to Cost More

THE intending builder of a house should get his building under way at once unless he wants to pay considerably more for it—so say experienced builders. Next spring is expected to see a fifteen per cent increase in the cost of building materials alone.

The factors producing the rise are labor shortage, unrest, and mounting cost of labor and materials, according to one of the largest concerns in the East.

Taking the 1909 cost as a basis of 100%, the cost of building each year has been as follows:

1909	100%	1914	90.4%
1910	98.9%	1915	87.9%
1911	98.3%	1916	103.5%
1912	95.4%	1917	138.6%
1913	92.8%	1918	171.6%
First half of 1919			174.8%

If labor increases in cost with other items, a building next spring will cost at least 189% of what the same building would have cost in 1909.

One of the stablizers of a social order is a home. If all the people owned their homes, there would be only a fraction of the unrest there is. How to get the people possessed of the sense of security that comes from sitting down beneath one's own roof is a problem the wise men of today would like to solve. They will be no more able to solve this insolvable problem than any of the others that confront them. But nevertheless the time is near, when "they [the common people] shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them" (Isaiah 65: 21), for these are the things that will be brought about by the wise men of the Golden Age.

FINANCE-COMMERCE-TRANSPORTATION

Railroad Financiers

THOSE who made unearned millions out of the financing of the New Haven, Pere Marquette, Alton, Frisco, and many another American railroad are perfectly sincere in their desires that the railroads should be returned to them without delay.

To the disinterested onlooker there would seem to be no particular reason why the Pennsylvania should wish to have its road returned; for the rental which has been paid to it by the Government amounts to 11.29% on its capital stock, and that seems like a pretty liberal rate of interest. But other roads have received even better returns. The New York Central has received 12.96% on its capital stock, the Burlington 22.25%, the Reading 25.7% and the Lackawanna 32.61%.

And then that capital stock. How did it all come into existence? Far be it from us to tell; for we do not know. But it is currently reported that the capital stock of the New York Central contains $57,000,000 par value for which nothing was ever paid except the cost of printing and distributing it; and we partly believe it. On this $57,000,000 it is said that dividends amounting to $120,000,000 have already been paid. As a matter of fact the public has paid the cost of actual construction of the New York Central four or five times over, and continues to pay it all over again every few years in interest and dividends.

When railroad presidents look about them and see managers of steel plants making salaries of $1,000,000 per year, they cannot understand why the "financiers" who put them into office should object to paying them salaries of $100,000 per year; and the corporation attorneys and consulting engineers see no reason why they should not be well rewarded for any special services they render. Hence fees running far into the thousands, and occasionally into millions, have given another class a heartfelt interest in the disposition of these railway properties.

And aside from the salaries, and fees of attorneys and engineers, and honorariums of $50 or more for each director who spends a few minutes at a directors' meeting, there is the great, juicy American stock market, where a person who knows what earnings a railroad has made or is going to make, and what kind of report they will publish, can often make a fortune by "wise" moves in the market just before the report is made public.

We do not know how it is now, but a few years ago there were "auditors" who were on to their jobs so well that they had complete reports of the actual receipts of the road for a month in the hands of the management several days before the month had ended. This was accomplished by a careful withholding or acceleration of deposits sufficient to make the published reports agree with the facts. And in two or three days, in a lively stock market, a "financier" can do a great deal for himself and his friends. It is a great life.

Jesse James Employes

THE dear public would have stood a chance of curbing the old time financier, and Congress was actually making some progress with the difficult problem, when the great railway brotherhoods accidently discovered a way to get some or all of the money that has heretofore gone to financiers, officers, attorneys, consulting engineers and stockholders.

There are fourteen unions of different classes of railway employes, the four big brotherhoods of engineers, firemen, trainmen and conductors, and ten others that are affiliated with the American Federation of Labor. The four big brotherhoods were the first to discover and to use their strength; and if there is anybody that doubts that these four brotherhoods held up the whole country at the point of the pistol just before we went into the war, now would be a good time to bring the truth to the light.

They have exacted such wage concessions from the Government as to make their increased wages amount to more than the total amount which the Government has paid to the railway companies for the rental of their properties. Freight and passenger conductors now receive over $300 per month, and freight engineers receive $392 per month. The latter amount is

only $296 less than $5,000 per year. There are thirteen states in the United States that pay their governors not more than $4,000 per year; and one of these is Texas, the largest state in the Union. We believe that men who run on the railroads should be well paid, better paid than most men; but we cannot forget the under-dog in this pretty little game of hold-up; and the public, and the lesser railway unions, are the under-dog, very much so. Big dogs ought to be friendly to little ones.

Some of the financial papers are criticising railroad engineers for wearing $12 silk shirts when they are off duty, and for permitting their wives to wear $10 silk stockings. But perhaps these railway men have as good right to wear such finery as the "financiers" and "auditors" who have milked the same cow in the past, but have done it in a more quiet and gentle manner.

The average wage of all railroad men in July, including over-time pay, was $121.50. If this represents a full month's work for each man it is not too much, but the men in the lesser unions complain that the four great brotherhoods get most of the money and will not permit the rank and file to receive any benefits at all except as they rise with them and above them. There would have been a strike of some 500,000 shopmen in August, but they postponed a walkout at the request of the President in order to give the Government a chance to reduce the cost of living.

Since the threatened shopmen's strike the trainmen and conductors have renewed their demands for immediate wage increases to conform to the increased cost of living. The Government declined the general increases asked, amounting altogether to an enormous sum, but did set aside $3,000,000, which was used to equalize the compensation of such engineers, firemen, conductors and trainmen as are employed in the slow freight train service.

The railway officials claim that as railway wages have increased, the efficiency of the employes has decreased; and a Pennsylvania railroad official goes so far as to claim that it now requires ten men to produce the same results as were accomplished by six men before the war. There is an offset to this in the fact that railroad engines haul three times more today than they could haul thirty years ago, their weight having increased from 127 tons to 254 tons, so that fewer employes are required for the tonnage moved. In the same time the average freight car has increased in capacity from 20 tons to 50 tons. The traffic of this country has doubled every ten or twelve years, but the employes have not doubled with the traffic; nor has it been necessary that they should do so.

Railway Finances

RAILWAYS go to pieces rapidly. On the Chicago and Northwestern Railroad, the line loses eleven cars per day; and taking the country as a whole, there are from 80,000 to 100,000 freight cars scrapped annually. Ties decay and rails wear out. Bridges are an important factor, and they too wear out. On the New York Central lines east of Buffalo there are over 4,000 bridges and trestles, and 15,000 culverts and other crossings.

There are various ways of strengthening weakened bridges and prolonging their lives, such as riveting reinforcing material to weakened parts, putting in additional girders, making long, weak spans, into short, strong ones, and using weak bridges for places where only light duty will be required of them. But even with all this they do wear out.

For four years the railroads have bought comparatively little; and since the armistice the Railroad Administration has been restricted as to the amount of funds it could spend for additions and betterments, so that it is now estimated that during the next three years the railroads should have $3,500,000,000 to invest in 20,000 new locomotives, 10,000 passenger cars and 800,000 freight cars, with another $2,500,000 for new trackage and shops.

The maintenance of the roads has been supposed to be kept up, as was agreed upon when the roads were taken over by the Government; but early in November the President of the Cotton Belt Road declared that much of that road was at that time unsafe for normal operation, and in some districts was at the point of danger, due to rotten ties, loose and missing bolts and defective drainage. Perhaps funds will be needed to again put some of these properties in first-class condition.

As to bills payable, the railways owe the Government $771,551,000 for expenditures made for betterments. As to working capital, they need a month's working expenses, estimated for all the roads at $353,000,000. Then they need $30,000,000 more every month, to make

good the average loss which the Government now sustains for every month that it continues to operate the roads, provided they continue to pay the present returns of interest and dividends. (It should be remarked in this connection that more than thirty-nine per cent of railway shares pay no dividends.) Atop of all this is the insistent demand of the railway employes for more and ever more wages.

Expecting that shortly, in harmony with the President's promise, the roads would be returned to their former managers, these managers are now saying some pretty severe things about the Government. They are accusing former Administrations of having starved them and ruined their bank and investment credit by insufficient traffic rates, and the present Administration of having mortgaged the body, life and soul of the railway properties to gratify the exactions while stimulating the excesses of the four great brotherhoods.

They declaim that since the beginning of the war railroad wage rates have risen 85%, and costs of materials 100%, taken together a rise of 90% in cost of operation. To meet these rising costs the average rates for freight and passenger service have been raised 35%. During the war the average trainload was increased from 452 tons to 625 tons, but even with this saving in operating costs the net cost of transportation during the war was increased 80%.

Higher Rates Propaganda

THE next thing for which the dear public may prepare themselves, in view of the hard facts which the railway managers must face, is a strong propaganda for higher freight rates. We are informed that such a propaganda is in preparation, with a fund of $1,000,000 back of it to see that the work does not lag. In a little while the churning process will be in full swing and the person who does not fall in line will be a pro-German or a Bolshevik or some other animal suitable for incarceration.

The need of financial relief is evident, President Elliott of the Northern Pacific even going so far as to say that the railroads must have an increase of 25% in the rates, even if there are no more wage increases or higher material costs. On the other hand there are wise people who think that if the railroads carry their rates any higher they will stimulate the trucks and bus lines and will have less business and probably less returns. Nevertheless, the lack of tonnage, due to the falling off in steel and coal production, on account of the strikes in those industries, is forcing the issue; and some increase in freight rates is certain, to take care of the great overhead expense from which the railroads cannot escape.

But just think for a moment of what an increase of 25% in the freight rates will mean to the country. When the consumer pays this increased freight rate experience has shown that he always pays five times the amount of the increase. For instance, if the freight rate on coal is increased ten cents per ton, the customer pays an increase of fifty cents, the other forty cents being always divided up among the dealers and middlemen as profit on the transaction. Hence the anticipated increase of some $875,000,000 per year would in practice increase the living expenses of each family of five persons by something over $200 per year.

Proposed Rail Remedies

WE ARE not going to propose a new rail remedy. Congress has had fifty of these plans under consideration, and thirteen of them have been pushed with a great deal of energy. The President admitted to the Congress that the question is so intricate that he had no solution to propose; and the Congress is finding it equally hard to know what is the best thing to do. In view of the importance of having the question settled wisely the American Federation of Labor has urged Congress to continue Government control for two years from the conclusion of peace, so that the subject can be coolly discussed at length, and without politics coming into it. The temptation is very great, on the eve of a Presidential election, to let the railroad question develop into a political issue; but in our judgment this would be very unwise. The President has vetoed a bill taking out of his hands the power to fix rates, and this is generally held to mean that he expects to retain the roads until July first.

In November two railway bills were introduced and passed, the Cummins bill in the Senate and the Esch bill in the House. Neither bill becomes a law until it passes both houses and is signed by the President. The Esch bill was passed as a republican measure, the democrats voting against it. It provides for the continued use of joint terminals and other real

advantages which have come about through government operation; it requires the railroads to appeal for advances in rates within sixty days from the time the roads are turned over, if they expect to receive continued assistance from the Government; it provides for continued loans by the Government for a year after the roads are returned, all loans to be repaid to the Government within ten years, and interest at six per cent. It also provides a Labor Court of forty members, half employers and half employes, and a Supreme Labor Court of nine members, one third employers, one third employes and one third public representatives, appointed by the President, with assessments of damages against railway property for lockouts (that could never possibly happen) and against union property for strikes in violation of contract. It leaves the rate-making to the Interstate Commerce Commission, providing only that the rates must be just and reasonable. The financial papers believe that the principal features of the Esch bill will prevail over those of the Cummins bill in the joint conference now under way.

The Cummins bill plans for four or five competing lines between New York and Chicago, and twenty to thirty-five railway systems covering the entire country; it authorizes the pooling of freight and puts all issues of securities under federal control; the standard authorized return on the value of the property is fixed at five and one half per cent, and it is required that the rates shall be such as to maintain this standard; in view of the fact that a rate which is sufficient to provide a fair return for a weak road affords an excessive return for a strong road, the excess earnings of the strong roads are to be diverted to the weak ones, which have heretofore suffered many wrongs at the hands of their stronger neighbors.

When the Cummins bill was first passed it created great excitment because of a provision making railway strikes criminal and providing punishment for them. In support of this feature of his bill Senator Cummins said:

"A general suspension in the movement of traffic for a fortnight would starve or freeze, or both, a large number of men, women and children; and if it were continued a month or two months it would practically destroy half our population. Our business affairs would be so disordered that the loss would be greater than in any conceivable war in which we might engage. It is just as much the function of the government in these circumstances to see to it that transportation is adequate, continuous and regular as it is to maintain order, punish crime and render justice in any other field of human activity."

As a general thing the Chambers of Commerce throughout the country seemed to favor this legislation; for several of them sent memorials to Congress urging such legislation as would absolutely prohibit strikes or lockouts in connection with railroads or other public service corporations engaged in interstate or foreign commerce. But the railroad men were not enthusiastic for it, some of them even going so far as to say that if the bill became a law there would not be jails enough in the country to hold the violators.

While we appreciate as keenly as any the fact that an interruption of the circulation of goods is as serious as an interruption of the circulation of money and that the one would inevitably lead to the other if long continued, yet we can not see how any employer can ever profit by holding an employe against his will.

Foreign Railroad Notes

GERMANY is troubled by lack of coal for her railways, but is not saying much about it. Germany does not have much to say in these days. Before the war the railways were state-owned, the employes were state employes and it was illegal for them to strike. The freight rates in Germany have been nearly twice as high as in this country; but they have had an advantage over us in one item of the passenger service, as a person could buy a card ticket for a certain sum, giving him the right to travel all he wished during the year. This stimulated passenger travel, and was a good thing all around.

In France only one sixth of the railroads have been state owned and operated. The line which has been under government operation has had forty per cent more employes in proportion to its earnings than the other lines, and the French Minister of Public Works recently made a public denunciation of the whole system, declaring that the road was run in the interest of the employes and nobody else. On the twenty-first of October all the railroads of France were placed under the control of a committee composed of representatives from all the different classes of railway officials and employes.

POLITICAL—DOMESTIC AND FOREIGN

The Old Alliances Again

IT WAS the honest expectation of President Wilson when he expressed the hopes of humanity in the Fourteen Principles that thereby a solution would be furnished of the many serious problems threatening the peace of the world. He found it impossible to impregnate the selfish, hardened European leaders with the better ideals. The juster regulations expressed in the proposed basic law of earth seem far from what was hoped for, but perhaps the best obtainable from the aggregation of diplomatic sharks that had long kept Europe in turmoil.

It is not surprising to see one of the leading French publications beginning to come frankly out with what amounts to a repudiation of the hopes of the world and a return to the darkness that culminated in that catastrophic blunder of diplomats and kings—the World War. This was the inevitable outcome when, on the same day a year ago, President Wilson stated that the United States would take no part in a reversion to the attempt to keep international poise by a balance of power, and when Clemenceau said that he adhered to the system known as the balance of power and had never been in agreement with President Wilson in all respects. The Tiger of France has had his way over the Idealist of America; and in accord with him are the munition makers, the militarists, the nobles and the kings of Europe.

The hesitation of America to commit herself to the repugnant policy of entangling alliances has given the European reactionaries the chance to say that there is to be a renewal of the old alliances, and that it will be "the consecration of a new (!) policy born of American hesitation". It is plainly "Europe for the Europeans". Starting with the Anglo-French Alliance other alliances will be added, and notice is served that Europe intends to perpetuate "the direction of the policies of our Europe". America is left out not merely because of her delay, but because she is not wanted. America is wanted, however, but only to furnish money, credits, munitions and troops, as needed; but American ideals find an extremely narrow market among the controllers of European policies.

The importance of the French pronouncement is that it is the unmasking of European diplomacy. During the presence of President Wilson at the Peace Conference no open breach of courtesy was committed. There was no overt act of opposition to him, though the news of a year ago, read between the lines, indicated the deep undercurrent of determined opposition to the ideals of liberty of speech, press and religion for which the real America stands. Savage attacks on President Wilson have taken the place of the studied courtesy of a year ago. The half-hearted coöperation of statesmen and diplomats is replaced by a general lining up against what the American President stood for among them. Thus was it ever with Europe, concerning which Washington said 134 years ago:

"Against the insidious wiles of foreign influence, I conjure you to believe me, fellow citizens, the jealousy of a free people ought to be constantly awake; since history and experience prove that foreign influence is one of the most baneful foes of republican government.

"Europe has a set of primary interests, which to us have none, or a very remote relation. Hence she must be engaged in frequent controversies, the causes of which are essentially foreign to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves by artificial ties, in the ordinary vicissitudes of her politics, or the ordinary combinations and collisions of her friendships or enmities.

"If we remain one people under an efficient government, we may defy material injury from external annoyance; when we may take such an attitude as will cause the neutrality we may at any time resolve upon, to be scrupulously respected; when belligerent nations, under the impossibility of making acquisitions upon us, will not lightly hazard the giving us provocation; when we may choose peace or war, as our interest, guided by justice shall counsel.

"Why forego the advantages of so peculiar a situation? Why quit our own to stand upon foreign ground? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalship, interest, humor, or caprice?

"'Tis our true policy to steer clear of permanent alliances with any portion of the foreign world."

What has been the mental attitude of European diplomats is becoming that of Europe. Fostered by carefully camouflaged anti-Wilson propaganda the people of the Continent are

becoming at one with the sentiments expressed that the American Senate "is in favor of America's not meddling in European affairs. Well, so are we". The beneficent aspirations of America's President, which might have interfered with the designs of the European politicians, are turning against him. It was in Europe that the term "Machiavelian" was attached to statecraft—alias "diplomacy"—and the European politician needs no tutor in the use of propaganda to paint white black.

Doubtless the best American policy is to pay no heed to Tories and Bourbons, but to observe the admonitions of Washington and those less known ones of Paul and Peter "That ye study to be quiet, and to do your own business," (1 Thessalonians 4:11), and "Let none of you suffer as a busybody in other men's affairs". —1 Peter 4:15.

Does Americanization Americanize?

STARTING more noticeably in 1917 came a movement to Americanize the "poor, ignorant foreigner" by means of teaching him a reading and writing knowledge of the American language. Chambers of Commerce seemed to be acting as godfathers, but who the real parent was is not so certain. Some thought it was a part of a vast British propaganda work, and that the word "American" was used in such connections to represent things American as the British foreign office is supposed to think that word should mean if America were a properly dutiful daughter—to represent culture for the few and genteel servility for the majority.

Certainly no one living in this land can honestly doubt the propriety of helping everyone who is desirous to be helped to a better understanding of the principles for which the word American has stood and should stand—life, liberty, and the pursuit of happiness. But it is difficult to understand how foreign-born persons in our midst are to be attracted to those principles when such threatening and bull-dozing tactics as have come within our knowledge are employed to "Americanize". Any system which does not encourage the self-respect of the foreigner cannot succeed; any system which does not leave him the power of choice as to whether he will become an American citizen or not, cannot succeed; for if he is to be a slave he may just prefer to be a slave among relatives and acquaintances of his own native tongue.

Thousands of our foreign-born population in several of the larger cities have eagerly availed themselves of the opportunity to attend night schools where dramatic methods of teaching the American language are employed and where they can quickly grasp a working acquaintanceship with that difficult, though very useful speech. Many librarians and teachers have cheerfully carried extra work to render assistance in this comparatively new field. Because of the individual and true Americanism of the teachers some foreigners have doubtless come into a knowledge not only of the American language but also of the American principles. This is surely commendable, and worthy of encouragement regardless of what motive may have been back of the starting of the movement.

Your Feet and Your Eyes

MAJOR General Leonard Wood said some good things to the students of Williams College in an address delivered there September seventeenth. He urged them, "Keep your feet on the ground and your eyes on God". The Major did well to urge these young men to keep their eyes on God. He need not worry about their feet. There are very few young men in this generation that do not have their feet on the ground. But he meant to say that no young man can be of real benefit to his country in the trying times in which we live unless he seeks to be guided by heavenly wisdom. And he is quite right.

The Major urged too, and we think with wisdom, that we should "support the Constitution and those principles by which our country has been made" to the end that we might have "an Americanism with a national conscience". We certainly do not want an Americanism that has no conscience; and it is to the credit of the American people and the American Government that they have never taken advantage of the weak and helpless, except in the territory taken from Mexico coincident with the discovery of gold in California, and we are suffering the displeasure of the Mexican people to this day because of that act.

It pays for nation to deal justly with nation, as man with man. Too many nations seem to do right from fear of reprisal, but the time is at hand when the nations shall practice and learn war no more, and become not pirates, but peace-makers, minding their own business.

AGRICULTURE AND HUSBANDRY

Czecho-Slovakian Farming *By Joseph P. Samek*

MY INTEREST has been aroused by your recent article, entitled "What Rotation of Crops Accomplishes", to tell you something of farming conditions in the country of my birth, the new state of Czecho-Slovakia, which lies between Germany and what was formerly Austro-Hungary. Rotation of crops has been practiced there for generations, and with excellent results.

The farmers of Czecho-Slovakia do "crossing" work also. Once I remember they obtained unusually large potatoes, fifteen or twenty from one seed; but big as they were they proved unfit for human beings and were used to feed animals. They were hybrids—nothing else; and although they were large in size the middle of the potato was empty or filled with bad-smelling water. From my experience with these hybrids I believe that when "the earth shall yield its increase" it will come along different lines than the "crossing" of plants. Large fruits can be raised by crossing, but not always of value. Even in the case of the human family, if the father and mother are of different races the children are sometimes unfit for brain work. Wonderful are the fixed laws of God.

The Czecho-Slavokians are close students of hygiene. The towns are reserved exclusively for the residence of human beings, the stables for cows, horses, etc., being built at a distance of fifteen to thirty minutes' walk. People from seventy to ninety years of age are in robust health, while men of sixty to seventy have red cheeks and black hair, and walk and act like young people. Gray hair is seldom seen.

The food consists principally of potatoes, black corn bread, a palatable vegetable oil made from flax, sour milk or buttermilk, and a little meat once a week. Doctors are seldom seen except at the bedside of the dying. Rheumatism, gout, headaches, indigestion and other stomach troubles are absolutely unknown. The farmers make their own alcoholic drink from plums. Four ounces of this "Sliwowitz" would make a man so drunk that he could not raise his head. It is used not as a beverage, however, but as a stimulant, a teaspoonful in the morning and another during the later working hours. In the district of which I write they had very little wine.

At the time I left my native land, twenty years ago, wooden plows, wooden axles and wagons, wooden spoons, forks, etc., were still in vogue. There were no stoves. The cooking was done on something resembling an altar, with wood as the fuel, and pots of earthenware. The houses were lighted with fat or harz wood. It was not uncommon to find soup plates and other plates in use that had been used constantly for hundreds of years. I have seen soup plates said to be five hundred years old.

The bread is baked but four or five times a year, immense loaves, ten to sixteen at one time. Before this bread is consumed the outside of it will be all covered with green mold; but the inside of the last loaf will be as sweet and palatable as the first loaf, and as soft and juicy. I have often wondered at this.

In harvest time the farmers are accustomed to sleep several hours during the heat of the day and to make up for it by working early in the morning and late at night. This makes it easier on the animals; and thus these Hungarians, as they were formerly called, show their intelligence and sympathy for men and beasts.

In the town from which I came, the whole village, and the vicinity, is filled with acacia trees, the same as mentioned in the description of Moses' Tabernacle in the Wilderness. The people make their furniture of this wood; and even when not painted or varnished it is exceedingly beautiful. The color is greenish mixed with yellow and brown stripes. A characteristic of the wood is that it is neither soft nor hard. It does not decay as does soft wood, nor will it split, nor is it given to wood worms, as is the case with so many hard woods. It is light to handle and easy to work.

When I was a child I used to eat the blossoms of this tree. These are good to eat, sweet to the taste, but with a peculiar flavor. The tree is full of thorns in the last two or three years of its growth, so that in plucking the flowers one must be careful or he will be injured by the sharp points. When the seed gets dry it looks like peas in their pods.

HOUSEWIFERY AND HYGIENE

How to Keep Well

By G. W. Putnam, M. D.

FEW people are aware of the multitude of everyday disagreeable symptoms and ailments of mankind due to autointoxication, the absorption into the system of poisons formed by putrefaction and fermentation of food-stuffs in the bowels. Among these we might mention periodic headaches, drowsiness during the day, insomnia at night, and many cases of general debility, nervousness, shortness of breath regardless of exercise, pain about the heart, rheumatism and neuralgias.

Many say that they have passages from the bowel daily, and therefore their trouble cannot be intestinal indigestion causing autointoxication; but it is possible to have a passage every day and not have a free emptying of the bowel. Many are contented with a passage each day, however small, with an occasional miss, and accredit their ailments to other causes. Loaded bowels with gas formation and absorption of poisons from the sluggish germ-infected masses is often the condition existing in spite of the daily movements; and a cure can generally be obtained by proper dietetics, which are suggested below:

Get a small grist mill and some wheat. Grind it very coarse for breakfast food, which may be prepared by stirring it into slightly salted boiling water and cooking for twenty minutes. Set the mill tighter and make rather coarse flour, which makes delicious gems and bread, when used half and half with white flour. Use no white bread at all. If you do not bake bread or gems, buy coarse bran or graham bread. Eat plenty of coarse vegetables; such as turnips, rutabagas, celery, asparagus, beets, onions, spinach, rhubarb and cabbage, also plenty of fruit, especially apples, figs, and unseeded raisins. Drink a glassful of water after each meal. Cut the meat to three times a week, and substitute milk and eggs. Fish, bacon, and chicken are the least harmful meats for any one in this condition.

See that you get sufficient exercise along with the above mentioned diet. Many who have not had a normal passage for years will be gratified to find themselves doing so, and the ailments caused by the sluggish bowel condition disappearing. Why not use cathartics? Because they irritate the walls of the bowel and produce raw or catarrhal areas, which permit the even freer absorption into the system of poisons. This is the reason why many of the symptoms are aggravated by the strenuous use of cathartics in an effort to remove intestinal trouble.

More Remedial Foods

APPLES for nervous dyspepsia, to correct the acidity of the stomach, for rheumatism, insomnia and liver trouble.

Grapes dissolve and dislodge gravel and bring the stomach and bowels to a healthy condition.

Pieplant, or rhubarb, is an aperient, is excellent for rheumatism and for purifying the blood.

Peanuts for indigestion and corpulent diabetes.

Pineapples are good for indigestion. The juice of a ripe pineapple is an almost invaluable remedy for diphtheria, the acid seeming to dissolve the growth in the throat.

Swiss Steak

1½ pounds thick round steak; ¼ cup barley flour. Score meat and roll in flour. Brown an onion in a tablespoon of fat. Put steak (whole) into the same pan, place in oven at 450 degrees and sear uncovered for 15 minutes. Cover the pan while steak is cooking.

Stuffed Steak

1 pound round steak; 2 tablespoons chopped parsley; 2 cups boiled rice; 1 teaspoon onion juice; salt; Paprika: Blend the rice with the seasoning. Pound the steak until thin. Spread the steak with a layer of rice stuffed about ¾ of an inch thick. Roll and tie in shape or fasten with skewers. Put into a covered pan with enough water to keep from burning, and cook in the oven for thirty minutes Take off the cover and brown before removing from the oven. Thicken the stock left in the pan for gravy. Or, if preferred, make individual servings. Cut a 3-inch square of steak, place a tablespoon of the dressing in the center, roll the steak around it and fasten. Place in a pan with a little water, and cook as the roast was cooked. These are very good served with a tomato sauce.

SCIENCE AND INVENTION

The Philosophy of Art *By Newton T. Hartshorn* *

ART may be defined as the visible picture or articulate expression of the ideal of mentality.

The Universe is the visible, expressed material picture, of the ideal of the Supreme Mind—the masterpiece of masterpieces—375,000,000 solar systems suspended in space. "The heavens declare the glory of God: day unto day uttereth speech and night unto night showeth knowledge; there is no speech nor language where their voice is not heard."—Psalm 19:1-3.

The characteristics of men are invariably expressed in their works, in the houses they build, the pictures they paint on canvas, or the social, religious, economic or political systems they form. They are all ideal pictures, created in the invisible mind and visibly expressed.

Harmony or discord in color, tint, tone, grouping or accent, bespeaks a sense of the fitness of things, or the lack of it, in the mind that creates the ideal. By their works, and only by their works, may all be known. The social, political, religious and economic world we have known, and see about us now, is the ideal, expressed visibly, of an invisible mind.

Jesus said that Satan is the prince (ruler) of this world (not the physical world). This explains the riddle of confusion which we see about us. In a broader perspective, however, we note a greater picture, which the Master is painting. We recognize this present low, dark ideal of war and hate as merely the dark pigment with which, obsessing men's minds, Satan is permitted to lay in the shadows, to accent by contrast the brilliant golden sunlit highlights of the color scheme in the painting which the Master is preparing for the delight of a weary world, when Satan's rule is set aside. Without shadows there could be no picture, no relief, but dull monotony—a blank canvas.

Satan is merely a hog-bristle brush, so to speak, dipped in black, and applied over the yellow (sunlight) undertone painting on the canvas, to represent the shadows. In the little individual pictures that are being painted by every person, if the highest light—the accent—be placed on some insignificant accessory, or if the picture lacks the bright, clear colors of sunlight (truth), but is sombre with the muddy effects of error, hate or pride, it will be cast into the scrap heap! Every one paints his picture, his ideal.

In literal pictorial art, the colors form a chromatic scale, similar to the scale in instrumental or vocal music, having harmonious chords; and when the accent in the harmonious color-tones agrees with the accent of light and shadow and the accent of sentiment, a delightful ideal results, that rests, refreshes and inspires, an ideal that speaks as a living personality—a masterpiece. By their works they are known.

A few hints to an amateur may illustrate the literal process:

Suppose we are painting a full-length portrait of a man. The strongest light should rest on the head and shoulders. This locates the accent; all other things are accessories—subsidiary to the main effect—the accent. The character of the man is what we seek to portray. This we find in his facial expression, the visible picture of his invisible self—his color, the expression of his eyes and mouth; there is the accent of the picture. His hands, his clothes, the bookcase behind him, the chair we see dimly suggested—a few touches are sufficient to indicate them. They are only the accessories.

A rather dark gray canvas is the best ground on which to paint. After making the sketch and locating the lights, cover them with white, and leave to dry. French brilliant yellow or Naples yellow, laid on thinly with oil that will dry quickly, must be applied first before each painting. Don't paint color over the same color, when dry, without first covering it with yellow. Yellow is very luminous and represents sunlight even in the darkest shadows (applied under them). Most artists fail to use yellow enough under all their work. Get back to sunlight effect back of every fresh painting. Use

* Captain Hartshorn was in several of the hardest fought battles in the Civil War. After the war was over he resigned to take up the profession of art, and for fifty years has been one of the most successful of portrait painters. Among his patrons were President Grant, who sat for him at the White House, and many other men and women occupying prominent positions in the United States and in England. One of Mr. Hartshorn's pupils, who paid him $50.00 an hour for instructions, is now the most successful portrait painter in Boston.

retouching varnish on the canvas before painting, and freely after each coat of paint dries.

The panorama of the great day of modern creation covers 40,000 years—a picture to be completed in less than 1,000 years from now.

Satan put a very dark shadow, covering 6,000 years into the mighty picture. It is the foil, the contrasting shadow that is to add brilliancy to the high light, the accent to the great picture that Jesus Christ will put in under the direction of the Supreme Mind. It will be the completion, not of another physical masterpiece, the solar systems, but a new creation, 144,000 divine beings, a still greater masterpiece—the kingdom of heaven on earth—glorious beyond anything ever dreamed of by mortal man. What an ideal!

Sleep

By Mrs. Jennie Nash

WHAT a peculiar phase of nature is sleep! We lie down upon our beds at night, in full possession of all our mental faculties, and know that we are going to lose consciousness. And yet the thought gives us no uneasiness, because we are familiar with that condition. All our lives we have witnessed sleep in others. We have experienced it ourselves. We know that when asleep, we know nothing. We are not even cognizant of our existence, or of the existence of anything in all this great universe. And so we fall asleep in perfect security. We awake in the morning, and at once our mental faculties resume their functions. We are able to take up the threads of business where we laid them down at night. Our joys and our sorrows again live in our memories. We are awake. Our friends know us, and we know them.

What a beautiful picture of death is sleep. When we come to the end of this brief mortal life, we lay it down just as we fall asleep at night. Yet how many do it fearfully and with apprehension, with reluctance. Why? Because they fear for what the awakening may be. They do not know. They fear. Job said, "For now shall I sleep in the dust; and thou shalt seek me in the morning and I shall not be". (Job 7:21) Again we read: "For in death there is no remembrance of thee, in the grave who shall give thee thanks?"—Psalm 6:5.

And so then when a man dies, he has fallen asleep. It is true his sleep is of longer duration than the sleep with which we are all so familiar. Man moulders back into dust from which he was made; but he shall just as surely awake as he goes to sleep. Jesus said: "Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth". (John 5:28, 29) The Bible tells us that the patriarchs and the prophets died and were gathered to their fathers (in the grave), that they have not yet received their rewards. Do you not think that if they were consciously waiting through all those centuries they would begin to feel impatient at the long delay? But you see they are not conscious of the lapse of time; and when they are awakened, it will be to them as if they had slept but a few hours.

Other Inhabited Worlds

IF THERE are other inhabited worlds outside of our solar system we can never find out anything about them except by revelation. It is well known that all planets are dark objects, the light we get from the planets of our own solar system being sunlight reflected from their dark surfaces. It would never be possible to manufacture instruments which would enable us to see the dark planets revolving about other suns. The most that has been done in that direction is to determine by the spectroscope that there are dark objects revolving about some of those suns; and this is as far as science will ever be able to go.

The Scriptures seem to indicate that this world is unique in God's universe in that "all we like sheep have gone astray". (Isaiah 53:6) Some have held the thought that the "ninety and nine" which went not astray (Luke 15:3-6) must refer to the happy denizens outside of our globe that never knew the sorrows of our fall into sin, and will never know the joys of restoration and the heights and lengths and breadths of redeeming love.

Mountains Slipping

ON THE western coast, according to Professor Morrill, of Colorado Agricultural College, many of the mountains are slipping, producing ground movements of several feet a year. The movement evidently is not dangerous; for no earthquakes result. It is most noticeable in the Spring, when the soil is wet.

Other "mountains" are slipping. Russia, as a kingdom (mountain) slipped two years ago. Austria, too, had a bad slip, and more are said to be in danger.

RELIGION AND PHILOSOPHY

AMNESTY FOR DEATH'S PRISONERS

WHAT IS THE PRISON? WHO ARE THE PRISONERS? WHO IS THE CAPTOR? WHO THE DELIVERER?

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isaiah 61:1.

THE Bible is a book very rich in pictures; and the picture of a prison-house as representing death is one frequently made use of in Holy Writ. Not only does Isaiah repeatedly employ this illustration or allegory, but the Prophet Ezekiel indisputably refers to death under the word captivity. (Ezekiel 16:53) In the foregoing verses the Prophet had spoken of the blessings which fleshly Israel had received, and which she had not rightly appreciated. As also the Apostle says, Israel had many advantages: chiefly in that unto them were committed the oracles of God. (Romans 3:1, 2) Therefore, when their conduct was less to be approved than that of the surrounding heathen nations, God's people were more reprehensible than those peoples. Nevertheless the Prophet holds forth a ray of hope for them all, when he says: "When I shall bring again [or cause them to return from] their captivity, the captivity of Sodom and her daughters [inhabitants] and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them". We are certain that this reference is to the captivity of death; for Sodom had long lain in ashes before these words were ever uttered, and the only captivity from which Sodom and her daughters could be brought would be the great captivity of death.

The Prison Not Literal

Likewise the Prophet Isaiah speaks not of some literal captivity or some literal prison, into which the Jewish people may or may not have gone, but he speaks in pictorial language of the prison-house of death: when he mentions the 'proclaiming of liberty to the captives and the opening of the prison to them that are bound'. (Isaiah 61:1) We would be only passingly interested if the Lord's great Prophet were speaking merely of some historical occurrence belonging to the ages long past.

This proclamation of Isaiah suggests four main thoughts: (1) that of a *prison;* a place or condition of bondage or confinement; (2) *prisoners;* those in such a place or condition of bondage; (3) the two foregoing thoughts imply the presence of a *captor;* and (4) a great *deliverer,* who is here described as both proclaiming liberty and also fulfilling his own proclamation by opening the prison doors to the poor prisoners.

Assuming for the moment that death is the prison referred to by the Prophet Isaiah, let us look back at the very beginning of mankind's experience with death, by examining the Genesis account. We find that God made man perfect, a glorious being, richly endowed with happiness, since God had made every provision for his well-being. Though made perfect, man was at best a dependent creature, and there was provided for his bodily needs the fruit of certain trees in the garden of Eden. Solely for man's own good did God forbid him the use of *one* tree, saying, "Of every tree of the garden thou mayst freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die".—Genesis 2:16, 17.

Supreme Court Defines Decision

No doubt Adam, who had a fuller appreciation of life than any of us has, knew what was meant by the word *death.* Even though he had no experience with death, his perfect mind would enable him to see that death would mean the taking away of life, the life which his Maker had given him as a boon and as a favor. Probably, therefore, more for our own benefit did Jehovah give something of an elaboration of the thought of death. (Genesis 3:19) Surely we have here the highest authority in the universe giving us an explanation of the death sentence. He describes it as a return to the

dust of the ground or, in other words, to the elements of the earth from which man was made. He describes it as destruction, extinction, as a blotting out, oblivion; as a condition in which man is deprived of all his life rights.

We are quite well acquainted with the objection which some people raise to this text when they say: 'Yes, certainly. Everyone knows that Adam's *body* returned to the dust, but that did not affect in any way his soul, his real self, which continued to live'. But how do we know that anything about Adam continued to live after the death sentence was carried out on him? Where do we find authorization for such a thought in God's Word? Jehovah deals with the responsible part of an individual, not merely with his body. Addressing himself to Adam as a responsible being, he said: "In the sweat of *thy* face shalt *thou* eat bread, until *thou* return unto the ground; for out of it wast *thou* taken; for dust *thou* art, and unto dust shalt *thou* return". Evidently the whole individual was to be involved in the death sentence; and all of this indicates that the prison-house of death is a condition of lifelessness, is a condition in which one's life rights and privileges are entirely removed.

But someone interposes the objection: 'Surely it cannot be that the whole world of mankind is mistaken upon this subject! Surely the proposition of the heathen, that the dead are not dead but that they are more alive than they ever were before, must be correct, because so generally believed'. But, we answer, it should not surprise us to find that there is general confusion and lack of authoritative information in the minds of human beings in general on these points; for the Apostle John informs us that "the whole world lieth in the wicked one". (1 John 5:19) And if the whole world lieth in the wicked one, lies in or is dominated by the spirit of the great adversary of God and man, we could hardly expect to find them on terms of intimate acquaintanceship with God, his teachings and his purposes, since we are elsewhere informed of the fact that "the secret of the Lord is with them that fear him". (Psalm 25:14) Those who are estranged from God would hardly be familiar with his plans and purposes; and though we find widespread error on this subject of the state of death there is no reason why that should turn us aside from the only source of accurate information, God's Word.

Dead Know Not Anything

In further substantiation of the Scriptural teaching on this point we cite Ecclesiastes 9:5, 6, 10. Part of the fifth verse reads: "The living know that they shall die, *but the dead know not anything*". Verse six: "Also their love, and their hatred, and their envy is now perished". Surely these words are suggestive of complete constriction of one's life activities. If the dead know nothing, if they love not, hate not, and especially if they envy not, there surely cannot be much going on in death.

The subject is made equally plain in the tenth verse. One often hears the first half of this verse quoted, but very seldom the last half, for the reason that it does not happen to harmonize with the popular view on the subject of death. The first half reads: "Whatsoever thy hand findeth to do, do it with thy might". That is excellent advice for any one; but it becomes even more forceful when the whole verse is read: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest". Thrown into modern parlance, this simply means: If you ever expect to accomplish anything, you had better be busy doing it now; for after a while you will be dead and unable to accomplish anything.

We turn back to the testimony of the Psalmist: "Put not your trust in princes, nor in the son of man [in human beings], in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Psalm 146:3, 4) Then again to the Prophet Isaiah: "The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth". (Isaiah 38:18) "In death there is no remembrance of thee: in the grave who shall give thee thanks?" —Psalm 6:5.

Prison a Fitting Figure

Do not these texts show conclusively that the dead are dead? They show how appropriate is the designation "prison" to the state of death. If earth's dead were more alive than they were in their lifetimes, then surely the Prophet Isaiah went sadly astray in choosing the figure of a prison to represent death. But our safe ground is in accepting the words of the Apostle: "The prophecy came not in old time by the will of man: but holy men of God spake as they

were moved by the Holy Spirit". (2 Peter 1:21) Death is the prison referred to; and death is a prison state, a state of bondage or confinement so extreme as to preclude the thought of any activity there.

Now that we have seen what the prison is, it will not be especially difficult to determine who the *prisoners* are. The Apostle says: "Death passed upon *all* men" (Romans 5:12), and "in Adam *all* die". (1 Corinthians 15:22) Our own observation substantiates these statements; for we see everyone dying on every hand. Death is working in all, and gradually all sink into the grave. As one also of our own poets has said:

"As the long train
Of ages glide away, the sons of men,
The youth in life's green spring, and he who goes
In the full strength of years, matron and maid,
The speechless babe, and the gray-headed man—
Shall one by one be gathered to thy side,
By those who in their turn shall follow them."

That is a sad picture of human experience, but a true one. This prison or death sentence includes all those in whom death is working in any manner or degree, all those who are under the "bondage of corruption". (Romans 8:21) All the members of the human family are therefore prisoners. God has included all in the sin and under its sentence, death, that he might have mercy upon all in the most effectual and economic manner. The most of these prisoners are locked up, so to speak, down in the dark cells of complete death. Others, with some comparative measure of life and liberty may be said to be walking around in the prison yard, or engaged in its various duties. But none of them is out in the glorious liberty of the children of God (Romans 8:21), save those few who have been liberated in response to their faith during this Gospel age for the purpose of walking in the footsteps of Christ Jesus their Lord. Of the twenty billions or so of people who have lived since Adam's day the majority "sleep in the dust of the earth".—Daniel 12:2.

"All that tread
The globe are but a handful to the tribes
That slumber in its bosom."

Who is the Captor?

Now that we know what the prison is and who the prisoners are, it would be an easy matter to identify the *captor*. The Scriptures tell us that it is "he that hath the power of death, that is, the devil" (Hebrews 2:14); he who from the very dawn of human experience has opposed the best interests of the race. Many people consider the devil to be merely a mythic or wholly imaginary personage; others acknowledge his existence but do not attribute to him much power. Neither view is supported by the Scripture testimony. On the contrary, the Lord Jesus twice speaks of him as the "prince of this world". (John 12:31; 14:30); and the Apostle Paul calls him the "god of this world". (2 Corinthians 4:4) "God" means a *mighty one;* and "prince" means a *prominent one.* According to the best authority in the Bible, therefore (that of Jesus, the head of the church, and that of the Apostle Paul, the most honored apostle in the church), Satan is a mighty one and a dominant figure in human society as now constituted. He "ruleth in the children of disobedience" (Ephesians 2:2); and the children of obedience are precious few, when they are once sought out.

Our Lord speaks again of Satan in a little parable which he gave, saying: "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house". (Matthew 12:29) He here refers to the work which he himself would do at the time of his second advent. He would come *as* a thief (1 Thessalonians 5:2; 2 Peter 3:10), quietly, stealthily, unobserved by the most of people, and would appropriate unto himself the "spoil" of death's great prison-house, really his own; for he would have bought it with his own precious blood.

The Scriptures inform us that it was ambition that prompted Satan to assume his attitude of opposition against the divine law and will. We read in Isaiah, first, concerning Satan's erstwhile glory and honor, then concerning his ambition, his fall, and his destruction: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou come down to the ground which didst weaken the nations! For thou hast said in thine heart [he was not tempted from without], I will ascend into heaven [occupy a more prominent position in respect to heavenly matters], I will exalt my throne above the stars of God [the angelic hosts]: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: *I will be like the Most High.*" (Isaiah 14:12-14) This was Satan's

ambition, to have at least a portion of the universe in which his word would be absolute law, his will the last recourse or authority. "Yet thou shalt be brought down to hell [to *sheol*, to death, to the very prison-house into which he has been instrumental in leading so many others—"he that leadeth into capitivity, shall go into captivity"—Revelation 13:10], to the sides [or limits] of the pit"—to the uttermost penalty of death, the second death.—Revelation 20:10, 14.

Captor Himself Captured

"They that see thee [historically, in the ages to come] shall narrowly look upon thee [shall devote only an occasional retrospective glance at the miserable and futile career of Satan] and consider thee, saying, Is this the man that made the earth [human society] to tremble, that did shake kingdoms; that made the world as a wilderness [robbing mankind of the refreshing influence of the water of truth], and destroyed the cities thereof [those cardinal principles, which, like citadels, keep guard over the happiness of perfect creatures]; that opened not the house of his prisoners?" (Isaiah 14: 12-17) Not one of death's prisoners has been released by Satan for the very sufficient reason that, though he has the power *of* death, he has not the power *over* death. Satan has been able merely to carry out the sentence of death already pronounced by Jehovah against man on account of disobedience, but he has no authority to set aside or in any manner to nullify that sentence. So for nearly six thousand years it has continued to be true that "there the prisoners rest together; they hear not the voice of the oppressor".—Job 3:17-19.

We know now what the prison is, who the prisoners are, and who the great captor is, and are therefore in a position to appreciate properly the work of the deliverer. We are absolutely certain who this deliverer is; for Jesus identifies himself with that office in his words in the Nazareth synagogue. Just after our Lord's special consecration at Jordan, after his spirit-begetting and forty days of reflection and temptation in the wilderness, he proceeded to Galilee.

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day and stood up for to read. And there was delivered unto him the book of the Prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book and he gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, *This day is this Scripture fulfilled in your ears.* And all bare him witness, and wondered at the gracious words that proceeded out of his mouth."—Luke 4:16-22.

Liberty Depends on Jesus

Here is Jesus' own assurance that in him inhered the fulfillment of this wonderful prophecy of Isaiah. He was even then fulfilling such parts of the prophecy as were due to be fulfilled. He had been anointed with the holy Spirit; he was proclaiming the good news, to the effect that sin and death should not always reign, but that death's prisoners were to be set free. This message had the effect of re-encouraging those who were discouraged, or broken-hearted, because of the great odds which sin and imperfection seem to have against the human family.

But just here we remember a question propounded by the Prophet Isaiah himself: "Shall the prey be taken from the mighty, or the lawful captive delivered?" (Isaiah 49:24) While this question has something to do with the Jewish dispersion, the Jews were in some respects pictorial of mankind in general. The race of Adam is a lawful captive; shall it be set free? "Thus saith the Lord, Even the captives of the mighty shall be taken away." But if they are lawful captives, how can God be just and yet the justifier or liberator of any of them? Only in the Scriptures do we find an answer to this question.

God made man perfect and in his own moral image. This made man a responsible creature, rather than one living merely along the lines of instinct. "God made man upright" (Ecclesiastes 7: 29), "very good". (Genesis 1:31) Everything that he possessed of life and blessing had come to him as a favor from his heavenly Father. God had owed him nothing. Ever-

lasting human life spread itself enticingly before him; he had only to be obedient to Jehovah's laws, to God's perfect will. In this Jehovah required nothing more of man than he requires of himself—unswerving conformity to the set principles of wisdom, justice, love and power.

Adam a Lawful Captive

Furthermore, Adam was warned as to the result of any possible disobedience. He had the ability to resist any temptation and was distinctly informed what the penalty would be, if he should disobey. Again, we have the testimony of the divine Word that "Adam was not deceived". (1 Timothy 2:14) If, then, Adam had the full capacity for obedience: if he was forewarned of the dangers of disobedience; if he was not deceived, the case against him seems to be clear—he was a wilful sinner. And if a wilful sinner, he was justly condemned and became a lawful captive. The condemnation against Adam will be understood and seconded by the most of people, but the participation of his posterity in the sentence is not so generally understood. What had Adam to do with us?

Surely he had a great deal to do with us. All the life which we ever had as human beings came to us from him as the father of the race. Suppose for a moment that it had been a literal prison into which Adam and his consort, Eve, were cast at the time of their transgression; they had no children prior to their incarceration. It goes without argument of any kind, that if they ever were to have any children, those children must be born in prison, merely because both parents were there. Such birth in prison would not be because of any moral delinquency on the part of the children, but would be due simply to the fact that their only opportunity for being born at all was under conditions of condemnation and confinement.

This picture fits the facts exactly. All are prisoners, all condemned ones, not because of their own transgressions, but because of the fact that they were born under the one original sentence. As the Apostle says: "As through one man sin entered into the world [in whom all sinned] and through sin, death: so also death passed upon all men" . . . "through one offense sentence came on all men to condemnation". . . "through the disobedience of one man, the many were constituted sinners." (Romans 5:12, 18, 19, *Diaglott*) Or, in the terse, well put wording of the *Shorter Westminster Catechism*: "The covenant [of continued obedience on man's part and of a conditional guarantee of life on God's part] being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression."

This is exactly the Scriptural proposition. No unfair advantage has been taken of Adam's posterity, for God did not owe them life in the first place; and when Jehovah's plan for their blessing shall have been worked out, none can be found with any appreciation of God's goodness who will not be filled with a sense of deepest gratitute for God's provision for his eternal welfare. All are, therefore, lawful captives. The Prophet Isaiah announces that these are to be set free. But how?

The Just the Justifier

Two ways are imaginable: one is for God to change his mind respecting the original sentence; and the other is for a substitute to be found for Adam under the unchanging sentence. We can be sure that no one will be liberated from death because God will have changed his mind as to the justice of the sentence. Justice is the foundation of his throne, and the slightest deviation from justice would cause his throne to totter and the universe to tremble, not knowning what to expect next. But with him "there is no variableness, neither shadow of turning" (James 1:17); "he cannot lie" (Titus 1:2); and "he cannot deny himself". (2 Timothy 2:13) Adam violated justice, an eternal principle. Adam's sin will always be wrong: it will never be right: Wilful sin demands an eternal penalty. Therefore God will not change his mind respecting the righteousness or appropriateness of the sentence. This imaginable way of release is quickly shut off.

There is only one way of salvation, the way which divine wisdom has chosen. God purposes to hold the sentence inviolate but to find a substitute for Adam under the sentence, a substitute who would be both *willing* and *able* to answer to the demands of divine justice; for since a perfect man sinned, only a perfect man could act as substitute for the condemned sinner. No one who is imperfect can take over this everlasting death imprisonment with a view to liberating mankind. A perfect man had sinned; a perfect man must pay the penalty.

No child of Adam can serve in this vicarious death, because all of Adam's children are imperfect, all born in prison and cannot liberate themselves, much less the whole human race. "None can by any means redeem his brother, nor give to God a ransom for him."–Psalm 49:7.

Therefore to Jehovah, the Almighty One, we must pray: "Let the sighing of the prisoner come before thee". (Psalm 79:11) And in response to his need, whether uttered or unexpressed, we are given the assurance: "He hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death".–Psalm 102:19, 20.

Jehovah Brings Salvation

So when there was no other eye to pity, effectually, and no other arm to save, then God's own arm brought salvation. Because there was no one else to accomplish this redemption God announced through the Prophet Hosea his own intention of taking a hand in the matter: "*I* will ransom them from the power of the grave: *I* will redeem them from death: O death, *I* will be thy plagues; O grave, *I* will be thy destruction". (Hosea 13:14) In fulfillment of this purpose God sent the promised deliverer. "God sent not his Son into the world to condemn the world; but that the world through him might be saved"—or delivered from prison. (John 3:17) The Apostle adds his confirmatory word: "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor [of perfect and mature manhood]: that he by the grace of God might taste death for every man".–Hebrews 2:9.

Jesus was born on the human plane, became a man, although he had been a glorious spirit being with the Father before the world was. "The Word was made flesh and dwelt among us". (John 1:14), with the express purpose of suffering death for fallen man. "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matthew 20:28) To any one who believes the Bible to be God's Word there could be no question about God's purpose to end the reign of sin and death. But if our Lord has come and has given himself in death on Calvary more than eighteen hundred years ago, how is it that people are still dying at the rate of some hundred thousand every day? Why are not the prison doors open?

That is a proper question; and the answer to it is a secret. But it is a secret which the Lord's ambassadors are now allowed to tell. Yes, blessed and honored for telling. (Ephesians 6:19; Colossians 4:3) Christ Jesus has given himself a ransom for all, but the testimony thereof is to be given only in due time. It is not God's design to let all these thousands of millions of death's prisoners loose in a great pell-mell, helter-skelter. Far from it. Jehovah has laid far-reaching plans for the orderly dealing with and providing for the wants of that vast horde of people. His plans are so well laid that every phase of the process of liberation will proceed with smoothness and to the advantage of all. With this purpose in view, the heavenly Father has been quietly gathering out from among humanity a class of individuals who are to serve in the capacity of instructors. These are not chosen in an arbitrary manner; but the Lord has issued an invitation that all, within a limited time, who are willing to pay the price, shall be granted the privilege of a share in this grand work for mankind.

Preparation of Instructors

In our own school system instruction is general, but no one is compelled to become a teacher. If, however, he *wishes* to become a teacher, then there are certain requirements which he must meet. So with the church of this Gospel age; it is to be made up of volunteers who faithfully fulfil that which they agree to do. These conditions are perfectly plain: "If any man will come after me, let him (1) deny himself, and (2) take up his cross, and (3) follow me". (Matthew 16:24) Those who appreciate this privilege of being Christ's disciples more than they appreciate anything else "follow the Lamb whithersoever he goeth" and "love not their lives unto death". (Revelation 14:4; 12:11) These have never been, nor were they intended of the Lord to be, numerous, prominent, or influential in the affairs of the world as now constituted. They are granted some liberties, are made "trusties", with a view to being made more useful to the Lord as announcers of his message of good cheer. The Scriptures speak of this temporary blessing as being justified by or in response to faith. (Romans 5:1) The prison suit is still worn; and the prisoners in

general, the world of men, do not recognize that these are much if any different from the rest. But they are happy in the consciousness of coöperation with God (2 Corinthians 6:1) and their reward lies beyond their present trial time, when they are not only to be liberated in the fullest sense from death and all its effects, but are to be made deputy parole officers under Christ Jesus, the chief officer, and in full harmony with the divine department of justice. (1 Corinthians 6:2) For such responsible and exalted positions Jehovah has arranged for them to have the superior powers and capacities of the divine nature, the highest of natures. —2 Peter 1:4.

The invitation of this Gospel age appeals only to those who are unsatisfied with the present conditions and who long for higher, nobler, and better things. The most of mankind still prefer the prison conditions, though the first rays of the oncoming Golden Age day streaming in through the bars at the windows serve to emphasize those bars and to make the inmates less satisfied with their conditions than before. It is for this reason that dissatisfaction is so rife in the world today. Selfishness, theft, and various forms of lying abound in this prison; things are not what they seem. The most of those who respond to the light are of small or very ordinary powers, and they are very conscious of their lacks. Perhaps a few have more than ordinary endowments, but, if so, they realize that the best this world has to offer is fleeting and that "the paths of [earthly] glory lead but to the grave".

Some Liberated by Faith

But whether high or lowly, according to the flesh, all the Master's true followers earnestly desire the divine help and blessing. Since they cannot serve him properly without being free, he liberates them in advance of the world, in fulfillment of the prophecy, "The just shall live by faith". (Habakkuk 2:4) Ever since his resurrection our Lord has in his hands "the keys of death and the grave". (Revelation 1:18) A key means authority plus technical ability to open a given door. So Jesus has in his hands, or at his disposal, the merit of his ransom sacrifice with which he satisfies the sentence of death first against his followers of this age, and soon he will use it to make the balance of the prisoners free. (1 John 2:2) Concerning the church it is written: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans 8:1, 2.

When this specially chosen and prepared class is complete, then will come the time for the opening of the prison for the residue of men. (Acts 15:17) But how can those who sleep in their graves, those who are shut up in the dark cells of the prison, be set free? The Master replies: "All that are in the graves shall hear his voice and shall come forth; they that have done good, unto the life resurrection [to immediate and perfect spiritual life for the saints of this present age; to human perfection for the Old Testament saints, who had the testimony that they pleased God—Hebrews 11:5]: and they that have done evil [the vast majority of mankind who have done evil in the sense of being imperfect and unjustified] to the judgment resurrection". (John 5:28, 29, R.V.) This is the judgment time concerning which the Prophet speaks: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness".—Isaiah 26:9.

At the end of this Gospel age (which is now at hand), when the great antitypical Priest shall appear before the mercy seat for the sins of all the people, then the sentence of death against mankind will be canceled, completely transferred to the account of Jesus, and the opening of the prison on behalf of the world can take place. Since the Jewish nation was peculiarly condemned because of their relationship to the Law Covenant, they may be described as being in a separate cell house, though really no more dead than the rest of mankind. But all these ex-convicts, Jews and Gentiles, will be let out on a general amnesty and under the care of the Great Deliverer—an amnesty which has some of the aspects of a parole. If, when liberated from death, the individual still prefers sin to God's holy and righteous laws, he will be remanded to prison; but in such a case he will go back under a sentence of his own. "In those days they shall say no more, The fathers have eaten a sour grape and the children's teeth are set on edge. But everyone [who dies] shall die for his own iniquity." (Jeremiah 31:29, 30) John the Baptist expresses the thought in other words, when he says: "He that believeth on the

Son hath life: and he that believeth not the Son [after full light and opportunity] shall not see life; but the wrath of God abideth on him". —John 3:36.

No Change In Death

The Messiah, the great antitypical Prophet-Priest-King (Deuteronomy 18:15), will not only be the deliverer "to bring out the prisoners from the prison, and they that sit in darkness out of the prison-house" (Isaiah 42:7; 49:9), but "the government will be upon his shoulder and he shall be the Prince of Peace". (Isaiah 9:6) One of the first acts of this new Prince will be the exercise of complete restraint over Satan, the prince of darkness (Ephesians 6:12), that he may deceive and mislead no more those who were his captives throughout all the Messianic thousand-year reign.—Revelation 20:1-3.

And will death's prisoners know and be known of their friends when they come forth in the resurrection, gradually, every man in his own order? To this question we have the Scriptural assurance that they shall return to their former estate (Ezekiel 16:55), or to the same state or condition of character which they possessed at the time of complete death. If they were wise, just, loving at death, they will be wise, just, loving in the same measure when brought forth from death. If they were unwise, unjust, unloving at death, they will be unwise, unjust, unloving in the same measure when they are called forth from the tomb; for there is no change in death. "Where the tree [man] falleth, there it shall be"—until outside power raise it.—Ecclesiastes 11:3.

An illustration: At the close of the Civil War, Southern prisoners were released from the war prison at Columbus and other places. Those were the same men that had been put there, some of them almost four years before. There were certain changes in body, but they were the same individuals, able to recognize themselves and be recognized by others outside. They returned to their homes in the South and were recognized by acquaintances there. But great changes had taken place in their homeland. When they left, it was in a state of turmoil and the issue was undecided as to what were to be the dominant governmental principles in the land. When they returned, legal peace had been established; the question of government had been determined, though there were great needs in reconstruction. So will it be when death's prisoners are released.

Prison's Blight to Disappear

The tendency of imprisonment is to deteriorate body, mind, morals. So the effect of the sentence of death upon mankind has been deterioration in every way. It has affected man's mind until his once lordly intellect is pitiably unbalanced; it has worked upon his body until he has a mere semblance of his once noble organism; it has dulled his moral faculties until he actually thinks right is wrong and wrong is right. It is for these reasons that the Scriptures state that darkness, or obscurity, covers the earth—human society. (Isaiah 60:2) This darkness is in the minds of people respecting the true character of Jehovah God. The Lord Jesus intimated that any dearth of this darkness should be considered a great and special blessing: "Blessed are your eyes for they see: and your ears, for they hear". (Matthew 13:16) Those who experience now the enlightening of the eyes of their understanding (Ephesians 1:18) are but a handful, a "little flock" (Luke 12:32), in comparison with the unnumbered hosts which are to have the same blessing the future; "For the earth shall be full of the knowledge of the Lord as the waters cover the sea". (Isaiah 11:9) Man's poor discernment of, disinterest in, and universal want of conformity to the standards of righteousness, which Jehovah originally established for him, will then be done away with. "Then the eyes of the [spiritually] blind shall be opened, and the ears of the [morally] deaf shall be unstopped: then shall the lame man [now unable to walk well in the ways of righteousness] leap as an hart and the tongue of the dumb [those who now have no word of praise for Jehovah] shall sing: for in the wilderness [the barren state of human society] shall waters [of refreshing truth] break out, and streams [coördinate proclamation of truth] in the desert."—Isaiah 35:5, 6.

It will be a happy time when the great prison doors swing out. They opened in more than six thousand years ago to receive the first pair; they yawned again on Calvary to receive our Lord Jesus as he gave his perfect life as a ransom price. But it was not possible that "he [as a new creature] should be holden of death" (Acts 2:24), so the prison doors opened out for the first time on that joyful resurrection

morning when the angels announced, "He is risen". (Matthew 28:6) The promise was also made to the church that "the gates of death" should not prevail against her. (Matthew 16:18) Though the followers of Christ have died apparently like the rest of people, this promise was fulfilled to them who had slept in unconsciousness throughout the Gospel age when, in 1878, the sleeping saints were called forth into the first resurrection to glory, honor and immortality; and since then each saint at his change has entered into glory. Having been sown in weakness, they were there raised in glory; having been sown animal, or human, bodies, they were then raised with wonderful spirit bodies, that they might more effectually serve God and bless mankind.

Comfort and Guidance Needed

These are therefore the first-fruits of them that slept; Christ Jesus being the first of the first-fruits (1 Corinthians 15:20; Colossians 1:18), but when mankind, the after-fruits, shall be gradually called forth from the tomb they will be in need of the strong, paternal guidance and the tender, maternal interest of the Christ, Head and body, who shall then occupy powerful positions as spirit beings. Instead of the darkness which now prevails in the minds of the people, the glorious Sun of Righteousness with healing in his beams will be shining; and into that blaze of warmth and light shall come the blinking, somewhat bewildered prisoners of death, to be instructed, helped, and blessed up the highway of holiness then open until, if they will, not only all traces of the sentence of death will be gone, but also all effects of the sentence, all imperfection. A perfect mind, a perfect body, a perfect environment, perfect life, and, last of all, perfect dominion will be restored to those of the now benighted prisoners of hope who will then be willing and obedient toward God's laws. Thus it is that "the Lord looseth the prisoners".—Psalm 146:7.

The time for the deliverance of the prisoners is at hand. The terrible storm of the World War which has just swept the nations Jesus declared would be the beginning of the tearing away of the old order of things, preparatory to the inauguration of the new order, under which all the prisoners will come forth from the prison-house. Another spasm of trouble must come, and then another, even greater than the preceding ones; and then the still small voice of comfort and consolation to all that mourn. These will follow quickly one upon the other. Let all the prisoners who yet have a measure of life take courage; for notwithstanding the trouble and suffering on every hand, the Golden Age is at the doors. Let them rejoice for themselves and for their fellow-prisoners who are resting silently in the prison-house of death, that shortly now the testimony concerning the love of God through Christ to the redemption and deliverance of mankind shall be given to all.

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Though severe his judgments be.
For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and where to find in it the things desired.

1. Q. How should we interpret the parables, symbols and dark sayings of the Bible?

A. A parable is a word picture intended to teach a lesson and to illustrate some plain truth taught by the Bible. Parables and symbols should be interpreted in harmony with the plain statements.—2 Peter 1:20; 2 Timothy 3:16; Psalm 97:11.

2. Q. How did Jesus speak to the multitudes and why could they not understand him?

A. Jesus always spoke in parables to the multitude. (Matthew 13:34) He spoke plainly to his disciples. (Matthew 13:10-16) It was God's due time for the disciples to understand, but not for the multitude. Jesus was hiding the divine secrets from the worldly wise and prudent. He explained his parables to the disciples, thanking the heavenly Father that others, without faith, could not understand the mysteries of his coming kingdom. But God has a due time for all to understand.—John 5:28, 29: Matthew 11:25: Zephaniah 3:8, 9: Psalm 25:14; 1 Corinthians 2:14; 2 Corinthians 4:4.

3. Q. How did God give us the Bible?

A. He inspired men to write it, his spirit

operating upon the minds of men. The spirit of God is invisible, yet all-powerful. No other book was ever inspired by God.—2 Peter 1:20, 21; 1 Peter 1:10-12; Habakkuk 2:2; Heb. 1:1.

4. Q. What is the general teaching of the Bible?

A. Genesis, the first book, tells us about the creation, how sin entered the world and how man lost the blessings of life. Revelation, the last book, tells us that sin, sickness, sorrow, pain and death shall some day all pass away. Other books show Jehovah's program, containing promises of comfort and good cheer, as well as many historical narratives of men and nations.—Genesis, chapters 1-3; 1 Corinthians 15:22; Romans 5:12; 1 Timothy 2:4-6; Hebrews 2:14; 1 Timothy 2:14; Revelation 21:1-6.

5. Q. What is the difference between the Old and New Testaments?

A. Briefly stated, the New Testament is concealed in the Old, and the Old Testament is revealed in the New.—1 Corinthians 10:11; Luke 24:27; Isaiah 61:1.

6. Q. Why is so much history of the Jewish nation found in the Bible?

A. The Jews were the only nation under a law covenant with God, and the things of their history were recorded to foreshadow good things to come. (Hebrews 10:1; Amos 3:2; 1 Corinthians 10:11) This history also furnishes a wonderful time table, enabling us to determine where we are on the stream of time.—Romans 5:6; Acts 17:26; 1 Timothy 2:6.

7. Q. Does the Bible teach anything concerning the future?

A. Jesus said the holy Spirit will guide us into all truth and show us things to come.—John 16:13; Revelation 2:2, 3; Isaiah 35:1-3; Revelation 21:4; Isaiah 55:13; 11:6, 9.

8. Q. Is the Bible true?

A. Yes, when properly translated. If we take an auto trip and have a guide book which points out everything along the road, that we would say is a true book. The Bible is a lamp unto our feet and a light unto our pathway.—Psalm 119:105; Isaiah 55:11; Hebrews 6:18; 2 Timothy 2:13.

9. Q. Why do so many persons say the Bible is not true?

A. Because they do not understand it. They may not desire to study it, nor be honest enough to believe it, or humble enough to accept it.—Isaiah 55:8, 9; Psalm 25:9; 2 Corinthians 4:4; Zephaniah 2:3; Psalm 97:11.

10. Q. Is the Bible "an old fiddle upon which any tune can be played"?

A. No. The Bible when understood is like a beautiful harp, which yields sweet melody when rightly played. It is filled with good tiding of great joy which some day will come to all people.—Luke 2:9-11; Psalm 30:5; Isaiah 1:18; Isaiah 60:2, 3; 2 Peter 1:19.

11. Q. Does the Bible contradict itself?

A. No, not if we use the key to the Bible. The key is this: "In due time"—"rightly divide the word of truth."—Proverbs 4:18; 1 Timothy 2:6; 2 Timothy 2:15; 1 Peter 3:15.

12. Q. Did one man write the all Bible?

A. No, it was written by many writers. These men lived hundreds of years apart, yet their messages are in perfect harmony. The four Gospels were written by four different men and agree in all substantial parts.

13. Q. Who wrote the first five books of the Bible?

A. Moses.

14. Q. How many books are in the Bible?

A. Sixty-six.

Ye Shall Not Sleep

Sleep on, ye brave, in Flanders Field!
Sleep on and rest, where poppies grow
and fragrance yield.
Sleep on 'till Satan's race is run,
And stilled are hatred, greed and gun.

Sleep on, ye dead, where poppies grow
Between the crosses, row on row,
For Christ has come with us to dwell,
"He hath the keys to Death and Hell".

Sleep on, dear hearts,
But not forever shall ye dwell
In Flander's Fields,
Saith He, who conquered Death and Hell;
Saith He, who doeth all things well.

Ye shall not sleep where poppies blow
Between the crosses, row on row,
Nay, not for long,
For that great day, so long foretold,
By Sage, and Book, and Prophets old—is come.

And soon The Christ, the present Christ,
Will say, "Come forth, Arise!
'Tis Earth's glad Day, God's Paradise."

TRAVEL AND MISCELLANY

Iguazu to be Put to Work

FORTY million dollars are nothing after an orgy of spending in which forty billion was "blown in" without a thought. And debts no longer disturb anyone, when they run into hundreds of billions.

Forty million is the sum which it is estimated will be necessary to go into debt to put Iguazu to work. Iguazu is to be found about 800 miles from Buenos Ayres on the border between Argentine and Brazil, and is a series of waterfalls, 275 in number, some of which rival the Niagara Falls.

The world scarcity of coal is particularly felt in South America, where coal is not abundant; and the Yankees of the South have long looked forward to the time when the cities, railways and industries of Argentine might get their light, heat and power from Iguazu.

The plan provides for a two or three-year building operation, producing 150,000 horsepower at first, and ultimately 300,000. Some of the water power is in Brazil, and that country is likely to follow the example set by Argentine.

One of the greatest treasures a country can have is its waterfalls. That the phenomena which produce these sources of beneficent power are among the treasures of the Almighty may be inferred from the statement that "when he uttereth his voice, there is a multitude of rain in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures".—Jeremiah 10:13.

Millions for the Chinese

FOR a traveler to fall sick in China prior to the advent of Western civilization meant that nothing but nature would come to the rescue to get him well. It is getting better, as science takes the place of superstition, and the American-taught practitioner helps the sick to recovery.

In this work the Rockefeller Foundation is doing something substantial. Over $2,000,000 have been expended in the establishment of medical institutions to teach the Chinese modern medical practice. Existing medical schools and hospitals have been aided by the Foundation, but the two principal institutions are the Pekin Union Medical College under construction, and the Shanghai Medical College, buildings for which are to go up as soon as there is a sufficiency of building materials.

This is an excellent use of wealth. No lover of humanity would begrudge the millions of American money flowing to the help of the Chinese. In a way it is owed to them to make a sort of restitution for the untold damage done by the long encouragement of opium by "civilized" nations making money out of the vice. The more millions that can be sent to help people that are worse off than we are, the better; for such manifestations of interest go far toward promoting good feeling between the races.

This, however, is nothing to the gigantic benefits that will flow to the more backward peoples when the Golden Age is fully ushered in. Not millions, but billions, will be considered the proper thing, when the great motive in the hearts of the people will be, not greed, but the genuine brotherly love that we are assured will prevail throughout the whole world under the auspices of the better day, about to dawn.

And Still They Leave Us

TWO boys read of a lucky stone to be found only in swallows' nests. They looked for the nests on top of a barn, and one of them fell forty feet and was nearly killed.

An autoist was preparing to replace a punctured tire, and dropped an inflated tire to the ground. It exploded with such force that it shattered both his legs.

A big copperhead snake crept into the wooden box that holds the bell at a railroad crossing, and put the bell out of commission. A party of autoists drove over the crossing and two were killed.

On Long Island a storm blew down an electric wire across the road. An army officer passing in his automobile struck the wire and was instantly killed by the current.

In Ohio a man was assisting the local volunteer fire department to put out a fire. An electric feed wire fell against the hose, and the electric current, passing through the metal nozzle which the man had hold of, killed him.

GOLDEN AGE CALENDAR

JANUARY 7 TO 20, 1920

1920 A.D.; 1337 A.D.; 6948 since Creation; 6656 Jewish Era; 2672 of Rome; 2605 of Greek Olympiad Era; 2519 of Japanese Era; 1338 Mohammedan Era; 144th year of independence of the United States.

January 7, Wednesday

Christmas Day, Egypt, Russia (O.S.), Turkey, Smyrna; Sun rises 7:05 a.m., sets 5:04 p.m.; Twilight begins 5:37 a.m., ends 7:02 p.m. (New York); 1915, U.S. Supreme Court declares Selective Service Act constitutional; 1919, Spartacus civil war in Berlin; England announces she will bring British troops out of Russia as soon as possible.

January 8, Thursday

Battle of New Orleans Day, Louisiana; Second Christmas Day, Bulgaria, Greece, Roumania; 1916, Evacuation of Gallipoli; 1918, Italy prohibits cake, confectionery and pastry; 72 New York schools closed for lack of coal; 1919, Allied nations "shocked" at Secretary Daniel's "greatest navy" program; Spartacists killed in Berlin civil war; Buenos Ayres paralyzed by general strike; Congressman Berger convicted of conspiracy to violate Espionage Act.

January 9, Friday

Third Christmas Day, Bulgaria, Roumania; 1918, New York Central Railroad cuts 112 trains to save coal; 1919, The Russian delegation (of princes, nobles, etc.) in London ask for 150,000 Allied troops to crush Bolshevism in six months; New York harbor paralyzed by strike of 16,000 harbor workers.

January 10, Saturday

1917, Allied governments state their terms of peace; 1918, House passes Federal Woman Suffrage Amendment; 1919, Clemenceau and Lloyd George "score a great success on the question of 'freedom of the seas,'" on act that violated the basic principle of a benevolent League of Nations; Luxemburg declared a republic and remains one for six hours; National Security League whitewashed by Congressional Committee of the charge of being directly financed by Wall Street and munition manufacturers.

January 11, Sunday

1919, France is opposed to the British plan to give the Russian Bolshevist régime some recognition, and President Wilson announces his approval of the French action; Berlin Spartacides completely defeated; A campaign is begun to "carry the spirit of America concretely to its alien inhabitants".

January 12, Monday

1918, Illinois, 14 to 37 degrees below zero; 1919, First meeting of Supreme Council of the Peace Conference; 281 out of 727 war charities forced to stop because "corrupt, dishonest, mismanaged, or fraudulent"; Labor Party of New York proclaims radical tenets demanding "greater political, economic and industrial democracy".

January 13, Tuesday

Tamil Thai Pongal holiday, Ceylon; 1918, France puts postal and telegraph service under military control; Former Premier Caillaux arrested for treason; South has worst blizzard in history, 5 to 11 degrees below zero; 1919, President Wilson says: "Food is the key to the solution of peace; Bolshevism cannot be stopped by force, but it can be stopped by giving food"; Dr. Liebknecht and Rosa Luxemberg arrested in Berlin; Railroad Administration reports that it hopes soon to reduce passenger and freight rates.

January 14, Wednesday

New Years Day, Bulgaria, Egypt, Greece, Roumania, Russia, (O.S.), Turkey, Smyrna; Caillaux trial for treason begins in Paris; 1918, Assassination attempted of Russian Premier Lenine; Blizzard kills eighteen in Chicago; Democratic National Council appoints advisory board of one woman from each state; 1919, Nearly forty different plans for a League of Nations are proposed, "none of which embraces our American ideals"; Several hundred Jews killed in Ukraine pogrom.

January 15, Thursday

1918, U.S. National War Labor Board created; 1919, Peace Council decides upon open covenants secretly arrived at, and British and American journalists enter protest; Revolution begun in Portugal; Revolutionary strike continues in Argentine; National Woman's Party cables President Wilson to come to aid of Federal Woman Suffrage amendment.

January 16, Friday

1918, Fuel Administration orders manufacturing plants closed from Jan. 18 to 22, and 9 Mondays following; 1919, At Sacramento, Calif., 46 I.W.W.'s are found guilty of conspiracy under the Espionage Act; Senate dismisses charge of disloyalty against Senator Lafollette.

January 17, Saturday

1919, The Peace Council secrecy rule is modified to allow three newspaper correspondents at all but executive (secret) meetings; Russian Bolsheviks offer to cease world propaganda if Allies will enter peace negotiations with them; Dr. Liebknecht and Rosa Luxemburg are assassinated in Berlin; Withdrawal of American boys from Russia announced to be only a matter of a short time; French General Janin to have supreme command of all Allied troops in Russia; the French have immense investments in Russian bonds; Four packing companies are known to have 1917 profits of $93,609,000 against 1912 profits of $18,715,000; Forty states ratify Federal Prohibition Amendment.

January 18, Sunday

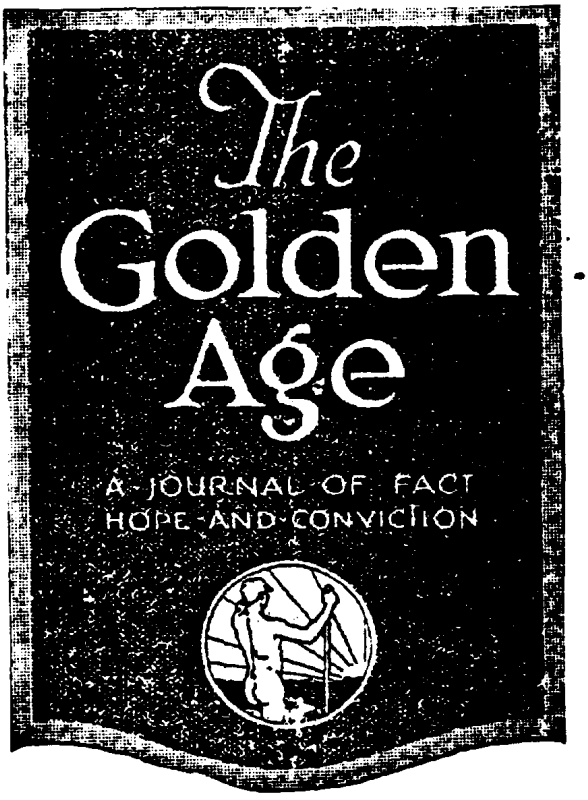
Bara Wafat Day, India; 1918, Germany reaffirms exclusive right of Kaiser to make war or peace; Lloyd George says to Labor, "We must either go in or go under"; U.S. Railroad Wage Commission appointed; 1919, Secretary Redfield says speedy raising of cable censorship is necessary for American business.

January 19, Monday

Birthday of General Lee (holiday, Ala., Ark., Fla., Ga., Miss., N.C., S.C., Va.); Theophany (Epiphany) day, Bulgaria, Greece, Roumania, Serbia, Turkey; Epiphany day, Russia, Smyrna; 1919, Only the "Big 5" nations of Great Britain, France, U.S., Italy and Japan may attend all Peace Conference sessions, but others may attend when it is decided that discussions affect them; Railway Wage Board advises $100,000,000 wage increase for Palestine Restoration Fund; Jewish Labor Congress for railway employes; Zionists start to raise $3,000,000 votes against Jewish government in Palestine.

January 20, Tuesday

Second day of Theophany, Bulgaria, Roumania; St. John the Baptist Day, Greece; Federal Prohibition Amendment effective; 1919, Peace Conference has three plans for Russia, armed intervention, strengthening anti-Bolshevik factions, or a working agreement with Bolsheviki; British colonies claim standing in League as independent nations; German National Assembly elected with 200 Socialists and Democrats and 164 Opposition; American troops to control 3,000 miles east from Omsk of Trans-Siberian Railway and provide cars and engines from the U.S.



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The Golden Age

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POLITICAL, DOMESTIC *and* FOREIGN

Real Prison Reform

A FEW persons are interested in prison reform, some of them on humanitarian and others on political grounds. The very few who are really interested on humanitarian grounds are usually woefully lacking in knowledge of actual prison conditions. Under the leadership of an affable and entertaining guide, picked from the guards with a view to making a favorable impression on visitors, they have been swished deftly around the more public parts of the prison and often have the idea that it is a very nice place. True, even to those who know the inside life of a prison, it is possible to imagine worse conditions; but that is beside the question of real reform.

Of those who are periodically interested in prisons on political grounds there is much occasion for questioning their entire sincerity; for they deliberately overlook the most truthful and most accurate source of information—the prisoners themselves. There are some difficulties in the way of securing complete information from men while they are actually under sentence, but there is no great difficulty involved in gathering it from men who have served sentences and are out. Of what earthly use is it to ask Judge So-and-So or Senator This-and-That his views on prison reform, when he has no idea of what a prison is like?

There would be minor differences of opinion even among prisoners and ex-prisoners as to what could be most advantageously introduced in the shape of reforms; but most of them, we believe, would agree on these, named in the order of their importance:

(1) Judges should be obliged by law to spend thirty days in all jails to which they are likely to have to sentence men (or at least in one of the jails) and sixty days in the penitentiary to which they expect to commit prisoners. This should be as necessary to qualification for a judge's commission as a diploma from a law school. For obvious reasons it is not likely that such a reform as this will ever be suggested by the judiciary itself, but we believe that the better-minded of them would agree to its reasonableness and would submit to its requirements. The idea has the approval of God Almighty; for he sent his Son, an entirely innocent person, into the world and allowed him to suffer almost unthinkable indignities "that he might be a merciful and faithful high priest in things pertaining to God". (Hebrews 2:17) Such judges would have to serve under a *bona fide* sentence, unknown to the prison officials. Sixty days would not injure them, and it would actually pay; for they would increase in "wisdom never learned at schools". It is a serious matter for one human being to deprive another human being of his liberty for long periods of time.

(2) Separate absolutely and entirely all prisons from state or federal departments of justice. Why should a prison be under the control of the very department which was instrumental in having the prisoner indicted and sentenced? Has not that department done enough when it has turned him over to the prison officials? Is there any adequate reason why prisons should not be managed by prison commissions, only one member of which could be of the legal or judicial professions?

(3) Establish a parole board that paroles—one that has some regard for the evident intent of the parole laws. This board should be absolutely separate from the departments of justice

and from judges and district attorneys, who usually are employes of such departments. Why not have such a board composed of civilians, not professional politicians? Under present parole arrangements it frequently occurs that a prisoner will secure a recommendation from the officials of the prison, but fail to get ratification from the judge or district attorney who had to do with sentencing him to prison.

Take this actual example: An Italian was convicted of complicity in a counterfeiting scheme and sentenced by a judge to three years' imprisonment. The man was guilty and the sentence was probably not excessive, as such sentences go. But note now what happens. The man knew not over a dozen words of English and in disappointment he employed four of them, saying, "Aw, go to h——". The judge promptly added five more years to his sentence, making eight, ostensibly to impress the man with the dignity and majesty of the law. But was it the dignity of the law or his own dignity of which he was more conscious? Surely the law was not magnified by such an outburst. If six months had been added, the majesty of the law would really have been revealed. What chance would that man have for a parole, even if he were a model prisoner? What chance did he have? None, while that judge lived or was in office. The man served his time, barring a few weeks cut off by presidential commutation.

(4) Abolition of limited outgoing mail. There is no earthly or heavenly reason why a man should not be allowed to write all he wants to. The limits have been removed on incoming mail in most prisons. Removing the limitations on outgoing mail would not materially increase the burdens of the prison postoffice. There would be an increase for the first few weeks, then it would drop back to something near normal. Among one thousand prisoners there would probably be not over fifty who would write more than one letter a week. There is no real reason why either incoming or outgoing mail should be read, though almost no prisoner will object to having the envelope opened so that the management could be sure no harmful narcotics or saws, etc., came in. If a prisoner's outgoing mail rose above a certain number per month, let him pay the postage.

(5) Absolute and unequivocal abolition of compulsory attendance at religious services. To force attendance at religious service of any kind is un-Christian, un-American, unconstitutional, and inhuman. It works hardship to Christians, to the irreligious, and to Jews, and could do no good to any one. Have the religious services if desired, make them as attractive as possible, but let the men go on their own volition.

(6) Select the major officials from ex-prisoners—surely there are enough in all walks of life and in all the varying degrees of capacity. By the most hardened and disinterested prison official it will be admitted that a certain percentage of the prisoners are innocent. Those who have the best opportunity of knowing aver that these innocent run somewhat near ten per cent of the whole number. If the courts are nine-tenths efficient, that is not a bad average for imperfect and often biased human beings, even though it is hard on the tenth-tenth. Among those who are guilty there is probably a good forty per cent who have sentences out of all proportion to the crime committed. Even if some of these men became wardens or deputy wardens they could not mitigate the sentences, but they could approach the problems of the men with sympathetic hearts and understanding minds—a thing which few outsiders, even though well-intentioned, can do. The men do not want to be coddled or toadied to; many of them played the game and lost and they are willing to take their medicine in a manly way; but they do want and are entitled to talk to officers as man to man and not as caged beasts to man.

Stripes and Stripes

STRIPES for prisoners' clothing have been abolished in the better-ordered prisons of this country, but the stripes which attach to the man's reputation are as difficult to eradicate as though they were actual stripes in his skin. The old idea, which was generally accepted in Jean Valjean's day, "once a convict always a convict", has no foundation in reason, justice, or fact. There are a few professional flirters with prison cells; these take their chances, give no quarter and ask none. But these do not make up the bulk of prison inmates.

The most of them are men who have either (1) violated the law in some purely technical sense, unacquainted with the multitudinous statutes on the law books, or (2) succumbed to various kinds of allurements under heavy stress,

and (3) a few others who have set out to beat the state or government in some manner that does not involve the lives or happiness of other citizens but merely property, and (4) political prisoners—those who have committed some statutory offense against the state as such, as distinguished from offenses against life or property of the state's citizens.

Added to these is a small fifth class of innocent men, and a sixth class, also of minor proportions, who are *guilty in both intent and fact.* But whatever the occasion for their incarceration, it is surely an incontrovertible proposition that, when a man has been convicted by self or by jury, been sentenced by an authorized judge, and has served his sentence, he has paid all that the law demanded of him as a penalty for his misdeed. It not infrequently happens that with his discharge the one-time prisoner's greatest difficulties begin. If he is a man of affluence he may not need to worry; but if he was well cleaned up financially by the expense of his defense fight and by his expense while in prison, he may experience grave difficulty. His position is somewhat recognized by the law when it requires the prison officials to provide him with an outfit of clothing and a ticket back to the point from which he was sentenced. But this does not get him a job.

It must be admitted that there are certain philanthropic agencies which help in securing wage jobs for men that are not experienced in clerical, professional, or executive positions. It is seldom that such agencies have anything to offer for professional men. The lawyer cannot return to his profession. His own fellows bar him. The doctor can seldom return to his practice; no opportunity is given him to profit from his lesson. Occasionally a former employer will take a man back for sake of the man's family.

But why should there be any charity, why any patronizing at all? If the penalty has been paid, why make the man continue to pay it for the rest of his life? Why is he barred from civil service positions, though his services may be most expert? Is it not because of the old idea, such as voiced by Emmanuel Kant, that the state is a mystic being with a soul and that this soul has had its dignity offended? All right, suppose that were true. The state by its properly constituted agents has prescribed what is assumed to be a just retribution for such offense. Does the government profess to be satisfied in the matter and at the same time dissatisfied? If the ex-prisoner happens to be a man of means the government will gladly let him invest his money in bonds or other government securities. Fine, perfectly proper. But why discriminate against the man who has only time, skill and experience to invest in government activities? There are no statistics to show that a man is less reliable as an employe after he has been a prisoner than before.

Furthermore, why should there be no recourse against the state for one who has suffered false imprisonment? Do we still believe that the king can do no wrong? Government agents with almost unlimited legal machinery and means at their disposal can, if they wish, make a very sorry time for a man of meager pecuniary backing. He may not be able to stand the expense of a fight long enough to prove himself innocent. He is put into prison for one, three, five years, until his case worries around to where he is shown to be not guilty. The man, if in middle age, is financially ruined for life. His family has suffered great hardship; yet there is no practical means of redress. He cannot sue the government for the mistakes of its agents, though in every other kind of business it is a well-established rule of action that principals are responsible for the acts of their agents. If the judge and prosecuting attorney responsible for his incarceration are still alive, he might proceed against them individually or under a conspiracy charge, if there seemed to be any element of conspiracy. But what prosecuting attorney would show zeal in presenting such a case to the grand jury and in carrying it through the courts? What judge could be found who would be willing to pronounce sentence against a fellow judge? Then possibly there was no evil design whatever on the part of the officials, but the unjust imprisonment was simply due to human imperfection and frailty. What then? Even if an ex-prisoner had pecuniary means with which to carry on litigation he has no statutory grounds for so doing.

It has been left for heathen Japan to take the lead in improvement in some of these matters. There, if a man is discriminated against in the social or commercial world simply because he has served a sentence in prison, the person who discriminates against him is subject to fine *and*

imprisonment; and the law is enforced. Furthermore, a man falsely or wrongly imprisoned can get full financial redress, not from individuals but from the government. The people by its representatives made the mistake; the people should pay for its mistakes, just as any individual is required to do.

Persia and the World War

LIKE the nations of South America, and all other nations that were able to keep out of the conflict, Persia was benefited in some ways by the world war. Its capital and trade have doubled.

The country is a high plateau, 2,000 to 6,000 feet high, with no railways, few roads, only one navigable river, and is cut off from easy communication with the rest of the world by mountain chains on the north and south.

The rains of ages have washed the soil from the hillsides, seaming them with gullies, and making travel difficult and expensive. It may be said that virtually the whole trade of Persia is carried on the back of beasts of burden such as traversed the country twenty-five hundred or more years ago.

These conditions have largely cut Persia off from the rest of the world, although the culture of its inhabitants has not greatly suffered because of this; and it is known as the most enlightened of the Mohammedan nations, the Persian being styled the Frenchman of the east.

The first noteworthy appearance of Persia on the pages of history is as a part of the Medo-Persian empire, established by Cyrus the Great, the second empire in history that bore sway over the whole civilized earth.

When the third world empire made its appearance, Alexander the Great invaded Persia and traversed it with his conquering hosts from one end to the other, going on through Afghanistan and the Khyber Pass into India, and returning to Babylon by Baluchistan and the shore route along the Persian Gulf.

The priests of Persia teach the boys and men to disregard and despise everything said to them by the women, and as a consequence the Persian has no home life worthy of the name. Insolence from her twelve-year-old son is expected by the Persian mother as inevitable.

When the Shah of Persia visited Paris some years ago he shocked the hotel patrons by throwing his chop bones under the table after he had finished his meal. He probably thought there was no reason why he should not feel at home and act accordingly.

Before the war the finances of Persia were under the control of an American, Morgan Schuster. He managed these so efficiently, and protected the Shah so effectively from the impositions of the financiers of more highly civilized nations, that Schuster was compelled to resign his position. The diplomatic pressure became too strong.

The pearl fisheries of the Persian Gulf have an annual output of about $1,000,000 per year. Roses flourish so profusely that they are cultivated in fields for the purpose of manufacture into perfumes. The population is estimated at about 9,500,000.

It is certain that the kingdom of Persia is the second part, the breast and arms of silver, of the great image which Nebuchadnezzar saw in his dreams, and which the Prophet Daniel explained to him; and it is equally certain that the kingdom which is to replace the Persian kingdom, and all the other kingdoms seen in that vision, is the kingdom of the Lord, Messiah's kingdom, which brings with it the dawn of hope for the Persians and for all the other peoples of the earth.—Daniel 2:1-49.

French Women

Page 141 contained a reflection on French women which would better have been omitted. We are not perfect in judgment—yet—but *trying* to be—and do not wish to do an injustice to *anybody*.

Blarney Castle

"The Golden Age magazine is good, full of truth, hope and fact. Keep the good work up."
—W. D. S., *Pittsburgh, Pa.*

"The Golden Age exceeds my expectations. It certainly does contain a message of hope for the bewildered world." —D. S. W., *Clarksburg, W. Va.*

"We received our first copy yesterday and we are well pleased with same. How easy it is to read! I suppose that is partly due to the dull paper used and partly to the large print." —R. M., *St. Louis, Mo.*

"Perusal of *one* copy demonstrated the desirability of having your publication, The Golden Age, in my family circle of four sons, four daughters, wife and myself. It is clean and newsy, with a good trend."
—G. E. J., *Tarrytown, N. Y.*

LABOR AND ECONOMICS

Thrift Supremely Needed

ALL the nations of the world are today like the prodigal son. They have borrowed their future inheritances; and after a drunken debauch lasting from August 1, 1914, to November 11, 1918, they are now engaged in feeding the hogs—the profiteers—in a way that was never before true.

The average working man is limited in education and has no knowledge whatever of political economy. With the outbreak of the war many of these men suddenly discovered as munition workers or ship riveters that they could get three times as much money as they had ever earned before in their lives. Myriads of these men knew so little of economics that it would be folly even to try to tell them that all the wages paid to them during the war had to come out of somebody's savings. And having flirted for a time with wages of $10 to $20 per day, lots of them have concluded that the world has changed; and that instead of having to work hard for a living hereafter, and to be careful of the dimes, nickels and pennies, they can safely spend every cent they earn, without any reckoning day ever arriving.

No heresy could be worse. If there was need for these men to save during the war so that they could participate in the various loans, it is still more necessary now; for the interest on all the loans must be paid, and the running expenses of the governments must be paid, and there is no way in which these expenses can be met except by the savings of the people. Whether these savings of the people are obtained indirectly by loans or directly by taxation, it is certain that these obligations must be met, and it is self-evident that the governments cannot borrow from him who has saved nothing.

Canada Labor Conference

AN INDUSTRIAL conference was recently assembled in Canada, attended by one-third employes, one-third employers and one-third representatives of the public. Resolutions were adopted looking toward legislation on unemployment, sickness, old-age insurance, minimum wage laws, better pay for school teachers, better housing conditions, compulsory education up to fourteen years of age, liberty of press, freedom of speech, eight-hour days, and union recognition and collective bargaining. The conference was divided on several points, but put the questions up to the federal and provincial prime ministers for consideration and action.

The commission said in part:

"The commission believes that the day has passed when an employer should deny his employes the right to organize—a right claimed by employers themselves and not denied by the workers. Employers gain nothing by opposition; for the employes organize anyway, and refusal only leaves in their minds a rankling sense of injustice. The prudent employer will recognized such organization and deal with its duly accredited representatives."

Wasting on a Grand Scale

AS illustrating the fact that some people have no regard whatever for the conservation of the products of human toil, Chairman William J. Graham, of the House Committee investigating war expenditures, reports that 72,000 bales of cotton were left lying uncovered for months on the grounds at Nitro, W. Va. He also reports that hundreds of millions of dollars were paid to concerns that never delivered a dollar's worth of property to the Government, to cover profits which they figured they would have made on contracts signed before the armistice went into effect, provided they had fulfilled those contracts.

She Saved for Her Boys

CAPITAL and labor are not the only elements of the population that exact profits without rendering compensating service. A woman in New York city lived on seventy-five cents per day so that she might leave a fortune of $250,000 unimpaired, to be divided between her two sons. One of her sons, a doctor, she appointed executor. The doctor paid a lawyer $35,000 to settle the estate, and then divided what was left between himself and his brother. His brother thinks that somebody exacted too much profit and is trying to find out who is at fault.

The Six-Hour Heresy

HENRY FORD startled the industrial world when he announced his policy of a minimum wage of $5.00 a day and he has recently raised that to $8.00. It could not be done, was the burden of the press that represents the reactionary sector of the manufacturing front; it would disturb relations between employer and labor in an ever-widening circle. But it was done; for Ford profited by attracting the cream of the workers; and other concerns still paid what they chose. Ford produced "Fords" better and cheaper because the men were more content to work under conditions prevailing in his great shops than in the establishments of others less democratic than himself.

Time was when the twelve-hour day was impossible; yet it worked out all right. Then in succession the industrial impossibilities were the ten-hour, the nine-hour and the eight-hour day; but no concern that was up to date in its methods ever lost anything by the better working conditions spelled by the shorter work-day.

Now the impossible thing is the six-hour day. Not merely impossible, but absolutely, to the nth degree, impossible, unthinkable, unbelievable, visionary, absurd, insane, is this latest industrial heresy!

Why?

Because it hath not been so received from the fathers.

But Baron Leverhulme, than whom no one in the world, at least in the British world, knows better how to make money out of soap, comes and says that the six-hour work-day is perfectly feasible. The baron says that it is easy in a business where the overhead expenses, including interest on capital, salaries of partners and managers, repairs and renewals, depreciation, rent and ordinary taxes, are together equal the pay-roll cost.

Here are his figures: Number of articles produced under the eight-hour day and forty-eight-hour week, 1000; pay-roll, $5000; overhead expenses, $5000; production cost per article or unit produced, $10.00. The raw material cost would be the same per unit unless reduced by a less cost for a larger quantity.

If the working hours were reduced to a six-hour day and a thirty-six-hour week, and two shifts worked in the plant, the baron figures the cost as follows, the same wage being paid for the six as for the eight-hour day: Articles produced, 1500: pay-roll $10,000; overhead, $5000; total, $15,000; unit cost, $10.00. In other words, the impossible has been done—the men work six instead of eight hours, and the goods cost no more to produce apiece. Work is given to two men, where it had been available for but one!

To this the objection is raised that before the war the pay-roll in billions of dollars in American factories was 4.5 billions, and overhead only 2.5 billions. On this basis a factory producing say 1000 articles would cost $4500 pay-roll and $2500 overhead; total $7000, with unit cost of $7.00 per article. The baron did not allow for any increase in overhead, but more salary must be paid managers for longer hours; and allowing for an increase also in overhead, the figures would be: Articles produced, 1500: pay-roll, $9000; overhead $3500; total cost, $12,500; unit cost, $8.33. It looks as though it couldn't be done, and get the goods out as cheaply as before.

The factor that will produce goods as inexpensively as before and yet permit the six-hour day is the attitude of the worker. He will feel better about his work and work a little faster if he is to have a 25 per cent shorter working-day. Suppose the worker works one-fifth or 20 per cent faster than he did under the eight-hour day; that this is readily possible may be seen from the rate of work of the average worker, who feels that any increased speed on his part may result in his having to meet that speed at all times.

With production one-fifth, or 20 per cent, faster than in an eight-hour day the figures would be: Pay-roll, $9000; overhead, $3500; total $12,500; articles produced 1800; unit cost, $6.94 per article. The miracle is quite feasible, but it takes the cordial coöperation of the worker to accomplish it.

It is certain, however, that in the Golden Age, when the motto of trades unionism, "One for all, and all for one", becomes a living reality with every one, including both employer and employe, the possibilities of the worker drawing on his untouched latent powers will cause industry and production to jump forward. When for the principle of self-interest is substituted that of real love of man for man, the incentive to do everything reasonably possible for one another will actuate men and result in great benefits for the whole people.

SOCIAL AND EDUCATIONAL

A Language Museum

INSTITUTE of Phonetics is the official title of the new language museum which the British Government is about to start in London, so that it can furnish its traders with better means of dealing with natives than have hitherto existed. Some idea of the need for such an Institute may be gathered from the fact that in many portions of Southeastern Asia a different language prevails in every 500 square miles of territory; in other words one can not go twenty-five miles in any direction without running into a new language.

Methods for making records of all languages are approaching precision. By means of the X-ray, photographs are obtained of the exact position of the vocal organs necessary to produce any sounds, and the sounds themselves are photographed or transcribed by a needle into phonetic curves on smoked paper. Studying these records the linguists are able to convert any language into English sounds and thus to reduce it to writing. By means of this Institute it is hoped that the traders will hereafter be able to do business with the natives without the aid of interpreters. Arrangements are also under way for the preservation of current dialects and an attempt will be made to restore the languages spoken in Chaucer's and Shakespeare's times. Similar institutes have long existed in France and Germany.

Recalling the scattering of humankind and the confusion of their tongues at the Tower of Babel (Genesis 11:1-9), we are impressed with the thought that the means now being taken to preserve records of all languages indicates that they have served their purpose and that now, in the dawn of the Golden Age, we are approaching a time when there will be but one language in general use, as was the case at first.

Lax Morality

CHRISTIAN citizenship in the United States is said to be in a bad way. Instead of the "unparalleled moral and spiritual uplift" expected by unpractical doctrinaires from the war, the same theorists report that opportunities are multiplying rapidly for sexual temptation and license; marriage is being deferred until middle life; divorce is increasing; abortions are on the increase; the sex appeal is universal, everywhere, in the newspapers, at the theater, the movie, the street carnival, the dance, the fair; society reeks with it, the home is steeped in it, schools condone and often encourage it, professional life wallows in it and the Government is often influenced by it—so says President B. S. Steadwell of the National Purity Federation. At the rate the people are traveling, it is feared that America will strike bottom on the level of the ancient pagan orgies of the worship of licentiousness. One of the greatest agencies for moral decline is said to be the automobile, which supplies opportunities for secret association and puts the country road house practically at the city limits.

Is America approaching the condition prophetically spoken of in the Bible when the Good Book spoke of a civilization to come "which spiritually is called Sodom and Egypt"?—Revelation 11:8.

Luxuries Wanted

AMERICANS have a well-earned reputation as good spenders. An unprecedented demand exists for every kind of luxury at any price. On the twenty-seven kinds of luxuries listed by the Government the 1919 import tax exceeds that for 1918 by 125%. Imports of necessities show no particular increase; but in such articles for women as feathers, furs, jewels and perfumery the value in 1919 is about six times that in 1918. Now that the saloon has gone, fair woman is getting more of her share of the money and is showing herself a spender of the first order. Money is better spent than hoarded, but better still invested where it may produce more wealth. The present prosperity is not likely to continue indefinitely; and when it ends, the spenders will wish they had saved or invested what they have been so lavishly wasting.

High living is fun—until the bills pour in. Habits of luxury demand continuance, and destroy all tendency to the traits that succeed. Not merely will the spenders be forced to economy and thrift, but they are liable to swell the hosts of discontent.

Rockefeller's Fortune

MR. JOHN D. ROCKEFELLER, Sr., is long since out of business. He has just added $100,000,000 to his vast gifts for education and philanthropy. At present he is devoting his time and much of his money to the question of the preservation of health and the prevention of disease.

We do not know how much Mr. Rockefeller is worth, and it does not seem to be our business to make him tell, but he is said to be worth about $1,000,000,000. Supposing that he is worth that amount; and that it was all invested in freight cars at the old price of $500 each. We got to figuring on that and found out something. Such a fortune would buy a string of 2,000,000 standard cars.

And how long a train would that make? Suppose the train was made up in Jersey City, and the cars were each forty feet long and added one by one as the train progressed on its way. Before the caboose left the yards at Jersey City the engine would have traversed the route indicated by the following cities, and in the order named:

Newark, Trenton, Philadelphia, Wilmington (Del.), Baltimore, Washington, Richmond, Norfolk, Wilmington (N. C.), Charleston, Savannah, Jacksonville, Miami, Key West (the jumping off place for Cuba), Tampa, Pensacola, Mobile, New Orleans, Galveston, Houston, San Antonio, El Paso (on the edge of Mexico), Tucson, Los Angeles, National City (on the edge of Lower California), Santa Barbara, San Jose, Oakland, Stockton, Sacramento, Ashland, Salem, Portland (Ore.), Tacoma, Seattle, Bellingham, Vancouver, Prince Rupert (on the edge of Alaska), Edmonton, Saskatoon, Winnipeg, Port Arthur, Sudbury, Ottawa, Montreal, Quebec, Moncton, Halifax, New Glasgow, Sydney (the jumping off place for Newfoundland), Truro, St. John, Bangor, Portland (Me.), Boston, Providence, New Haven and New York, with enough more to go almost to Chicago and back.

The train would be 15,152 miles long, sufficient to cross the continent five times, or to reach in a straight line three-fifths of the way around the world.

Mr. Rockefeller made some of his money in the oil business, and there is still some money in the oil business, apparently, for we notice that Mr. Folger, the new President of the Standard Oil Company, not long ago paid $100,000 for one little book seven inches long, five and a quarter inches wide and half an inch thick, published in London in 1619; the only known copy of the first edition of Shakespeare's works.

O Charity, What Sins!

O CHARITY, what sins have been committed in thy name! In the Army and Navy Bazaar in the autumn of 1917 a net sum of $645 was raised for "relief" at a cost of over $71,000. At most, charity is a plaster which covers up a sore that had better be exposed to the sunlight and the air.

We do not see anything very charitable in the founding of an orphan asylum by a man who has made his money by the use of child labor, or the founding of an old folks' home by a man who has overworked and underpaid men and women until they have broken down before their time. He is trying to discharge a just debt in a poor way.

We do not see anything very charitable in a gift of old clothes to the poor on the part of those who have such large incomes that they do not know what to do with the surplus revenues continually pouring in upon them. A real charity was that of a landlord in Wakefield, Mass., who recently made to a tenant the gift of a house in which he had lived for twenty-six years and had paid rent continually and faithfully during all that time. The man who did this is worthy of a statue in the public square of his city.

The indiscriminate giving to beggars puts a premium upon beggary. Not long ago a one-legged beggar refused a permanent job at $18 per week because, he said, he could make $40 per week at begging. Another one-legged man sits in his old clothes on the sidewalk during "working hours", but on Sundays and holidays puts on an artificial leg and a Sunday suit and moves about with as much ease as anybody.

So-called "organized charity" is for the most part a disorganized and inefficient way of trying to patch up a situation which makes it possible that in the same city there should be some people worth hundreds of millions of dollars, and others equally honest, and perhaps even more industrious, who cannot earn enough to keep their children properly fed and clothed. Three of Philadelphia's recent charity drives were failures.

In two European countries, one of which nobody dares to name, it has been recognized for a generation that a citizen who has produced things for his fellows for thirty or forty years has earned the right to live; and he is given an old-age pension.

A form of charity has been started in Toledo which gives promise of doing real good. The Social Service Federation is trying to improve the furniture in the homes of the poor, and has invited and received gifts of almost everything to be found in any home, ranging all the way from rocking-horses to violoncellos. The Federation is trying to give the touch of personal interest without which charity is a detestable thing. It makes a point of having a visiting housekeeper prepare and serve a meal on a dining table in the way in which a meal should be prepared and served, thus to elevate the home ideals. We wish this effort well. If continued in the spirit in which it is being started, it can hardly fail to be a real blessing to both its founders and its beneficiaries.

Not a few people are interested in charities after the manner of Gehazi, the servant of Elisha. The Lord, at Elisha's request, had just healed Naaman, the Syrian general, of his leprosy, but refused to accept anything at his hands. Gehazi coveted the gifts which Naaman had exhibited and ran after him with a great "drive" for money for the theologians, "the sons of the prophets". He got the money, about $2000, and valuable gifts of clothing. Upon his return to Elisha, the prophet asked him where he had been. Gehazi denied having been anywhere; whereupon Elisha rebuked him for appropriating to himself gifts asked in the name of religion and said, "The leprosy of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow".—2 Kings 5:27.

Prohibition at Work

ONE of the effects of prohibition came to light the other day when $25,000 was offered for a $100 share of the stock of Huyler's, whose $15,000 capital stock is worth $3,750,000. Lowney's stock has advanced from $75 a share to $185. Page & Shaw stock goes at $200. Continental Candy started at about $7 and now is $14. Loft's was $12.50, but now sells for $26.

Back of the boom in candy is national prohibition. The prediction has come true that millions accustomed to liquor would turn to candy. The coffee industry, too, is having a big boom on account of the demand for a good beverage in lieu of the defunct alcoholics. The establishment of coffee houses is not far off, to take the place of saloons.

But the backers of the great reform realize that their work is not finished; for they say that there is stern business ahead. The obtaining of national prohibition is chiefly the work of the Protestant clergy; and as the Protestant churches enroll only 25,000,000 of the population, or 23 per cent, of whom fully 5,000,000 do not actively favor prohibition, there are but 20,000,000 Protestants behind the militant reformers, or 19 per cent of the population. The clerical leaders of the movement, who have gone to great lengths politically and wielded their lobby with such telling effect in the state legislatures to bring about the prohibition miracle, are concerned over what confronts them.

One of the former leaders of the political Anti-Saloon League of Virginia, Methodist Bishop James Cannon of Texas, expresses his apprehension: "Although the liquor traffic has been outlawed in this country, it is still alive, not asleep, nor dead, but alive and openly defiant. During the next year you may look for some progress by the liquor people; and this will continue until the people are aroused to the realization that this traffic is really an outlaw, which needs chaining, and until it is chained permanently, it will endeavor to institute an era of lawlessness and murder. There is danger ahead!"

"The liquor traffic," continues Bishop Cannon, "will defy the law, and will shoot down men who go out to enforce your law. This has already been done in Virginia. You should not allow your state to be honeycombed with such outlaws, to continue without punishment, any more than you would allow thieves and other lawbreakers to go without their just deserts". Bishop Cannon appreciates how difficult it will be for a minority to enforce their will upon an indifferent majority, in the face of an active, unscrupulous and thoroughly organized body such as the saloonmen will have in the field.

To intimidate violators of the Federal Amendment many laws of great stringency have been proposed, on the theory that the more terrible the legal penalties, the less will offenders be inclined to break the law. As a matter of fact

the only effectual preventive of crime is the absolute certainty of immediate punishment even under rather mild penalties; and with a large body of the people indifferent or hostile to prohibition, the sureness of punishment is very doubtful in far the greater portion of the violations of the law. This is evidenced by the great increase in drunkenness as an offense in most of the cities.

The new reform by Christian America has elicited the warm approval of the head of the Moslem Church. Abraham Effendi, spiritual head of the Mohammedans, was greatly pleased when the news came to him of how America had turned over a leaf. He said: "It is with pride that we observe America's adoption of prohibition after trying drunkenness. Our law regards drink as the worst evil, because it breeds other evils, whereas other habits may not do this. Sobriety was the secret of Islam's success as the builder of empires. But drinking brought ruin. It came from contact with Christian Europe, whose other bad habits we acquired, at least in our cities, for the country is still sober. Our women do not drink. If ever Islam recovers, it will be because prohibition is restored to make men strong, clean and intellectual. I am delighted to observe that America is realizing God's command as spoken to our prophet". Christian Boston has just sent a shipload of its outlawed rum to Constantinople in the hope that the benighted total abstainers of Moslem heathendom will turn the rum into funds for the spread of the gospel.

Some of the saloonkeepers are turning their plants into intellectual centers. One of them hoisted the slogan, "While you can't get booze, drink of the Pierian Spring", and he is doing a rushing business in books, with the sign, "Good books, 25 cents each. Improve your time". The reason was given by the bartender: "I noticed all the men who were in the habit of getting drunk at night sitting around having nothing to do. They were quite lost for a means of spending their time. The thing was a success as soon as the crowds got used to the strange-looking things across the bar. Here they feel at home, and not embarassed while they look for the book they wish. Philosophy and sociology are most desired. Very little fiction is wanted; they leave that for the women". Not a few saloons are turned into restaurants, and furnish the best meals for the money to be had in town.

It is the argument of the liquor men that most of the people want at least a little to drink, and that the best interests of the community are served by permitting the serving of intoxicating beverages through a system of orderly and "respectable" saloons; otherwise the people will make their drink at home, the total of drunkenness will be increased, and the liquor drunk will be of the worst description. This contention seems to be borne out by the alleged doubling of arrests for disorderly conduct due to intoxication, since war-time prohibition went into effect; but we doubt the truth of the statement. The difficulty has been that in the past the respectable saloons were far outnumbered by the drinking places of a low type where drunkenness, drugs and women were the vogue; and this condition was attributable to the commercializing of the trade by the great breweries.

Every effort at reform is commendable; but reformers must not forget that they are opposing insuperable odds in the fallen condition of humanity, on account of which every good work has to be incessantly fought for against powers of evil that at any instant may bring about the destruction of the achievement of decades. The builders of the prohibition structure must not feel too bitterly disappointed if the next few years, in the prevailing spirit of unrest, should behold a partial failure of their well-meant plans. It is too soon to expect Millennial conditions through any reform that may yet be undertaken; but the reforms are coming soon, under the auspices of the approaching Golden Age, when such efforts will not be in vain, but will have back of them not merely a majority sentiment but a power for good which nothing can successfully withstand.

For the world is yet in the night time. The Golden Age will be the day time, the era of light, and the people then will become children of light. Now "they that sleep, sleep in the night; and they that be drunken are drunken in the night". Then the sentiment will be: "Ye are the children of light, and the children of the day, not of the night nor of darkness; therefore, let us not sleep; but let us watch and be sober. Let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope [in the mind] of salvation". And world-wide the hope will grow into certainty that "God hath not appointed us to wrath, but to obtain salvation".—1 Thess. 5: 5-9.

MANUFACTURING AND MINING

The White Coal Pile

THE white coal pile is as large as ever. The streams run as full as ever they did; and millions of horse power that would do the work of the nation, and possibly of the world, are running to waste every day in the United States as they have done for centuries.

Most of these white coal piles are in the far West, many of them on Government land, although there are many in the eastern states.

Water power is expensive to develop, because the whole plant must be completed before there is any return. Hence large capital is required; and as the Government is not engaged in the business of selling power or lights, it must entrust this development to others.

The coal shortage is making lots of people think about these water powers, and what a lot of good could be done by the current that could be generated if we had our streams all harnessed.

Congress has the matter up now and is endeavoring to find some way to attract capital to these fields, and save the nation's coal and oil, develop new industries, build up new communities, provide employment for labor, and increased markets for agricultural products.

It is not as easy a task as could be desired. Many of the common people are fearful of seeing these great heritages of the nation fall into the maw of the combinations of capital that now control so many of the necessities and accessories of life.

It seems to us that if the Government could build water powers by employing soldiers for the task, it could rent the completed plants to operating companies, municipalities, coöperative societies or other entities that could operate them advantageously for all concerned, without bringing any great groups of capital into the problem.

We are sure that the development of these water powers is one of the blessings that await mankind in the Golden Age, and perhaps it is just as well that the development has been deferred so that the people will be the ones to receive the benefits instead of the few who just now are casting longing looks in that direction.

The Mining of Sulphur

THE supply of sulphur for the world formerly came from Sicily, and was obtained with difficulty, not only because about fifty per cent of the sulphur mined was wasted, but because the noxious fumes generated in its purification or smelting were extremely destructive of plant and animal life for miles around.

Within the past quarter century, the sulphur supply has come almost entirely from the vast beds of it which lie far down under the subsoil of Louisiana, covered with an impenetrable bed of quicksand. Fortunes were expended in various plans to find a way through this oil-saturated quicksand, and finally a method was perfected. The sulphur is now obtained by melting it with hot water forced down one pipe, transforming it into a yeast by forcing compressed air through another pipe, and letting it boil up to the surface out of a third pipe. It comes out pure and, after being cooled and solidified, is blasted into small pieces which can be loaded on cars.

Besides being used in the manufacture of powder and the vulcanizing of rubber, sulphur is largely used in germicides. It is the most efficient constituent of many of the sprays used for killing parasites on trees and vines.

In the Valley of Hinnom, or Valley of Gehenna, or Valley of Tophet, as it was variously termed, which lay on the southwestern edge of Jerusalem, the Jews were accustomed to burn the garbage of the city, using sulphur (or brimstone as it is sometimes called) to complete the work of destruction. To a person standing upon the edge of this valley at night, and looking out over its dull fires glowing here and there, it had the appearance of a "lake of fire and brimstone", and was a fit representation of complete destruction. Its fires represented the complete destruction in the Golden Age of everything that is unclean, impure or in any manner injurious to life and happiness.

Among things that will be destroyed are the perverted thirst that creates the brewery and distillery, and the selfishness that makes the high financier and the thief; for these and other evils will be ended by making men better.

Silver Up

CHINA wants silver; and in response to the law of supply and demand the price is climbing. Up to May 6, 1919, the export of silver had been prohibited since the summer of 1918, and the normal demand for silver for China simply could not be met. Since May the greatest silver-consuming country of the world—China—has had nearly twenty million dollars worth of silver. Still the Chinese demand is not satisfied, and the Chinese merchants and authorities are outbidding the rest of the world for all the silver that is obtainable. The Oriental republic wants more silver and yet more, and is expected to ask for it at the rate of $120,000,000 a year.

France and England have had to prohibit the export of the white metal. Silver has gone so high that it pays to melt the coin and sell it as bullion for the Chinese market. In the United States the silver dollar is worth about a cent or two over the gold dollar, but not enough to tempt much turning of coin into bullion; but if the unrestricted export of silver were permitted, the price might rise to a height where the demand for silver bullion would cause much of the silver coin of the country to be melted and the country be stripped of its small change. Fortunately, however, the value of the smaller coins is so much lower than their face value that it would require a rise that is entirely unlikely, to deprive us of our small coins. Most of the silver dollars are worn and their light weight renders them unprofitable as bullion.

Mexico is profiting by the situation; for the peso has gone from 50 cents to 99 cents, and the peon can get about the same wage as before in Mexican money and is enabled to keep up with the cost of living without a raise in wages.

An interesting feature of the existing condition is that hundreds are taking their silver heirlooms to the melting-pot. Old knives, forks, spoons, silver plate, jewelry and silver ornaments are daily coming out of their hiding places. All such articles are paid for only after they have been assayed to ascertain the proportion of silver, and a small charge of about a half per cent. is deducted for the operation of melting into bars.

China's appetite for silver is reported to have almost paralyzed the retail trade of Paris. Hundreds of thousands of five-franc, two-franc, one-franc and half-franc pieces have gone to the pot, and there is not enough coin to do business with. For days at a time department stores could do little business, because there was not enough coin. Waiters are in desperation; for there are no tips. Barbers, chauffeurs, and attendants in public buildings are suffering a "short" period. One of the big stores made its own money out of cardboard circles stamped as good for certain amounts in trade at the store, and the other stores followed suit, and then arranged to exchange the new "money". Now many are issuing and using cardboard coin. The situation is aggravated by the fact that everybody is hoarding silver coin, which takes still more out of circulation. The prospect of getting enough silver is not improved by the circumstance that 60 per cent of the Mexican silver mines are shut down because of revolutionary conditions.

The world has stuck its hand down into its pocket and found that it is short of change.

Besides the phenomenal demand in India and China, one reason for the limited supply of silver is the falling off in production. In 1911 the world production of silver was 226,192,000 fine ounces; in 1916 this had fallen to 156,626,000 fine ounces. Mexico produces about one-third of the silver of the world; in 1913 its production was 70,000,000 ounces; in 1916 it was only 22,000,000 ounces, but it is estimated that it was 45,000,000 ounces in 1919. As a result of the great demand, old silver mines are being worked over and new districts opened up in the countries on both sides of the Rio Grande.

This illustrates what a delicately balanced fabric civilization is. Who would think that so slight a circumstance as a somewhat increased demand from a remote country for a metal would tend to upset the trade of whole cities and put the retail trade of the world in jeopardy! And how carefully ought the men in charge of the affairs of nations to have stepped in the matter of plunging the world into a strife whose evil effects seem only begun! If a little matter, like a little fire, starts appreciable troubles, how great are the world difficulties that may be looked for from so tremendous an act of violence as the World War! It would be far better that imperial ambitions had never begun the great cataclysm, were it not that it was foreknown by the Creator and evidently was permitted in order to work out better and greater things, leading eventually to the greatest possible blessings—those of the Golden Age.

FINANCE-COMMERCE-TRANSPORTATION

After the Public's Money

SOME color is given to the report that in some recent conferences the electric railways determined on new ways and means for getting more money out of the public. Unprecedented methods are being resorted to by these public "servants" to bulldoze the people into compliance with their demands.

In Toledo the electric railway company was ousted from the streets on account of a variety of complaints, including an exorbitant fare for the privilege of riding on the street cars. Instead of waiting to be put out in conventional fashion, the street railway company quit the city by quietly removing its cars at midnight without warning to the city officials, partly because the company expected the city to seize and run the street cars.

The Toledo mayor charged the company with breach of faith, with doing an act typical of the hour selected for its performance, with bad treatment of the carmen, who consider themselves innocent victims of a condition that has forced them out of work, and with a variety of other offences. The street railway company said that they could not afford to run the cars at a loss, that they would not permit the interurban cars to run in over their tracks, that they might pull down the wires and tear up the tracks, that they might put the cars on sale, that they could not possibly meet the unreasonable exactions of the city management, that they could waive their position under the ouster ordinance, that "Toledo would have to beg hard to get her cars back", and that "the cars would be for sale unless they could make Toledo see our point".

The Toledo public, for whose benefit supposedly the street cars were originally permitted upon the streets, resented the company's attitude by voting six to one against repeal of the ouster, negotiated with other street car companies for cars to run on the tracks, looked for other means of lighting the city than the electricity supplied by the company, paid 10 to 50 cents to ride in all kinds of vehicles, arranged free motor truck transportation for employes and for people coming in on the interurban lines, sacrificed comfort, time and money rather than give in to the autocratic attitude of the company, and displayed a genuinely American spirit against the alleged Bourbonism of the street-car officials.

The attitude of the press in other cities ranged from a friendly interest in the problem the common people had to meet to that of papers committed to corporation interests no matter what corporations may do. The heartless comment of one such publication was in part as follows:

"As the people of Toledo had for their street-car company the enthusiastic lack of affection which it seems to be the fate of such corporations everywhere to excite, there was no difficulty in getting the inhabitants of the city to vote their company's cars off its streets until it stopped charging six cents fare and two cents for transfers. That vote, however, was cast on an understanding, by the voters, not that the company would remove its cars from the streets, but that it would return to a straight five-cent fare. Instead, with truly malignant docility and between two days, it deported all its cars into the State of Michigan; and the Toledans found themselves the winners of a most inconvenient victory against the hated foe. They were confronted with a painful alternative—that of riding in automobiles at a cost considerably greater than the rates they held intolerable, or of walking. The warning to be found in Toledo's attempt at compulsion by exclusion should be heeded in other cities where the desire to ride at what the street-car companies declare to be less than cost might lead to action of like unwisdom."

During the war many corporations made and laid away immense reserve sums; and this expression of a corporation mouthpiece is concrete evidence of the arrogance with which the corporations generally "feel their oats".

The politicians of Toledo doubtless are no different from those of other cities having wealthy public utility companies, and doubtless did their share to "milk" the street railway company, held it up with graft ordinance, and for private profit did the many other things well known to politicians as useful for extracting coin or concession from corporations, while seeming to act in the interests of the people. They waxed loud in vote-getting denunciations of the heartless street railway; but it was

always possible that after the proper amount of "oil" had been applied by the corporation interests the politicians talk would again be smooth as butter, because, forsooth, had not the "milk" pipe-line been re-established between corporations and politicians?

One of the good political statements for making the people feel right and help get the milk-line in operation was that the politicians "would not repeal the ouster nor give the street railway company a franchise". It was quite possible, of course, that "judicious concession" would cause enough politicians to "find a suitable solution" to bring the cars back on terms mutually satisfactory to corporation and politicians. It is a great political game, not letting the left hand know what the right hand does.

Everybody lost through the brawl. The company claimed a daily loss in fares of $7800. The 1400 employes lost their wages, perhaps totalling between $4000 and $5000 a day. The merchants reported business very dull. Manufactories were unable to keep their pay rolls full. The common people paid double or more for transportation, representing perhaps $6000 a day loss, besides the loss of wages. As it was a strike by a company, no troops were called to keep the striking officials in order, lock them up in bull-pens or enjoin them from interfering with a commodity of first rank as a necessity. Nothing that took place was calculated to allay unrest or to make the people feel that in some way the arrogant power of corporations ought to be curbed.

But better times are coming. "A better day is coming, a morning promised long, when truth and right with holy might shall overthrow the wrong; when Christ the Lord will listen to every plaintive sigh, and stretch his hand o'er sea and land, with justice, by and by. The boast of haughty tyrants no more shall fill the air, but age and youth shall love the truth and speed it everywhere. No more from want and sorrow shall come the hopeless cry, but war shall cease, and perfect peace will flourish by and by. The tidal wave is coming, the year of jubilee; with shout and song it sweeps along, like billows of the sea. The jubilee of nations shall ring through earth and sky; the dawn of grace draws on apace—'tis coming by and by."

It does one good to realize that when perplexity fills many minds, the truth is that the best days ever known are at hand.

Around the World by Rail

INTEREST in the Dover-Calais tube has been renewed, with fair prospects of work being started in the Spring. Lord Fisher now comes out with the proposal that Europe's principal port of entry be made at the great Blacksod Bay, on the west coast of Ireland, and that regular train service be inaugurated between that point and Japan, via tube under the North Channel to Scotland, across England through the Dover-Calais tube, across Europe, through the Bosporus tube, thence via the Bagdad railway around the Persian Gulf, across India, China and Korea, and through another tube under the Korea Strait to Japan.

Might as well make a good job of it, while he is at it, and go on up the coast of Asia to Behring Strait, under that by another tube, and then across Alaska and the Yukon District to Edmonton, and so on to New York. Then we would have to have three big switches to complete the job. One would be the Pan-American line down through Central and South America to Buenos Ayres, another would be the Cape to Cairo line through Africa and the third is our own invention. This line starts at Singapore, and by a succession of connecting tubes traverses Sumatra, Minitok Banka, Billiton, Carimata, Borneo, Celebes, Peling Cay, Xulla, Xulla Bessey, Buro, Ceram, New Guinea, Australia and Tasmania.

Personally we could not recommend a railroad trip from Tasmania or South Africa to South America, as we think the passenger would stand far more chance of reaching his destination alive if he went direct by ocean carrier. But such a trip would be possible, and it is quite possible that in the Golden Age such a highway as we have described might be built, even to the one connecting Australia with the mainland. The longest tunnel would be only about one hundred miles in length. Such a line could be made a standard four-line railway for much less than the cost of the World War.

Finland

WHERE is it? is a question some of us might have to ask. Yet Finland was saved from famine by American money. The country is not backward. There are few illiterates. There was a university there before Plymouth Rock was heard of. Men and women vote in a republican government.

Germany's New Trade System

ONE of the greatest internal dangers faced by European nations is depreciation of currency by the sending of coin out of the country. This has taken place in Austria; and France is grappling with the problem. England has forbidden the export of silver. Every country faces this grave condition. The United States has not come up to it, because nothing except the Chinese demand for silver has tended thither; for thus far this is the most fortunate nation in the world, respecting evil effects from the World War.

In foreign trade, if imports exceed exports, the balance, called the balance of trade, has to be settled eventually with currency, or with bonds, which serve to defer the evil day when the currency must be paid. A large excess of imports drains the money out of a country, and no nation seems to have devised a successful system for keeping the currency at home and averting the disastrous effects of an unfavorable trade balance so well as Germany has done.

For the Teutons simply refuse to let go their currency or their gold. They propose to accomplish this by not allowing an unfavorable trade balance to come into existence. A foreign merchant, for example, who wishes to import into Germany a million dollars worth of cotton, cannot take his pay in coin, but must take it in the shape of a million dollars worth of manufactured cotton goods, or of some other manufactured goods, of a kind that the country is willing to export. The matter is closely regulated by the government. The effect is that there cannot arise an excess of imports over exports, to be settled in the usual manner with gold.

A further effect of this new policy is that every million dollars worth of goods brought into the country brings a million dollars worth of work to the workers, or at least that portion of the million that goes as wages to labor. It is proposed that labor shall not suffer enforced idleness on account of the country's becoming flooded with imports that would drive home-manufactured goods out of the domestic markets.

The need of the hour everywhere is w-o-r-k. The country that works the most, keeps its people the busiest, gives them the most pay and has the most goods to distribute among the workers, is, other things being equal, the least likely to suffer from popular unrest and its train of evils. There are plenty of other causes working in Germany to bring trouble to the people, very serious trouble, chief of them the poverty caused by the War; but, if reports are to be trusted, it will not be from not working that the German people will get their worst trouble. All the people have gone to work, it is said, and their principal stock in trade is work, not money, nor bonds to be floated elsewhere and bring trouble in the future. It is considered a real peril to the rest of the world that Germany has adopted a policy tending to put herself relatively, and increasingly as time goes on, in an advantageous position for recouping the economic disasters of the War. Other peoples, especially this country, should not lose a moment in getting down to work, for "he becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich".—Proverbs 10:4.

Business Curtailment Predicted

ACCORDING to the Wall street *Journal*, A. Barton Hepburn, chairman of the Advisory Board of the Chase National Bank of New York, one of the country's most reliable authorities on business conditions, says that we are headed for a curtailment of business.

The average business man or banker in public expression takes the role of a booster, in order not to disturb the common people with the truth, no matter what his real ideas may be; but Mr. Hepburn frankly admits that business cannot continue at its present rate. He says:

"We cannot continue to reduce the hours of labor and still supply the quantity of goods which the world demands. We cannot continue to increase the cost of production, and still be able to compete with other nations in the markets of the world. These causes will operate to curtail business. Men will not make goods that they cannot sell at a profit. That there will be in the not distant future a curtailment of business and a recession in cost and prices is inevitable."

Concerning the business condition of Europe Mr. Hepburn speaks advisedly and frankly:

"There are individual enterprises in all European countries worthy of confidence and credit. These will be singled out, then usual credit tests applied, and their wants supplied; and in this way Europe will be financed to the extent that it ought to be.

"The debt of Great Britain is still increasing. Their current taxation does not equal present expenditures. The same is true in an emphasized degree of France and of Italy; and all sorts of financial schemes, ranging from a capital tax to repudiation, will fill the air and make the holders of certain foreign government securities more or less uneasy for some time to come.

"The only possible policy for the restoration of Europe to normal conditions is economy and thrift. That should be the slogan there and the slogan here."

Hundreds, thousands, of men of the utmost ability are working on the stupendous problem of restoring conditions to what they were before the World War. We certainly wish all right-minded men well in their honest endeavors to bring peace and prosperity to the people, but it is difficult to join in the prediction that their efforts will be crowned with the success they seek; for their practical rejection of Christianity during the last few years has started conditions that the Scriptures say it will be impossible to mend. We fear that they must finally realize that their position will ultimately be like those thousands of years ago that said: "We would have healed Babylon, but she is not healed". (Jeremiah 51:9) But there is coming "an afterward of peace"; and all well meaning men will see in the Golden Age that it was better for it to have been thus. God is at the wheel and He will bring humanity safely and prosperously to the desired haven of rest.

The proposed loaning of vast sums to Europe to be spent in the United States may postpone the depression; but if the loans prove uncollectable, the present threatening aspect will become that much worse.

Ford's Gasoline Street-Car

IS IT the sunset of the day of the electric street-car? Other inventions have had their run, served the people well, and passed out of existence, because supplanted by new inventions. The electric railway displaced the horse-drawn street-car, to the ruin of the investment in the older business. Steam railroads ousted canals, and destroyed the value of the investments therein. The steamship caused whole fleets of gallant sailing vessels to rot at wharves or to pound to pieces on rocks and shoals without being replaced, to the utter loss of investments in shipping. No industry can complain, if science and invention devise some better way of doing the work.

The basis of the new Ford street-car is a gasoline motor of a new type. It combines a motor, an air compressor, an electric generator and a heating and lighting plant; for all operations for the control of the car are centered in the one motor. It does away with all overhead equipment, with huge power stations, with all the costly electrical equipment, and with half the weight of the car. The car is heated with the hot exhaust from the motor, carried through pipes and emitted under the car. The power plant weighs but 1150 pounds, and the car itself about seven tons, for a thirty-seven-foot car, a sharp contrast with the twelve and fourteen-ton cars now on the streets. Each car seats forty-two passengers, and has plenty of excess energy in the ninety horse-power of the motor.

Just how soon the "Ford" will be on the market is not definitely stated, for the first cars are demonstration cars to be exhibited on the tracks of various cities, and on steam railroads, where they are expected to develop a speed of seventy miles an hour.

Just how people will get around when the Golden Age is well advanced no one can definitely predict; for under those more favorable auspices there will be thousands of Fords and Edisons of abilities not approached today whose inventive minds will produce new mechanisms for the good of the people. It is safe to say that, whatever may be foreseen now the actualities will be better than that. "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him". And in the Golden Age all men of right hearts will wait upon God.

New Jersey Tries Again

WHEN the electric railways were first financed most of the possible credit was spoiled by "high" finance. New Jersey railways are no exception, and now that they have a real financial problem to meet they have no resources, for they need more money badly. First they tried to get it by a zone fare scheme which doubled or tripled the passenger's outlay, but the people took to the jitneys, and one system lost $12,000 a day. Now the railways have a plan to get the public out of the buses—five cents the first two miles and a cent a mile thereafter. The best thing, perhaps, for the railways may be bankruptcy and a reorganization on a proper financial basis, where exorbitant charges will not be necessary.

It is impossible to fix railway finances to start with in a way that they cannot succeed, and then expect permanent success, particularly during a period of such startling changes as take place in our day.

AGRICULTURE AND HUSBANDRY

The Value of Hybrids

WE ARE not sure as to the value of hybrids. They may be of great value, or they may not; but the experiments now being made in the development of giant hybrids are well worth carrying forward to a completion, and we understand there is some prospect of the Government's establishing an experimental station at Kentland, California, with a view of ascertaining the facts about the giant plants which are produced there.

There was a time upon this planet when a hybridization was started which threatened to destroy the race. The Scriptures describe the incidents preceding the Flood in these words:

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. . . . There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."—Genesis 6: 1, 2, 4.

There is no doubt that these sons of God are those referred to by the Apostle as the "angels which kept not their estate, but left their own habitation, going after strange flesh" (Jude 6, 7) who became "disobedient, when once the long-suffering of God waited in the days of Noah". (1 Peter 3: 20) These angels sinned against the law of their being in taking human form for the purpose of rearing human families. Their children were the giants, the traditions of whom are to be found in the mythology of all peoples. Had not the Flood been sent in mercy to destroy these hybrids, the human family would have been reduced to slavery and destruction. That was the end of "the world that was".—2 Peter 3: 6.

A somewhat analogous situation confronts us in the present passing away of "this present evil world" and the dawning of the new day, the inauguration of "the world to come [not the world to go to] wherein dwelleth righteousness". We have giant trusts and giant labor unions, the powers of both of which we should dread but for the coming establishment of the kingdom of justice and peace and truth for which all classes of humanity yearn.

Insect Leaks

THREE insects, though insignificant little things which a baby's finger can crush, cost the country a billion dollars a year. One is the cotton boll-weevil. This little giant has put some former cotton states out of the business, destroyed the industry of raising sea-island cotton, since 1892 has ruined 11,000,000 bales of cotton—nearly a whole year's production for the country—and costs annually some $200,000,000.

Another of the Lilliputian giants of insectdom is the tiny cattle tick. But for it, 50-cent steak would be unheard-of, $18 and $20 shoes would not exist and the whole South would excel in cattle raising. It takes from the country in direct loss some $100,000,000 and an untold amount indirectly.

The third of this trio of giants too great for man yet to conquer is the fever-mosquito. It makes its summer home in 75,000,000 acres of swamp land which, because of it, are uninhabitable, except for people willing to drag out a life of sickness ending in a premature death.

All told, these insect leaks are estimated to cost the country a billion and a quarter a year. Some day they will be eliminated, in the Golden Age when humanity finds itself able to execute the divine commission to "subdue the earth" (Genesis 1: 28); for the subduing of the earth implies the conquest of all the enemies of man.

Modern Forestry Needed

TO THE wasteful American the supply of lumber seems inexhaustible—for have not Americans always gone to the woods and cut all the timber they wanted? But spendthrift methods find a limit. Already the supplies of all the Eastern timber centers are nearing exhaustion, excepting in the South. Even there most mills can draw on their forests not more than ten or fifteen years longer. The country has gone through its natural resources like a drunken heir through a fortune, without a thought for a future, which is now at hand.

The Pineapple

FIRST discovered in Brazil, early in the sixteenth century, the pineapple has become one of the most widely cultivated fruits of the tropical and semi-tropical regions. In 1894, 4,000,000 pineapples, valued at $750,000, were marketed from Florida alone. That was twenty-five years ago, and the spread of pineapple fields in Florida and Hawaii since that time has been prodigious.

Pineapple plants are set three feet apart, with occasionally double spaces between the rows. Buds which develop beneath the ground are principally relied upon for settings, although various other parts of the plant can be used for the purpose. The plant thrives best where the temperature averages seventy-five degrees, and where the air is dry. It bears for about ten years before it must be replaced.

The plant grows about three feet high, and produces fruits of varying sizes and colors besides the size and color with which we are most familiar in the markets. The fruit grows to twenty or more pounds in weight, but the average is about eight pounds.

Pineapples are largely grown in the West Indies, Northern Africa, Queensland and the Azores Islands, besides Florida and Hawaii. In the Philippines and in Southeastern Asia they grow in great quantities, and are sold so cheaply that at times they are fed to elephants. The canning of the fruit in these countries is largely in the hands of the Chinese. The leaves of one of the varieties grown in the Philippines provides a fibre from which is made a fabric much appreciated by the Filipinos.

The best varieties of pineapples are protected from excesses of heat and cold by great sheds, built at an expense of $500 per acre. The care that is found necessary to bring this luscious fruit to perfection is a part of the blessing, not curse, that was originally imposed upon our first parents. Adam was "put into the garden of Eden to dress it and to keep it" (Genesis 2: 15); and when earth's paradise is restored and the Golden Age is a fact, and no longer a prophecy, the perfection of the fruits with which it abounds, and which constitute man's most natural and most healthful and enjoyable food, will be the pursuit and delight of the perfect men that will then find their eternal home in this favored spot.

Pineapples aid digestion. The juice of a ripe pineapple is an almost invaluable remedy for diphtheria, the acid seeming to dissolve the growth in the throat.

Coöperative Farm Selling

PROFITEERING by middlemen in farm products discourages the farmer, lessens his interest in the farm, decreases production, and raises prices. Last spring the farmers of the Southwest had to pay $70 a ton for sorghum for sale by middlemen, but in the fall they could get only $10 for what they had to sell. The way the profit is worked against them, "coming and going", makes them discontented with their occupation, and causes some to give up their farms—and the more farmers quit farming, the nearer food rationing the rest of the people are.

Coöperative buying and selling, organized by states, through the state departments of agriculture, is being worked as a remedy for the profiteering situation, so far as the farmer is concerned. A Kansas farmer wanted a carload of carrots, and wired his want to the Kansas Department of Agriculture, which referred it to the Texas department, who informed a Texas farmer who had a carload of carrots to sell; the transaction was completed during the morning, and the carrots were on their way as soon as a freight car could be furnished by the railroad. The seller got 25 per cent more than he could have obtained from a middleman, and the buyer paid 25 per cent less. Both parties are satisfied that interstate coöperation is good for the farmer.

If such coöperation is all right for farmers, why would it not be good for the other people that feel the pressure of the cost of living? To a considerable extent prices are high because of so many middlemen, each of whom has to make a living on what passes through his hands. The less middlemen the better, and what amounts to a state coöperative exchange possesses attractive features for all—except the middlemen. Evidently what was said thousands of years ago applies to the profiteer today: "He that is greedy of gain troubleth his own house".—Proverbs 15: 27.

However, it is not too late for the people, by combined coöperative action to minimize many of the difficulties that confront them. Such a course would be in the public interest.

SCIENCE AND INVENTION

Astronomersup in the Air

NO! We do not mean that the astronomers are going up in dirigibles (either 50,000 miles or 50,000 feet) to try to get a better look at the heavens. They have wonderful telescopes for doing that, telescopes which could not possibly be handled in any dirigible that could be built. The newest one, in position in California, has a lens 100 inches in diameter; and when it was pointed at the heavens, instead of revealing 125,000,000 suns, it disclosed 375,000,000. So sensitive are these wonderful instruments that they take into consideration the trembling of the hilltops upon which they are mounted, due to the impact of horses' hoofs and even the feet of playing children.

The thing that has disturbed the astronomers is the discovery that none of the stars are where they were supposed to be, and nobody knows for sure where any of them are. This all came about in a very simple way.

A certain man by the name of Einstein waited until there was an eclipse of the sun, a total eclipse caused by the moon coming between it and the earth. Then he took a number of photographs of the ring of stars nearest to the edge of the eclipsed sun. He waited six months until those same stars were again visible in the night sky. He photographed them again, and instead of being the same distance apart as they were six months previously they were nearer together. The stars had not changed their relative position during that period. They are so remote that no possible changes in their location with respect to each other could be revealed in six months' time.

What had happened? Why were they not in the same places as when first photographed? The astonishing answer is that our sun had pushed those rays of light outward as they came near his majesty; and instead of moving in a straight line, as we have always supposed, it is now apparent that light wobbles and wriggles and twists its way through the universe, and that there is no possible way of knowing exactly where any visible part of the universe is located.

With what reverence ought we to approach the contemplation of the wonders of the visible universe! Jehovah has been pleased to reveal some of its secrets to earnest and honest inquirers, but there are heights and depths of wisdom in the creation and movement of the heavenly bodies that can be but faintly guessed at by the wisest of earth's philosophers. Some of these wonders will never be known to humankind, but it is entirely right for us to try to ascertain as much as may be possible. We can learn nothing that Jehovah is not pleased to reveal to us. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever."—Deuteronomy 29:29.

During the Golden Age, and all the ages to follow, it will be the privilege of men to know more and more of the wonders of Jehovah's universe, but there will always be heights which they can never hope to reach.

A Celluloid Substitute

A CHEMIST named Baekeland took the three liquids, carbolic acid, formaldehyde and hydrochloric acid, put them together and got a transparent, odorless solid that cannot be affected by any chemical. It sustains a crushing load of three tons to the inch and makes an ideal substance to take the place of things heretofore made of celluloid and hard rubber, as it is cheaper and cannot burn. This substance is known in business as bakelite and has made its inventor wealthy; but in the home circles of the chemists, where they freely discuss such substances, it goes by the more familiar name of oxybenzylmethylenglycolanhydride. (Ouch!)

New Acid-Resisting Alloy

A NEW acid-resisting alloy called Ilium has been discovered by a professor in the department of chemistry of the University of Illinois. The new metal has been kept in acids, at greatly different temperatures, for a period of six months and shows no signs of having deteriorated. This will make it valuable for some purposes for which gold and platinum are now used; and these metals are several hundred times as expensive as the new alloy, which can be produced for 25 cents an ounce.

HOUSEWIFERY AND HYGIENE

Saving Mother and Babe

THE state is wasting the lives of mothers and babies. Every year some sixteen thousand mothers die in childbirth and nearly a quarter of a million babies die under one year of age. Other countries show markedly lower death rates than this. But Federal aid is now being given in a small way through the Children's Bureau of the Department of Labor for the protection of infancy and maternity. The neglect of maternity and infancy leads not only to thousands of preventable deaths, but to lowered vitality and permanent impairment of health and efficiency for those women and children who are so fortunate as to survive.

Lack of means to secure adequate prenatal care, or even care at the time of childbirth, is given as the most frequent cause of loss of life. This is just what we would expect in a world where possessions have been long considered as of greater value than life and happiness. Laws are much more frequently framed for the protection of property than for the protection or encouragement of happiness. The word happiness means much, and it would not be possible to legislate happiness onto any one or into any one. But there are certain foundations of happiness which have been too much overlooked, and one of these is the right to be as well born as the combined efforts of individuals and states can provide. At best, there will be a red and comparatively vigorous line of life in some, and a thinner, grayer line in others. This condition will prevail until the Life-giver begins his great work of the Golden Age—his work which will heal not only the bodies of all the willing and obedient, but also their minds and hearts.

Remarkable progress has been made in legislation providing mothers' pensions since the first Mothers' Pension Laws were passed in 1911 by Missouri and Illinois. According to a bulletin entitled "Laws Relating to Mothers' Pensions", just issued by the Children's Bureau of the United States Department of Labor, thirty states, Alaska and Hawaii now have some public provision for mothers left with young children to support, and in at least five of the remaining states mothers' pension laws have been under consideration. Canada, Denmark, and New Zealand also have passed legislation providing aid for mothers. This rapid spread of legislation in so brief a period is indicative, says the Children's Bureau *Bulletin*, of the widespread, deep-rooted conviction that no child should be deprived of home life and a mother's care because of poverty alone.

Generally speaking, all mothers' pension laws provide for the payment of a stated weekly or monthly sum for every child under a certain age to mothers who are dependent upon their own efforts to support their children and who are morally and physically fit persons to bring up their children. There is considerable variation in the laws in force in the different states. Some states provide pensions for widowed mothers only. Others include women who are divorced or who may have been deserted by their husbands, or those whose husbands are in prisons, in state asylums, or who are otherwise incapacitated. In three states prospective mothers may receive mothers' pensions, and in a number of instances mothers of children born out of wedlock come within the scope of the law.

The age up to which an allowance may be made for a child varies from thirteen to seventeen years. Only one state has a thirteen-year maximum, but this state allows an extension to sixteen years if the child is ill or incapacitated for work. Sixteen years is the maximum in the greatest number of states. One state and Alaska give seventeen as a maximum, and one other state with a sixteen-year limit for boys makes seventeen the maximum for girls.

Powdered Milk and Eggs

POWDERED milk and eggs can now be had which are wonderfully pure, clean and good. The way the milk is made is by forcing liquid milk through extremely small holes into a muslin-lined chamber through which currents of hot dry air are constantly passing. The dry air coming in contact with the milky mist straightway absorbs the moisture it contains and the milk settles in powdery white drifts. Nothing has touched it but air. Nothing has been removed but water. Nothing is changed. The

powdered milk cannot sour on account of the almost total absence of moisture, and for the same reason no growth of bacteria can take place. The powder can be instantly transformed into fresh, sweet milk. It comes in cans; it can be kept anywhere, and in many climates is the only good milk obtainable.

The rising cost of liquid milk is now making it profitable to use this dried milk. It retails at a price equivalent to 14 cents per quart for sweet milk or 8 cents per quart for skimmed milk. It is much appreciated in the tropics and also on ocean liners.

The dried eggs are obtained presumably by the same method. Anyway, it is a fact that the best of omelettes can be made from combined powdered milk and powdered eggs; for we have eaten them many times and never knew, until our attention was called to the matter, that the eggs did not come freshly from the shells and the milk from the dairy. We believe that these dried foods have a great future before them, and are a valuable part of the preparation of mankind for the enjoyment of all kinds of food products in the New Age.

Saccharin for Sugar

A SHORTAGE of a substance brings out a substitute. The shortage of sugar has brought saccharin to the front as a "harmless" substitute for sugar. Many housewives are buying this sweetest of substances and finding it convenient for use in foods, coffee, tea and cocoa.

But in employing saccharin they are playing with a drug which is not entirely harmless. The Department of Agriculture condemns the use of saccharin in food. "It is," says the United States Bureau of Chemistry, "a menace to health. The attempt to exploit the shortage of sugar and create a demand for saccharin for use in place of sugar endeavors to capitalize the public's lack of knowledge of the properties of this substance. A majority of the states have statutes or regulations prohibiting the use of saccharin in food. The Bureau of Chemistry feels called upon to reiterate the warnings which it has repeatedly given. Food to which saccharin has been added is adulterated, since a substance has been added to it which may render it deleterious to health". The Department of Agriculture regards the use of saccharin as so harmful that it is preparing prosecution against concerns that use it contrary to the law regulating the adulteration of food.

According to the doctors saccharin has the following effects upon the system: Taken internally it is rapidly absorbed and eliminated unchanged through the kidneys. It is almost free from general physiological activities. It may be taken without appreciable effect. On the other hand it has a slight local irritant action, and doses of more than thirteen grains a day are liable to impair digestion. The statement sometimes made that it is irritant to the kidneys seems to lack positive confirmation. Its use in medicine is purely as a sweetening agent in those diseases such as diabetes and obesity, where sugar should not be taken.

As a sweetener saccharin is quite expensive at the current retail price of thirty-five cents for 100 tablets, each equal to a lump of sugar in sweetening power. Users of the drug find that its sweetness has a sickish quality, and that it leaves a slightly unpleasant, uneasy feeling throughout the entire body, which gradually subsides as it is eliminated from the system.

Vegetarians! We Eat Crow!

MR. EDITOR: In THE GOLDEN AGE of Nov. 26, 1919, Vol. 1, No. 5, page 146, article entitled "Vegetarianism a Settled Question", you state, "Our Lord ate roast lamb and thus settled the vegetarian question", etc.

In the same issue, page 155, under "Religion and Philosophy", the latter part of paragraph two, you state, "God deprived Adam of the perfect food which grew in the garden and caused him to feed upon the poisonous food of the earth". How about this?

While I believe the sacred record to be true, nevertheless the fact that our Lord ate meat does not prove that the flesh of slaughtered animals is the food for perfect man. While our Lord was perfect as a human being, his human body was sacrificed—not having been intended to live forever. Again, he was brought up and lived among imperfect men addicted to the use of meat as an article of diet, and for him to eat meat was but natural and in keeping with the Apostle Paul's instructions, "Whatsoever is sold, eat," etc.—1 Corinthians 10:25.

Going back to Adam's prefatal day there is no intimation whatever that part of his food was to consist of the flesh of slaughtered animals. (Genesis 1:29; 2:9; 3:2, etc.) Did

Jehovah's commission to Adam (Genesis 1:28) to "have dominion" over the creatures of the earth mean that he was to take them and cause them pain, alter their bodies, deprive them of their liberties, fatten them beyond comfort and then slaughter them and devour their flesh?

All eminent scientists and anatomists are unanimous in their opinion that the entire alimentary canal of man proves beyond a doubt that man was not intended to be classed among lions, tigers, wolves, etc.

If the Millennial age, the "Golden Age", is to restore the world to Adam's prefatal day condition, will not the world have to go back to Adam's prefatal day diet also?

I am no vegetarianist—yet; but because we are living in the dawning of a new dispensation the matter of diet is receiving my most profound consideration. J. S., *New Berlin, Pa.*

And Other Meats

Meat Loaf

Made the same as hamburg roast by using ground left-over meat and baking.

Chipped Beef

1 cup chipped beef chopped fine, 1 cup grated bread crumbs, 1 well beaten egg, several bits butter. All well moistened with milk and baked in an oven about 15 minutes.

Roast Pork

Wipe pork, sprinkle with salt and pepper, place on rack in roaster and dredge meat with flour. Sear, uncovered, for 15 minutes at 450 degrees, then reduce the temperature. Cover and bake. Make gravy as for other roasts.

Roast Lamb

Wipe the meat, sprinkle with salt and pepper, place on rack in roaster, and dredge meat and bottom of pan with flour. Sear, uncovered, at 450 degrees for 15 minutes, then reduce the temperature and bake covered.

Baked Chicken

Dress, clean, and cut up a fowl. Dip in egg, and roll in cracker crumbs which have been buttered. Place in roaster, sear uncovered for 15 minutes at 450 degrees. Reduce the temperature. Cover and bake. Make gravy the same as for roast chicken.

Hamburg Steak

Mix one pound hamburg steak with one cup dry bread crumbs, season with onions, pepper and salt. Make into cakes and fry in butter.

Roast Ham

Wipe with a damp cloth, place in roaster and sear, uncovered, in oven at 450 degrees for 20 minutes. Reduce temperature as directed. Roast covered.

Beef Loaf

2 lbs. round steak chopped fine, 1 cup bread or cracker crumbs, ½ cup milk, 1 egg, 1 lump butter size of an egg, pepper and salt and, if desired, ½ cup celery chopped fine. Form into loaf. Bake 1 to 2 hours. Leave in pan until cool.

Casserole of Lamb

Put in a casserole two pounds of lamb cut into small pieces. Add one onion, one turnip and one carrot cut fine, one and a half cups tomato, three even tablespoons rolled oats, pepper and salt to taste. Pour over this three and one-half cups hot water, cover top with cracker crumbs and bake two hours.

Baked Calves' Liver With Bacon

Slice the liver part way through in half-inch slices, lay thin slices of bacon between the slices of liver and fasten them together with skewers. Cover the bottom of baking pan with thin slices of bacon, place the liver on it and bake in a hot oven, basting frequently with the fat. When done, remove skewers and serve hot.

Pork Chops

Fry pork chops. Lift them out when done and seasoned, leaving the gravy in pan. In the gravy fry string beans that have been previously boiled very tender. When browned in the gravy put them around the chops on the platter. Serve hot. Lamb or mutton chops are very nice cooked in the same way.

Boiled Ham

Wash thoroughly and cover completely with cold water: then add: 2 dozen cloves; 2 dozen allspice berries; 2 bay leaves; 2 large onions sliced thin; 1 cup vinegar; outside stalks of one bunch of celery or one teaspoon of celery seed. Cover tightly. *Let simmer in oven at 225 degrees for ten hours.* Remove and let stand until cool in liquor ham has been boiled in.

RELIGION AND PHILOSOPHY

The Wave of Spiritist Literature

THAT the world is undergoing a subtle preparation for an inundation of spiritism is manifest from the advancing wave of literature on the subject of psychical phenomena.

World movements advance, not by a steady progression, but by waves. The beginning of the modern spiritist movement was about the middle of the eighteenth century, in France and England. It spread to America through Shakerism and other cults, and received a strong impetus about 1800 in a tidal wave of religious revivals evidencing spiritist phenomena. During the nineteenth century it was revived with marked demonstrations of rappings, levitations, voices and visions, but was submerged in the practical industrialism which characterized the latter part of that century.

Some forty or fifty years ago the evidences of a new revival of spiritism appeared in a systematic research into the occult, which assumed organized form in the nineties in societies for psychical research. These societies weighed testimony and systematically published to the practical-minded British and American people convincing evidence of the reality of psychic phenomena. Men of science finally became interested; and such scientists as Sir Oliver Lodge applied rigid scientific tests, became satisfied of the genuineness of the things seen, heard and felt and, by their own great influence and high standing, gave the occult the broad foundation of public confidence from which it is now operating. Spiritist happenings, once sneered at, are now received seriously by the public, and spiritualistic literature is being fed to a deluded populace ad libitum and ad nauseam. For spiritism is plainly demonism, and its advance presages the possibility of the blinding of the minds of millions with delusions and of their obsession to the sweep of crowd-madness to a degree not witnessed since the great waves of the psychic in the past.

The extent of the present sweep of spiritist literature is suggested by an article in *Life* on "The Spiritist Intrusion":

"There are now two groups of periodicals; those that pander to the growing appetite for spiritist literature, and those that have not yet come to it. Not 'pander' but 'minister' is the word that people would use who are interested in the spiritist literature and who like to keep the run of it. A little more every month they are ministered to just now, both in the periodicals and by books. The *Atlantic Monthly* did not feed them much of anything until the current number; but that has an interesting story by Dr. L. P. Jacks, Oxford professor and editor of the *Hibbert Journal*, about experiences of his own incurred in making personal investigations. The *Hibbert Journal*, a quarterly devoted to *theology*, philosophy, religion, psychology and such matters, has been hospitable to reports and discussions of psychical phenomena since there were any that were worth talking about. Dr. Jacks, its present editor, is also at present the president of the Psychical Research Society in England. Mr. Henry Holt's *Unpopular Review* (now *Unpartisan Review*) has cultivated the psychical research field without apology ever since it started. *Harper's* Magazine is game for inquiry in the same field, and has lately had several articles about curious exploits of mediums and notable instances of automatic writings. The *Cosmopolitan* Magazine is running a series of disclosures by Basil King, the novelist; Conan Doyle preaches his New Revelation in *Hearst's* and in the newspapers; and the *Metropolitan*, which has shown sympathy for two years past with the spiritist activities and has had pieces about them by Booth Tarkington and Conan Doyle, has now in progress a narrative, by Ralph Adams Cram, of the Glastonbury Abbey experiments in inducing the Past to give up information for the guidance of the Present.

"There must be many other magazines implicated in attention to these psychical and spiritist proceedings lately held in so much disapproval by cautious persons who valued their reputation for common sense. Reputable characters and publications are gradually being drawn into contemplation of them, puzzled and incredulous as yet, but inquisitive. The literature of the subject increases so fast and is so much read that it begins to be impolitic for folks who claim to be awake to ignore it. The New York Public Library reports its readers as 'turning from books on the war to those on South America, the export trade, Spain and the Spanish language, religion, spiritualism, psychic phenomena, applied psychology and technical subjects'. The librarian in charge of the Central Circulation Branch reports that readers are demanding books on all phases of religion, are eager to know how great a part religion is to play in our reconstructed world, and are 'intensely interested in spiritual subjects of all kinds, and are turning with new eagerness to the writings of Sir Oliver Lodge and his investigations and speculations into the spirit world'.

"This is scandalous, of course, to people who insist on keeping their feet on the actual earth, but the prospect is that we shall have more of it before we have less. One hears there is much more in England than here.

"For people who don't know anything at all about these burgeoning interests it may be suitable to explain that the foundation for them seems to have been laid by the studies and reports of the psychical research societies, extending over forty or fifty years; that the interest in all such matters has been immensely stimulated by the war and its attending bereavements and by the present parlous state of society, and that the most popular disclosures that attend this movement are those that come in the form of so-called 'automatic writings', which have been cropping up of late like mushrooms in all parts of the country. They purport to be records, by sensitives or mediums, of informations communicated through them but not derived from their own minds, nor from any mundane source that they know of. That there is a lot of these communications is unquestionable. That the persons through whom they come are honest as a rule, and not consciously deceitful, is little doubted. That some of the communications are extremely curious will be admitted by most people who read them (vide Dr. Jacks in the *Atlantic*): but how or whence they come, whether from the subconscious minds of mediums or by telepathic communication from minds of other living persons, or out of the minds of the questioners who receive them, or from the spirits of the dead, is all still matter of discussion, investigation and dispute.

"No one need to be dismayed at wanting to know more about contemporary spiritism and the automatic writings. They are mighty queer; and in any but the flounder type of mind that likes to lie still on the bottom and look like mud, they are bound, if known, to excite curiosity. But very many people still know nothing about them. Presently some conclusion about them will be reached, but it will be based not on prejudice but on knowledge, and the knowledge it must rest on seems to be accummulating very fast."

Not every one believes in what is said in the Bible; but to those that do have confidence in the Bible, as the Word of God, the teaching is positive that modern psychic phenomena are of the same class as the obsessions by devils of Christ's time and before. Then, if these things are manifestations of demons, the demons are enemies of God, and their influence can only proceed increasingly toward worse evils. The divine pronouncements against spiritism evidence disapproval of it as true today as ever before. For example, the Bible Prophet Isaiah shows the duty of turning to God rather than to spirit mediums: "When they [spiritists] shall say unto you, Seek unto them [spirit mediums] that have familiar [friendly] spirits [devils pretending to be the spirits of dead persons], and unto wizards [male mediums] that peep [whisper confidentially] and that mutter [unintelligible utterances]; should not a people [as the Christian people of America] seek [in prayer] unto their God?"—Isaiah 8:19.

The same God that Christians worship today voices his disapproval of spiritism in these unmistakable words: "There shall not be found among you one that useth divination, [a form of spiritism] or an observer of times [an astrologist], or an enchanter, or a witch [female medium], or a charmer, or a consulter [as thousands of women, business men and clergy are today] with familiar spirits [demons] or a wizard [male medium] or a necromancer; for all [as much today as in Moses' day] that do these things are an abomination unto the Lord." (Deuteronomy 18:10-12) How serious an offense spiritism is in God's estimation may be inferred from the fact that the divinely directed penalty for it among the Jews was death. The safe and only course for a Christian today as of old is resolutely and absolutely to avoid and resist it, the wisdom of which course will become increasingly evident as the rising wave of spiritism may within the next few years grow into a tidal onrush.

Suiciding a New Way

IF IMPROPER eating, according to medical authority, amounts to digging one's grave with one's teeth, it will not sound so strange to state that the Protestant clergy are digging the grave of Protestanism with their mouths.

Even Roman Catholics are paying attention to some of the utterances of "modern" Protestant preachers, according to the recent comments of one of the Papal "Most Reverends". Protestants generally esteem themselves and their religion the best going, but their Roman Catholic friends are noting the hard time Protestant preachers are having to hold and to please their people. Protestants seem to be quite indifferent to Protestantism proper, if one is to judge by the constantly increasing demand for other novelties in the Protestant churches.

For example, one Protestant preacher regularly attends the theaters in a neighboring town in order to entertain his people with summaries of the plays and movies, while the audience shouts out rag-time songs, and the organ keeps the congregation awake with jazz music.

Another prominent exponent of Protestantism tells his flock that they are liable to find him in the dance hall, the club room, the pool room or the back alley, getting the raw materials for up-to-date "sermons" suited to his modern Protestant congregation. If he had his way he would turn the churches into dance halls, recreation rooms, gymnasiums and billiard rooms. (But God still lives!)

How this looks to Roman Catholic eyes, accustomed to the solemnities of the Papal ritual, would shock many a Protestant: "It is well to see the preachers throwing off masks and showing up Protestantism as it really is—a man-made, shifting, compromising religious travesty". How are the mighty fallen!

Romanism may be digging its grave in its own peculiar way; but the Protestant clergy are very assiduous in removing the solid ground from beneath the imposing structure of Protestantism. This is really sad.

From West's History

PROFESSOR Willis Mason West is author of a history entitled "The Ancient World", published in 1904, and much used in school and college. We quote from it:

(Page 519) "The Church and the Barbarians.—The barbarian converts to Christianity understood its teachings of love, purity, and gentleness very imperfectly, and adopted them still less fully. The church suffered a lowering of religious spirit—although the superstitions of the ignorant age gave it, perhaps, increased power. Christianity raised the new nations, but in the effort was dragged down part way to their level. More emphasis was placed on ceremonies and forms. The clergy, especially the higher clergy, became often merely ambitious and worldly lords, preachers of a coarse and superficial religion, men who allied themselves to the schemes of wicked rulers, lived vicious lives, and were unable to understand the services they mumbled.

(Page 451) "Causes of Persecutions.—(1) The populace hated the Christians as they did not hate the adherents of other strange religions, and pressed the government to persecute them.

"(2) The best rulers, though deploring bloodshed, thought it proper and right to punish the Christians with death.

"These facts can be partly explained. (a) Rome tolerated and supported all religions, but she expected all her populations also to tolerate and support the state religion. The Christians alone not only refused to do so, but declared war upon it as sinful and idolatrous. To the populace this seemed to challenge the wrath of the gods; and to enlightened men it seemed to indicate at least a dangerously stubborn and treasonable temper.

"(b) Secret societies were feared and forbidden by the Empire, on political grounds. The church was a vast, highly organized, widely diffused secret society, and 'as such was not only distinctly illegal, but in the highest degree was calculated to excite the apprehensions of the government' (George Burton Adams).

"(c) The attitude of the Christians toward society added to their unpopularity. Many of them refused on religious grounds to join the legions, or to fight, if drafted. This seemed treason, inasmuch as a prime duty of the Roman world was to repel barbarism. Moreover, the Christians were unsocial: they abstained from most public amusements, as immoral, and they refused to illuminate their houses or garland their portals in honor of national triumphs.

"Thus we have religious and social motives with the people, and a political motive with statesmen. It follows that the periods of persecution often came under those emperors who had the highest conception of duty."

Bible Acrostic

MY FIRST was the doubting disciple
Who believed not till he had seen;
My second was delivered to Satan
By Paul because he blasphemed.

My third was the place where the goddess
Diana the Great had her throne;
My fourth by the hand of a shepherd,
Was hit in the head with a stone.

My fifth was the Mount of Sorrows;
At my sixth the law was given.
My seventh, unnamed, met the gallows,
My eighth ascended toward heaven.

My ninth for four days had slumbered
In the grave whil'st his sisters did grieve;
My whole "is the power of salvation"
To all who truly believe.

MY FIRST is found in the Gospel of St. John.
My second is found in the First Book of Timothy.
My third is found in the Book of Acts.
My fourth is found in the First Book of Samuel.
My fifth is found in the Second Book of Samuel.
My sixth is found in the Book of Exodus.
My seventh is found in the Book of Genesis.
My eighth is found in the Second Book of Kings.
My ninth is found in the Gospel of St. John.

Key—If you cannot find the answer, you can learn the words which make up the acrostic by changing the following figures into the corresponding letters of the alphabet, letting A equal 1 and B equal 2, etc., up to Z, which equals 26.

20-8-15-13-1-19-8-25-13-5-14-1-5-21-19-5-16-8-5-19-21-19-7-15-12-9-1-20-8-15-12-9-22-5-20-19-9-14-1-9-16-8-1-18-1-13-8-19-2-1-11-5-18-5-12-9-10-1-8-12-1-26-1-18-21-19.

JUVENILE BIBLE STUDY

1. What definite information have we concerning the directions given to Moses to write the law and history in a book?

Answer: See Exodus 17:14; 34:27; Deuteronomy 31:9-26.

2. What is another name for the Old Testament?

Answer: The law and the prophets.—Joshua 1:8; 8:32-35; 2 Samuel 20:25; 1 Chronicles 27:32; 29:29, 30; 2 Chronicles 33:18, 19; Isaiah 30:8; Jeremiah 30:2; 36:2; 45:1; 51:60; Matthew 11:13; Luke 16:16, 17; 24:44; John 1:17, 45; Acts 3:21; 26:22; Romans 3:21.

3. What is the oldest known manuscript of the complete Bible?

Answer: All the books of the Old and New Testament are preserved in the Sinaitic Manuscript, written about A. D. 350.

4. Is our English common version translation of the Bible correct?

Answer: Substantially so. There are errors in translation, and some additions have crept in by mistake or fraud; but the careful student of the Bible may now with the oldest and most complete manuscripts, translated properly, readily detect these.—Daniel 12:9, 10.

5. Why are the first four books of the New Testament called the Gospels?

Answer: The word gospel means good news or glad tidings. There is only one gospel; that is the gospel of the kingdom. The four accounts of the gospel given by Matthew, Mark, Luke and John are four statements covering the same general facts. They contain an account of Jesus, the Messiah, his work and teachings, and testify concerning his resurrection.—Matthew 4:23; Mark 16:15; Luke 1:19; 2:10; 8:1; John 1:1-14; Acts 13:32; 20:24; Romans 10:15; 1 Corinthians 15:1-5.

6. What is the fifth book of the New Testament?

Answer: The Acts of the Apostles, which is an account of the doings of the apostles after Pentecost, showing how the Christian church was established and how the gospel was first taken to the Gentiles.

7. Why were epistles written by the apostles?

Answer: They were letters written to the various congregations of Christians, are carefully preserved with the first five books of the New Testament and are considered by all Christians as authority on doctrinal matters. They were publicly read and explained among the early church congregations.—1 Thessalonians 5:27; Colossians 4:16; 2 Peter 3:2, 15, 16; Hebrews 1:1, 2; 2:1-4.

8. Why has the Bible been preserved so long?

Answer: Because it is the Word of God and evidently has been divinely preserved for the benefit of the people.

9. Has any one attempted to destroy the Bible; and if so, who?

Answer: Many have attempted its destruction. Professed Christians have burned the Bible in times past and made it a crime for others who held beliefs different from theirs to have the Bible. The spirit of selfishness evidently prompted this action.—Luke 11:52; Matthew 15:8, 9.

10. Who would induce any one to destroy the Bible?

Answer: Evidently Satan, in order that he might oppose the development of the church. He has always been the enemy of men who have tried to do right.—Genesis 3:14-16; John 8:44; 2 Corinthians 4:3, 4.

11. Is the Bible now published in all the languages of Christendom?

Answer: Yes, but only in recent years.

12. What does that fact prove?

Answer: See Matthew 24:14; Proverbs 4:18; Daniel 12:4.

13. Why did Jesus say, "Then shall the end come", in Matthew 24:14? What did he mean?

Answer: The word world there used means age, and not the earth. It means the age or dispensation of time during which a certain order would prevail.—Matthew 13:39; 24:3; Ecclesiastes 1:4.

14. Is the Bible a complete book?

Answer: Yes. With the death of the apostles the canon of Scriptures closed, because God there had given a complete revelation of his purpose and program concerning man. The Bible is not fully understood by every one, but will be in due time.—1 Timothy 2:3-6; 2 Timothy 3:15-17.

TRAVEL AND MISCELLANY

Wealth Untold

IT USED to be said, "Go West, young man"; now it should be, "Go North", if the reports are to be believed that come from explorers of the far Canadian North.

It is the grass over the fence that looks greenest, and it is over the frontier of civilization and in the reaches of the Mackenzie, Pelly, Stickine and Laird rivers in Northern Canada that the wealth lies. There are coal, gold, platinum, nitrates, phosphates, and other minerals, besides—in the nitrate and phosphate regions—"dandelion leaves four feet long, ferns eight feet high", and other plants in proportion provided, of course, the backwoods whisky does not make the Northern hermits see double or triple. Potash beds have been discovered which are reported "richer than any in Germany and enough to pay off the Canadian war debt".

Whatever may be the truth about the alleged new resources of Canada, the riches laid up in the earth for man have only just begun to be uncovered. The Golden Age is coming, and in that day better and bigger things for humanity will come forth than have ever been seen. Mankind has a Father who has looked out for his children abundantly, and will bring out his treasures when they are needed, and when they will be appreciated and not cornered for the benefit of the rich, but used for the good of all.

Music Hath Charms

THE Pied Piper who drew the children away by the hundred to hear him pipe, is to be emulated by the practical Fifth Avenue Association of New York. The Association keeps Fifth Avenue as good-looking as possible, and it considers that the effect is not properly artistic when the workers from the factories in the less patrician streets come out at noon hour and line the sidewalks to watch the show that parades this famous highway.

Below the Avenue there are parks: and the aristocratic Association plans to locate bands there next summer with the view of setting up a counter attraction in the way of music to lure the working people from before the fashionable store fronts. The Fifth Avenue merchants evidently are good psychologists, but how good will be settled when it appears which has the higher attention value, music or the street show.

To Make Newfoundland Warmer

AGAIN the plan is brought up of warming up the eastern coast of the country by turning aside the cold arctic currents that bathe Newfoundland, Nova Scotia and New England. The proposition is to build a dam across the Strait of Belle Isle, and divert the cold current from the Gulf of St. Lawrence. Newfoundland will be particularly helped, as it is now chilled the year round by the often ice-cold waters. Though as far south as France, it can raise only potatoes, oats, peas and turnips. The enterprise is prodigious, and may have to wait for the greater engineering operations of the Golden Age, when such great works will be common.

Liberty in Canada

THE Canadian people have recovered many of the liberties they voluntarily surrendered under the War Measures Act. At midnight of December 31 hundreds of Orders in Council of the War Measures Act came to an end, under which some of the people feared they might have to suffer restraint for some time. Generally speaking, full liberty on a pre-war basis is now enjoyed by the Canadian nation, including freedom to enjoy rights like those guaranteed in the American Constitution regarding freedom of speech, the press, and the exercise of religion. The press censorship is gone, with the other Orders. Objection was raised, however, by the Canadian clergy, who put themselves on record by a resolution opposing the restoration of freedom of speech and the press. This relief is the first-fruits of the Farmer-Labor revolution.

England Has Enough

IT IS comforting to our English readers to know that a survey of the food stocks of Great Britain shows that there is plenty of food for the winter. There is less comfort in the expectation that prices are expected to keep on going up.

Athletics at Harvard

ONE of the quite delusive publications of today is a school or college catalogue. The reader of one of these pamphlets sees, for example, the prominence given to athletics, and imagines that if his boy goes to that institution he will get plenty of healthful exercise.

As a matter of fact the average college student is more likely to get pneumonia from the college athletics than good health. The college boy is connected with the college athletics principally in the function of standing around on the wet ground with his hands in his pockets on Thanksgiving Day, and watching a dozen or two students who need no athletics at all doing the publicity athletics for the institution. College athletics are as likely to put young men on sick beds as to benefit them physically.

The new idea at Harvard is to get all of the students into athletics. To that end they are going to generate a lot of enthusiasm which possibly may yet be the principal part of the athletics. As long as the team idea is in vogue whereby one football team or one baseball nine represents a whole college population, the average student is not likely to be particularly benefited by college athletics. If Harvard can develop a system whereby the average of forty per cent physically unfit young men can materially reduce, the institution will have conferred a benefit, at least upon those favored youths who find their way into college halls.

Judge Cooley on Religious Persecution

JUDGE T. M. Cooley, one time chief of the Michigan Supreme Court and chairman of the Interstate Commerce Commission, in his work on "Constitutional Limitations", page 580, has these very interesting and convincing remarks to make:

"The legislatures have not been left at liberty to effect a union of church and state or to establish preference by law in favor of any one religious persuasion or mode of worship. There is not complete religious liberty where any one sect is favored by the state and given an advantage by law over other sects. Whatever establishes a distinction against one class or sect is, to the extent to which the distinction operates unfavorably, a persecution. The extent of the discrimination is not material to the principle; it is enough that it creates an inequality of right or privilege."

Blarney Castle Annex

"We have concluded that it is going to point to the bright side of prophecy. We think it has a very refined appearance, and we hope to be counted worthy to place it in many homes." —M. A. G., *Clay Center, Kan.*

"One feature that will not be noticed by many until called to their attention, but which pleased me very much, as I had thought of writing you about it, and which I believe will be a big help to the canvassers, if they will use it, is the union label on the bottom of the first page." —R. B. T., *Rock Island, Ill.*

"Please send me The Golden Age for one year. I received your sample copy. The article entitled 'Talking with the Dead' is worth a year's subscription. Please let my subscription start with issue number 2. I don't want to miss a copy." —J. A. C., *Blanche, N. C.*

"The first issue of The Golden Age came in due time and the publication is destined, I hope, to become the most popular home journal in the world. It is just full of good, practical articles that can be appreciated by the natural man, and they are so wisely written, so impartial; and yet, as it should be, it seems to touch a responsive chord in the hearts and minds of the common people."

"The Golden Age, has reached me. The definite and clear analysis is striking and the facts thus accumulated and presented are sure to enlist the minds of reasoners. All departments seem properly arranged, condensed, and it is undoubtedly the first attempt ever made to embody all these branches into one collective whole, with the view of imparting a perfect knowledge of the facts, teachings, and principles of Scripture." —G. R. C. H., *Chicago, Ill.*

"Gentlemen: In my mail yesterday I found a copy of The Golden Age. On the wrapper were the characters '11-20', which would indicate to me that some one has favored me with a year's subscription. Would you be so kind as to inform me who it was who has seen fit to please me in this way, for I wish to thank him. I would certainly have wanted to subscribe on my own account had not some one else done it for me, but the copy I have is the first knowledge I had of the existence of your very out-of-the-ordinary publication. I am only an ordinary American workingman, without technical training of any kind, and earning ordinary wages, but I think I know a fine thing when I see it and this is one of them. I hardly know how to describe your publication, but to me it is solid meat all through and has surely touched the right spot in my heart. You seem to be in a class all by yourself among the periodicals of the day. Your mission seems to be to inform the people about everything that is going on in the world today, but softening their hearts and preparing them for 'The Golden Age' while doing so." —K. S. H., *Detroit, Mich.*

The Calf Path

One day through the primeval wood
A calf walked home, as good calves should,
And made a trail all bent askew,
A crooked trail, as all calves do.

The trail was taken up next day
By a lone dog that passed that way.
And then a wise bell-wether sheep
Pursued the trail o'er vale and steep,

And drew the flock behind him too,
As good bell-wethers always do.
And from that day o'er hill and glade
Through these old woods a path was made.

And many men wound in and out,
And dodged and turned and bent about;
And uttered word of righteous wrath,
Because 'twas such a crooked path.

This forest path became a lane,
And bent and turned and turned again;
This crooked lane became a road,
Where many a horse bore heavy load.

Toiling beneath the burning sun,
They travelled some three miles in one;
And thus a century and a half
They trod the footsteps of that calf.

The years passed on in swiftness fleet:
That road became a village street;
And this, before men were aware,
A city's crowded thoroughfare;

And soon the central street was this,
Of a renowned metropolis;
And men two centuries and a half
Trod in the footsteps of that calf.

Each day a hundred thousand rout
Followed the zigzag path about;
And o'er this crooked journey went,
The traffic of a continent;

A hundred thousand men were led
By one calf near three centuries dead;
They followed still his crooked way,
And lost a hundred years a day!

For thus such reverence is lent
To well established precedent.
And how the wise old wood-gods laugh
Who saw that first primeval calf!

Sam Walter Foss

The Kingdom of the Mind

Place me on some desert shore,
Foot of man ne'er wandered o'er:
Lock me in some lonely cell,
Beneath some prison citadel:
Still, here or there, within I find,
My quiet kingdom of the mind.

M. F. Tupper

Stanzas for the Times

Is this the land our fathers loved,
The freedom which they toiled to win?
Is this the soil whereon they moved?
Are these the graves they slumber in?
Are WE the sons by whom are borne
The mantles which the dead have worn?

And shall we crouch above those graves,
With craven soul and fettered lip?
Yoke in with marked and branded slaves,
And tremble at the driver's whip?
Bend to the earth our pliant knees
And speak—but as our masters please?

Shall outraged Nature cease to feel?
Shall Mercy's tears no longer flow?
Shall ruffian threats of cord and steel—
The dungeon's gloom—the assassin's blow,
Turn back the spirit roused to save
The Truth, our country, and the slave?

Shall tongues be mute, when deeds are wrought
Which well might shame extremest hell?
Shall freemen lock the indignant thought?
Shall Pity's bosom cease to swell?
Shall Honor bleed?—Shall Truth succumb?
Shall pen, and press, and soul be dumb?

No—guided by our country's laws,
For truth, and right, and suffering man,
Be ours to strive in Freedom's cause,
As Christians MAY—as freemen CAN!
Still pouring on unwilling ears
The truth oppression only fears.

(Written 1835) *John Greenleaf Whittier*

Still Free!

Thank God for the token!—one lip is still free—
One spirit unframmeled —unbending one knee!
Like the oak of the mountain, deep-rooted and firm,
Erect, when the multitude bends to the storm;
When traitors to Freedom, and Honor, and God
Are bowed at an idol polluted with blood;
When the recreant press* has forgotten her trust,
And the lip of her honor is low in the dust,—
Thank God, that one arm from the shackle has broken!
Thank God, that one man, as a FREEMAN, has spoken!

Right onward, oh, speed it! Wherever the blood
Of the wronged and the guiltless is crying to God;
Wherever a slave in his fetters is pining;
Wherever the lash of the driver is twining;
Wherever from kindred, torn rudely apart,
Comes the sorrowful wail of the broken of heart;
Wherever the shackles of tyranny bind,
In silence and darkness, the God-given mind;
There, God speed it onward!—its truth will be felt—
The bonds shall be loosened—the iron shall melt!

No, Freedom!*— her friends at thy warning shall stand
Erect for the Truth, like their ancestral band;
Forgetting the feuds and the strife of past time,
Counting coldness injustice, and silence a crime;
Turning back from the cavil of creeds, to unite
Once again for the poor in defence of the Right;
Breasting calmly, but firmly, the full tide of Wrong,
Overwhelmed, but not borne on its surges along:
Unappalled by the danger, the shame, and the pain,
And counting each trial for Truth as their gain!

* Word modified. (Written 1837.) *John Greenleaf Whittier*

GOLDEN AGE CALENDAR

JANUARY 21 TO FEBRUARY 3, 1920

YEAR: 1920 A. D.; 6048 since Creation; 2672 of Rome; 2605 of Greek Olympiad Era; 2579 of Japanese Era; 1338 Mohammedan Era; 144th year of independence of United States.

January 21, Wednesday

New moon; Jewish month Sebat begins; Sun rises 7:20 a. m., sets 5:03 p. m.; Twilight begins 5:44 a. m., ends 6:40 p. m., at New York; 1918, U. S. takes over Dutch ships in American ports; 1919, Germany to be composed of eight federated republics.

January 22, Thursday

1917, President Wilson addresses Senate on steps necessary for world peace; 1918, British meatless days, Tuesdays and Fridays; 1919, Peace Council invites conference of all Russian parties at Prince's Island, Sea of Marmora, for February 15; Industrial unrest increasing in Great Britain; Wave of crime in Paris due to the war.

January 23, Friday

Fete of the King, Spain; 1919, Non-Bolshevik factions in Russia reject proposed conference at Prince's Island; Peace Conference is asked by Chinese to revise the iniquitous 1915 Chino-Japanese treaty, which the Chinese say is as unfair as the Brest-Litovsk treaty.

January 24, Saturday

1919, Peace Conference issues "solemn warning" that "taking territory by force will seriously prejudice the claims of those who use such means and set up sovereignty by coercion".

January 25, Sunday

1915, Second Russian Invasion of East Prussia; 1918, Germany and Austria outline peace terms; 1919, Peace Conference unanimously votes to create a League of Nations, the plans to be drawn by the "Big Five"—Great Britain, France, United States, Italy and Japan; The American government cancels fifteen billion dollars worth of war contracts; Non-Partisan League announces a $7,000,000 industrial, financial and agricultural program for North Dakota.

January 26, Monday

Foundation Day, New South Wales, Victoria, West Australia, Tasmania; 1918, Wheatless Mondays and Wednesdays, meatless Tuesdays, porkless Thursdays and Saturdays, with Victory bread.

January 27, Tuesday

Kaiser's Birthday, Germany (not regularly celebrated now); St. Sava's Day, Serbia; 1919, Great Britain in grip of a great strike; General Wood reports a cost of $2000 a year to maintain each soldier abroad.

January 28, Wednesday

1918, France decrees a daily bread ration of eleven ounces; 1919, Peasant revolution in Rumania; Congress is asked for $1,250,000,000 to guarantee the 1919 $2.20-a-bushel price of wheat.

January 29, Thursday

Foundation Day, Queensland, S. Australia; 1919, Cost of war to Great Britain is $40,640,000,000; Formal announcement made of ratification of Federal Prohibition Amendment effective January 20, 1920; 1918 farm crops totaled $14,090,769,000.

January 30, Friday

1919, Senator Borah begins the opposition to the League of Nations; American unemployment situation grows serious, with 252,000 known to be out of work.

January 31, Saturday

1919, Senator New introduces a bill for universal compulsory military service for American youth; Food dealers prepare for a "killing" after the government restrictions on profits are removed on February 1.

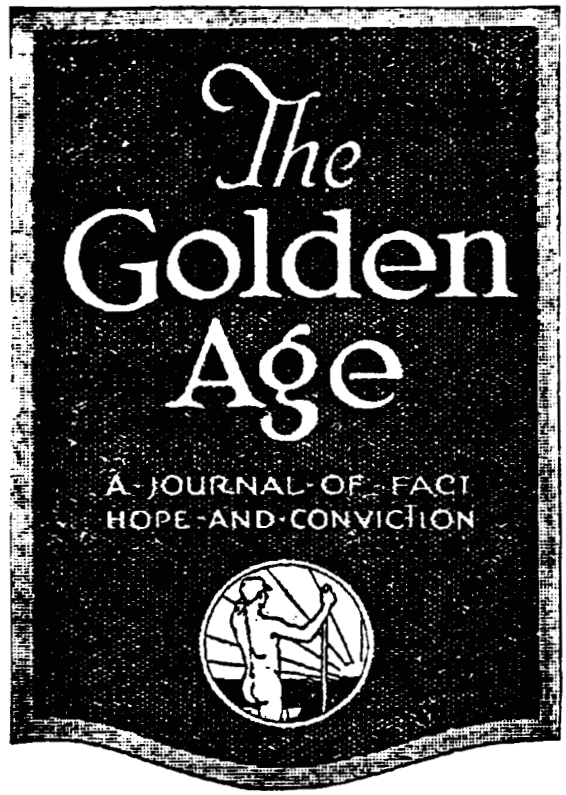
February 1, Sunday

1919, Soldiers' Councils in the German army openly revolt; Thousands of soldiers guard public utility plants in Scotland.

February 2, Monday

February 3, Tuesday

1919, "The nations of the world", announces President Wilson, "are about to consummate a brotherhood"; A secret treaty between Rumania and the Allies promising Rumania part of Hungary; London traffic paralyzed by strike in tramway tubes; General railroad strike in Sweden; Portuguese monarchist forces defeated by Republican army; A forty-eight-hour-a-week working schedule becomes effective in New England textile industry.



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DOCTOR ELIOT'S PROGRAM

ONE of the "safe and sane" programs submitted to help society out of the difficulties occasioned and aggravated by the World War is that of Dr. Eliot. His plan relates particularly to the relations of labor and employer, and is summarized by *Colliers*. The first part relates to employers, and appears like a reasonable requirement, it being understood throughout that there is intended no disturbance of the ownership of the industries:

1. "Abandonment of every form of autocratic government in industries." This would hit most employers hard, for there is nothing an employer likes to take refuge in, when left without a reason, like an arbitrary decision often bearing on the autocratic. This requirement would rob the average employer of his authority, and be readily conceded by few.

2. "Universal adoption of coöperative management throughout the works or plant, the employer and workmen having equal representation in managing committees." It is seldom a good plan to divide authority equally, because in case of a tie, a deadlock may result as disastrous as a shut-down. In most places where this plan is nominally in operation it is a camouflage behind which the weight of authority is exercised by the owner, often by seeing that the men chosen by employes for committees are only those fully approved by the owners.

3. "Adoption by all corporations, partnerships, and individual owners of every means of promoting the health and vigor of employes and their families." A government report of the condition of corporations showed that only 20% of them were making any money to speak of and many were "breaking even" or losing. It is difficult to see how a management that can barely make things go could possibly go into an extensive welfare contract like this.

4. "Careful provision in all large services of well-trained employment managers for dealing with the engagement, distribution, shifting, promotion, and dismissal of employes." This plan is an excellent one and is in successful use in many large concerns; but how is a little business going to stand the expense of such a highly paid employment manager as these specifications call for? Few business men themselves have the wide capacity to judge human nature and its abilities necessary to carry this out. Many of the employment managers today are adepts in keeping their jobs while seeming to perform the service expected of them, and their service, while acceptable to employers, is not liked by the employes of these establishments.

5. "Careful provision in all large services of the means of dealing promptly and justly with complaints of employes." First get the employes to feel that they dare to make complaints, except through the trades union business representatives, without fear of discharge or the displeasure of a foreman and his petty persecution; and then this provision might be workable.

6. "Genuine adoption of a genuine partnership system between the capital and the labor engaged in any given plant whereby the returns to labor and capital alike, after the wages are paid, shall vary with the profits of the establishment, the percentage of profits going to pay-roll being always much larger than that going to shareholders, and pay-roll never to be called on to make good losses." This is something that would not be acceptable to owners, who could not be blamed for not wanting to take all the

risk and get only a limited share of the returns. How long could capital be expected to enter investments in a country where this provision was expected, when it could take wings to China, Japan, India, South America or other locality where capital could expect large returns?

7. "Constant effort on the part of managers to diminish monotony and increase variety in the occupation from day to day and year to year of every intelligent and ambitious employe." Who is to decide who are to be the happy employes of "intelligence and ambition"? Management has something else to do besides entertaining the employes; besides, discrimination provokes jealousy.

8. "Universal acceptance of collective bargaining by elected representatives of each side." Just present this to Judge Gary, head of the United States Steel Corporation, or to the president of the American Manufacturers' Association, and see the glad hand stretched out to it!

Dr. Eliot makes requirements of employes:

1. "Abandonment of the doctrine of limited output." A limitation of output does not help to lower the cost of living, but it keeps more workers in positions than the self-abandonment of the worker to the doctrine of the utmost possible output. Employes have discovered by hard experience that if they adopt real efficiency and turn out as much as they can, the larger output is made the standard for all, and every one has to work harder for practically the same pay as they received previously.

2. "Abandonment of the idea that it is desirable for workers of any sort to work as few hours a day as possible." Then why not go back to the original factory hours of sixteen, fourteen or twelve a day? It is leisure that makes for culture, and why should not workers have leisure as well as owners? Labor generally is of the opinion that a man should have to work only as many hours a day as are necessary for all to have enough, and that there should be a constant endeavor to give labor a chance to have "its place in the sun".

3. "Abandonment of violence toward property or person in the prosecution of industrial disputes, and of the conception that unorganized laborers are traitors to their cause." Why, bless you—with everybody as kind and reasonable as in the ten provisions foregoing, there would be no disputes liable to run into violence!

Besides these arrangements there are two Great Commandments to help both parties in the internecine industrial strife:

1. "Willing adoption by both parties of the methods of conciliation, arbitration, and ultimate decision by a National Government board as sufficient means of bringing about just and progressive settlements of all disputes between capital and labor." Canada has such a law, as has New Zealand, and it obviates much serious trouble, though it is not well liked by either party, and it is liable to abuse according to which party to the dispute controls the officials in government positions.

2. "General acceptance of the view that American liberties are to be preserved just as they have been won. They have been slowly achieved by generations of sturdy, hard-working people who valued personal independence, industry, thrift, truthfulness in thought and act, respect for law, family life, and home, and were always ready to fight in defense of these things." This provision implies a population about like the original New England people, for what are described are the ideals of New Englandism, as derived from Protestant English stock, which was not without serious faults. The ideals of the American Colonists were on the whole the best that ever came to the country, for they produced the best form of government known; it would be a good thing if there could be evolved a population expressing the best social ideals in a variety based on different racial fundamentals. They are much needed.

It is quite evident that Dr. Eliot speaks as a clergyman and not like one that has worked in a shop. His ideas are forward-looking, and helpful, but as a whole are thoroughly unpractical when there are taken into consideration the low ability of the average employer, the necessity of making a profit to remain in business at all, and the mental attitude of the worker evolved from decades of painful experience with employers of every sort, race and disposition.

It is a good thing that prominent men are thinking of the better ways of doing things, but they are "up against" an impossible proposition. The doctor's requirements would take decades to work into the minds and hearts of the people, while there is a condition confronting the world that will not wait. Whatever solution comes, must come speedily.

The true solution lies in the arrangements of

the Golden Age which is believed to be about to come a very few years hence. Then there will begin the reign, not merely of justice among men, but of a universal love, that will make all men like brothers to one another. Love is the solvent of differences and difficulties, and love and brotherhood are two of the great characteristics of the Golden Age.

Hides from the Sea

SCARCITY of shoe leather has turned the attention of leather men to the creatures that inhabit the sea; and this great source of supply is now becoming available, through the formation of companies that will fish for sea animals heretofore neglected.

The porpoise has for some time supplied an excellent quality of shoe strings; but now skins of the white whale are being used in England for belting and shoe leathers, and the hides of sharks and other great creatures of the sea are being used here for similar purposes.

Sharks weigh as high as a ton apiece; and not only are their skins salable, but the flesh is good for food and shark meat is now on sale in many cities of the Atlantic seaboard. The Government has furnished many recipes which have shark meat as the *piece de resistance*.

If they could catch a few fish like that deep-sea monster caught off Miami six or eight years ago, what a lot of leather they would get! The fish in question was forty-five feet long, weighed fifteen tons, and had in its stomach at the time it was caught a blackfish weighing 1500 pounds, another fish (an octopus) weighing 400 pounds, and 500 pounds of rock which it had swallowed, probably to help its digestive apparatus.

This fish's habitat is at 1500 to 2000 feet below sea level, and the specimen caught at Miami by Captain Thomas is one of the very few that have ever come to the surface. Its skin is three to four inches thick, and its cartilages in lieu of bones all indicate the enormous weight of water it was built to withstand. It had no fins, but flukes like a walrus: and in its death throes, after having withstood a rain of bullets and harpoons for thirty-nine hours, it smashed with a blow the propeller and stern of the steam yacht that had come out to tow it in to shore. It took nineteen barrels of formaldehyde to disinfect the carcass and prepare it for exhibition.

This great fish has a mouth forty-two inches long and thirty-six inches wide, easily sufficient to swallow a horse at a gulp. Its carcass was on exhibition at Pittsburgh in the summer of 1919, and at Nashville, Tenn., in November, 1919, and has been shown in other American cities. It is supposed to have been driven to the surface by some seismic shock, as it seemed to be in a dazed condition at the time is was found and killed. Scientists calculate that this is a young specimen, probably about 500 years old.

The smart alecks, who have had so many sarcastic things to say respecting our Lord's statement that, "As Jonah was three days and three nights in the belly of the *ketos* [huge, gaping fish], so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:40), because they claim a "whale's" throat is not large enough to swallow a man, have not had so much to say since this fish was brought to shore. It may have been the very father or grandfather of this fish that swallowed Jonah; but it is far more likely that there are millions of them beneath the ocean's waves, and that the bodies of myriads of human beings that have been drowned have found their way into their cavernous maws. Anyway, here is a fish big enough to swallow twenty Jonahs and to provide leather enough to shoe a small-sized army.

Riotous Spending

MONEY in pocket still has the ancient trick of burning a hole. During the war people stinted and saved and earned unprecedented wages; and now the money is coming out. Working people everywhere are reported to be on a spree of spending. A high public official puts it that they are parting with their money "like a drunken sailor". There is a surprising extravagance on the part of people who have never been accustomed to having much money, but who have it at last and are rapidly getting rid of it; for they are throwing it away recklessly for meats, rents, clothing, food, musical instruments, furniture, and everything else that money can buy.

Wherever the spending spree goes, reasonably-priced goods have no attraction. Dealers put shirtwaists on sale at $3, but the public turns its nose up. A butcher tried an experiment. He priced part of a lot of Hamburger steak at twenty-eight cents and the rest at forty-two cents; at the end of the day the high-priced part was gone, but not a pound of the twenty-eight-

cent variety could be moved until it was placed in the other pile.

Workmen earning $85 a week demand silk shirts at $10, regardless of whether they wear or not. Shoes are wanted, if they are high-priced. Good fish at eight cents would not sell; but at forty cents there was not enough halibut caught six weeks before in the Pacific Ocean and brought across the continent. The most expensive cuts of meat are insisted on and though hogs at wholesale have dropped 50% in Chicago there is no need to cut the retail price, for the people have the money and are going to spend it. Silk stockings cheaper than the old $1 variety go at $4.

The demand for luxuries is not confined to Boston. Munition workers in England are getting rid of their savings, where high wages earned by several in a family enable them to ride to work in their limousine. Girl workers in the prosperous factories "strut about in the streets in their furs and other finery all out of season and far beyond what they have ever been accustomed to before".

In Italy even the peasants are buying luxuries. People who never dreamed of such a thing are getting automobiles. Men once poor now have thousands of dollars. The country is in a heyday of riotous spending and holiday making. "After a while", says a retired lace merchant, Mr. Narvonne, in the Wall Street Journal, "this spirit will subside and Italy will look like a jack-in-the-box as a commercial nation. It will take a long time, though. I do not look for normal conditions for two or three years".

These are the perhaps envious comments of well-to-do persons, who seem to feel bad when they see the "common" people having something more than they used to have. It must be admitted that, from the economic viewpoint, spending for "ultimate consumption" does little good and produces a train of evils, which will have to be reckoned with later, when it would be better to diminish rather than enhance the prevailing unrest. It would be better to invest the money, and as capital make it produce goods for the nation; but what do people know about investment who for generations never had anything to invest? Soon will come the sore feeling of having had it and spent it, and of suffering the old, old grind of poverty. They must unavoidably realize that "he that loveth pleasure shall be a poor man."—Proverbs 21:17.

Railroad Wages

WE HAVE received from a railroad engineer a communication giving further light on the subject of railroad wages, and protesting against our article on this subject in the issue of January 7th. We stated there, on the basis of the best information then obtainable, that "freight and passenger conductors now receive over $300 per month, and freight engineers receive $392 per month". We have received several similar letters from railroad conductors. The criticism follows:

"I am a locomotive engineer, but work in yard service. My pay is seventy-two cents an hour, $5.76 for eight hours. Before we were granted the eight-hour day I was getting $5.22 for twelve hours, so that you can see that, although I am working shorter hours, the actual increase in wages is small compared with the increased cost of living, clothes, etc. As soon as I read the article in THE GOLDEN AGE I went to the home of one of our freight engineers and inquired regarding the freight service.

"In freight service on our division an engineer gets eighty-five cents an hour and in pick-up or local work ninety-one cents an hour. This is for service on the largest engines on the division. About a year ago the officials put on a crew known as the shuttle crew, in which the men have the opportunity to make large salaries by working long hours. The engineer told me that one month he worked thirty-one days, fifteen hours each day, and made over $390; but that it nearly killed him. There are some very large compound Mallet type engines working the mountainous regions where the engineer may get more per hour than in the case I investigated, but I am positive no engineer gets $13 for eight hours, and I do not think it fair to publish a supposed standard wage which can be made by an engineer only by working nearly sixty days per month on the eight-hour basis, at the expense of his physical health.

"I somewhat agree with you that the four big brotherhoods used Jesse James methods in getting the eight-hour work day, but I suppose that is about the only way the railroads would have agreed to them. It certainly was a blessing to me. When working twelve hours I ran an engine from 6 p. m. to 6 a. m.; and when I reached home in the morning I ate my breakfast and went to bed. Thirty days in the month practically all I saw was my work and my bed."

In the preparation of articles for THE GOLDEN AGE we try to use only data which we believe to be reliable; but occasionally we get our fingers burned. Be patient, and we will tell you the truth on every subject as fast as we can learn it. While we have excellent facilities for learning it, yet it takes time and effort to collect and use the data we secure.

SOCIAL AND EDUCATIONAL

More Drunks than Ever

IF DETROIT is representative of the country, there is an unprecedented wave of crime. It is due to the World War—that promised "spiritualizer" of the warring peoples—for Germany has had her wave of crime, Paris hers, and England, Italy and Russia theirs. In fact, Detroit's experience is mild compared with the increase noted in some other cities.

The figures are available for the corresponding three months of 1918 and 1919. They show that the percentages of increase of felonies and misdemeanors were 47% and 50% — substantially the same. The table of increases is interesting, and as follows:

Robberies	460%
Concealed Weapons	433%
Beggars	350%
Assaults and Batteries	193%
Disorderly Conduct	152%
Disturbing the Peace	124%
Larcenies	118%
Burglaries	83%

The interesting feature is that the chief increase is in crimes against the person, including robberies, concealed weapons, and assaults and batteries. Plain stealing, including larcenies and burglaries, show a far smaller increase than the more serious crimes of violence.

Evidently the doctrine of hate and violence, which was preached vehemently before and during the war, was planted in fertile soil. The crop sprouted well, both in actual warfare, and now in peace. It has become a problem for police authorities to know what to do with this dark fruitage of war.

Comment was made during the war that the universality of the method of getting the troops brought great numbers of criminal youths into the army. The character of the crime-increases suggests that in 1918 these votaries of crime were busy in the camps and could not commit crime throughout the country; but now they are back home again, and are turning to account the lessons of violence learned from the world's great teacher, Mars. Other causes of the crime wave are thought to be the current social unrest and the industrial turmoil.

The new note of violence is observed everywhere. Before the war the hold-up man seldom shot his victim as now, but fought him with his fists, or gave him a quietus with a sandbag or blackjack. If the victim screamed or fought back the hold-up man usually decamped, but now he is likely to shoot or otherwise injure him.

Crime has become well organized since the war. There are thought to be several large organizations for committing a variety of crimes. Toledo is reported to be the headquarters of one —a band of interstate shipment thieves, drug sellers and safe blowers. Chicago is the center of one of the largest systems of crime known.

Before prohibition was adopted it was predicted that in the cities it would not materially reduce the drunkenness. This is borne out, for the Detroit experience shows a 102% increase in arrests for drunkenness. This is due to the increasing use of raisin whiskey and other "moonshine" drinks, which are also blamed for the 152% increase in arrests for disorderly conduct of various kinds.

It is safe to say that if the degree of morality attained in the present tag end of the dark ages has brought about the national prohibition of liquor, there will be a most effectual prevention of its use, when the Golden Age is well under way. Crime will fall to nothing, for under the measures of that age it will be practically impossible to commit crime. Moreover the incentive of a sense of social inequality and of injustice will be lacking. Crime would not pay even if possible, and the certainty of instant detection of even the attempt and the sure retribution instantly to follow, will deter the most determined.

At Reed College

REED COLLEGE, located at Portland, Ore., is credited with having been founded in 1911, and having 320 students, exclusive of 92 with the colors, 30 teachers, 138 graduates, college colors of "Richmond Rose," and a distinctly audible college yell. It also has a student publication known as the *Reed College Quest*, supervised and supposedly approved by the faculty, which is intended to represent the views

of the undergraduate body. Reed College is of quite recent birth, and, not being fettered with ancient traditions, should be up to date in its ideas.

One of the undergraduate concepts published in the *Quest* related to the religious attitude of the boys as follows:

"Any student who comes to Reed College with a religious enthusiasm loses it, hides it, or gets out. Even in this day and age some people who are cultured enuf (!) to want to go to college have deep religious beliefs. Reed gets some of these. Under her nurturing hand they either lose what they had—or they hide it—or they get out.

"Of course, as an enlightened group, we, students, faculty and all, do not deny that much good has come to the world from certain religious enthusiasm—Christianity, for instance. Civilization has been greatly benefited by doctrines which it fosters. On the other hand we have caught a glimpse of a rational existence, and to us much of the so-called 'spiritual' in religion appears unjustifiable in view of the indestructibility of matter, the conservation of energy, etc. From our mature (!) standpoint it is so obviously unscientific for a man to pray that we—we wonder why people don't use better judgment. We imply as much to our college friends, and they—well, no matter."

Such a view is not confined to the West nor to new colleges, for the opinion of a teacher in a large Eastern university is that "any one that believes in the Bible is a back number".

Possibly the writer in the *Quest* should not be taken seriously, as he may have been a Sophomore, and we were taught that the meaning of the word is "Wise-Fool." However, it is an index of current undergraduate opinion and may serve as a suggestion to Christian parents in deciding whether they want their boys to go to college or learn a trade. At any rate the suggestion of one "back number", the prophet David, is that "the fear [reverence] of the Lord is the beginning of wisdom", and "the fool [ignoramus, thoughtless person] hath said in his heart, There is no God".—Psa. 111:10; 14:1.

"Within Thy Gates"

THE Mosaic law was very particular to specify that which practically all civilized nations acknowledge in theory, namely, that a non-tribal sojourner in the midst of the Israelitish tribes was to be treated with the same regard for his rights and comforts as a native-born person. The law said: "Thou shalt neither vex a stranger, nor oppose him: for ye were strangers in the land of Egypt". (Exodus 22:21) Of course, the requirement was made of the stranger that he be obedient to the laws of Israel, though it was not at all necessary for him to become a Jew in order to dwell in peace and safety in the land of the Jews. The foreigner, therefore, was not merely the object of toleration; he had a legal standing, with rights.

We wonder whether all the respect which is justly due to the stranger within our gates is being paid to him. The stranger within our gates is not merely the man of non-tribal birth (if there could be such a thing in cosmopolitan America), but much more the man of non-tribal ideas. Do we follow the admittedly righteous principles enunciated in the ancient code of Israel or do we follow the unwritten code of the South Sea Islander—kill and eat on sight any man who dresses himself or his ideas in other than conventional garb?

Some tendency to the latter course is perceptible in the conduct of the American Legion at various points in the country. They have not always shown the magnanimity which one might have reason to expect from the defenders of democracy. In some cases they have exerted themselves to interfere with advertised meetings which some of their members felt they could not heartily approve. Sometimes the meetings were political, sometimes they were purely religious, though of an unconventional tinge. We cannot think that the better element in the Legion approves this rash interference with constitutional rights. If anything unlawful is said or done at a meeting, there is ample machinery already for punishing such offenses; and the civil courts have not distinguished themselves for leniency in the last two years against cases of political and ecclesiastical heresy.

Coöperation in America

EXPERIENCE has proven that the American people do not take well to the idea of coöperation. A great number of the coöperative societies that have been formed in this country have proven failures; but what is to be done to change the gruesome fact that at present America is literally starving in the midst of plenty? One of the answers is that she had better take another look, and a long one, at this subject of coöperation.

Coöperation is not a new thing. There are in Europe coöperative societies still in successful operation that were formed 142 years ago.

Even the great Rochdale society is almost a hundred years old. This was formed by twenty-eight Lancashire weavers, so poor that their first capital of $140 was collected in installments of two pence weekly. Their first purchase was a barrel of oatmeal; and it was quite some time before they had anything more than flour, butter, sugar and oatmeal to sell. Now they sell everything.

One-third of the people of England now buy their food and apparel through coöperative societies. In Germany the total membership in coöperative societies runs into the millions, and one bank in Bavaria has 2,654 coöperative societies among its customers. In Switzerland there are thousands of these societies, and in addition to their other enterprises they even own and operate a canal. Coöperative societies are to be found all over Europe.

Of course America has successful coöperative organizations of some sorts. A Building and Loan Association is nothing in the world but a coöperative society devoted to a specific end. As long ago as 1882 the students of Harvard University organized a society for supplying themselves with books and stationery, and it has been a great success.

In New York City there is a coöperative school, occupying two floors and eight large classrooms, in which the students endeavor to supply education at cost. The school is governed by a council of twelve students elected by the students themselves, and supplies a large curriculum of required and elective studies. School hours are 6:30 to 10:15 p. m.

In Chicago there is a coöperative association of working mothers. These mothers employ a matron who looks after their children, and supplies them with better influences than would be possible if the children were allowed to run at large while the mother is away.

In Washington there is a sub-postoffice where the postmaster is secretary of a coöperative society. Patrons of the station can leave orders with him for needed articles. He fills the orders and delivers them by parcel post. Deliveries are made at the door for cash, the same as in Europe. In three years the postal packages delivered from that sub-station have grown to six times their former volume; and the postal route where the patrons live, then run at a deficit, is now turning in a profit of $20,000 to the Government Postoffice Department.

In California in 1915 the peach growers were without organization and received but fifteen cents for every dollar's worth of peaches sold to the consumer. The railroads and middlemen got the balance. Three years later, as a result of coöperative buying, selling and general management, the price to consumers had been reduced from seventeen cents to fourteen cents per pound and the growers' share of the consumer's dollar had risen to fifty-five cents.

The Government has made a study of coöperative stores as managed in the United States, and finds that these stores achieve their main object in helping to reduce the cost of living. They also exercise a beneficial influence in deterring other stores from charging unreasonable prices for their goods.

Of the stores investigated, 36% paid dividends regularly out of their profits and 34% paid dividends irregularly. The stores averaged to turn over their stock four and one half times per year, and on this turnover charged a gross profit of 17.7%. The average cost was 11.7% of the turnover and the average net profit realized was 6%. Thus the stockholders and patrons of the stores received two profits, 6% on their turnover and a much larger profit in the way of reduced prices on their purchases.

The managers of the stores investigated were paid on the average only $106 per month, which is not enough compensation for a high-grade manager in times likes these. This accounts for the failure of some of the stores, some of the managers receiving as low as $45 per month.

Enthusiasts, who have started many American coöperative enterprises in the past, have laid more stress on sentiment than on business efficiency. This type of promotion soon brings the business to a disastrous end. The leader of a coöperative movement must be a good mixer, have the faculty for leadership and must stay with the organization until a self-perpetuating movement has been built up; otherwise it will go to pieces when he withdraws.

Coöperative stores are more likely to succeed in communities where there is a strong predominating nationality, a common occupation, a strong church organization, and where some great and strong commercial organization is not already closely covering the field and making sure that no competitive institution gains a foothold in its territory.

The very first coöperative society ever organ-

ized came to grief. Their plan was to build a tower "whose top may reach unto heaven". (Genesis 11:4) Probably their thought was to protect themselves from another disaster similar to the flood. Such protection was unnecessary, however, the Lord having already given the assurance that never again should "All flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth". (Genesis 9:11) We see no reason why people should not go into coöperative associations to reduce their living expenses. We urge them to do so, and to pay close attention to their management.

Is Education the Remedy?

THERE seems to be a general impression that something is the matter in the world, though there is a wide divergence of opinion as to what the matter is and as to what course should be taken to right things. Some have given up in despair and frankly admit that they do not know what to expect. Others aver that everything will come out right, because things have managed to worry along heretofore. Others tell us that if people with unconventional ideas would just stop rocking the boat the storm might settle. Few have the disposition to believe the Bible explanation of present discontent.

Now comes Dr. John H. Finley, State Commissioner of Education in New York, and says that the great social and economic questions of the present day can be remedied only by education. But what kind of education, Dr. John? Is it education in reading, writing, and arithmetic, or does your proposal include algebra, music, and vocational training? Is it not a fact that there never was a generation so well educated as this one is, in the sense of having information and having the knowledge of how to apply it in practical ways?

It is education that the world needs, but it is education in the basic principles of justice and love. And there is no one person and no group of persons or any other agency on earth wise enough or powerful enough to instruct men in the principles of justice and love. Superhuman wisdom and superhuman power are necessary for such a task; and Messiah's kingdom is just ahead for this very purpose. On this point Isaiah, the Prophet, long ago said: "The earth shall be full of the knowledge of the Lord as the waters cover the sea".—Isaiah 11:9.

Pastor Russell's Foreview

The collapse will come with a rush. Just as the sailor who has climbed to the top of the mast can fall suddenly, just as a great piece of machinery lifted slowly by cogs and pulley will, if it slips their hold, come down again with crushing and damaging force, worse off by far than if it had never been lifted, so humanity, lifted high above any former level, by the cogs and levers of invention and improvement, and by the blocks and tackle of general education and enlightenment, has reached a place where (by reason of selfishness) these can lift no more —where something is giving way.

Miscellaneous Army Items

"The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him. All hands shall be feeble, and all knees shall be weak as water. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity."—Ezekial 7:15, 17, 19.

The Scriptures contain one interesting passage on the pay of army men, but it does not seem to have any special reference to our days, so far as we can judge. It reads:

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages."—Luke 3:14.

No Cut for Five Years

PRE-WAR wages are impossible—so affirms the New York State Federation of Labor—and labor will not submit to wage cuts for five years. This stand is modified by the hint that if the cost of living drops, labor may accept reductions, such as will not reduce the actual purchasing power of the wage. The workers, however, do not propose to get caught by a drop in pay, on the promise that a drop in expenses will follow. Sad experience has proved that the cost of such an exhibition of public spirit is borne by labor alone, and that other members of society reap all the profits.

MANUFACTURING AND MINING

More About High Silver

IN the last previous issue of THE GOLDEN AGE we gave some of the facts respecting the silver situation, but a few more have come to light which we think will be of interest to our readers. We are all interested in money; it is something that everybody has to handle. Most of us could handle a lot more of it than we do, or we think we could, anyway.

The value of the silver in a silver dollar has been a fluctuating one. In 1862 it was worth $1.04; in 1909 it was worth but forty cents; in 1915 it was worth fifty-two cents; in 1918 it was worth seventy-five cents, and in 1919 it was worth $1.08. It is not believed by financiers that silver can fall below $1.00 per ounce for the next ten years, however, on account of the extraordinary market for it in India and China.

India and China have always been a market for the silver of Western countries, because they are silver-standard countries and because they are accustomed to require the payment of their bills in actual gold or silver coins. They have always done business this way, and during the war many of them became frightened and refused to accept any other kind of money. In India the situation was so serious that the natives made a run on the Treasury, presenting notes for redemption in silver rupees. Just then the situation in India was so difficult for the British Government to handle that they appealed to the United States to release a part of its vast silver holdings. So the Pittman act was passed, empowering the Secretary of the Treasury to melt down and ship abroad a maximum of $350,000,000 of American silver dollars. Of this amount $260,000,000 was melted into bullion and shipped to India. Large quantities have since been shipped to India, China and Japan. Early in December silver was being exported from San Francisco to the Orient at the rate of a million dollars a day, but this was stopped by the Government under a law which forbids silver exports, except for the specific purpose of balancing exchange.

Another reason why the price of silver is high and why there is a scarcity of coin for circulation is because of the hoarding and melting that is going on in various parts of the world, and because of the withdrawal of gold coin from general use. It is hard to enforce laws forbidding the melting of coin when the silver in the coin is worth more than the face value of the coin, and in Mexico the disparity between the face value of the dollar and its silver content is so great that silver dollars have practically disappeared and the Mexican Government has had to buy 50% of the output of the silver mines for its own use. The United States differs from other countries in having no law against the melting of coins and if the price of silver continues to advance the silver dollar is bound to disappear. In fact, the claim is freely made that many thousands of silver dollars have already disappeared in that way, and more are liable to follow them.

After the Pittman act of April, 1918, was passed, and the bullion shipped to India, the silver money left in America amounted to $260,000,000; on November 1, 1919, the total stock in the country was $208,145,000, of which amount $156,135,714 was held in trust to redeem silver certificates which are still outstanding. On November 20, 1919, the number of free silver dollars in the country, i. e., dollars that were not held in trust to redeem silver certificates, was $67,124.669. Of this amount $10,000,000 has been melted and made up into subsidiary coin—halves, quarters, and dimes. On December 11th the free silver dollars in stock amounted to $52,183,538. It will thus be apparent that Uncle Sam is gradually running short of change. The reasons here are the same as elsewhere—hoarding and melting, besides exporting. New York is now the world's free silver market.

The Government has no way of knowing to what extent the stock of silver in circulation has been depleted by private hoarding or melting, but it does know that the withdrawal of silver certificates by persons who anticipate redeeming them in silver dollars was so great just before the holidays as to cause a shortage in small bills, greatly hampered retail trade. Federal Reserve Bank Notes increased from $228,165,000 on September 12, 1919, to $257,680,000 on November 21, to make up for silver certificates withdrawn from circulation.

The weight of a United States silver dollar is 412.5 grains, of which amount 90%, or 371.25 grains, is of pure silver. There are 480 grains in an ounce of silver, and at $1 per ounce the silver in a silver dollar is worth seventy-seven cents. When silver is worth $1.2929 per ounce, the silver in a silver dollar is worth just $1.00. When the price of silver goes any higher than $1.2929 the dollar is gradually heading toward the melting pot, and the higher the price goes beyond that the surer the dollar is to land in the pot. On November 24th silver touched $1.375 at New York.

The subsidiary coins of the United States do not contain the same ratio of silver as the dollar. While a newly minted dollar contains 371.25 grains of pure silver, the newly minted fractional currency contains only 347.22 grains, so that the value of the silver in the smaller coins is less in a dollar's worth of them than is the silver in a silver dollar. When silver is $1.3828 per ounce, the silver in a dollar's worth of subsidiary coins is worth just $1.00. The reason for making the subsidiary coins worth less than their face value was to prevent their being exported or melted.

The disappearance of the smaller coins is largely attributable to hoarding. All the mints in the country are now working twenty-four hours per day, but are unable to meet the demands for subsidiary coins. Canada is in the same predicament and is discussing the advisability of reducing the percentage of pure silver in the subsidiary coin, so as to further insure against its being hoarded, melted or exported.

The *Chronicle* (financial), of New York, says that if steps already taken to preserve the integrity of United States money do not succeed, "There are only three courses remaining. The first is to release more silver by reducing the value of our fractional coins, a step which naturally is approached with some reluctance. The second is to sell more goods in the Orient. I have already mentioned the difficulties in the way of this. A third alternative, which seems equally impossible, is that Americans and Europeans shall stop buying in the East."

On December 8th a bill was actually introduced in the House of Representatives by Representative Platt providing for the recoinage of all subsidiary coin in the United States, on a basis of 300 grains of pure silver to the dollar of fractional currency, a proposed debasement of 22.23%.

The real trouble is that there is not enough actual gold and silver in the world to properly sustain the great amount of business.

Houses at $2,200

AT UNION, New Jersey, Charles H. Ingersoll, brother of the Ingersoll Watch man, has been making substantial, handsome houses for $2,200 apiece.

The method is much the same as was experimented with a few years ago by Edison, who is watching the work with interest, as something greatly for the good of the common people. The houses are fireproof and indestructible; for they are made of poured concrete. The plumbing, the pipes for electric wires, gas and heat are first put into place within the mold for the concrete; and when mold and piping are all in place, the concrete is poured. After a few days for the setting of the material, the mold is taken down; and the house is done. Everything is of concrete, including walls, floors and roof. The work takes about one month. The molds cost $7000 and can be used over again about a hundred times. Each house comprises five rooms—dining-room, living-room, kitchen, and two bedrooms, and a bathroom. These houses present a very pleasing appearance.

Before the war an equally commodious house built of wood cost about $3000 to $4000, and today would cost double that. Made of brick, stone or cement blocks the cost now would be prohibitive. Houses and lots costing $3000 to $3500 mean monthly rents of but $25 to $30, and should start competition that would go far to solve the high-rent problem. With rentals as high as they are today, there are few families, earning fair wages, that could not afford to buy one of these houses for, say $500 down and monthly payments of $40. Even if the total cost to the buyer ran to $4000, that would be cheap compared with the price of even second-hand houses, and very little compared with that of new houses.

With improved methods of building houses to last indefinitely, this day of preparation for the Golden Age is getting ready for the time when every man shall own his property and enjoy the security and comfort of feeling that the roof over him is his own.

FINANCE·COMMERCE·TRANSPORTATION

Shortage of Phone Girls

THE world is always short of good girls (the dear things!) and although there are a lot of them in the world, yet there is a more acute shortage of them just now than ever before, at least in the telephone business in New York city, so we are given to understand.

In the telephone business the effort is to get refined girls, girls of education and pleasing address, and for the last two years it has been difficult for the telephone companies to obtain enough girls of this class to keep up with the growth of the business. The growth of the telephone business in New York since the armistice was declared has been phenomenal, amounting to a 20% increase in traffic—far beyond what was anticipated by the engineers of the company. In Manhattan and the Bronx it has been necessary to install ten or twelve times as many new switchboards and new lines as was originally estimated. This has created a shortage of over 600 operators.

Although the company has advertised widely for telephone girls, and pays a bonus to every girl in its employ that brings in another girl, yet it has not been able to recruit a normal force of operators. The training school, which for many years has supplied the new "hello" girls, has not been able to train more than needed to take the place of those resigning. To cope with the situation, the company has coaxed some of its married ex-operators to work in the evenings, and brought in 147 operators from out of town, and installed them in dormitories specially equipped for their comfort and convenience. Even with all this the service at certain times and places reaches a point where calls cannot be answered. The present situation provides only about two girls for the work three should do, resulting in overworked girls and relatively inefficient service.

The first thought of many would be that here is a situation which could be readily corrected by increased wages for the operators, but from the *company* statements it does not seem that the matter of wages enters as largely into the question as one would expect. In New York the initial basic wage is, we understand, $12 per week. The first two or three weeks are spent in schooling, and at the end of the first month the wages are increased fifty cents per week; at the end of the year they are $14 and at the end of six years are $20. Within the past two years the average annual wages of the girl operators have increased from $659.80 (which is $12.69 per week), to $841.91 (which is $16.19 per week).

The wages and working hours differ somewhat in different cities. In Boston the maximum wage for operators is $21 per week, obtainable in seven years. In Helena the girls receive $19 per week at the end of the first year (at which time a telephone girl is at the height of her efficiency), with double time for Sundays and holidays. In Seattle the girls receive time and half for Sundays and holidays. In Vancouver the girls have a seven-hour day. In Boston, Helena and Vancouver the girls are organized into unions, and in Boston have equal representation at the conference tables where their wages and working conditions are discussed with the employers.

The operators in small exchanges do not fare so well. In Wisconsin the proposal has been made to pay these operators in small exchanges a monthly allowance of fifty cents per telephone. Their wages hitherto have been twenty-two cents per hour.

Reverting again to the situation in New York city, the statistics show that the annual labor turnover is 37%, which means that more than one-third of the operators are changed annually. One half of all the girls who drop out of the service are from those who have been less than six months at the switchboard. The reasons assigned by the girls for their leaving are chiefly other employment, marriage, home duties, hours of work, and other working conditions, in the order named. The wages are seldom mentioned. It is apparent from the statistics that the girls particularly dislike giving up their evenings, and when one considers that the evening is the only time when a girl can reasonably expect to meet her possible future life-companion this is not to be greatly wondered at. Besides, telephone girls, some of them, must necessarily work Sundays and holidays, for people will use

the telephone then as at other times. And some must be on duty all night.

While the published statements would seem to indicate that the telephone companies had done about all they could to make the work congenial, yet the work is one involving a high degree of mental and physical tension. The operator cannot let her memory relax for an instant, and at times during the day averages more than two arm movements per second in some of the New York exchanges where the shortage of operators is greatest. This induces great fatigue, headaches, stomach trouble, eye-strain and other symptoms of neurasthenia. The girls are necessarily under very close supervision, and necessarily also are denied the privilege of talking with one another. As a consequence of these restrictions few girls can stand the strain more than three or four years.

In Chicago and in numerous other places there are automatic telephone systems, where no telephone girls are used. The subscriber indicates his desired number by certain adjustments upon a dial devised for the purpose. If the line is busy he gets a regular "busy" signal, intimating to him that he had better wait a while. The system is very satisfactory, not as much so, from some points of view, as the "voice with the smile" which has become so much a part of our daily life, but is probably the system that will ultimately prevail. The telephone engineers are making some moves in this direction now, and the time will probably come when the telephone operator will be a thing of the past. No one is indispensable in business.

It would be unreasonable to expect that the market for telephone operators would forever continue as favorable as it now is. Observation and reflection show that such expectations would be unreasonable, indeed impossible, for several reasons. The prosperity of the past century has been—under divine supervison(Dan. 12:4) —directly the result of the mental awakening of the world, printing, steam, electricity and applied mechanics being the agencies.

Invention was stimulated by the demand, and it has pushed one labor-saving device upon another into the factory, the home, on to the farm, everywhere, until now it is difficult for any to earn a bare living independent of modern machinery. All of this, together with commerce with outside nations, waking up similarly, but later, has kept things going prosperously.

It is worthy of note that while wages have reached an unprecedented height in recent years, the rise in the prices of the necessaries of life has more than kept pace with the increase, thus exercising more than a counterbalancing influence. What will be the result, and how long must we wait for it?

When machinery was first introduced the results in competition with human labor and skill were feared; but the contrary agencies, already referred to (general awakening in Christendom and outside, the manufacture of machinery, wars, armies, etc.), have until now more than counterbalanced the natural tendency; so much so that many people have concluded that this matter acts contrary to reason, and that labor-saving machinery is not at war with human labor. But not so; the world still operates under the law of supply and demand; and the operation of that law can be made plain to any reasonable mind. The demand for human labor and skill was only temporarily increased in preparing the yet more abundant supply of machinery to take labor's place, and the climax once reached, the reaction cannot be otherwise than sudden, and crushing to those upon whom the displaced weight falls.

Suppose that civilization has increased the world's demands to five times what they were fifty years ago (and surely that should be considered a very liberal estimate), how is it with the supply? All will agree that invention and machinery have increased the supply to more than ten times what it was fifty years ago. A mentally blind man can see that as soon as enough machinery has been constructed to supply the demands, thereafter there must be a race, a competition between man and machinery; because there will not be enough work for all, even if no further additions were made of either men or machines. But more population is being added; the world's population is increasing rapidly, and machinery guided by increased skill is creating more and better machinery daily. Who cannot see that, under the present selfish system, as soon as the supply exceeds the demand (as soon as we have over production) the race between men and machinery must be a short one, and one very disadvantageous to men and women workers. The one true solution to this problem is the oncoming kingdom of our Lord and Savior, Jesus Christ—the promised Golden Age.

POLITICAL—DOMESTIC AND FOREIGN

Canadian Farmer Hopeful

THE Canadian reactionaries, or supporters of things-as-they-have-been, are desirous of postponing a general election until 1923, but the people, and especially the farmers, having tasted the good things of government in Ontario's recent election, wish an election immediately. The result of the election just held, it will be remembered, gave the majority to the combined United Farmers and Laborites with fifty-seven votes in the Ontario Legislature, with the other parties' combined vote of fifty-two—the Liberals, the Conservatives and the Independents.

The United Farmers have safeguarded themselves against treachery or bribery by requiring each representative to give his local backers a signed letter of resignation, effective whenever his backers desire to make it so. This amounts to a recall and safeguards the voters.

The Farmers and Laborites, having succeeded so well in the most conservative province, Ontario, want to try out their strength throughout the entire Dominion, and are clamoring against the postponement of the general election. The United Farmers have perfected an organization all over Canada, and expect to have eighty votes in the House of Commons of the Canadian Parliament. This, together with the Laborite votes, it is expected will control the Parliament for the next five years, unless before then Parliament should be dissolved and another election ordered.

The immediate result of the Ontario election was to cause the politicians to try to placate the farmers and working people, who had become weary of the continuance of war-time conditions during peace. Throughout the World War the functions of the regular government had been given largely to the Privy Council, representing the Imperial Government of Great Britain, for the sake of efficiency in war, and Orders in Council had taken the place of laws passed by the Parliament. As announced in a recent issue the fears of the reactionary politicians caused them at the close of 1919 to withdraw practically all the Orders in Council, including those regarded most oppressive by the people: relating to the free exercise of speech, press, assembly and religion.

In the announcement of this good news to the people the Winnipeg *Tribune* put side by side, as shown in the accompanying illustration, the

CANADA WILL GO BACK TO PEACE BASIS

OTTAWA, Dec. 21.—Tonight at midnight all orders-in-council passed and enforced by virtue of the War Measures act become ineffective, some hundreds of orders being numbered in those which no longer will be law. Commenting on this, a member of the cabinet stated Tuesday that, contrary to the interpretations of the rescinding orders-in-council which had been published, the order-in-council relating to censorship is among those rescinded from Jan. 1, and only nine orders, relating to trade and financial matters and dealing with the enemy, remain in effect until the end of the forthcoming session in parliament.

The only orders-in-council passed under the War Measures act which will remain are: Government control of pulp and paper, sugar, coal and wood; orders governing silver coinage and gold export; trading with the enemy and internment of aliens, and the order relating to the war purchasing commission.

URGE CONTINUANCE OF PRESS CENSORSHIP

TORONTO, Dec. 21.—The Methodist Ministerial association of this city has passed a resolution requesting the Dominion government to "consider carefully whether full pre-war freedom of speech and press ought now to be restored." The association does not go so far as to indorse the view that one of the other causes of the prevailing unrest is the restriction upon freedom of speech and press, but expresses recognition of the need of a spirit of mutual confidence and good will among all classes in this reconstruction period.

URGES BETTER LAWS TO SAFEGUARD LABOR

Judge Gary Will

News Items in the Winnipeg Tribune concerning the Restoration of Liberty in Canada

announcement of the new liberty for Canadians and the reactionary resolution of the Methodist Ministerial Association of Toronto, questioning the advisability of restoring freedom of press and of speech. Just why the Canadian clergy should want war-time restrictions maintained during peace was not stated, but it is well known that during the war and since, some of the clergy have acted in what was termed a high-handed, oppressive and intolerant manner in connection with some who did not agree with them in all things religious. Possibly the ministers think that time heals all wounds, and if the matter can be kept quiet it will be forgotten in a year or two, and are playing for a safe position in this respect.

Until recently the Canadian farmers have had only local organizations, but now they have consolidated their various coöperative organizations, and from coast to coast are anticipating the early obtaining, through the ballot, of the legislative power of the Dominion and of the separate provinces. The result of the election came about through dissatisfaction with the administration which had charge of the government in the war. As explained by Nelson Parliament, the new speaker of the Ontario Parliament, "War politics, and particularly war expenditures which were injudicious, if not actually wasteful, had opened the eyes of every Canadian voter, and though the experiment of Unionist government had promised well, it had failed to fulfill its pledges". Hence the change in the complexion of Canadian politics, and the fear of the old-time politicians that a general election might result in an ouster for them.

The United Farmers stand for direct taxation so arranged that at least a fair share of the burden will be carried by the wealthy. They propose to establish a system of vocational schools to keep the boys and girls on the farm; like those of Denmark and of the Middle West of the United States—"Country high schools whose aim will be not only the routine education which is now available, but to instill into the minds and hearts of country boys and girls a love of agriculture and of nature and of the country. The public schools and universities will continue in operation to fit those who so desire for the various professions; the new schools will fit for agriculture and occupations other than professional. Trade and commerce speak for the glory of the country; but the real backbone, the stamina of the population, is still found in a contented rural population."

A movement in the United States corresponding to the United Farmers of Canada is known as the Nonpartisan League. It stands for much the same things, and may manifest unexpected strength in the election next November. Such movements signify that the old order is not as popular as it has been for decades past and that the common people are discarding it in favor of something that they think may serve their interests better and the exclusive interests of the wealthy less. It is one of the indications of the world-wide change that the Scriptures say is due to take place at about this time. The new alignment of legislators is hoped to produce better things for the people, to give the poor a better chance, and to restrict the pernicious meddling of the well-to-do in matters that concern everybody. To what extent the change will help those that most need help remains to be seen, but the Farmers and Laborites have sincere hopes that they can make things better. Very likely they could if not interfered with, but the powers of predatory wealth remain great and active, and may attempt to interfere with the orderly progress of the proposed reforms. Meanwhile the new parties have the well wishes of those that care for the common people, and look for the early enlargement of the liberties of the poor and the betterment of their condition.

From time immemorial the poor have suffered at the hands of the rich and powerful. Their condition has been too often like that depicted by the Wise Man centuries ago, "As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people". The better hopes for the poor—the average citizen—and the prosperity of a really beneficent administration are also suggested when, "with righteousness he [Christ] shall judge [rule over] the poor, and reprove with equity for the meek of the earth". (Isaiah 11:4) "What shall one then [in the Golden Age] answer the messenger of the nation [those sent from all over the earth to find out the cause of prosperity wherever the arrangement of the Golden Age may spread]? That the Lord hath founded Zion [the better government really for the people], and the poor of his people shall trust in it". —Isaiah 14:32.

Austria Starving

NO GREATER problem has been faced by the diplomats at Paris, in their regulation of the world, than the economic situation in Austria. Austria desperately needs money, but has no credit; and the bankers, being trustees of funds, cannot see their way clear to loan much of anything to men without credit. Most of the property of the nation has been pledged to the Reparations Commission of the League, to pay in some measure the cost Austria put the rest of the world to for the war orgy started by Austrian royalty and nobility. There is practically nothing left to be pawned for funds to help out the industries of Austria. Adjoining nations that were bound by treaty to supply

Austria with coal and other supplies are not keeping their promise; and Paris seems unble to force any of them to observe "the sacredness of treaty obligation". Industry has reached a low ebb, and with it has arrived the train of evils that come after people have not been able to get work for some time. Austrian factories are ready to work full time, but there is no money to buy materials to work on, and foreigners are doubtful about sending raw materials costing good money to people who perhaps may not be able to pay properly for them.

The internal problems of Austria have passed beyond the stage of economics and have become distressingly social. In order to raise a little money to provide for the necessities of the people, the nation is taking down its priceless treasures of art and selling them to coldly bargaining foreigners. Famous Gobelin tapestries and immense silk rugs, paintings, rare manuscripts, beautiful plate, delicate porcelain and glass used at state functions, antique furniture, medals and even coin collections are coming the way of the American art connoisseur for what they will bring.

For unless Austria can secure 15,000,000 Dutch gulden to pay for flour and corn in Rotterdam the people will have nothing to eat. Austria would like to pawn her art treasures, so as to get them back; but no banker will advance the money on such security, and art must go on the auction block for purchasing provisions for the populace.

Bread is hard to get, even at what in American money would be $2 a loaf. Milk in nearby territory is $10 a quart. A pair of ladies' shoes costs $80. The ration of bread has been a little over a pound a day. The meat ration has been three ounces a week, in weeks when it could be had. Only infants can have a little fresh milk. Condensed milk is practically exhausted. Eggs, beans, sugar, and potatoes do not exist in Vienna. Medicine cannot be obtained, except as it is made there. Stocks of food from the Entente nations have been eaten up. Feed for horses and cattle is gone, and the beasts of burden cannot bear the burdens of the city.

Factories never know from day to day whether they can run tomorrow; for Czecho-Slovakia has not kept her promise to supply coal at the same rate as before the war. Street cars can run only at certain hours each day. No one knows when the steam railroads may stop. Restaurants can have heat only at certain times. Hotels are not heated, and guests sit shivering in the warmest winter clothing. Only a room or two in a house can have heat; for the coal ration is a little over a hod of coal a week per family—not enough for the kitchen fire. The great forests about Vienna are being cut for fuel. Wood is plenty; but it takes large sums of Austrian crowns to buy wood, and the crown, usually worth more than the twenty-cent franc, is now worth around half a cent, and men rich in money are poor indeed. There is light, a little carbide lamp; the supply of kerosene and candles is exhausted.

A million people are feeding at the public kitchens. Burgomaster Reuman of Vienna says:

"We have been rendered absolute beggars, a city of mendicants. There is nothing but despair facing us. Our citizens are herded like cattle; 75% of the families in the city now live in one or two rooms. There is scarcely a chance that more than a small percentage of the people will be able to cook their meals during the winter. Hospitals must be closed, so we are prepared for a terrible death rate. The people seek the coffee houses, where they herd all day to avail themselves of the warmth generated by their bodies. Swarms of beggars of all ages and both sexes swarm the streets, many of them shoeless, and clad in rags."

Starving men creep into hotel dining-rooms and restaurants to grasp scraps of food. Officers and their wives and children are begging on the streets. The sights at the hospitals are horrible. Most of the children below three years of age are dying or have gone. Hardly any babies live long after birth, and mothers die in childbirth. People die in the streets from hunger and cold.

At the same time it is reported that those who have made vast sums through the war are spending their funds like water. These newly rich crowd the dance halls in a "sickly whirl of enjoyment bordering on self-destruction", which produces a frightful effect on the sober-minded people of the city. Parts of Vienna are reported to be more superficially gay than ever. Limousines take the rich to the theaters, but stop a block or two away, to avoid the display of wealth that a congestion of cars at the door makes. The city is dying, but "dying to music".

And the politicians and diplomats are busy plotting. One hears of intrigues for a change in the government of this miserable people. Expected revolution is quenched in blood or in prison. The distress makes talk of the dissolu-

tion of the Republic into its component provinces, which might do as they pleased—join Germany, or go it alone, or with some other people. The monarchists plan to return with a king—and then the bankers, perhaps, would advance money. And in Paris was for a time the people's hope—"The Commission will mend matters", but now hope in the Conference is gone; no one has the wisdom to know how to help stricken Austria.

No one can read the story of Austria without tears of pity. Five years ago Austria, with rumble of cannon and roll of drum, started the World War. The Hapsburgs perhaps were insane, perhaps desperate. The Hapsburgs are gone. The unfortunate populace is finding that behind the scenes was God; for "God is not mocked [deceived]: for whatsoever a man [or a nation] soweth, that shall he also reap" (Galatians 6:7); and Catholic Austria is "of the flesh reaping corruption [famine, death]". (Galatians 6:8) But divine love and mercy are also watching; and soon in the Golden Age, even in Austria, after suffering has made hearts soft, the God of Love will "wipe away all tears from their eyes; and there shall be neither sorrow, nor crying; for the former things are [then] passed away".—Revelation 21:4.

Democracy in Australia

THERE is something in the atmosphere of Australia that makes the natives less tolerant of a so-called "upper crust" than in many other places in the world. Possibly this is because the colony in the first place was developed from a penal colony, and it is a well-known fact that in prison everybody is on a common level. Prisoners accept no lordly strutting or bossing from other prisoners. A man is a man and that is the end of it.

During and after the Civil War in the United States the Australians poked a good deal of fun at America, saying, with more or less truth, that almost every American was either a Captain, a Major, a Colonel or a General, but now it seems that in Australia they are having a repetition of what prevailed in the United States, and they have not only a great many army titles, but a very large number of hereditary and other knights.

The Australians do not object so much to the army titles nor is there reason why they should, in view of the great number of Australians that fought in the World War, and the courage and faithfulness with which they carried their burdens, but they do not take so kindly to the multiplication of knights, and prefer that they should not be saddled with a nobility that, in some instances at least, came to the awarded honors by the path of favoritism. If there is anything that will make a manly man weary it is to have somebody awarded honors which he did not fairly earn, and thereafter assume toward his fellows an air of distinction and importance which has no merit to back it up.

This matter of awarding honors is a ticklish business. There has just been a sample of it in the United States. Admiral Sims proposed nineteen men for Distinguished Service Medals, to receive a part of the 120 such medals that were to be allotted to the Navy. The Board of Awards and Secretary of the Navy Daniels reduced the Sims list to six, but made the Admiral himself one of the number. This arrangement was not satisfactory to the Admiral, who intimated that Secretary Daniels had been partial in the bestowal of the navy honors and refused to accept the medal which had been awarded to himself. Some of the naval officers overdid themselves in claiming medals for their men. Admiral Sims claims that one such commander recommended every man on his ship for the Distinguished Service Medal.

Army Officers Quit Jobs

ARMY officers are like other human beings. They have wives and kiddies, and the wives and kiddies have to live; so it comes about that with the rising cost of living, or the diminishing value of the dollar, whichever way one chooses to state it, the officers are having a hard time of it, along with everybody else.

They probably think just as much of Uncle Sam as they ever did, but of the combatant army that were in the Government service at the time the armistice was signed two thousand resigned within the ensuing year, or about 25%, to enter more profitable lines of work.

The General Staff announces that the high cost of living, and the consequent reduction in living standards, "has resulted (in) a profound state of discontent and low morale in the service". Some of these men received some glory during the war; but a little of that form of compensation, in lieu of needed cash, goes a long way.

AGRICULTURE AND HUSBANDRY

Farming Corporations Next

THAT is just where we are headed for, and going toward it as fast as we can. There are 22,000,000 farmers in the United States; and it might be thought a good thing, a wise thing, a desirable thing, for them to remain independent owners and managers of their own properties. But they are losing out in the race and gradually becoming a tenant class, moved about from place to place, uncertain from one year to the next where their living will be made.

A generation ago there were no farming corporations, no milk corporations, no butter corporations, no fruit corporations, or almost none, and no meat corporations of size. Now, gradually, all the things that are raised upon farms are finding their way to market through packing and shipping corporations of one kind or another, and the next inevitable step in the development of these corporations is the purchase and management of the farms from which their supplies are drawn.

Already the most desirable lands for the raising of certain kinds of fruits and vegetables have passed into the hands of farming corporations, and the independent farmer is irresistibly forced back into the less productive lands. There is a reason for this. Farming is a business the same as any other business. It requires capital the same as any other business. It requires management, good management, if it is to survive in the face of the competition with which it is surrounded. And it is not always the case that the farmers have either the capital or the ability and experience to meet the constantly changing conditions. In these days a farmer who tries to get along by doing as was done a generation ago, and then considered good practise, could not retain possession of his farm more than a very few years.

The farmer must keep abreast of the marvellous changes taking place in farm management or he will go under, and he must be on the alert to join and actively to participate in coöperative organizations or he will go under. He may go under anyway, as it is hard for even an intelligent and aggressive coöperative organization to fight for business with an old established, highly organized, multi-millionaire business corporation that already has virtual control of transportation, banking and marketing facilities, but it is better to go under intelligent and organized than it is to go under unintelligent and unorganized, and there is a better chance of coming out on top when things change for the better, as they surely will do.

It should be remembered that the theory of our Government is that it is a government of the people, by the people, for the people; and so long as 22,000,000 farmers choose to be free men they can be so, if they wish to have it so. They can coöperate and vote together.

We cannot conceive that the farmers of the country would look forward with any joy to substituting for our present form of government a government as *Life* puts it, instead of the people, in place of the people, in lieu of the people, inferior to the people, in preference to the people, in opposition to the people, in pursuit of the people, at the people, against the people, in front of the people, on top of the people, before the people, behind the people, around the people, through the people, over the people, under the people, up the people, down the people, into the people, wrecking the people; and if we ever get the rule of the almighty dollar, that is what we shall have.

Some people think we have that kind of rule now. But let us not be pessimistic. It might be a lot worse. George Bernard Shaw said a year or so ago that all the real Christians and liberty-lovers in the United States were in jail; but if he was right then he is wrong now, and it is hoped the voters of the country will prove it to him by the ballot.

The giants of Noah's day represented the money powers of our own day. It was the improper blending of spiritual and natural matters that brought to pass the giants of olden times, through whom came the violence in the earth preceding the cataclysm of the Deluge. Is it remarkable that we find a correspondency in our own time?

Have we not giants today, of renown, of almost illimitable power among men? Are not the trusts of today, the financial princes of

the earth, financially strong beyond any dream of the past? Is it not through the operation of these that the present great time of trouble and violence is upon the world? Surely the picture is this precisely.

In what sense were these giant corporations and trusts and massive fortunes developed? Are they of heathen origin? Oh, no! The heathen never dreamed of such things, never imagined the might and power over men which is in the grasp of these institutions. But if not of natural or heathen origin whence came these giants? We answer that they are the offspring of a misdirected spiritual energy. It is Christian enlightenment, improperly received and improperly exercised in the world, that has begotten the spirit of selfishness which has reached its development and maturity in these giants. The whole earth would shortly be in their power, in their grasp, unless the Lord in his providence interposed, as he is about to do by the establishment of his long-promised and long-desired rule of the Golden Age.

Attracting Useful Birds

IN PLANNING the arrangements of a farm it is well to remember the birds. There still exists the age-long war between man and insects, and on man's side may be enlisted the useful birds, who will come if they are invited.

Birds have needs, are attracted to locations where their needs are met, and avoid those which are not suitable for their purposes. Among the needs of the birds are: water for drinking and bathing, nesting boxes, protection from enemies, and winter feeding.

The more birds the better, provided the arrangements are such that the feathered friends have counter-attractions to keep them away from eating the crops. If plenty of other food is at hand, the insect-eating birds will let the crops more or less alone. Certain trees or bushes and other plants may be grown in thicket formation to supply food for birds and make attractive retreats for them.

Some of the bird-food plants and the number of kinds of birds that eat them are: Elderberry, 67; raspberries and blackberries, 60; mulberries, 48; dogwood fruit, 47; nonpoisonous sumacs, 44; wild cherries, 39; blueberries, 37; wild grapes, 29; pokeberries, 26; Virginia creeper berries, 25; bayberries, 25; juniper berries, 25; June berries, 20; holly berries, 19; strawberries, 16; viburnums, 16; hackberries, 15; huckleberries, 15; haws, 12; spicebush berries, 11; rose hips, 11; sarsaparilla, 10; sour gum, 10; gooseberries, 10; currants, 10, and snowberries, 10.

It is important to have bird-food for late winter and early spring, when such food is scarcest. The plants that retain their berries longest are: Juniper, bayberry, hackberry, barberry, magnolia, mountain ash, rose, Christmas berry, chinaberry, pepper tree, sumac, holly, black alder, frost grapes, manzanita, snowberry, evergreen blueberry, farkleberry, evergreen cherry.

Certain plants keep bearing food for the birds during the famine of early spring, such as the early ripening mulberries, redberried elder, service-berries, wild strawberries, raspberries and dewberries—which afford protection to cultivated varieties—and European bird cherries, stock cherries, ripening simultaneously with the domestic cherries.

Midsummer food for birds is abundant, but if the birds are to be kept from the cultivated fruits and berries, there should be a supply of the wild varieties that ripen during the summer. A careful selection of wild vegetation can be made to feed the birds the year round, and be enough to keep them from the plants raised for human food.

Where there are many birds there are few insects, but at the same time the enemies of the birds will come, and the birds should be protected from them. The most practical protection is a funnel-shaped guard or loose spiral of barbed wire about the trunks of trees. Assured safety, and a plentiful supply of food and water work wonders in attracting insect-consuming birds to the farm.

It would seem that people that love and care for the birds and other useful forms of life possess more of the spirit of the Golden Age than those that love to hurt, hunt and destroy them; and such will be ready to prosper more when the better times arrive.

No Use to Hoard

In the Golden Age a full remedy for all currency matters will be found, a remedy of the Lord's provision. It is useless meantime for any to think that they can hide from the difficulties of the present situation by hoarding either gold or silver. The difficulty is world-wide and upon all classes.

SCIENCE AND INVENTION

The Month Calendar

IT IS proposed that we employ a calendar in which every month will have twenty-eight days, and there will be thirteen months in the year, making a total of 364 days, and that the extra day be celebrated as New Year's Day, without counting it as a regular day in any week. The people back of the idea call themselves the American Equal Month Calendar Association of Minneapolis. Every fourth year, except the century year of three centuries out of four, would have another extra day, corresponding to what is now termed Leap Year Day. At present the extra day comes on February 29, but the new extra day might be put at the end of June and before July began. The months would go by their present names, but the third would be called Liberty Month, and would come between February and March.

That the idea has merit is shown by the fact that it is already used for business purposes by a number of progressive corporations, which find it easier to make comparisons of their records, if the periods compared are all equal. Under the ordinary calendar it is difficult to make a just comparison of the records of a month of twenty-eight days and those of thirty-one days, but where the "working periods", as the twenty-eight-day months may be termed, are equal, all monthly records are instantly comparable, without making allowances for differences in the number of days per month.

Such an arrangement would be objected to by many persons who believe that the Biblical arrangement of consecutive weeks of seven days, each ought not to be disturbed. The Jews had a somewhat similar arrangement, with months usually thirty days long, which would bring the months five days out of place every year, a difference compensated for by the occasional insertion of an extra month.

The calendar arrangement of the Golden Age is pretty clearly indicated to be somewhat like that of the ancient Jewish calendar; for the celebration of regularly recurring "sabbaths" every seventh day is pointed to as one of the provisions of that era. By the Jewish plan the month corresponds closely with the lunar month, so that a glance at the moon tells approximately the day of the month.

Why Does Mercury Wobble?

THE smallest planet and the nearest to the sun is Mercury. Astronomers are wondering why the planet as it circles around the sun has its peculiar irregular wobble. It should, theoretically, swing around in a regular curve, but at certain points or times it deviates perceptibly from the track that men of science figure as normal. It was once thought that the variation was owing to the passing by of another planet nearer the sun, but this theory had to be given up, for reasons that astronomers would understand. Then it was theorized that the attractive power, or gravitation, of the sun might not follow exactly the law laid down in the physics textbooks. And that this may be the case is indicated by the fact that a similar, but very slight, variation occurs with the planet Mars. A year ago it would have been considered presumptuous to question the universal application of the law of gravitation, but now Dr. Einstein has shown that light does not travel in an absolutely straight line, but is apparently an emanation from the sun, or from a star, which, like the rays from radium, or the X-rays, may be attracted or repulsed and bent from a straight line when passing a huge body like the sun, it seems necessary to reëxamine all the old laws of nature.

It is like wheels within wheels. Human wisdom has done something in observing the riddles of the forces of the universe, but there are evidently other forces whose very existence has not been suspected, but which exercise their effect. We are little children who have found a few wonderful fragments of a vast and beautiful whole. The Creator alone understands, and he asks us, "Where is the way where light dwelleth? and as for darkness, where is the place thereof?" (Job 38:19) And he tells us that man cannot grasp his wonderful wisdom, saying, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts".—Isaiah 55:9; Job 9:2-12.

A Mere Wheel

By Harry P. Weaver

CONTRARY to general opinion, the flange of a wheel, the usual function of which is to hold the wheel from running off the rail, seldom functions in that capacity, except in cases of severe jolting, rounding abrupt curves, etc. The flange of a wheel seldom touches a rail. What keeps the truck on the rails, then? may be asked. The principle may be illustrated in this way: A cone rolled on a table does not roll in a straight line, but on the contrary, in a circle. This is because, simply enough, one end of the cone is larger than the other, and thus, though turning synchronously with the small end, because of its greater size makes more progress.

Following this principle, two cones with larger ends attached may be rolled on two parallel sticks or rails, indefinitely, without rolling off; because, should the pair roll toward one side, the size of the cone increases on that rail, and diminishes correspondingly on the other, resulting in increased progress on the side of the greater size and a running ahead, causing a shifting of the cone to the advantage of the other, only to be repeated from that side in a similar manner, but never rolling entirely off the rails.

The crown of the wheel, on the side of the flange, which runs on the rail on the inside, is of larger diameter than is the outer side of the wheel; and it is this crowning feature in the construction of the wheel which, acting as an incomplete double cone, keeps the truck on the rails in the described manner. In this manner a train may run for miles on a straight track without the flange of a wheel coming in contact with the rail.

Radio and Light Phones

AS THE gates of the Golden Age are about to swing open to humanity, many and fast come wonderful discoveries and inventions that indicate how little we know and how much there will be to explore and learn. Thus far we have had only the telephone that talks over a wire, with a hint of a phone talking through the universal ether. But how to bring the new wonders down to the common people has not appeared up to this day.

The radio or wireless phone has just been brought measurably nearer the home. It has not been feasible to obtain the high tension current required for wireless, except from high-powered direct-current generating plants. Now the disagreeable hum of the ordinary alternating current, the current that enters the house over the electric light wire, has been overcome; and it may soon be possible to plug in a wireless phone into an ordinary lamp socket, and talk with any one miles off that has a wireless phone of like "tune".

A young British inventor has disclosed an invention used during the World War, whereby it was feasible to talk over a sunbeam, or a beam of light from a small searchlight. It is the transmission of speech by light, and is accomplished by taking advantage of the variations of light from a mirror attached to the vibrating diaphragm of a phonograph transmitter. The vibrating light beam is received on selenium, a material extremely sensitive to changes in light; and from that by a process understood by scientists there comes a vibrating current of electricity affecting a telephone receiver in the usual manner.

The inventor calls it the "sunphone". It has been used for three years in the British army for distances up to a couple of miles, and proved itself valuable because of the ability to point a ray of light in any desired direction, thus keeping the message as exclusive as though over a wire, unlike the wide-flung message of the wireless, which goes out in every direction.

Men have touched only the elements of knowledge that will become common in the Golden Age. Under the better auspices of that time men will begin really to understand; but in the presence of the mysteries of the universe, they will always feel as one did long ago: "If man will contend with God, he cannot answer him one of a thousand, which doeth great things past finding out; yea, and wonders without number".—Job 9:3, 10.

No More Seasickness?

IS THE dreaded malady of the sea vanquished? It is, if we are to believe Major A. E. Lemon, army surgeon. He says he has relieved violent attacks by packing the ears with sterilized gauze, for the trouble is caused by the organ of equilibrium within the ear: "The counter pressure in the ear counteracts the sensation of intermittent air pressure, and relief is had at once; a person should use a piece of gauze about two inches square and pack it firmly in the ear passage, but not against the drum." This is surely worth trying.

HOUSEWIFERY AND HYGIENE

Care of the Body

By Mrs. Andrew J. Holmes

THOSE who understand how to care for their bodies, and apply this knowledge in their daily living, are practically immune to the various diseases and weaknesses with which the average person is afflicted. Those who have the best knowledge of the human body and its needs have arrived at the conclusion that even fallen man should normally live as long as animals in proportion to the time each takes to reach maturity. Animals live five times the length of time it takes them to come to maturity, so that if a man reaches maturity at the age of thirty, he should live to be a hundred and fifty years of age. But today the average length of life is about thirty-five years, and at that rate of deterioration the race would soon become so weak as to be no longer able to propagate itself.

There are many people living today who are in themselves evidence of what a change from wrong to right living has done for people who are intelligent enough to see the difference when it is presented to them. Annette Kellerman in her book, "The Body Beautiful", says of her condition when she was a child:

"I was weak, puny and deformed. I was bow-legged to an extreme degree, with knees so weak that I could neither stand nor walk without iron braces, which I wore continually. For nearly two years also I had to struggle against consumption. My success in acquiring perfect health and faultless development of every part of my body was certainly not due to any natural advantages; on the contrary, my superior endurance, my perfect condition and development, have been brought about solely through my knowledge of the laws and requirements of health, and to my studies and understanding of all subjects associated with body culture and the building of health and vitality."

In Sanford Bennett's "Old Age, Its Cause and Prevention", he says:

"At fifty I was physically an old man. Many years of too active business cares had resulted in a general break-down. I was then wrinkled, partially bald, cheeks sunken, face drawn and haggard, muscles atrophied; and thirty years of chronic dyspepsia finally resulted in catarrh of the stomach, with acid rheumatism periodically adding its agonies. I was an old man and looked it. It was the desperation of my case which induced me to take up a system of health building. It was our custom, if any of us was sick, promptly to 'take something for it'. In many sicknesses I have had an intimate acquaintance with most alleged medicinal remedies, anything an anxious relative could think of. It is a depressing list to look back upon, and I think I have sampled them all. I grew up in the firm belief that in medicine lay the only curative process, and I regarded drugstores as life-saving stations. I remained in that condition until I was fifty years of age, and broken down in health and strength. This enumeration of my physical woes at that age is a truthful statement of the conditions then existing. And now in my seventy-second year (written in 1912) I present the condition of an athlete in training and the appearance of a man little more than half my years. Unacceptable as it may be to the vast number of the medical profession, and also the industries connected with it, the facts are that I succeeded only after I had discontinued all medicines. Health cannot be found in drugstore preparations."

Dr. Ely G. Jones, in the *Medical Summary*, August, 1919, says:

"It is a fact that drugless healers are growing rapidly in this country. We find them located on about every street. We, as physicians, have got to do more for the sick than ever before; or else we shall see drugless healers grow and fatten on our failures. They are here to stay and must be reckoned with in all our future calculations. As physicians we have failed in our duty to the sick; we have failed to find a definite treatment for the diseases common to our country. As a result of this sad state of things, there are thirty-five million people in the United States that depend upon some form of drugless healing when they are sick. In 1909 I warned the profession of what was coming. In the ten years since then the number of people who employ drugless healers when sick has doubled. At that rate where will the medical profession be in ten years from now?

"It is said that the average mortality from disease in this country would not be over seven per cent, without any medical treatment. The mortality of the treatment under some physicians is twelve per cent. From this it will be seen that the public would be better off without them. If we physicians are to be of any real benefit to the public, the mortality under our treatment must be lowered seven per cent."

Sir William Osler, a recognized authority on drugs, addressed a body of two thousand students at Oxford University with these words:

"Gentlemen, there is no such thing as medicine. Nature does the healing and the most we can do is to assist her in removing the cause of the disease, not by drugs, but by observing the laws of health. Those who know

the most about drugs use them the least, and those who know the least about them use them the most."

Thirteen years ago my physical condition was such that an M. D. said I would never get up from my bed again. I am now in a condition where I never have an ache nor a pain and never know a sick day from one year's end to the next. Health cannot be found in drugstore preparations, nor can life be materially prolonged by any medical preparation. The solution of the problem lies only in Nature's principal methods of inducing health—nourishing food, pure water, pure air, external and internal cleanliness, sunlight and other rational laws of hygiene of which I hope to have more to say in succeeding contributions. By following these laws health and long life are a natural result; without these they are not obtainable. Symptoms are nature's red flag of warning. Drugs deaden the warning signals, but do not remove the causes. Wrong living promotes disease and right living cures it.

Cookie Recipes

Canadian Ginger Snaps

One cup molasses, one-half cup shortening, three and one-fourth cups flour, one-half teaspoon soda, one teaspoon ginger, one and one-half teaspoons salt. Heat molasses to boiling point and pour over shortening; add dry ingredients mixed and sifted; chill thoroughly; toss one-fourth mixture on a floured board and roll as thin as possible; shape with small round cutter, first dipped in flour. During rolling, the bowl containing mixture should be kept in a cool place, or it will be necessary to add more flour to dough, which makes cookies hard rather than crisp. Bake ten minutes at 450 degrees.

Oatmeal Cookies

One-fourth cup butter, one-fourth cup lard, one-half teaspoon soda in one-half cup sweet milk, two cups flour, four cups rolled oats, one and one-fourth cups sugar, one-half teaspoon salt. Roll out and cut the same as any cookies. Bake a good brown.

Massachusetts Cookies

Two cups sugar, one cup crisco, one scant cup sweet milk, five cups flour, salt, flavoring, two eggs, two good teaspoons baking powder. Mix in order named.

Rhode Island Cookies

One egg, two cups sugar, one cup lard, one-half teaspoon salt, one cup milk, one teaspoon cream of tartar, one teaspoon soda. Flavor to taste.

Connecticut Cookies

Two cups sugar, one cup butter, three-fourths cup sweet milk, two eggs, five cups flour, two teaspoons baking powder. Roll thin and bake quickly.

Chocolate Cookies

One and one-half cups brown sugar, one-half cup shortening, one egg, one-half cup of milk, generous measure, two squares chocolate, one teaspoon cinnamon, one teaspoon vanilla, two cups flour, one teaspoon soda in the flour.

Hermit Cookies

Two cups sugar, four eggs, one cup raisins, one cup currants, ten tablespoons milk, one-half teaspoon soda, one tablespoon cinnamon, one teaspoon nutmeg, one teaspoon cloves, two-thirds cup cottolene.

Stuffed Cookies

One cup sugar, one-half cup butter, one-half cup milk, one egg, three and one-half cups flour, three teaspoons baking powder and vanilla flavoring. For the filling: one cup sugar, one and one-half cups raisins, one and one-fourth cups boiling water, one and one-half tablespoons flour. Put the filling in before the cookies are baked.

Ginger Cookies—Number One

One cup molasses, one cup sugar, one and one-half teaspoons ginger, one cup lard or other shortening, three tablespoons hot water with one teaspoon soda dissolved in it, one teaspoon salt, and flour enough to roll and cut. Bake in a quick oven. If you want them crisp add a little vinegar to the ingredients.

Ginger Cookies—Number Two

Beat together one cup of sugar, one cup of molasses, and one cup of butter and lard mixed. Then add one egg, beaten light; one teaspoon of vinegar, one teaspoon of soda dissolved in a little hot water, and one teaspoon of ginger. Mix these ingredients thoroughly together, and add enough sifted flour to make as soft a dough as can be handled; roll out, cut into cakes, and bake in brick oven.

RELIGION AND PHILOSOPHY

God's Wrath, When, Why and How Long?

DIVINE WRATH NOT LIKE HUMAN WRATH—SOON TO BE DISPLACED BY DIVINE FAVOR

"Oh, that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past!" — Job 14: 13.

JOB was a prophet; and much that he says concerning human experience and human hopes for the future can properly be considered as the light of prophecy. The picture which is here suggested to the mind is that of a summer thunder shower: First the sky is clear and all is bright and radiant with happiness; then the dark cloud comes, bringing with it storm, obscurity, and even disaster. After the storm is past the sky is again clear, and the cheering light of the sun once more comforts humanity.

So it has been with the human race. At one time naught but happiness was to be found on earth. Once man's fellowship with his Maker was unbroken; and blessing and radiance of heart and countenance were in Adam and his perfect consort, Eve. Then, through disobedience, the dark cloud of divine wrath entered the sky of human experience and largely excluded the light of God's favor. Ruin and disaster have come in the wake of this storm and have strewn the earth with mental, moral, and physical wreckage. The language of the Prophet Job clearly implies that the condition of discomfort, disquietude, and misery, which abound during God's wrath, will finally be dispelled. God's wrath shall be no more. With prophetic vision Job looked down to the time when the dark night of sin and death shall have passed.

Many misconceptions have been entertained as to the nature of divine wrath. Some instructors on Bible subjects, often those who should have known better, have helped to create these false impressions regarding the divine displeasure. But as God's ways are higher than man's ways, and as his dignity and poise of character are perfect, much higher than any of those qualities seen in man, so we must expect to find his wrath a thing which comports in every respect with the exalted station of the Emperor of the Universe. His wrath could be no childish caprice or show of impotence, as human wrath often is. Human anger is generally an admission of inability to cope with a situation. As long as we feel able to dominate or control the circumstances in which we find ourselves, just so long do we remain unperturbed. But when we are at our rope's end and know not what to do next, then we are apt to manifest our perplexity in anger.

Theologians have very generally overlooked these facts and have applied to God the small passions which often dominate us. God, according to their theories, has been made to appear as a great monster, having little capacity, save for intelligence and vengeance. They have fostered the thought, contrary to the Bible, that God has foreknown and predestinated that a majority of the human race will be called upon to undergo eternal suffering at the hands of vindictive and fireproof demons. It is an occasion for happiness to reflect that this view of the Almighty is being largely displaced by more Scriptural ideas.

God's anger is his legal displeasure against sin. It is the necessary attitude of mind which he holds against imperfection and unrighteousness. Jehovah is not governed by caprice, or whim, or mere sentiment. He has established certain principles in the universe, and has required that all of his intelligent creatures live in harmony with those principles. He has not excepted even himself; for he voluntarily remains faithful to the divine principles of wisdom, justice, love, and power.

It is evident that no mere desire to be arbitrary has led God to require perfect adherence to his laws; for obedience to his behests means for the obeyer the largest amount of blessing of which his being is capable. Let a light represent a divine principle. The closer we get to the light the more illumination and benefit accrues from it. The further we remove ourselves from the light the less benefit we have. It would be inconsistent and unreasonable to expect that Jehovah would alter his principles merely to show favoritism to us. If these principles are intelligently and willfully violated the sinner

has no grounds for expecting a continuance of divine favor.

But why, it may be properly asked, should there be any thought of divine wrath as against the human family? Why not assume, as some would have us think, that God's favor is upon the human family and that his blessings are now showered upon all classes? We cheerfully admit that there are certain gifts which Jehovah permits man to enjoy, even though estranged from fellowship with his Maker. The Scriptures speak of this when they say: "He [God] . . . sendeth rain on the just and on the unjust". (Matthew 5:45) Likewise the sunshine is ours to enjoy, and the many beauties of nature. But no one who honestly looks at the situation would say that God's favor is fully manifested toward the human race. The Bible gives us the only answer to the question of all reflective minds as to why the cloud of divine wrath obscures the sunshine of his favor. It tells us simply that *sin* is the cause for man's separation from Jehovah.

God had blessed Adam and Eve in the garden of Eden, and had given them all that was necessary to contribute to their well-being and happiness. He had provided for their nourishment and sustenance the fruit of certain trees in the garden, forbidding them, at the same time, the use of one tree. Doubtless in due time Jehovah would have granted them access to this tree also; but at that stage of their development he saw it to be best to limit their knowledge. God did not ask Adam to perform some laborious task. Not bidden, but forbidden, was man. All the Lord asked of him was to remain in resignation to the divine will and provision for him.

The sad story, as the Bible recounts it, is that Adam chose his own way. He "was not deceived". (I Timothy 2:14) Jehovah had given him the power to resist; he had told him beforehand of the death penalty in case he did disobey. The situation was plain in Adam's mind; yet he sinned. Could we expect that the righteous and just One, he that sitteth in the heavens, would look with the same degree of approval upon his disobedient son as when they were in happy fellowship and communion? Certainly not.

Another baneful conception which has attached to the thought of God's wrath is the supposition that God's wrath is a thing future. The words of our text indicate clearly that Job looked upon it as a thing which he was even then experiencing. Job prayed to die because he found himself in such suffering and distress that life seemed more of a burden than a blessing. He had no desire to jump from the frying pan into the fire; but he did desire relief.

Job was a man of great wealth and of considerable standing in his community. He was blessed with sons and daughters, with health, and with the companionship of a wife. Suddenly disaster overtook him. His oxen and asses were driven away by Sabean marauders, and his servants guarding them were slain. Next, his sheep and their shepherds were destroyed by fire from heaven. Then his camels were stolen by Chaldean bandits and the camels' caretakers, Job's servants, slain. Next, his sons and daughters were killed when a whirlwind struck the house of his eldest son. Then Job's own health gave way, and he broke out with loathsome sores from head to foot. Furthermore, Job's wife lost confidence in him and recommended that he curse God and die. Lastly, his intimate acquaintances suspected his uprightness and belabored him with much unsought and unappreciated advice. It was under all these extraordinary and extreme circumstances that Job, viewing the situation as best he could, esteemed that a continuance of his life in pain and distress (his wealth, his family, his health, his companion, and his respectability gone) would be useless to himself and to others. He was too noble a man to commit suicide, to take away the portion of life which he had and which he recognized to be so much of blessing from the Almighty. Therefore, he took the matter to the Lord in prayer, expressing his own preference to die, yet leaving the determination of his case with the wiser One than he.

Job had no desire to become extinct. He merely desired to sleep in the sleep of death until a happier day should come when he could again be called forth into being and experience whatever blessings divine favor would apportion him. He therefore limited his supplication to being hidden in the tomb, or death state, 'until God's wrath be past'. Job lived before the time of Christ; and since "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12), therefore Job would have to go into torment if the theories of the dark ages were true. He could not go to heaven; for the way into heaven had not been opened up until our Lord's death rent the vai

in twain, opening up the way of "life and immortality".—2 Timothy 1:10.

The truth is, Job had no heavenly prospects, hopes or desires whatever. No heavenly hopes were held out to any human being until after our Lord's death, resurrection, and ascension to the Father.

That God's wrath is a thing of the present, and not of the future is made perfectly plain by the words of the Apostle Paul when he says: "The wrath of God *is* revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness". (Romans 1:18) How is God's wrath revealed against the human race? It is revealed by every sickness, every tear, every ache, every pain, every doctor's sign, every drugstore, every undertaker's establishment, every burial ground, every unhappiness. Can we imagine graveyards, undertakers, drugstores, pellets and plasters in heaven? Can we suppose that these things are marks of favor? Surely the thoughtful must agree with the Apostle that God's wrath is thus and now revealed.

But we are not left with the testimony of merely one witness, even though that witness was guided by the holy spirit. We have the further substantiation of the Prophet Moses. He says: "We *are* consumed by thine anger, and by thy wrath *are* we troubled". (Psalm 90:7) It is the actual and immediate presence of divine anger that causes us to be consumed by the more or less rapid process of death—distintegration, first of our faculties, then of our organisms. It is because divine wrath is a *present* thing that all the trouble in the world is caused. Moses does not say that we are consumed by disease and death, and then brought under divine anger; nor does he say that we spend our years here in trouble and difficulty, and then are plunged into divine wrath. No; the anger and the wrath are present things. Similar testimony is borne in the ninth verse of the same Psalm: "All our days are passed away *in thy wrath;* we spend our years as a tale". We do not pass our days and then go into God's wrath. The wrath is here, now, in all the earth, and has been here for more than six thousand years.

All those who realize the situation as it actually exists, who are not too much deceived by the great adversary concerning the cause and nature of God's wrath, have at some time or other in their lives given utterance to the longing experienced by the Prophet David: "Turn us, O God of our salvation, and cause thine anger toward us to cease. Wilt thou be angry with us for ever? Wilt thou draw out thine anger to all generations? Wilt thou not revive us again: that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation." (Psalm 85:4-7) The Psalmist himself answers this query as to the length of God's wrath when he says: "His anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning".—Psalm 30:5.

Six thousand years may seem like a long moment; but it is nothing compared to eternity. The six thousand years during which God has shown his displeasure at sin and unrighteousness by cutting off from man the sunshine of his countenance and the blessings of his fellowship constitute a very short period, as God views time. We are told that with him a day is as a thousand years. "One day is . . . as a thousand years, and a thousand years as one day." (2 Peter 3:8) Again, we are told that "a thousand years . . . are but as yesterday when it is past, and as a watch in the night". (Psalm 90:4) All these Scriptures indicate that Jehovah's superior faculties and capacities for activity in unlimited directions make the passage of time much more rapid to him than to us. Furthermore, the time of divine disfavor has not been long for any one individual. It must be fairly conceded that almost every one is glad to hold on to such life and blessings as he has as long as he can possibly do so. Hundreds of thousands of dollars are paid to expert physicians to help one hold on to a small fragment of life for a few days or weeks or months —years at most. If life and human experience under divine disfavor are considered by the majority of people as being desirable things, how much more desirable would they be under divine favor! If the night of weeping has contained some measure of happiness and some opportunity for doing good, will not the joys of life become much more intense in the morning?

The Psalmist gives us the secret of the whole matter when he says: "In his [God's] favor is life". No one and no thing can live eternally in God's great universe without his favor. But how can favor be brought to a sin-cursed and dying race? Certainly not by anything which man himself can do. All are sinners because all are

descendants of Adam, the one sinner who has been personally condemned. "In Adam all die." (1 Corinthians 15:22) Again: "By the offense of one, judgment came upon all men to condemnation". (Romans 5:18) It will be noted, therefore, that human beings are not dying because of their own sins, but because of the transgression of father Adam. This fact makes possible their redemption through one man, if such a man can be found, mighty, or able, to save. No one could take Adam's place under the sentence of death unless he were perfect in mind, in body, in life, in dominion, just as Adam was before his transgression. Who can be found to be such a savior?

The Bible does not leave us in doubt. When man was unable to help himself, wholly incapable of extricating himself from the toils of sin and death, then God sent forth his most beloved Son, his honored mouthpiece, the special expression of his love, to earth. "The Word was made flesh, and dwelt among us." (John 1:14) The Apostle Paul explains that the Son divested himself of the glory which attached to his high position and nature with the Father before the world was. He laid aside or relinquished his angelic existence, exchanging it for a lower one on earth. But though his human nature was inferior in rank to the angelic plane which he had left, it must be clearly understood that he was a perfect man. For even a perfect man is "a little lower than the angels".—Psalm 8:5.

The Son not only came to earth and became a human being, "holy, harmless, undefiled, separate from sinners" (Hebrews 7:26), but when he had attained his growth at thirty years of age he gave himself in sacrifice with a view to redeeming mankind. He himself expresses it: "God sent not his Son into the world to condemn the world; but that the world through him might be saved". (John 3:17) Again: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many". (Matthew 20:28) In pursuance of this design on the part of the Father and of willing coöperation on Jesus's own part, he finished his course of sacrifice in the humiliating death on the cross of Calvary. There he "gave himself a ransom [a corresponding or substitutionary price] for all, to be testified in due time."

On the basis of this sacrificial work which our Lord has already accomplished, the Bible is filled with assurances that divine favor shall return to men after the church of this gospel age shall have been chosen out from among men to be associated with Christ in the work of dispensing the blessings to the nations of the earth. As soon as the church is complete, as soon as they have all learned the privilege of being members of his body and of realizing that he is the Head over all things to the church, as soon as their trials and testings are ended, then the blessings will be due to come to the rest of men. Other Scriptures assure us that the time for divine favor to be manifested through the Messianic kingdom is just at hand. The prophets of both Old and New Testaments identify the unparalleled time of trouble, part of which has already been experienced, with the time of the end of this gospel age and, therefore, with the beginning of Messiah's reign.—Daniel 12:1; Matthew 24:21.

When our Lord Jesus shall have presented the merit of his redemptive sacrifice before the bar of divine justice for all the people then God's wrath, as manifest through the sentence of death against mankind, will be past. It was down to this time that Job, in prophetic vision, looked; and it was for this time that he longed. Will Job have the fulfillment of his prayer? Listen, in answer, to the words of our Lord Jesus: "All that are in the graves [including Job and many thousands of million others] shall hear his voice [of the Son of man] and shall come forth". (John 5:28, 29) Some of those who come forth, those whose trial time has gone before, will come forth to the "life resurrection". They shall receive perfect life at once when they are called forth from death. There are three classes who will be thus blessed: (1) The little flock of this gospel age, who are faithful overcomers and who will be rewarded with the divine nature—glory, honor, immortality; (2) the ancient worthies, or the faithful ones of times prior to our Lord Jesus—from righteous Abel to faithful John the Baptist—who shall be rewarded with perfect human life and made "princes in all the earth" (Psalm 45:16); (3) the great multitude of less faithful ones of this gospel age who will graciously receive the opportunity for life on some spirit plane of existence and who will be granted the privilege of service before Christ's throne though not seated with him in the throne, as they might have been had more zeal and more love for sacrifice actuated them unto the end.

The majority of mankind however will come forth to the "resurrection by judgment". The calling forth, or resuscitation, is one thing. The resurrection is another and much more comprehensive thing. The calling forth is first. Complete resurrection means complete restoration to all that was lost through Adam's disobedience. This judgment-resurrection occurs during the thousand years of Messiah's reign and is a time in which mankind will be instructed concerning the principles of righteousness; for without harmony with and adherence to those principles no one can attain or maintain divine favor. "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26:9) If there are those in that blessed time who will spurn the divine gift of life through Jesus Christ and who, after full light and knowledge, wantonly choose the way of sin and self-will, they will be mercifully cut off in the second death, from which there is no resurrection and in which there is no kind of consciousness for ever. Then it will be true that "he that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him".—John 3:36; Acts 4:12.

From all we know of Job he will be one of those ancient worthies who will experience the "better resurrection". He, in common with many millions of humanity, has slept in the dust of the earth, in unconsciousness, awaiting that glorious morning of earth's experience to which he looked—"*until* thy wrath be past". Job will then be called forth and will doubtless be happy in the privileges which God will give him of instructing and helping the poor, fallen, degraded members of mankind up to an appreciation of Jehovah and his laws. He will help and encourage them up the highway of holiness, then open, that they may finally enter in through the gates into the city—be re-admitted as members of the human family into divine fellowship and into constituent participation in the divine empire of the universe. Thus finally not only will God's wrath, the legal sentence, be past, but also the effects of his wrath—all imperfection will finally be banished from the earth and God's will shall be exalted in every heart.

All these thoughts are contained in germ form in a few words of Job which occur just following our head text: "Oh, that thou . . . wouldest appoint me a set time, and remember me! . . . All the days of my appointed time [the intervening centuries while Job was dead] will I wait, till my change [from death to the better resurrection] come. [then] Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands".

Alienation and Restitution

"Elohim! Elohim! Why are we forsaken?"
Hear our first parents despairingly cry.
Had not the tempter their constancy shaken,
Would they have wandered in exile to die?
Why, since life's stream was defiled at its fountain,
Was it not dried ere the flood ran so deep?
Why, lest iniquity grow to a mountain—
Should the first infant be cradled to weep?

"Almighty! Almighty! Why hast thou forsaken?"
Groaneth the slave as he curses his chain.
Stung by the lash, and his last loved one taken;
Doomed to a life of enslavement and pain.
Long has the despot his tyranny wielded;
Long robbed his fellow of freedom and home:
Long have the humble their hard earnings yielded—
Starving themselves to build turret and dome.

"Creator! Creator! Why hast thou forsaken?"
Hear the fond mother in agony moan.
Babe on her bosom will presently waken;
Waken to find its dear guardian flown.
Merciful God! Who will care for the mourner?
Who'll guard the orphan from hunger and cold?
Who'll guide the feet of the youthful sojourner,
Past haunts of vice to the Savior's pure fold?

"O Father of Mercies! Why hast thou forsaken?"
Questioned my spirit in sorrow's long hour;
Terrors and anguish my doubtings awaken,
Doubts of a Father's compassion and power.
Louder the thunderpeals answered my wailing.
Darker the storm cloud spread o'er me its pall:
Friends could not comfort; while foeman were railing;
Heaven seemed deaf to my piteous call.

"My God! My God! Why hast thou forsaken?"
Echoes from Calvary scatter my gloom.
Veils have been rent, and Death's prison house shaken,
Answer I find at the dismantled tomb.
"God unto all men assurance has given."
Sworn by himself all his creatures to bless:
Soon will the bonds of corruption be riven,
Soon comes his kingdom of blest righteousness.

Christ Jesus has risen to ransom the dying;
"Poured out his soul unto death", to restore
Beauty for ashes, and gladness for sighing:
Songs of reunion from mountain to shore.
After Death's night comes Life's glorious morning;
Rainbows of blessing will halo our tears:
Truth will deliver from error and scorning;
Blessing will crown earth's millennial years.

—Written for THE GOLDEN AGE. G. M. B.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and where to find in it the things desired.

1. *Is a knowledge of the Bible truths necessary to salvation?*

Answer: Yes.—John 17:17; Romans 6:23; 10:17; 12:2; 15:4; 2 Timothy 1:10; 2:15.

2. *Why is the book of Revelation hard to understand?*

Answer: Because it is written in symbols or signs. The Lord *sign*-ified it by his angel unto his servant John, who was at the time a prisoner on the isle of Patmos.—Revelation 1:1-3, 9.

3. *Does the Bible put great stress upon the importance of right doctrines?*

Answer: St. Paul says that we should not be tossed about with every changing wind of doctrine which men cleverly use to deceive. Hope is like an anchor to the ship, but we must be able to give a reason for our hope. —Ephesians 4:14; John 7:16, 17; Romans 6:17; 1 Timothy 1:3, 10; 4:1, 16; 2 Timothy 4:3; Titus 1:9; 2:1; 2 John 9; Hebrews 13:9; Colossians 2:22; Ephesians 4:14; 1 Peter 3:15.

4. *Can any one be pleasing or acceptable to God and teach wrong doctrines?*

Answer: No.—John 4:23, 24; John 8:32; 18:37; Romans 1:25; 2 Corinthians 4:2; 1 John 2:21.

5. *Who was the first one to lie about the truth?*

Answer: Satan.—John 8:44; Genesis 3:3, 4.

6. *What will befall all who do not love the truth?*

Answer: See Romans 1:18; 2 Thessalonians 2:10-12.

7. *What is truth?*

Answer: Jesus said, "Thy word is truth".—John 14:6; 17:17; 1 Corinthians 5:8; Ephesians 1:13; Colossians 1:5.

8. *Who is first mentioned in the Bible?*

Answer: God.—Genesis 1:1.

9. *What does the Bible tell us about God?*

Answer: About his form or body, his nature, his character and attributes, his name, his abode, his work, his law, and his existence.—Psalm 90:2; 83:18; Exodus 6:3; Isaiah 42:8; Deuteronomy 6:4; 1 Corinthians 8:5, 6; Isaiah 40:13, 14; Acts 15:18; Psalm 89:14; 1 John 4:16; John 3:16; Malachi 3:6; James 1:17; 1 Corinthians 1:21.

10. *What is God?*

Answer: See John 4:24.

11. *Can God be seen with human eyes?*

Answer: See John 1:18; Deuteronomy 4:12; John 5:37; 6:46; 1 Timothy 6:16; 1 John 4:12; Exodus 33:20, 13.

12. *Where does God reside?*

Answer: See Isaiah 66:1, 2; 2 Chronicles 6:18; Acts 7:48, 49.

13. *Is God a King?*

Answer: See Psalm 47:2, 7.

14. *Is there any greater king in heaven or in earth?*

Answer: See Psalm 95:3; Psalm 97:9; Isaiah 46:9.

Back to Their Own Borders

The little brook that runs by my door
Is locked in its icy bed.
The little birds that I loved of yore
Have gone from the branch o'erhead.
The leaves have dropped from the lilac tree.
The grass is under the snow,
And the plaintive note of the chickadee
Is the only sound I know.

But I know that the birds will come back to me;
The brook will flow again;
The wee brown buds on the lilac tree
Will burst into leaves; and then
My lawn will come from its hiding place;
The birds will sing and will mate;
And I'll hear their songs of love and grace.
So I'll thankfully, patiently, wait.

The little ones whom I loved so much,
Was blessed with their baby charms,
Yielded my heart to their loving touch,
Have gone from my mother arms.
It is lonesome and still in the nursery now;
I dread to go by the door;
And sometimes in sorrow my heart will bow,
When a toy I see on the floor.

But, oh, from the land of the enemy,
When the winter of death is o'er,
My little ones all will come back to me,
And gladden my heart once more,
As the calves of the stall they shall grow up then;
For Jehovah has planned it so.
My heart responds with a glad Amen!
And I'll wait, and be patient now.

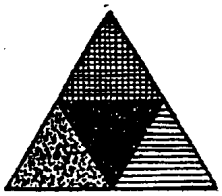
—Written for THE GOLDEN AGE.

TRAVEL AND MISCELLANY

COLOR & CHARACTER

The Primary Colors

THERE is no need here of going into elaborate scientific discussions as to what the primary colors are (discussions, in fact, as to whether there be any primary colors at all), for in light analysis it seems to be very well established that red, green and blue-violet occupy such a position. But when we come to the realm of pigments for painting, drawing, dyeing and printing we have a different problem; and here, for all practical purposes, yellow, red and blue are primary. Black is not, strictly speaking, a a color, but the presence of all three—none of them being reflected from the sunlight which strikes a black object or texture. The primary colors are elemental; they cannot be produced by mixtures.



Yellow is the most brilliant color, in brightness being nearest to the light of the sun. It is cheerful in its effect on the mind, sunny, buoyant, hopeful, jocund. Yellow has life-giving radiance and power to dispel gloom, as daffodils, buttercups, and dandelions seem to chase away the blue of winter.

Red is the warmest color and imparts the feeling of vitality, action, courage, and aggression. Red stimulates the nervous system, even the nervous system of a gobler or a bull. It is because of this forced stimulation and call to action that some sensitive people are temperamentally opposed to red. They are already too active, perhaps, and red comes to them like an angry challenge. Red associates itself with the thought of fire and must be as carefully handled and restricted or it will destroy as well as warm. Nature uses brilliant red but sparingly and then only where there are great masses of green to counter-balance it. All colors which contain red are warm in proportion to its presence.

Blue is cold, quiet and reserved. It is present in all shadows and never enthuses one to action, being in this respect a balance for yellow and red. Blue flowers are all modest and retiring, as the fringed gentian, the forget-me-not, etc. The restraint and formality of blue make it particularly suggestive of dignity.

Whoever understands color understands a universal language, like music. True, one may enjoy both tone and color and not understand either; but it is like hearing an opera in an unknown tongue—it leaves much to be desired.

Yellow advances; red in some hues remains about stationary, but in pure value tends to recede; blue recedes decidedly. Thus we have the foreground, the middleground and distance. There are no pure yellows in a middleground or distance and blue always predominates in the latter.

Mushy Halibut

THE halibut season is at its height in early summer. Of 1,683,130 pounds of halibut caught off the coasts of Washington and Oregon in 1915, 1,620,000 pounds were caught in June. The wholesale price of this catch was a little better than five cents per pound.

One difficulty in the halibut trade is that fifty per cent of the fish, when delivered at the market, have been found to be mushy and, hence, unsalable. At the time they are caught the affected fish cannot be separated from the good fish, but after being on ice for some time the meat of the mushy ones becomes soft and can easily be shaken from the bones. When culling fish a small gash is made in the tail whereby the condition of the meat is made apparent. Sometimes only part of the fish is mushy; the tail may be mushy and the body good, and again the reverse may be true. The cause for this condition is unknown.

GOLDEN AGE CALENDAR

FEBRUARY 4 TO 17, 1920

YEAR: 1920 A. D., 6048 since Creation; 5680 Jewish Era; 2579 of Japanese Era; 1338 Mohammedan Era; 144th year of Independence of United States.

February 4, Wednesday

Sun rises 7:08 a. m., sets 5:20 p. m.; Twilight begins 5:37 a. m., ends 6:51 p. m., New York time; 1899, Philippine-American War began; 1918, Trial of Bolo Pasha at Paris for treason; Third heatless Monday; Direct cost of World War has been 200 billion dollars and direct cost 250 more; Senate begins investigation of anti-American radicalism.

February 5, Thursday

Anniversary-of-Constitution Day, Mexico; 1919, Existing alliances between nations not to be affected by the League of Nations; London electrical workers threatened with prison if they strike; Secretary Baker declares it "unthinkable that any soldier be allowed to remain without a job, if he wants one".

February 6, Friday

1919, Draft of League of Nations tentatively adopted; Russian Soviet government seeks peace with Allies; Paderewski elected President of Poland; War Revenue Bill proposes annual taxes of six billion dollars; 2,000,000 railway workers back of Plumb plan for railway control.

February 7, Saturday

1919, China objects to Japanese-American agreement concerning Shantung.

February 8, Sunday

1919, Allies decide on Supreme Economic Council, dealing with food, finances, blockades, shipping and raw materials; Kolchak accepts Japanese offers of troops, arms and money to defeat the Bolsheviki; 60,000 workers are on strike in Seattle.

February 9, Monday

1919, Labor wages war on prohibition.

February 10, Tuesday

Annamites Day, French Indo-China; 1916, Germans begin sinking merchant ships without notice; 1919, President Wilson seeks peace and negotiation with Germans, instead of "imposition of the will of conquerors"; Japan warns China not to reveal to the Peace Conference any secret Chino-Japanese agreements; 1,500,000 miners, railway and transport workers begin a campaign for a six-hour day and thirty per cent increase; Sixty-six radicals are brought to New York for exile.

February 11, Wednesday

Sun rises 7:02 a. m., sets 5:28 p. m., Twilight begins 5:27 a. m., ends 7:02 p. m., New York time; Kigen-setsu (Anniversary of Coronation of First Emperor), Japan; Chinese New Year, Siam; 1919 International Socialist Congress at Berne votes against Bolshevism; King George expects Parliament by new laws to end social unrest.

February 12, Thursday

Lincoln's Birthday (in northern states); Georgia Day, Ga.; Amalgamation Day, China; Chinese New Year, Siam; 1851, Gold discovered in Australia; 1919, Allies impose more severe conditions on Germans for renewal of armistice; Belgium demands Dutch territory; American troops defeat Bolsheviki; England thinks America best fitted to "direct Armenia toward solid government"; 800,000 British miners demand six-hour day and thirty per cent wage increase; 1,500,000 British workers are at odds with Lloyd George.

February 13, Friday

Chinese New Year, Siam; 1918, Heatless Mondays discontinued; Hays elected Chairman National Republican Committee; 1919, 20,000 Berlin store workers strike for higher wages; Strikes of German workers are met by counter-strikes by doctors and other professional men; Catholic War Council urges labor's management and ownership of industries to prevent Bolshevism.

February 14, Saturday

Admission Day, Arizona; National Holiday, Ecuador; 1919, President Wilson reads the League of Nations plan and describes it as "a moral force having an armed force in the background".

February 15, Sunday

Constitution-of-Republic Day, Panama; 1919, President Wilson sails from Brest to United States for a 17-day visit and plans a speaking tour of the country; Europe fears a vast upheaval of labor.

February 16, Monday

The international boycott is to be used against nations disobeying the League of Nations; Typhus raging in Siberia.

February 17, Tuesday

Annamites' New Year Day, French Indo-China; 1919, German bankers forsee ruin and collapse from indemnities imposed by Allies; German-Austrian elections give 100 Socialists, 80 Christian Socialists and 70 Liberals; Immediate withdrawal of American troops from Russia is announced by Secretary Baker; Lawrence textile strikers' committee is refused an audience by Governor Coolidge for their complaints about conditions, police intimidation and starvation wages.

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BINDING MEN IN BUNDLES

WE LIVE in a time when it seems as though almost everybody was in a union of some kind or trying to get into one, and the business and even the legislation of the world is becoming not so much a matter of dealing with individual problems as dealing with masses of men gathered together for the pursuit of some common object or objects which they have in view.

To the true American there is something dangerous, something sinister, in the influence of lobbies at Washington or at other legislative centers. Once these lobbies were largely of a personal nature, but this is rapidly changing. The first pronounced step in the way of what might be called a permanent corporate lobby at Washington was the location in that city of the general headquarters of the American Federation of Labor. More recently the Farmers of the country have also established permanent headquarters in the same city, and now comes the announcement that the representatives of Capital have decided to do the same thing.

It seems as though there is now only one great group at Washington that is not separately represented by a lobby, though perhaps that group is best represented by the Congress itself. We refer to the great middle classes who are ununionized. If Congress does not remember their interests in dealing with the representatives of Labor, Farmer and Capital, then they have no representation at all.

In England, where unionizing has gone much further than in the United States, a strenuous campaign is under way to organize the millions of clerks, bookkeepers, physicians, surgeons, dentists, newspaper men, ministers, lawyers, and others composing the middle classes, so that in the constant battle going on between Labor and Capital they may not be forever and always the only real losers. The movement is meeting with some success, though not as much as its friends hoped; for this class particularly dislikes to have its progress marked by the strife which has been inseparable from the forward steps of Capital and Labor. But the logic of events seems to be gradually pressing them into the union ranks. They cannot hold out against the financial pressure which the high cost of living is forcing upon them.

The wise man who knows just where the lines of love and justice should be drawn in this matter of unionism should arise and how; his whereabouts is not generally known. It must be admitted that there are many employers who, no matter what their profits, never make a concession in wages, or take any other step in the direction of the betterment of those of their fellow men who are working for them, until they are forced to do so, either by the men themselves or by the public opinion of an aroused and indignant people. There are plenty of employers who see nothing inconsistent in holding every employe down to the barest wages that will support life, while they themselves are rolling in every conceivable luxury. It is only in time of war or other national peril that such "citizens" ever get anything like a comprehensive view of their proper relations to their fellow men; but as soon as the peril is over they go back to the same old selfish way of looking at things as far as the worker is concerned.

It does not appear to be sound wisdom to leave wages to the formula of begging, pleading and coaxing from men of such a stamp what they ought to be glad to give readily; and it is inevitable that in any place where as many as

fifteen or twenty workers are employed they are liable to get together, sooner or later, and for their common good make such overtures as will protect them from the most glaring features of industrial injustice. A number of workers, associated together, can do for the whole what singly they would not be able to do for any. At the same time it is a violation of liberty to force anybody to join a union.

It is un-American for employers who are organized with other employers to discharge their employes for organizing themselves; and it is equally un-American for self-appointed committees of "business men" to get together, as they occasionally do, and railroad labor organizers out of town under the specious claim that they are thereby protecting America. Such protection of America will do far more harm in the end than it will do good. We have had too many "respectable" plug-hat mobs, and the *people* are getting thoroughly tired of them. We do not want extremists of either kind, Labor or Capital, in this country.

One of the charges that is frequently brought against unionism is that the members of labor unions do not live up to their bargains, but frequently disobey their own officers and violate their contracts by going on strike when they have agreed not to do so. Such instances frequently occur, and do the unions more harm than any other one thing. Any union which fails to carry out its contracts alienates public sentiment, and when any body of men in a republic forfeit the approval of their fellow citizens they have lost their case. The public cannot and should not look with favor upon any body of men that violate their contracts.

There is a limit, too, to the things that a labor union can properly demand. The limit to that demand is not all that can be forced from an unwilling employer. When workers get to the point where they demand for themselves the total receipts of business, regardless of the rights of others, the whole fabric of civilization will crumble unless they are made to see that the rights of others are as real as their own, and are not to be lightly trifled with or bartered away by any one.

On this point Mr. William B. Colver, of the Federal Trade Commission, at the annual convention of the National Coffee Roasters' Association, had this to say: "Organizations of groups of men for mutual benefit are proper and are to be encouraged up to the point where such organizations interfere with the general welfare and public interests; but all rights yield to the one dominant right—that of the general welfare. All organizations are useful so long as they function in and for the public interest."

Noting that restless and reckless Labor makes Capital restless and reckless, some have proposed that labor unions should be required to incorporate themselves, so that their bargains could be enforced. Labor objects to this, holding that it would be subject to constant legal persecution by avaricious employers. Nevertheless, the members of labor unions are not a separate class of people. They are a part of the whole people and should be as ready as others to bear their full share of the load.

Middle-Class Workers

NOT only is the organization of middle-class workers making progress in England, and in Germany, where it is said that the largest organization of office workers in the world (350,000 members) has been perfected, but the same thing seems to be going on in America, although not to the same extent as abroad. The movement has spread to Spain, where newspaper men of Barcelona and Madrid formed unions, and affiliated with the printers, demanding monthly minimum wages amounting to $58.50. This does not look like much when compared with the wages now paid in America; but the cost of living in Spain can hardly be as great as it is here or the workers could not live on the wages desired, to say nothing of those they actually receive at present.

In this country some of the middle classes that have organized and affiliated with the American Federation of Labor are the News Writers of Boston (already mentioned in these columns), the Musicians, Actors, Insurance Agents, Stenographers and Bookkeepers of New York, the Technical Men of New York and Chicago, the Scientists and Specialists of Washington, the Teachers of Chicago and the Professors of Harvard. In connection with the latter movements Miss Helen Taft, Acting President of Bryn Mawr College, declared that she wished that the professors of the whole country would go out on strike for higher wages, so as to wake up the people of the country to the

injustices they were then bearing. In New York City there is also a small teachers' union, but it is estimated that only about 10% of the 23,000 public teachers in the city belong to it. Although there was a great deal of unrest among the teachers in the Fall of 1919 it was corrected somewhat in New York state by legislation that served as a partial remedy.

Occasionally the union organizers attempt the impossible. Efforts were made to organize the physicians in Greater New York; and at one time it was claimed that 200 physicians in the Bronx had affiliated themselves with the American Federation of Labor, so as to bring about union conditions for physicians employed by insurance companies and hospitals, and to fix union rates for physicians throughout the city. But the movement was unsuccessful, as were similar efforts in Brooklyn. The registered drug clerks, however, organized a union and went out on a strike for $30 weekly and an eight-hour day, which they won.

Attempts were also made to organize the bank clerks and other clerks in the financial district, many of whom, when they work evenings, either one hour or five hours, receive no other compensation than the usual 75 cents or $1.00 "supper money". The clerks wish a regular six-hour day, with a scale of wages for overtime, Sundays and holidays. But at the Christmas holidays of 1919 some Wall Street houses distributed as bonuses among their clerks amounts as high as $1100 apiece; and there is an argument against unionizing, in such a bonus, which the ablest spellbinder cannot effectively meet.

Government Workers

TRYING to take an unbiased view of matters, it is not greatly to be wondered at that many workers in various departments of the Government have been thoughtlessly led into embarrassing positions in the current of unionizing that has been sweeping over the land. The trouble really started when the American Federation of Labor, which had always previously refused to charter police unions, decided to do so at the annual convention held at Atlantic City, June 9 to 16, 1919. But it was at Boston that the beans were spilled when the newly organized police union endeavored to try its strength. President Wilson described the strike as a "crime against civilization", which it turned out to be; and the Protestant Governor Coolidge, of Massachusetts, with great severity, we think, refused to take back any of the striking officers (most of them Roman Catholics), declaring that "to place the maintenance of the public security in the hands of a body of men who have attempted to destroy it would be to flout the sovereignty of the laws the people have made". Massachusetts endorsed his stand.

But possibly the severe lesson in Boston (where the new officers were granted the increased pay that the old officers desired) was necessary to check the tide that was then rising in other places. New York City was perilously near the same difficulty, but an agitation in the papers and increased pay for the patrolmen relieved the situation. In Buffalo also the efforts to form a police union were frustrated by giving the men an increase in pay before they got ready to demand it. In September there were thirty-seven American cities in which the police were unionized; but with the exception of Boston, Los Angeles, Portland (Ore.), Wheeling and Oklahoma City none of the cities were the largest in their respective states, and Wheeling and Oklahoma are both relatively small cities.

The matter came to a head effectively in Washington, D. C. There the District Commissioners took the position that they were quite willing for their men to organize, and that they approved of the principle of collective bargaining, but that they would not have on the force men combined or associated with any other labor organization. The police took the matter to court, asking for an injunction to prevent their discharge because of membership in the union.

The subject was threshed out in the Senate and in the course of the debate Senator Myers said: "Within two years we shall have a soviet government in this country unless something is done to check the movement for unionization. The police force of every city and town in the United States will be unionized and affiliated with the American Federation of Labor within sixty days if the police in the District of Columbia are permitted to unionize. The next step will be to unionize the army and navy, and they will have just as much right as the police. Then the next step will be a soviet government."

There is a growing belief that Government employes must not become affiliated with other labor organizations if the integrity of the Amer-

ican system of government is to be preserved. Postmaster-General Burleson in his annual report has even requested Congress to repeal a law passed in 1912 under which postal workers have understood and utilized the right to organize. The report states that one of the purposes of labor unions is to coerce the employer, and that when such employer is the Government such an association is aimed at the Government and is inconsistent with the performance of public service and is not a true American spirit.

The gathering together of Labor Forces, Capital Forces, Farmer Forces and now the possible Middle-Class Forces all reminds us of the Lord's parable in regard to the end of the age, that it would be accompanied by a binding together of the tares, professed Christians, for the purpose of destroying them *as tares*—convincing them and everybody that they were not Christian, properly speaking; and proving, as we claim, that the only remedy for earth's tangled affairs is the speedy coming of the Golden Age for which we have all so long prayed, "Thy kingdom come, thy will be done on earth as it is done in heaven". Then we shall see that all this gathering together of the elements of society into different bands was inevitable, and was divinely foreseen as a necessary preparation for the inauguration of that kingdom of peace, joy and divine blessing.

Pre-War Conditions

By D. R. Pierce

HOW many times we see articles in the daily press, reminders of the times preceding the war, calling attention to the then cheap prices of necessities, and the variety and quantity of what are now regarded as luxuries. These include food, clothing, fuel, housing facilities, amusement and recreation, education and travel.

Many people are coming to be "stand-patters", desiring to use all the machinery of religion, government and industry to return the world to the conditions prevailing in the pre-war days, not recognizing the totally unsatisfactory ends attained in those times, as well as now.

A cartoon recently appeared in a prominent daily, which if printed by a so-called radical paper would have brought down the calumny of the entire "conservative" press, as being intended to produce unrest. It had for a central figure an office worker seated at his desk, with a ball-and-chain attached to his ankle, with the terse suggestion that "whoever is satisfied with his present job, is like the person behind the prison bars, tied for life to a ball-and-chain".

In Exodus 16:3 we read that the nation of Israel murmured at the action of the Lord in leading them out of Egypt, where they had plenty to eat and nothing to worry about, not remembering that they were on the way to the promised land, "flowing with milk and honey". So also the people now who desire to return to the pre-war conditions, forget that we are on the way to the Golden Age and that no possible force can turn mankind back to the conditions that are now forever past.

Knocking Out the Foundations

ABOUT 30,000 Italians have left for home recently, and comparatively few have immigrated. Other nationalities are said to be planning to go to Europe or some other continent than America as soon as conditions for travel ease up. In spite of the fact that the dove of peace is looking for a place to roost on, the huge net after-war immigration shows no signs of materializing. Miners are giving up mining and going into work where they can make a good living for their families. Steel workers are getting out of the industry and into other lines. Farm laborers are quitting the farm. Lumber jacks no longer like the rough, hard life of the camps.

If the world war and the unrest of a pseudo-peace are driving common labor from its task, or making work distasteful, from a sense of restricted liberty, who is going to do the hard manual labor of railroad building, foundation work, mining, or the farm? Common labor must not be despised. Conditions in America have always hitherto been attractive to the hard workers of Europe, who have felt that here was a chance to make good for themselves and their families. But now the news is going through Europe that this is not as good a place as it used to be for poor men. Americans must beware not to knock out the foundation of their industrial structure.

A better acquaintance with the stranger within our gates brings out the fact that he possesses qualities as good as are to be found. A little of the brotherly appreciation that will characterize the Golden Age would go a long way now to oil the joints of the social machine.

SOCIAL AND EDUCATIONAL

City Garbage for Hogs

AKRON, Ohio, has had the usual expensive and unsatisfactory experience with the disposal of city garbage. In by-gone days the citizenesses burned or buried their scraps, left them out for the occasional itinerant private collector, or threw them into the back street. In 1916 the city started a reduction plant of twenty-five-tons-a-day capacity. The customary system was to be followed of digesting the garbage with steam, drying it, running gasoline through it to recover the fats, and burning the dried residue. The collection was awarded to a private concern, the Akron Garbage Collection Company, and the operation of the plant to the Akron Garbage Disposal Company, which was paid $3.12 a ton for collecting garbage, and which paid the city $8200 annual rental for the $116,000 plant. The city grew rapidly, and the company increased the daily capacity of the plant to forty-five tons.

The collection service never proved to be satisfactory, either to the citizenesses, or to the company; for it was conducted at a loss of about $5000 a year. The disposal company cleared about $1300 a year, making the net result of the operation to the companies a loss of some $3800, a discouraging outcome on disagreeable work done at great effort. The garbage companies finally took advantage of a technicality to terminate their contract and end a losing venture; and the plant came back to the city, which paid nearly $100,000 for the contractor's invested interest in the plant and for the teams, trucks, barns and bins.

The plant was the source of bad odors that affected two residential sections of the rapidly growing city, and were liable to give more serious offense, as the river boulevard and further extensions approached and passed the location of the plant. A new plant was figured on of 100 tons capacity, with an outlay of $472,000 and a net annual cost of nearly $35,000, with no telling how soon a city with the expansive capacity of Akron might again surround the plant—quite a serious affair to people that buy or rent homes only to breathe day and night the perfume of steamed garbage.

There is one garbage disposal plant that can be moved at will, and that is a herd of hogs. It has unlimited capacity, replaces itself, and can be sold at a profit, provided the garbage is obtainable at a cost that leaves a margin on the selling price of pork. So the city fathers decided on the new style plant; and, as they were unwilling to undertake the responsibilities connected with a hog farm, advertised for bids on the garbage, received two responsible bids, and turned the city garbage over to the new plant under private ownership. Unfortunately there is no plant of half a million dollars' cost to be built; and so it is decided that this arrangement is only a temporary expedient, although thoroughly convenient, economical and suited to the interests of the common people, the taxpayers. Whether the consideration of the practical impossibility of any substantial rake-off from the inexpensive hog proposition enters into the temporariness of the new idea, is not stated, but it is well known that a politician has at least some chance when there is a costly plant to be built and operated. However, for a while the Akron citizens are getting this valuable service for a reasonable price.

It is an old story, this of oppressing the helpless common people, but it will soon come to an end forever under the gracious arrangements of the Golden Age: "for they [the people] shall cry unto the Lord because of the oppressors, and he shall send them a Savior and a great One [Christ the Head of the government in the Golden Age], and he shall deliver them".—Isaiah 19:20.

England's Child Slaves

IT IS useless to claim that a child laboring in a factory is anything less than a slave, either of conscienceless or poverty-stricken parents or certainly of the often heartless or brutal foremen or forewomen in charge of the work of driving the little ones to get the pound of flesh that the law of profits requires. Children ought not to be allowed, much less forced, to work in such an environment as the factory or mill. The child's place and right is in the sunshine, where it can exercise, work, and play until little

muscles and nerves are strong and sturdy for the life-work before them.

But England has its child slaves by the thousands, and British investors are coining the life blood of little ones into dividends. Nobody cares; for does it not pay to work the weak little arms and fingers better than those of the grown-ups who demand more money? So in Manchester seven-year-old children labor ten hours a day for 11 cents; and boys and girls, that should at least be at school and getting a chance in life, are slaving out their thirteen and fourteen-year-old brains and bodies for less than a dollar a week of forty or fifty hours. Of sunshine, green fields, good comfortable beds, and of the joy and gladness the dividends bring to a few rich kiddies, these thousands of children know nothing—and why should they, when they can so early become "useful" members of society and earn dividends for some one else!

The "great" city of Manchester boasts 6000 little workers of seven to fourteen years, including 1500 girls. Warrington has the distinction of having 700 child slaves. No mill city exists in England that cannot point with pride to its hundreds or thousands of these invaluable infant pillars of the industrial and social order. Girls work twenty-one hours a week for 11 cents, or half a cent an hour. Others labor from 4:15 p. m. to 10 every night and fourteen hours Saturdays for 28 cents (with tea and supper) for the week. Little boys of eight slave ten and one-half hours a day for 20 cents. They labor in all kinds of places—in Deansgate 650 deliver milk, 2051 run errands, 319 are in barber shops, 30 in pawn broker shops, and 885 serve as spare-time household servants.

The fact that these children have been reduced to slavery is attributable largely to the greed of their parents. In most of the places where child slavery is practised, the parents earn ample wages, and there is no economic excuse for the ruining of the lives of the little ones to add a shilling or two a week to the family income. But employers willingly coöperate in this destruction of coming manhood and womanhood, for how else could the management of businesses big and little make so good a showing on dividend day? Fortunately there are laws of Parliament which localities can take advantage of, though the Town Council encounters powerful influences when it attempts to prevent any of this child slavery.

But the Golden Age is close at hand when such iniquities shall end. Now God is pictured as looking down upon earth and seeing these things and saying, "I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm [power] brought salvation unto me [from such evils]; and my fury [against such evildoers] it upheld me". (Isaiah 63:5) Again, "He [Christ in the Golden Age] shall judge [rule over] the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor". —Psalm 72:4.

The New Saloon

THE theory of some would-be philanthropists regarding the alcohol addict is much the same as that a person prohibited from stealing needs a substitute for stealing and that philanthropy or religion should furnish the substitute. This may explain the effort to supply the "kickless" saloon for the drinker.

In some respects this is true. The drinker that went to the saloon for good fellowship because he craved it will go somewhere else to find it. As there are no places worse than the saloon, he is obliged to go to some better place. Consequently he is to be found in the pool room, the men's club, the street corner, the Y. M. C. A., or almost anywhere with other fellows he likes. By thousands he is joining the Knights of Columbus and other secret societies where the social instinct can be gratified and the inspiration of crowd psychology enjoyed.

The man who drank because he likes to get drunk is not going to a liquorless saloon. He may know where he can obtain raisin, peach, prune or dried apple whiskey, and get a product which, though far inferior, satisfies an abnormal appetite. Not the mahogany bar, the shiny brass foot-rail, nor the piles of shining glassware will tempt into the sacred precincts of the prohibition saloon the lover of alcohol for its own sake. That is not what he desires.

It is suggested that the new bar-room will furnish work for Y. M. C. A. assistants with whom might be associated "as a sort of low-brow canteen worker" the former bartender. Inspirational work among saloon devotees is considered desirable by the advocates of the new saloon; for, say they, "the bartender himself was usually a good practical psychologist of human nature, and not only prepared the favor-

ite tipple for his customer but also with quick, though sometimes spurious sympathy furnished him with the mental comfort he needed". It is not regarded well for those behind the new bar to wear a Y. M. C. A. or other uniform, but "those who have charge must assume some of the nature and behavior of ordinary individuals and avoid the wearing of special dress or uniforms suggestive of inhibitions and prohibitions of certain aspects of society that have grown to be intolerant of the average individual".

It is hard work getting up a refined substitute for vice. The better way is to get the mind of alcohol's devotee on something better, not to remind him constantly, by a substitute, of what he has lost and still craves.

Schwab Not Panic Stricken

CHARLES M. SCHWAB, head of the Bethlehem Steel Corporation, at a banquet in the Waldorf-Astoria recently made the following statement:

"A good many people these days are 'seeing red'. Some talk as though the whole world is threatened with overturn by Bolshevism. I am not one of those who talk or think that way. And particularly here in America, I have the greatest confidence in the sound and level-headed common sense of the American working man and of the American people. The more the Bolshevists talk and threaten destruction the more will our people see through all the sophistry preached to them, and stand adamant for America continuing to be a land of law, of order and of opportunity."

Mr. Schwab is admittedly one of the wisest men in the United States, as he is one of the most successful, and in the above words we think he has spoken not only with wisdom but with a moderation calculated to make some professional patriots stop and think. One of the greatest dangers in the United States today is the man who "sees red" and fans the unrest of the country into a flame by denying to his fellow citizens the commonest privileges of free speech, free press and free assembly. Such men should be locked up immediately.

It is needless for us to assure the readers of THE GOLDEN AGE that we are not "Bolshevists"—have no leanings in that direction whatever. Although we believe in the coming kingdom of our Lord and Savior Jesus Christ, as do all professed Christians, yet we believe the Lord will have his own way of ushering in that kingdom; and we are certain it will not be by any acts of violence such as have been attributed to the Bolshevists. With such men as Mr. Schwab expressing his confidence that the United States is in no danger whatever of Bolshevism (an opinion echoed by so able a journal as the New York *World*) some of those who have so much to say about a coming red terror here in America make themselves ridiculous. If we ever do have a red terror here it will be directly due to having been induced by a needless and outrageous white terror, started for the purpose of concealing and retaining from the common people the profits of the world war.

Living in New York

BROADWAY, big hotels, theaters, and beautiful churches are not all there is of New York. Neither are the Riverside Drive apartment palaces representative of life in the big city. Nor is a position in the lofty office buildings typical of jobs at which most New Yorkers work. For New York is a city of poor people, of human beings striving desperately against rapidly climbing prices and rentals and slowly creeping wage raises. He who would live in New York must exchange the genuine things of suburban, small city, village or country life, for the slightly stimulating environment of city contacts and a host of disadvantages.

Life in a village may seem dull enough; but it is bright beside the somber picture of the average worker's New York home painted by the Women's Municipal League of the City of New York, in an investigation under the direction of the New York State Reconstruction Commission. We quote:

"In one block there were 1050 families, 165 white and 885 colored. Rents were from $18 to $22 in the Phipps' houses (better houses built by a wealthy philanthropist), and from $8 to $14 in the old houses. The Phipps' houses can accommodate only a small proportion of the people who would live there if they could. Many of their (the Phipps) tenants, it is true, find the rent burdensome, but by economizing on other necessities they manage to live there in cleanliness and decency. The character of the other houses varied with their owners, but in general they were old, dark, dirty and not fit for human habitation. A high grade of cleanliness was not possible in the best of them, and in the worst there was practically no sanitation. The cellars were damp and full of rats, the halls were not even lighted by gas jets, the four flats on each floor were served by two toilets in the hall, the plumbing was old and often out of repair, so that the air was foul. The airshafts and the narrow

court spaces between the rears of the tenements were littered with the waste and garbage which the tenants had thrown out. Physicians attending cases of illness in the block traced them in many instances to this filth. Except in isolated cases, no great overcrowding of individual families was found and little of the extreme poverty which the inexperienced investigator would expect to find in houses of this type. These were the homes of the general run of wage-earners in New York. They are possibly a little better off with the high wages commanded by labor today, but their personal standards had not risen, inasmuch as there were no better houses to be had."

A number of remedies are suggested by the Reconstruction Commission:

1. "Relaxation of restrictions upon building imposed by the tenement-house laws and building codes." This would result in a little more building of a still inferior type. It is hard to keep the houses for the poor decent to live in, and unscrupulous builders and landlords would be quick to make things worse at less cost to themselves if granted the opportunity.

2. "Raising a fund by general subscription for new tenements." Such a passing of the hat around savors of the begging methods of religious institutions, and would be likely to result in the minimum amount of funds.

3. "Exempting certain types of buildings and mortgages thereon from taxation for a period long enough to encourage investors to put their money into them." It is partly the high taxation of this class of investments that has kept money out of building operations, and the opening of this door would doubtless accomplish something in the right direction. Even then, the high cost of building materials and labor stands as an almost impassable barrier to the employment of funds in building.

4. "State credits to encourage the erection of adequate accommodations for the lower-paid wage-earners." This might be a first-class plan, yet it is "Socialism".

5. "Have the city buy up in advance cheap land in order to house the future population." This plan possesses much merit and common sense, but unfortunately would "never do" here because it is "Socialism".

The plain fact is that the poor and needy, to say nothing of the well-paid workers, are coming to a stone wall in the matter of housing accommodations; for there is not enough building going on to provide for the natural growth of population, and building was practically at a standstill during the two years of the war. Either people have got to stop being born, or something must be done in harmony with the law and the customs received from the fathers. The country debates and investigates, and does it over again, but fails to build houses. The authorities exorcise the flames, but do not call out the fire department. Meanwhile the people begin to feel like a fifteen-year-old still in his ten-year-old suit of clothes.

Some day, in the Golden Age, the nations will learn that when the people need something done the regular thing will be to go ahead and have it done. It is the essence and spirit of the law that the people be taken care of, and properly provided for, but it is as true today, as when spoken of certain classes that the Master spoke of two millenniums ago, "Full well ye reject the commandment of God, that ye may keep your own tradition, . . . making the word of God of none effect through your tradition which ye have delivered: and many such like things do ye".—Mark 7:9, 13.

On Reading Aloud

IT IS a deplorable fact that the custom of reading aloud has almost passed away and that with its passing, due to our modern habit of reading hurriedly and breathlessly to cover as much ground as possible, the matter of an intelligent giving forth of the words read aloud and the matter of modulating the voice and the use of full tones where necessary, is fast becoming a lost art. In times gone by it was the custom for a member of the family to read aloud of an evening, and generally some work was selected that was a classic. In this way the art of reading was acquired in its best estate, the various members of the family acting as critics, and at times harsh critics, especially when the paragraph read was not clear to them and they were a bit irritated because the meaning was not conveyed to them as they thought it should have been. If this old custom of reading aloud was revived, what a profitable way it would be of spending the long winter evenings around the family fireside, provided the selection be an appropriate one, in harmony with truth and edifying to the listeners.

Few realize how much they actually lose by poor methods of speaking. There is no more effectual way of improving one's delivery than reading aloud the best authors.

MANUFACTURING AND MINING

Fuel Engineering

WITH the gradual consumption of the most valuable and most easily workable fuel deposits of Great Britain, and the encroachments made upon the coal areas of other countries, great engineers are giving more attention to fuel problems, and with good results.

In England Sir Charles Parsons has worked out the details of a plan for boring twelve miles into the crust of the earth, at which depth it is estimated a perpetual source of limitless power could be obtained. The time required to sink this hole has been estimated at about seventy years, although some engineers believe it could be done in forty years.

Meantime, other British engineers are discussing means for making a better use than heretofore of the gases generated in blast-furnaces. For some time, in the most progressive steel works, the plan has been followed of cleaning these blast-furnace gases by electro-static processes, and it is proposed to utilize this method more extensively. Gases thus cleaned may be used direct in internal-combustion gas-engines, not needing, therefore, to be burned under boilers with the great losses in economy and efficiency attendant upon their use in that manner. They can and should furnish all the power required for the operation of all the steel works machinery, and may even be used to provide power for adjacent factories. The researches into fuel economy are going further, and steps are under way for a study of the slag problem, to see whether or not some way can be devised to recover and utilize the now wasted heat contained in the molten slag that runs from the blast-furnace in connection with the flow of liquid metal.

These steps in economy and conservation are steps in the right direction. If the Lord of glory valued the miraculously created fish and bread so highly at the time the five thousand were fed, and later when the four thousand were fed, as to make arrangements so that none of the food should be wasted (Matthew 14:15-21, 15:32-38; 16:9, 10), how reasonable and right it is for us humans, who can create nothing miraculously, but who are wholly dependent upon what he has created for us, to use wisely for ourselves, and economically on behalf of our children, the blessings which God has placed within our reach.

We believe that at some time during the Golden Age, probably just when it is most needed, a plan will be put into operation like the Parsons plan or some other good plan which will settle the fuel and power problem for all time.

Cheaper Vanadium

IT IS a benefit to humanity worth noting when an important raw material is produced at lower cost. A few years ago vanadium would have been spoken of as a rare element, interesting because of its chemical peculiarities and for making dyes and ink. Today it is of great importance in the industrial world; for a small amount added to steel makes the latter very tough. Vanadium steel is one of the prominent products of the steel industry.

Ten years ago the methods of getting the element from the ores of Peru were so inefficient as to extract only 36%. This was later raised to 75%; but now the electric furnace has been tried, and gets 92%. The concerns that have been producing vanadium are enabled to work over the immense slag piles, and get enough out of them to yield one company alone a profit of $3,000,000 a year for three years to come. The public would be more interested if the improvement led to a lower price; but, as there is little competition, the benefits of progress are likely to be absorbed almost entirely by the manufacturers, who, of course, are entitled to it, if they choose to follow that policy. In days when every one but the profiteer feels the stress of the cost of living, the addition of an extra dividend of $11 a share is greatly appreciated by the stockholders.

But in the Golden Age it will not be so. Every advancement achieved will be hailed by all the people as for the benefit of all, and not for a few, however proper that may be now. The great men will be those that do most for the common people. The great news in the papers will be the items about things accomplished for "all of us". Money will not be the chief thing, nor even gold; for it is written that "I [God] will make a man more precious than fine gold;

even a man than the golden wedge of Ophir [from which the finest gold came]".—Isa. 13:12.

The Blast-Furnace

A BLAST-FURNACE is always kept filled with iron-ore, coke and limestone. As the coke is burned away and the limestone is melted in the hearth, the column above settles and fresh quantities are dumped into the top to maintain the supply. As the molten iron and slag run down into the hearth they separate, the lighter slag floating on the heavier iron.

Two tap holes are provided at different levels. From the lower of these the iron is drawn off into the pigbed or receiving ladle, while the slag is tapped into a tank of water know as a granulating pit, or into a slag ladle.

The air necessary for the combustion of the coke is forced into the furnace under a heavy pressure by powerful blowing engines. On the way to the furnace it is heated to an intense heat by being forced throught hot-blast stoves. This temperature, being added to the heat of combustion of the coke, adds greatly to the smelting power and decreases the fuel consumption in the operation.

The gases resulting from the combustion of the coke are partially combustible and have a considerable fuel value. They are, therefore, drawn off from the top of the furnace, more or less perfectly cleaned and then burned, partly under the boilers to raise steam, and partly in the hot-blast stoves to heat the blast.

A modern blast-furnace produces 400 tons of pig-iron every day, consuming 1300 tons of solid materials and 2000 tons of air in the process. There has been a change from the old-time rule-of-thumb plan of running a furnace to a method where everything is carefully weighed and all charges are mixed in accordance with calculations based on chemical analysis of the raw materials and accurate calculation of the charges. If the slag is too silicious the pig-iron will be unsalable, while if it contains too much lime the iron will refuse to run from the furnace.

One of the most common ills of the blast-furnace is a disorder arising from poor distribution, called scaffolding. Instead of descending uniformly the material adheres to one side and builds out a pasty mass. Occasionally, parts of this scaffold break off and fall to the hearth, deranging the working and damaging the quality of the product. A scaffold once formed tends to form again and become as bad as ever.

A slip in a blast-furnace is a sudden settling of the stock through a considerable distance, accompanied by a more or less violent puff of gas at the top. In some instances these slips are so serious as to throw out large amounts of lump ore, coke, etc., through the explosion doors especially provided for this purpose at the top of the furnace.

Other troubles to which the blast-furnace falls heir are freeze-ups in which the iron and slag set into a solid mass on the hearth, and which have to be opened by the oxygen blowpipe; steam explosions due to the water jackets leaking into the interior; break-outs and gas explosions; some of these are harrowing and frequently accompanied by loss of life. These blast-furnace troubles are not nearly as prevalent now as they once were.

The best method of casting is to tap the iron from the blast-furnace into a large receiving ladle, where it becomes thoroughly mixed into a homogeneous liquid. From this ladle it is poured into iron molds, which are carried on an endless belt. This method avoids the sand of the time-honored sand-casting method and secures perfect uniformity of composition.

The production of pig-iron, starting with nothing at the middle of the last century, has grown at the rate of 100% every decade, until now it is the largest single manufacturing industry (and the most spectacular), furnishing approximately one-fifth of the total freight traffic of the railroads.

The Scriptures show that even in the Golden Age certain kinds of iron work will go on as usual, and this being so, pig-iron will be needed and will probably always be produced, though we think not to the same extent as now. The statement reads, "They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more". —Isaiah 2:4.

During 1919, the production of pig iron in the United States (reduced by the steel strikes and coal strikes) averaged 84,000 tons per day. In 1918 the average output was 105,000 tons per day; in 1917 it was 104,500 tons; in 1916 it was 106,500 tons; in 1915 it was 81,000 tons; in 1914 it was 63,000 tons; in 1913 it was 84,000 tons.

FINANCE-COMMERCE-TRANSPORTATION

The Law of the Profits

IT SEEMS to be the logic of the situation that under present conditions there is no escape from the profit system, although many lovers of their fellow men are working hard to devise some better plan. It is argued on behalf of the profit system that without the chance of making a profit there would be no capital available for any enterprise. It is pointed out that many large businesses have a false front and are kept up only by new capital and new men *coming in*; that many fail several times before they ultimately make good; that many concerns go on for years without making any profits; and that for every concern which remains in business thirty-three years the chances of failure are one to three. Three percent fail every year.

Those who have given the matter careful study call attention to the fact that the conspicuous successes in any line are relatively few, that the only time of great profit in any enterprise is in its inception, that there are hundreds of businesses like the canal business, carriage business, bicycle business, liquor business, sailing-vessel business, etc., that have had a day of great prosperity followed by the almost total loss of all the capital invested in them because they have been superseded by something better. They point out that many a man has succeeded in a small business, only to branch out to ruin in a large one; and that the general rule is that a very small percentage one way or the other means success or failure. It is well known, too, that while many holders of railroad securities have received excessive profits on their holdings there are others who have been rewarded very meagerly for their investments and some have lost all or nearly all that they invested.

On the other side of the question attention is called to the fact that labor takes a risk in industry; and that while capital can recover itself by investment in another business, labor has but its one life to live, and if it makes a mistake and gets into the wrong line of work, or gets discharged suddenly, through no fault of its own, it is running a risk which is greater than that faced by any investment of capital.

Labor knows that enormous unearned profits have been made, not only during the world war, but before it. It knows that in some cases these profits have come from adulteration of goods, terrorism of competitors, private legislation, stock watering and just plain hogging. Instances are on record where, within the year 1919, three times as much money was piled up or distributed in profits as was paid out on the payroll. This was in the cotton business. In another case brought to light, a concern wishing to sell out offered their business for a fair price, $2,000,000; but when the Wall Street crowd sold it to the public in the form of stocks it went at the price of $10,000,000. The workers in that business will have to earn the profits on the $10,000,000, or the usual howl will go up that wages must come down.

It is fortunate that the incomes from most large fortunes go back into business. Not all the businesses into which this surplus capital goes prove remunerative, however, but whether so or not the worker gets a return in the form of wages, and while the enterprise lasts, he gets something definite in place of the ever-present risk which the investor must face. But the investor's profits in the long run are greater than his risks; else he would never take them.

Until the Lord readjusts the labor-capital problem, the present arrangement is doubtless as good as fallen man can devise. Communism is entirely impracticable, and is not sanctioned in the Scriptures when rightly understood. A redistribution of the good things of life would be futile unless the good things continued to flow in from field and factory; and the spur of necessity, on the part of both capital and labor, seems essential in order to insure the continuance of that flow. It is very sad, however, that the workers in so many factories must perform narrowly prescribed rounds of duties, without ever seeing the stockholders for whom they work. Doubtless those employers are moving along right lines who are doing what lies in their power to make the working and social conditions of their employes as good as possible.

The Lord's remedy for the capital-labor troubles in which the world is writhing is not force and more force, hate and more hate, but gener-

osity and more generosity, love and more love, in the endeavor to find the best possible balance between the interests of the nation, the community, self and the other fellow. Let us all try to take the other fellow's viewpoint as much as we can, while not forgetting our own, and resolve not to do an injustice to anybody. Thus each in his own corner can make a little start toward getting things ready for the Golden Age. Better to be ready for it when it comes than to have it find us unready and disposed to try to interfere with the arrangements of mutual love and justice which the Lord will enforce in his own good way in the new era now at our doors.

Improved Highway Laws

PENNSYLVANIA, once reputed to have had the most unsatisfactory motor vehicle laws of any state in the union, has a new law which is now claimed to be one of the best. It protects the public, and the drivers as well, by requiring that all automobile drivers shall be in full use of both hands and have normal sight and hearing. Provision is made for the issuance of learner's permits, and against the passing of street cars while receiving and discharging passengers. Moreover, physical proof of ownership, in the shape of the car, must be furnished at time of registration, thus making registration of stolen cars difficult. The law also makes it a criminal offense to deface factory numbers and to sell and transfer stolen automobiles. In practice the law is found to work well.

The care which is taken of the interests of the public in this country is truly remarkable in comparison with some of the customs abroad. In Paris, for example, if a person is run over on the street the one arrested is the one that was run over, the obstruction of traffic being the major offense. The same principle obtains in London, where the risk of crossing the street is placed entirely upon the pedestrian. The traffic laws of Paris, and the customs of London, are probably survivals of the time when the common people were obliged to make way for the royalty, who were theoretically supposed to be the owners of everything and themselves to be above all law. In America we do not do things that way. Here the common people are the sovereigns, and the laws are made at their behest and in their interest.

Look, too, at the history of this nation. We are far from claiming that it is perfect: we can see much room for improvement in every direction, and are willing to admit that Americans can still learn some things from other parts of the world — particularly from Great Britain; nevertheless no other nation on earth has such a history. We as Christians are opposed to war among truly Christian people; and yet we must acknowledge that some causes of war are more just than others, and of this more just class the wars of the United States seem to have been.

The prosperity of this land is so phenomenal as to be the constant surprise of the world. The poor from all nations have become the wealthiest nation on earth. And, whatever may yet become true, under the changing conditions by which the trusts are obtaining so great a control, this land hitherto has certainly been well illustrated by the statue of "Liberty Enlightening the World" in the harbor of New Yory City —the work of Bartholdi. The great truth thus symbolized is appreciated by but few.

Public Utilities Troubled

IT IS no fun to own a public utility company like a gas-producing company, for example, and then have an unexpected war come on and boost the costs of making the gas away up near the price which, by law, the said public utility company must charge for its product. Some of the public utility companies in and about New York are now feeling the pinch, the costs for the oil, labor and coal used in each thousand feet of gas now running to about 60% of the selling price. Atop this, cast-iron pipe and steel pipe, of which large quantities are used in the gas business, now cost more than twice what they did in 1915, and the sheepskins used for meters cost two and a quarter times the price formerly paid for them.

Of interest to the gas companies is the ruling of the Court of Appeals that a law which was constitutional when it was passed becomes unconstitutional the moment it becomes confiscatory. We think this is a wise ruling, good common sense. At the same time, we have no doubt that these gas companies, which receive all their rights from the franchises given them by the people, should be limited to a very modest return upon their investments, and that the statements which they render in the effort to obtain higher rates should be scrutinized carefully to make sure that the facts are properly and truthfully represented.

POLITICAL—DOMESTIC AND FOREIGN

Farmers in Politics

SHOULD the farmers of the United States make common cause in politics they would be an irresistible power. Of the 48,282,911 industrial population in 1917, 44%, or 19,070,843, are engaged in agriculture or animal husbandry, and are farmers. At the 1916 Presidential election the voters numbered 18,256,743; and if the 44% ratio holds good, the number of farmer voters is over 8,000,000. This, if cast in a solid block, would carry any election. The farmers have it in their power to exercise complete control of the affairs of the country, and of nearly every state in the Union.

The universal cause of unrest—the high cost of living—has not left the farmer untouched. The agricultural Titan is waking up, because in his sleep things have gone against him. The rise in price of food products appeared to benefit the farmer unduly, but not so in fact, since the purchasing power of his products just about kept up with the cost of living. The farmer feels the pinch as much as any one except the clerical classes; for while profiteers were permitted to ask almost any price the farmer was held to a Government-fixed price, and could not take advantage of the extraordinary opportunity for money-making afforded by the world war with its soaring prices.

Now that the war is over, the farmer is taking inventory to find who has been pinching him, and he is inclined to think that it was done by labor, by the wealthy, by the railroads, and by Government prices. Especially he is inclined to think that when the big move to reduce the cost of living took place in 1919, he was the unfortunate victim; for the prices that tumbled were the prices for farm products, and he saw values vanish to the amount of hundreds of millions of dollars. When pork dropped nearly half in price, the loss fell on the farmer, at a time when furniture, house furnishings, clothing and other articles kept on up the hill, and retail butchers charged no less for pork chops. He figures that when sugar went up to seventeen cents, the benefit went to the profiteer and the refiner, and would not have risen if the farmer had been kept in mind. He naturally cannot see the equality-for-all when he was held to $2.26 a bushel for wheat, when the demand would have given him $5.00 wheat and enabled him to pile up a reserve such as the rich corporations heaped up by the billions of dollars during the war. Any worm is liable to turn; and the farmer has about decided that if the agitation for lower food prices is continued with further success, he may stop producing food that does not pay him to plant, raise less, and let the rest of the people look out for themselves, if they can get along without his cordial coöperation.

The farmer has decided to act. He has determined that 1920 shall signalize the formulation of a definite agricultural policy designed to give him a much greater influence in the management of American affairs. The little farmer organizations are rapidly amalgamating into the hugest units ever known in American politics. These immense associations are made up of millions of determined men, and, as stated by the president of one of them, "We shall elect a President to guide our policies in conjunction with a cabinet composed of farmers from every state in the Union".

At this juncture the farmer finds himself blessed with an unprecedented popularity. He is surrounded by politicians, telling him all his good qualities, predicting great things for him, and offering to guide his feet into ways that will save the industrial, economic, political and international situation—if only the farmer will follow his sudden friends. The real object of the politicians is to break up the farmer movement into small units, and render it innocuous—anything to keep the farmers from achieving the unparalleled success just won by the united farmers of Canada.

Even though the politicians do tell the farmers so, there is no question that the farm with its hard work and meager returns, with its nearness to nature and its enforced opportunities for reflection and meditation, creates the most conservative body of men in any nation. Many are the assurances to that effect:

"The failure of the industrial conference to accomplish any concrete thing makes necessary an offensive and defensive alliance between all constructive forces of the

country. In this crisis the farmer must get to the helm; and he must stay at the helm until the ship of state is brought safely into the haven of rest."

"There is a growing conviction that agriculture must be the intercessor between the warring factions, that the farmer must stabilize conditions and make his great influence felt at this time."

The farmer is now assured that the politicians and the rich all along realized that he was the only person with sense:

"The farmer is the only man who has his feet really on the ground. He must remain firmly at his post; and while refusing to surrender any rights which are his, he should by example and precept exercise such an influence as will tend to bring calmness to labor and assurance to capital, at the same time making it clear to each that nothing that makes for industrial progress and commercial solidarity can be accomplished without the aid of agriculture."

The farmer listens to these blandishments, but remembers, and wonders why all this was not found out before the great industrial conferences at Washington, to none of which he received so much as an invitation. The popularity is too sudden to be real, he meditates; and he ends by deciding that the safe course is not to let his movement be broken up or misdirected by designing "friends", and that as heretofore he had better go it alone, so as to have some chance of getting something done the way he thinks it ought to be done.

There is quite an impression that the American farmer is inclined to hitch up his horse with that of organized labor. On the contrary, most of the great meetings of farmer organizations disclaim such an intention, in some instances with strong expressions. One farm congress resolved "condemnation of the unions for their excesses, such as unionizing the police and ordering strikes and thus cutting down the production of necessities". Another voted to "oppose any attempt to force farmers to line up with organized labor, or to have agriculturists participate in discussions or conferences to settle the disputes of capital and labor". Concerning the Plumb Plan for labor control of railroads the vote affirmed that the farmers regarded it as dangerous for the welfare of the country. Regarding Government ownership of railroads and other industries, the farmer cannot forget that he is the owner of the farm; and so he says: "Substantial country people want the railways returned to the owners at the earliest possible moment, under such conditions as will insure reasonable returns on the value of the properties and reasonable rates for transportation through the country. The farmers are dead set against this scheme to enmesh them in a web".

The principal reason for the conservatism of the farmers is that they are themselves fairly prosperous owners of property. They have seen Russia make the farm the property of the nation; they have seen the high wages of the cities draw labor off the farm to the factories; they have felt the pinch when the relatively incompetent farm laborers that remained insisted on $5 to $7 a day and an eight-hour day, when the owner was working nearly twice that long; and they have not forgotten how the city strikes cut down production of manufactures and raised prices. To the average farmer, as to other property owners, the labor movement is anathema, because it works against the interests of employers of organized workers.

There is, nevertheless, a strong movement among the farmers that would link up with labor. Farmers that are not doing very well, that do not read the big New York dailies, and that are not too illiterate, are out in favor of such reforms as recently swept Canada, and which the conservative wealthy agriculturists would not think of touching. This class of farmers is found in the states of low or irregular rainfall, from Texas north to the Dakotas, and also in the South, on the Pacific Coast and in the Northwest. They are exemplified in such organizations as the National Farmers' Council, which are glad to affiliate with the labor organizations and approve their programs, though diffident about submitting to the rulership of the American Federation of Labor. These farm organizations have gone on record in favor of the following:

1. Thorough Governmental regulation of the packing industry.
2. Government ownership of railways and Government control of the merchant marine.
3. Nationalization of natural resources.
4. Keeping the high war taxes on the wealthy and the great corporations and putting them on land held for speculative purposes.
5. Taking the credit system away from the bankers and putting it on a coöperative basis where the small merchant and the farmer can get some benefit from it.
6. The Federal women's suffrage amendment.
7. Removal of the tax on oleomargarine.

These are all measures calculated to benefit the poor and the working people, and are not so

well thought of by the wealthy farmers who dominate the farm organizations of the prosperous Middle West, and whose sympathies are more with the other well-to-do from Wall Street down to the less influential ones.

The National Grange is an old organization and runs true to the traditions of the farm of decades ago. It stands for no change that would not directly help the farmer, and is a power for the preservation of things-as-they-are. It is interested deeply in the present opportunity for the farmers to come into their own, and would welcome control of the country by the farm interests. The Nonpartisan League has its strength thus far in the Northwest from the Dakotas west, and is out for immediate and direct farmer-labor control of Government, not through new parties, but by inside control of the existing popular parties. It has been showing no little strength and will be a movement to be reckoned with in the 1920 elections.

The situation of the farmer in politics, in brief, is that there are enough farmers to control the Government from Washington down, but they are divided, and by keeping them apart, insidious efforts are being made to prevent them from making common cause and taking the management of affairs out of present hands.

The average farmer is a lover of fair play. As says the *Missouri Farmer*:

"As a prima facie proposition the farmer is not interested in eliminating the legitimate middleman or anybody else who serves a useful purpose in our social fabric: for to do so would be to destroy a good customer for the products of the farm. Nor has he any quarrel with Big Business, so long as it behaves itself—so long as it does not step on his toes and is reasonably decent to the balance of society. But what he is tremendously interested in is the compelling of a square deal in the marketplace for the products of his sweat and toil: and in this, unless we are very much mistaken, he is about to give a demonstration of standing up on his hind legs that will astound the oldest inhabitant. When the smoke of battle rolls away we believe he will emerge from the conflict in a position where he will, in the future, have something very definite to say about what he shall receive for the fruits of his fields and feed lots—where he will no longer be kicked and cuffed about between forces which on the one hand tell him how much he shall pay for their stuff, while upon the other they tell him with equal frankness how much he shall receive for his year's arduous work. And once thus organized, the American farmer will immediately become the great conservative balance-wheel of the nation, an anchorage for self-reliant individualism and the rights of private property as against the socialistic agitators of our time, and a bulwark for the Republic of the Fathers, against which the isms of the future will hurl their fury as harmlessly as the waves that beat upon the sentinel rocks that guard the sea."

Doubtless the farmers may have their chance; but the saving of a world from its desperate plight is something too much for even the farmers, especially when their unwisdom and liability to imprudent mass action is recalled in connection with the fiat-money greenback and populist crazes of some decades ago. To handle the intricacies of trade and of government calls for more than good intentions and there is little evidence that the American Farmer fully grasps the dangers that attend even slight errors, for example, as in the handling of foreign exchange or of credits to foreign nations, to say nothing of innumerable other problems of like importance. For it is still true that the less one knows about a task the surer one is that he can handle it, and that with all due respect to good intentions, "Fools [those not understanding] rush in where angels [who understand] fear to tread". According to the Good Book, "The wisdom of the prudent is to understand his way; he looketh well to his going; he is crowned with knowledge." (Proverbs 14:8, 15, 18). Even the farmers, now in the pride of self-reliance, may learn that "a prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished".—Proverbs 22:3.

Anarchy—Common or Preferred?

IN THE Fourth Volume of his wonderful series of SCRIPTURE STUDIES, that eminent Bible student, Pastor Charles T. Russell, said:

"The masses will be restless under their restraints, but will be conscious of their weakness as compared with the kings and princes, financial, social, religious and political, who will then hold sway. The majority of the poor and middle classes prefer peace at almost any price. The masses have no sympathy with anarchy. They realize that the worst form of government is better than none. The masses will seek relief through the ballot and the peaceful readjustment of earth's affairs for the elimination of evil, for the placing of monopolies and utilities and the supplies of nature in the hands of the people for the public good. The crisis will be reached when the hitherto upholders of the law shall become violators of the law and resisters of the will of the majority as expressed by the ballot. Fear for the future will goad the well-meaning masses to desperation, and anarchy will result when Socialism fails."

Readers of THE GOLDEN AGE know that we take no partisan position on questions now agitating the public mind. We are for peace, always for peace, and never for violence; for we could not be otherwise and be followers of the Prince of Peace; but we think no reasoning mind can blame us for asking some pertinent questions just at this time.

We would like to know which is the more dangerous fellow, the anarchist with little or no power at his command or the anarchist with great power at his fingers' ends. The great to-do which the American aristocracy is making over the few ultra-radical agitators who are talking rash things cannot quite hide the much more dangerous "plug-hat anarchism" which does not lurk but is blatantly and flamboyantly heralded in most of the "responsible" organs of the country. It would be unnecessary and probably untrue to say that either the red-shirted or the Chamber of Commerce variety are insincere. They quite possibly think that the rule of men is more opportune than the rule of law. Many of us down here on the common level have wondered why the nabobs should object so seriously and make so much noise about rule by violence when it is the method of all methods which they most heartily approve. But now it seems that it is not so much the method that is objected to as the few individuals who are talking about wresting the administration of the method from their venerable fingers.

The November letter of the Alexander Hamilton Institute, certainly an exponent of aristocratic business, contains the following:

"The country owes a vote of thanks to Judge Gary for his unequivocal declaration of the issue involved in the general labor situation during his testimony before the Senate Committee investigating the steel strike. The issue is whether industry is to be directed by such 'reds' as Foster, the steel strike organizer, or by employers who are sincerely interested in the condition of labor, as well as the profits of capital, such as Judge Gary. An important phase of the issue at stake is whether labor and the general public are going to recognize that capital is entitled to whatever income wise direction can make it produce."

These words are perfectly plain. All one would need to do to produce the wildest so-called radical literature would be to change two words in that last sentence and say: "The important phase of the issue at stake is whether capital and the general public are going to recognize that labor [skill-and-experience capital] is entitled to whatever income wise direction can make it produce'. That, of course, would be red-handed anarchy, seeking to overthrow the Constitution, to wreck the social fabric of our country, to stampede the land with Bolshevist ideas, to throttle the established institutions of the Anglo-Saxon peoples, etc., etc., etc.

The choice, therefore, which the American people are asked to make is not between anarchy on the one hand and law and order on the other, but between anarchy less conventionally attired and anarchy gowned with Fifth Avenue precision. The term anarchy is here used in its literal etymological meaning of lawlessness. Both sides freely imply the use of force. Either could be the author of the following words, but actually it is the capitalist side:

"In America we may be sure that the 'fighting edge' which was manifest in the patriots who founded our Republic is still present in the great majority of the American people, and will be in evidence whenever and wherever our constitutional rights in life, liberty, and property are prejudiced."

With threats like this thrown at them it need not be surprising if, in answer, some youthful Patrick Henry will jump up somewhere and shout: "Woof! woof! gentlemen; I repeat it—woof! woof!" If merely the two kinds of anarchists were involved it would not be so bad; but the general public suffers and pays.

Inspired by the recurring threats of violence made by well-dressed anarchists in high places, and realizing that these threats bode no good to the people of this land, *The New Republic* in a recent issue said:

"American educators and lawyers no longer act as if the Government and Constitution of the United States is, as Justice Holmes says, an experiment which needs for its own safety an agency of self-adjustment and which seeks it in the utmost possible freedom of opinion. They act as good Catholics formerly acted in relation to the government and the creed of the Catholic church—as if the Government and Constitution were the embodiment of ultimate political and social truth, which is to be perpetuated by persecuting and exterminating its enemies rather than by vindicating its own qualifications to carry on under new conditions the difficult job of supplying political salvation to mankind. If they begin by sacrificing freedom of speech to what is supposed to be the safety of constitutional government they will end by sacrificing constitutional government to the dictatorship of one class."

AGRICULTURE AND HUSBANDRY

Beekeeping, a Profession

THE familiar and insignificant little honey-bee is the most useful insect yet domesticated. Each year these little insects gather and store, ready for consumption, tons of nature's most delicious sweet—honey—which would otherwise go to waste. Their value as food producers was early recognized by the Government; and during the war steps were taken to increase their numbers. Their value as agents in cross-pollination of flowers cannot be overestimated. Many unproductive fruit orchards have been made to yield large and paying returns by the introduction of a few colonies of bees. Thus. many a fruit grower has testified that his fortune was made, after he had almost given up hope, by aid of the bee finally called to his attention.

When we speak of the bee our mind is apt to wander back to the old straw skep, or log gum, which years ago was a common sight on the farm. But in the last few years beekeeping has been revolutionized. The movable frame hive was introduced by Langstroth some thirty years ago. Since then many other inventions have been patented and discoveries made which are of untold value to the beekeeper. In the last few years beekeeping has come to be recognized as one of the professions and is now taught in most of the agricultural colleges throughout the United States. Mail order courses in beekeeping are also to be had for the benefit of those unable to attend college.

In the West (Nevada, California and other states) there are many large beekeepers who produce honey by the carload and number their colonies by the thousands. There are records of single apiaries having 750 colonies which produce an average of fifty pounds per colony; and many large beekeepers have a string of a dozen or more apiaries, each about two miles apart. In a season single colonies have been known to produce half a ton of honey; and in a ten-day period, by test, ten colonies produced slightly over a hundred pounds each. The professional beekeeper makes valuable use of the motor truck in visiting outyards. With a special body made and designed for extracting purpose he makes quick trips to the distant outyards and may extract from the combs a ton or more of honey per day, the amount depending on size of the extractor used. Extracted honey is more cheaply and economically produced than is comb honey. The empty combs are replaced in the hives for the bees to fill again, as soon as the honey has been removed from them. Thus they are used over and over again. This saves the bees lots of work; for it takes from five to ten pounds of honey to make one pound of comb.

Honey was practically the only sweet known to the ancients. Honey is a predigested sweet and is much more healthful than is cane sugar; and it contains iron and other elements which are lacking in sugar, cornsyrup, etc. Dr. Kellogg, Battle Creek, Mich., is only one of the list of prominent physicians who heartily endorse honey as the best form of sweet. Physicians admit that the excessive use of cane sugar is a common cause of Bright's disease, and that the use of honey in place of sugar would largely correct this. All these statements but go to prove that the advice of the wise old Solomon to his son still holds good, i. e., "Eat thou honey, because it is good". (Proverbs 24:13) Honey is also the sweetest sweet. "What is sweeter than honey?"—Judges 14:18.

Fittest Wheat Survives

THE principle of the survival of the fittest has been successfully employed by Professor H. L. Bolley, at North Dakota Agricultural College, in producing a variety of wheat that survives the ravages of rust. Millions of bushels of wheat are ruined annually by the rust; and a rust-proof wheat will be a boon to farmers, in sections where that disease of the wheats prevails.

The rust is a fungus, or minute plant, which grows as a parasite in the tissues of wheat. The rust plant has four stages, each going by the name of a particular kind of rust. The first stage of the life of the rust occurs in some other plant, such as the barberry, after which the rust plant is transferred by wind or otherwise to the leaves of the wheat plant, and becomes in turn, red rust, black rust and "promycelium", growing

on both the inside and the outside of the wheat leaf, and destroying the life of its host.

In man the chief factor in health is ability to resist disease; so in wheat the rust-proof wheat has been developed by selecting from the field the stalks showing the best health and the greatest ability to resist the growth of the rust. Professor Bolley has been working on the problem eight years, selecting the healthiest wheat each year, until he has found the answer. The new wheat is a red durum, "D5"; and fields of it are free from rust, when adjoining fields of other grades, such as the "W5" grain, are ruined by the rust.

It is expected that the new rust-proof wheat will become one of the standard wheats of the Northwest; and will assist the farmers of the wheat belt in their struggle with the enemies of successful farming.

It is doubtless by similar methods that the promises of the Golden Age may be made effective, such as, "Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous".—Isaiah 30:23.

Good Bye to the Horse

NATURALLY we hate to eat the horse, and to eat him for good; but we have to do it. He is too expensive to keep and is in the way.

Over 100 years ago a statistician said, "In 100 years the world cannot feed itself". The only slip was that the statistician did not know that meantime the railroad would be invented which would enable the great plains to be cultivated and its products brought to the ports of the world, there to be again transported by yet other steam engines.

Only a little while ago the alarmists were again saying that the earth would soon cease to be able to feed itself, but they did not know that in the meantime the gas-engine would be invented and with its perfection would come the end of the horse. In a little while from now the ox and the horse may be seen in the zoölogical garden and nowhere else. One little gas-engine will do as much work as fifty horses and twenty-five men. Every horse replaced leaves room for twenty-five human beings to live in his place. The gas-engine is taking over most of the laborious work on many farms, especially in the irrigation districts of the West; and nearly every farmer has an automobile or a Ford, which will travel as well in the heat of the noonday sun as in the cool of the early morning or evening. And thus we lose the horse.

Diener's Giant Hybrids

DURING the war Richard Diener, a resident of California, began the production of a series of giant hybrids which have attracted much attention. The experiments have been conducted on a piece of land, eight acres in extent, which was so alkaline as to be supposedly of little value for agricultural purposes.

Upon this little piece of land Diener has produced wheat which yielded 150 bushels to the acre, corn that grows twelve feet in height and produces ears weighing as much as two and one-half pounds, tomatoes up to three pounds in weight, and white beans which are as large as birds' eggs. He has grown potatoes so large that one will feed a family of fifteen persons.

He has produced carnations eight inches in diameter, gladiolas of nine inches, and petunias so large that they were unsalable.

By the same principles of hybridization, the details of which are kept secret, Diener has also developed a white leghorn rooster of more than twice the normal size. He thinks it possible to grow chickens that will be as large as ostriches.

Farmer Should be Consulted

THE National Grange objects to industrial conferences at which the farm is not represented. It holds that the continual advances made to workers in the industries has created unrest among farm laborers, to the point where tens of thousands of farm-hands have left the farm and gone to the better-paying industries of the industrial centers. If the process continues it will strip the farm of its workers, reduce production of things to eat, and still further raise the cost of living. It will affect the whole country adversely; and if such conferences are held with no farm representation the farmer disclaims responsibility for future advances in prices both to himself and to the people at large.

The Earthly Image

MAN is an animal being. The original image of his Creator consisted in his moral and intellectual likeness. It is difficult to judge from present human conditions all that is meant by God's image, because we have no sample of perfect humanity for comparison.

SCIENCE AND INVENTION

Life of the Saurians

EVERY little while a scientific expedition digs up a lot of bones of the saurians, the great creatures that passed away prior to the advent of man upon the earth. At Tendagoroo, East Africa, there was recently found the upper arm bone of a diplodocus, a great creature eighty-four feet long, weighing 200 tons—as large as ten elephants. This great lizard lived in the water, its head and neck stretched forty feet along the mud and its tail extending eighty feet beyond it.

On the banks of the Red Deer River, Alberta, Canada, a number of skeletons of various saurians were discovered recently. One of these was a creature thirty-five feet long, able to stand on his hind legs and browse on vegetation fifteen feet above the ground. On his head was a great crest, used to receive and deflect from his body the discharges of mud and rocks which accompanied the deluges prior to that of Noah's day. His body was covered with plate scales about one and one-half inches in diameter, serving the same purpose. This saurian has been named the corythosaurus casuarius. He had over two thousand teeth, lived in the soft mud, and from the shape of his head is supposed to have lived on the soft aquatic plants which grew in such great abundance in the Carboniferous era.

Contemporary with the above-named saurian was the tyrannosaurus, a creature fifteen feet high and twenty-five feet long, built in such a way as to indicate that he frequently dined on other saurians. He had teeth an inch wide projecting four inches above the gums. He was equipped with huge eagle-like claws which would have made him a good steeple-jack if he could have found any building that would have stood his weight.

At the Red Deer River there was also obtained the remains of an ankylosaurus, a creature shaped like a huge barrel eighteen feet long and six feet in diameter. His head and body were likewise protected with bony plates, and for the same reason, namely, to ward off or sustain the shock of the showers of rocks and mud.

The saurians lived in what intelligent Christians denominate the fifth day or epoch described in Genesis 1:20-23. The carboniferous qualities of the water and the atmosphere having been absorbed into the cretaceous organisms of the sea, which formed beds of limestone, and into the rank vegetation which went to form the coal beds, the atmosphere of earth began to be pure enough to permit life in breathing animals. To this period, therefore, belong these amphibious developments of animal life. Birds belong to this period, and in the latter part of it appeared the great mammoth and the sloth.

The conflict between Evolution and the Bible has been sharp. Nevertheless, unnecessary friction has been generated. Only in respect to man does the Bible declare a special, direct creation of God. The statements of Genesis in respect to the lower creatures rather favor something along the lines of specialized evolution. God said: "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth". (Genesis 1:20, 21) This is exactly in harmony with our scientific findings that the beginning of life came from the waters, and later extended to the birds, and later still to land animals.

The Darwinian theory has disappointed those who swallowed it without a sufficiency of demonstration as to its truth. (1 Timothy 6:20) Recent demonstrations show that every mixture of species and kind, even where partly successful, means a reversion to the original standards within the third or fourth generation in plants, flowers, fruits, and animals.

The correct thought would seem to be that under divine supervision various orders of creation were brought to a state of development and fixity of species, not to be turned aside nor thereafter altered. Not one suggestion is offered respecting human evolution from a lower creature; but quite the contrary. As the carbon-laden atmosphere became more pure, vegetation became less rank. The animals changed correspondingly. The heavy-boned sloth and mammoth gave place to less bony varieties of animals, common today.

The specialization in the case of man's creation is shown in his vast superiority over the lower animals.

TRAVEL AND MISCELLANY

COLOR & CHARACTER

The Secondary Colors

THE combination of any two primaries forms a secondary or binary color. A secondary partakes of the interest and nature attaching to both its parents. For instance, green is much more interesting than either of its constituents, yellow and blue. Violet is more pleasing than either red or blue, and orange will hold the attention longer than either yellow or red.

When yellow and red are combined we have a fusion of the ideas of light and warmth, of cheer and action. The result is *splendor* in the realms of objects, or *vivacity* in the domain of conduct. Orange has great decorative quality, as seen in a bed of nasturtiums. Its complement is blue. Too much orange is toned down by the presence of quantities of blue. Gold (which is orange in color) shows to best advantage in small quantities on garments of blue.

Red and blue combined form violet—the deepest color on the scale. It is the child of vitality and dignity, and its nature is therefore one of serenity, majesty. In its tints, such as lavender and lilac, it becomes distinctly feminine in delicacy and refinement. Its complement is yellow.

Blue and yellow give us green. It is more cheerful than blue and has more repose than yellow. It may, therefore, be called restful. Heaven has graciously given us the grass and foliage as a relief from the warmth of the summer sun. The complement of green is red.

> "And through the gaps of leaning trees
> Its mountain cradle shows,
> The *gold* against the *amethyst*,
> The *green* against the *rose*." —*Whittier*

A Tragedy of Long Ago

IF A man's remains are found with a drinking cup pressed to his lips, it is a fair supposition that he was drinking when he died, and that he experienced a sudden demise.

That is the attitude in which dead men were recently found in Alaska, each body encased in solid ice, and in a perfect state of preservation. The Eskimo know nothing whatever of the race to which the dead belonged; and judged from the clothing, tools, utensils, weapons etc., they belong to a different race from the Eskimo. Indeed the Alaskan Eskimo do not even have a tradition of such a people as the hundred odd men, women, and children whose bodies had been so curiously embedded in the native ice. Evidently the dead met their end hundreds if not thousands of years ago in some cataclysm of stunning suddenness which instantaneously enveloped them in a deep shroud of snow, packed it into ice, and froze them to death.

This strange discovery was made by Professor Van Valin of the University of Pennsylvania, who went to Alaska two years ago to learn what he might be able about the Eskimo. In Alaska there are great stretches of ice of ancient origin, and covered with many feet of tundra, soil, and snow. These strange people were found buried beneath four feet of snow, tundra, and ice. They had huts or igloos, different from what the Eskimo make, and wore clothing made from the skins of birds and of polar bears, and some of them were lying on beds made from the skins of the musk-ox.

The explanation offered by the explorers is that these people were overtaken, much as the inhabitants of Pompeii were, by a sudden downfall of snow, freezing them to instant death, instead of burning them to a crisp as did the volcanic downfall the unfortunate Pompeians. Just when the cataclysm occurred that doubtless overwhelmed thousands of the ancient people of Alaska cannot be certainly known; but it would be interesting if the downfall of snow was that immense precipitation of moisture which at the time of the Flood, some 4,392 years ago, came down in a deluge of rain in the warm regions of the earth and as the avalanche of snow that almost instantly created the polar ice-caps and the mile-deep glaciers of the ice age, of which there are abundant evidences throughout nearly the whole of North America north of the latitude of Philadelphia.

HOUSEWIFERY AND HYGIENE

Twenty Millions for Medics

TWENTY million dollars have been contributed by John D. Rockfeller through the General Education Board to be spent, both principal and interest, in the next fifty years for the improvement of medical education in the United States. We are told by the secretary of the Board that the first step taken will be to make "a general survey of the medical schools of the country, which would determine not only which ones could be improved to the general good of the country, but also what are the specific needs in each instance".

It is somewhat significant of the trend of the times that in commenting on this great benefaction the New York *Sun* speaks of the wonderful opportunity which the expenditure of this amount would offer for the utilization "for the benefit of the race of the lessons taught by experience in surgery, preventive medicine and sanitation to military and civilian practitioners in the period of the war".

It might be well for the race to get all the lessons of experience that is possible out of this great world war; for the time is near at hand when lessons from such war experience will be impossible. For the Lord "shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah 2:4.

The expenditure of twenty million dollars, principal and interest, in fifty years would mean a little over four hundred thousand dollars a year; this sum if properly expended for the improvement of the science of medicine and surgery, should do much toward the relief of human ills. Possibly by the end of the fifty years there will be less need for lessons in surgery and medical science than now, since that in the Golden Age just dawning "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing". (Isaiah 35:5, 6) And all this without the aid of medical science or surgery, and without the expenditure of money; but simply because "the Lord hath spoken it".—Isaiah 1:20.

Adenoids and Osteopaths

By Lucien M. Clark, M. D.

I WISH to call to your attention two articles, one on Adenoids and one on Osteopaths, in a recent number of THE GOLDEN AGE.

In the Adenoid article appears the statement, "Too much milk is not good: for it is too rich a food, unless the child is older and gets plenty of exercise". To any one who will reason out this statement the fallacy of it is at once apparent. If milk is not the proper food for children, why is it that it is the food that our Creator has seen fit to have prepared for us as the first food we are to have, and that upon milk we gain in weight and strength more during the first two years of our lives than on any other kind of food?

As to the cause of adenoids given, I have been treating throat conditions for fifteen years, and I am sure my observations will agree with those of others who treat the throat, that the cause of adenoids is unknown. While it is common to find enlarged tonsils where adenoids are present, we sometimes find adenoids where the tonsils are apparently normal. We sometimes find them present at birth. Surely bad tonsils never cause these adenoids.

As to crying, that is about the first thing we do when we come into the world, and most babies cry loud, long and often, yet the majority of children do not have adenoids. This article on the whole is very misleading, and some of the statements therein are manifestly false to my opinion.

As to the Osteopath, he is usually a charming fellow personally, and like the Chiropractor, is frequently too enthusiastic in his statements. While both have done good, many of the claims made by both are exaggerated and untrue. No slight fall or slip off the curb ever displaced the pelvic bones and to delay sane counsel or to allow a Chiropractor or Osteopath to "make a spinal analysis and adjustments" in a case of suppurative appendicitis usually means the signing of a death certificate.

Dislocations of the bony structures wherever found bear a similar relation to each other. The treatment consists of the reduction of the dislocation. A surgeon will make the reduction at

once, and one would think him a very unqualified person who would make twelve or more attempts before he succeeded. Yet this is, according to their statements, just what both the Chiropractors and Osteopaths do, and their favorite method for any so-called dislocation is to sell the patient a ticket for twelve treatments, all so that the dislocation can be reduced.

While personally I have no difference with either of the above classes of persons, and have treated the families of both for the very trouble they claim to cure, yet I cannot allow to go unchallenged the statements appearing in your periodical, not alone because of the fallacious statements appearing therein, but because one might easily conclude that the articles were written by a member of the class referred to, that the gentlemen were interviewed by members of your reportorial staff, or because it might be a paid advertisement.

Any one who knows the truth of the subjects referred to could well sustain the comments herein mentioned, and the publication in your periodical of articles supporting the claims of any method of healing shows decidedly bad taste, even though such claims were true.

[We print Dr. Clark's article because we have no axe to grind and wish to treat all fairly. We remark, however, that our article on adenoids was prepared by one who claims to be an authority on that subject; and one who has received the benefits we have experienced from both osteopathic and chiropractic treatments, as well as from the services of skilled homeopathic and regular physicians, is loath to give all the credit to any one school of medicine or all the blame to any other. Our osteopathic article was prepared from data supplied by a competent osteopath from whom we have personally received great benefits. An article on chiropractic will follow in due time. Be patient.]

Muffin and Other Recipes

Muffins, Number 1

2 eggs, beaten light, ½ teaspoon salt, 1 tablespoon butter, melted, 2 tablespoons sugar, 1 cup sweet milk. 2 teaspoons baking powder sifted into 1 cup pastry flour. Add flour to make a medium batter. Bake 20 minutes in quick oven. This makes one dozen muffins.

Muffins, Number 2

2 cups flour, 1 teaspoon salt, 3 heaping teaspoons baking powder, 3 heaping tablespoons lard, 2 tablespoons sugar, 1½ cups sweet milk. Mix flour, salt, sugar and baking powder, sifting twice. Add lard and milk. Bake in muffin tins for 20 minutes.

Muffins, Number 3

1 cup graham or entire wheat flour, 1 cup white flour, ¼ cup sugar, 1 teaspoon salt, 1 cup milk, 1 egg, 1 teaspoon melted butter, 4 teaspoons baking powder. Mix and sift dry ingredients. Add gradually milk, egg well beaten and melted butter. Bake at 375° for twenty minutes.

Muffins, Number 4

1 cup graham flour, 1 cup wheat flour, ¼ cup sugar, 1 teaspoon salt, 1 cup milk, 1 egg well beaten, 2 teaspoons baking powder, 1 tablespoon melted butter. Sift together thoroughly the flour, sugar, baking powder and salt. Add gradually the milk, egg and butter. Bake in hot buttered gem pans 25 minutes.

Muffins, Number 5

1½ cups graham flour, ½ cup wheat flour, ½ pint sour milk, 1 egg, 2 teaspoons sugar, ½ teaspoon salt, ¼ teaspoon saleratus, 2 teaspoons lard.

Graham Bread

3 cups graham flour, ½ cup molasses, 1 teaspoon cream tartar, ½ teaspoon soda, 1 teaspoon salt, ½ cup sweet milk, 1 cup cold water.

Graham Loaf

1 quart graham flour, 1 pint sweet milk, ½ cup molasses, 1 teaspoon soda, ½ teaspoon salt.

Boston Brown Bread

1 cup black molasses, 1 cup white flour, 1 cup rye, 1 cup graham, 1 cup corn meal, 1 pinch salt, 1 teaspoon soda in the molasses. Add 2 cups milk, then the other ingredients, and steam three hours. Be sure to keep the water boiling all the time.

Brown Bread That Never Fails

1 cup entire wheat flour, 1 cup rye meal, 1 cup Indian meal, 1 cup graham meal, 1 teaspoon salt, 2 teaspoons cream tartar, 1 cup molasses, into which 1 teaspoon soda has been thoroughly stirred, 1 cup sweet milk. Stir thoroughly and turn into well-greased pail and cover tightly. Put into 10 lb lard pail with sufficient boiling water, cover and steam 3½ hours (in oven).

RELIGION AND PHILOSOPHY

Has the Good Shepherd More Than One Fold?

AN OFT-MISAPPLIED TEXT EXPLAINED—GOD'S PROVISION FOR THE "OTHER SHEEP"

"Other sheep I have which are not of this fold; them also I must bring; they shall hear my voice; and there shall be one flock and one shepherd."—John 10:16.

WHO are the *other sheep* here mentioned by our Lord? We cannot answer this question without knowing what is comprised in the expression "this fold". The popular theological explanation of these words is that, say, the Baptist church is his fold, and that the other sheep are the Presbyterians, Methodists, Episcopalians, etc., and that in some inscrutable manner the Lord will extend his favor to take in and deal with these people even though they are not Baptists. But we cannot agree that this was the thought our Lord had in mind. We are enabled to get considerable light on the subject from the preceding verses, if we examine them in the light of other Scriptures.

Our Lord in the foregoing verses of this chapter gives two little parables, in one of which he describes himself as being the shepherd of a sheepfold and in the other as the door to the sheepfold. It would be childish for us to suppose that our Lord Jesus was attempting to instruct the Jews, many of whom were themselves shepherds, in some of the most rudimentary facts concerning shepherding. Our only reasonable conclusion is that he was speaking in a parable and that while his words were true, the literal meaning was not the thought to be conveyed. This is true of all parables: the thing said is not the thing meant.

More than 1800 years before our Lord's advent the Jewish people, at the hand of Moses, entered into a covenant with Jehovah whereby they promised him obedience to his law and he in turn promised them everlasting life for their obedience. This covenant, taken together with their baptism into Moses in the Red Sea and in the cloud (1 Corinthians 10:2), separated them from the rest of mankind and made of them a peculiar nation. At Mount Sinai they entered into the Law Covenant sheepfold. A sheepfold is for the protection and benefit of sheep. So the Law Covenant afforded the Jews certain divine favors, blessings, and protections, which they would not have had as a nation of the world. But even the most perfectly constructed sheepfold requires the assistance of a shepherd, if the sheep are to get full benefit from it. Sheep shut up in a sheepfold with no shepherd to come and care for them would be shut up unto death.

The Apostle Paul tells us that the Law Covenant was perfect and holy and good (Romans 7:12), and that there is no opportunity of finding fault with the covenant or with the law upon which the covenant was built. But they were wanting an adequate shepherd. Moses did, indeed, conduct them into certain blessings; but, being himself an imperfect man, he eventually succumbed to death, and they were without his help. After his time there were those who sat in Moses' seat and who in some slight respects acted as shepherds for the people of Israel. These teachers told the people of the divine requirements, conducted for them the sacrifices and maintained for them many advantages. It was more advantageous for the Jewish sheep to be shut up in the Law Covenant sheepfold, even though they found themselves dying there because of their inability to keep the law perfectly, than it was to be wild sheep. They were in a better situation than were the wild sheep or the goats outside of the divine arrangement who were browsing about or wandering upon the mountains, having no shepherd and no special protection. The Apostle tells us that the Jews had much advantage every way, not that they attained life but that their hope was cheered and their love for righteousness was encouraged by the messages God sent them through the prophets. (Romans 3:1, 2) In our Lord's time it was said of him as he looked upon the multitude: "He was moved with compassion on them, because they . . . were . . . as sheep having no shepherd".—Matthew 9:36.

Before our Lord's time many had come, especially during the period after the great captivity, who had claimed to be the Messiah, the good Shepherd who would be able to lead them out and fulfill through them the great promises God

had long ago given to their ancestor Abraham. But our Lord brands these as thieves and robbers, because they did not go through the door into the sheepfold—they did not fulfill the requirements of the law. They were thieves and robbers in that they stole approval and loyalty from their followers on the false supposition that they were the Messiah.

Our Lord Jesus, being a perfect man, was able to fulfill all the requirements of divine law and thus to demonstrate that he was the rightful owner of the sheep and the only one able to open up for them the blessings of life and happiness which had been promised to them as a reward for keeping the law.

The porter, divine justice, gladly opened unto our Lord all the prizes and trophies which had been promised in connection with the Law Covenant. And our Lord, as the great Shepherd, called his own sheep by name, and they heard his voice. During our Lord's first advent he sent forth the message throughout Palestine that the kingdom of heaven was at hand. This message, or *voice*, had the effect of attracting the attention of all those whose hearts were longing for the great Messiah, long promised.

Our Lord called his own sheep by name in that his message was so framed that it proved attractive to those of a certain stamp of character. *Name* usually means character in the Bible. Those few hundred people who demonstrated themselves to be in harmony with the divine purposes were led out by our Lord from the Law Covenant fold. Using another figure, the Scriptures speak of Jews as composing the 'house of servants'. At Pentecost our Lord, having finished his sacrificial work, having been raised from the dead a glorious new creature, having ascended on high to the Father, and having presenting the merit of his ransom sacrifice on behalf of believers, led out from the house of servants all those who were of the true sheep class, and with them formed the nucleus of a new sheepfold, the scheme of which was Jewish, called elsewhere in the Scriptures the 'house of sons', the church, the bride of Christ, his body.

All the efforts of Satan, the adversary of the church, all the allurements of the world, and all the entanglements of the flesh have not been able to drown in the hearts of the true sheep class the voice or message of the true Shepherd. Throughout the past nineteen centuries his voice has been the dominant and controlling influence in their lives. "They know not the voice of strangers." Their ears are open to his voice.

Had there been a sufficient number of believing Jews to compose the entire predestined number of Christ's mystical body, the inference is that no call would have been extended to the Gentiles. The Apostle explains in Romans 11 that Gentiles are called in merely to fill up places which might have been occupied by Jews. But God foreknew that the Jews would be unbelieving and that only a few of them would receive him. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God even to them that believe on his name." (John 1:11, 12) The gospel-church-fold, the first sheep of which were Jewish, needed to be opened up so that Gentiles also could enter.

But Gentiles were not in covenant relationship with God. They did not have the benefits of the typical atonement day such as Jews had. It was therefore necessary that some means of access be arranged for them whereby they could enter into "this fold". Therefore our Lord describes himself as being "the door of the sheep. . . . I am the door: by me if any man [Gentile, or even Jew after 36 A. D.] enter in, he shall be saved, and shall go in and out, and find pasture". Entrance must be by the door.

In other words our Lord Jesus, by virtue of his appearance in heaven on behalf of believers of this gospel age (Hebrews 1:3; 9:24), and by virtue of the arrangements for this gospel made for accepting believers from among the Gentiles, became the door, or only means of access into God's arrangements for this gospel age and into the blessings and privileges of the church. Jesus Christ, by his merit, becomes both the door into the church and the good shepherd or caretaker over the sheep after they are in the gospel-church-fold.

Further our Lord says: "I am the good shepherd: the good shepherd giveth his life for the sheep". None of the sheep could have life, could be redeemed from sin and death, had not our Lord given his perfect human life as a ransom or offset price for the sin of Adam and his posterity. Another comforting thought is given when he says: "I am the good shepherd, and know my sheep, and am known of mine". We may not have the wisdom or spiritual insight to discern with unerring accuracy who are the Lord's sheep and who have too much of the goat

disposition. Some who will ultimately be sheep are more or less attracted and confused by the glamour of the mountain tops and the beauty of the scenery outside of the fold. They love culture, refinement, moralistic and humanitarian activities more than they love the shepherd and his voice. The various phases of the time of trouble will teach these the folly of their way: and though it will be too late to gain the chief prize, they may retrace some of their steps and have the privilege of everlasting life.

It is after thus explaining that "this fold" is the church of this gospel age, all the finally faithful and more than conquerors, that our Lord says that there are other sheep which are to be brought and which will eventually listen and hearken to his voice, his message. Manifestly the *other sheep* cannot be the same as this gospel-age-church.

These other sheep are mentioned by our Lord in the often misunderstood and misapplied parable of the sheep and goats. Confusion has reigned in the minds of many Christian people regarding this parable because they have made the mistake of applying it to the end of the gospel age. But even a casual glance at the text is sufficient to demonstrate the fact that it does not even begin to apply until our Lord's second advent and until the time when he takes unto himself his great power to reign. Matthew 25:31 says: "When the Son of man shall come *in his glory*, and all the holy angels with him, then shall he sit upon the throne of his glory". Our Lord will not occupy the position as king over all the earth until he has finished the work of this gospel age, has chosen out and finished dealing with the members of his church. They are to be seated with him in his throne, even as the Master promised them: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne". (Revelation 3:21) They are to be members of the church, are to be joint priests and kings with Christ, to reign with him a thousand years.—Revelation 20:4.

The parable goes on to say that all nations shall be *gathered* before the glorified Son of Man, the Prince of Peace. Much is involved in these words; for most of the nations of the earth are dead, they "sleep in the dust of the earth". (Daniel 12:2) For these the first part of the gathering will mean the calling of them forth from the death state. Jesus promised such wonderful things when he said: "All that are in the graves shall hear the voice of the Son of Man, and shall come forth". (John 5:28) Having been gathered out of the tomb or death state, the nations of the earth will next be gathered to the point of appreciation of the divine principles of wisdom, justice, love, and power. Some of the individuals may not choose to follow these principles, but they shall know about them and understand clearly that they are the rules of conduct laid down by Jehovah himself. "They shall all know me, from the least of them unto the greatest of them, saith the Lord."—Jeremiah 31:34.

This gathering work will require the greater part of the thousand years of Messiah's beneficent reign. At the end of that time, when he shall have turned over the kingdom to God, even the Father (1 Corinthians 15:24-28), then shall take place the final testing and separation of the classes of mankind—those whose hearts and lives have responded to the kindly influence of the Sun of Righteousness; and those whose hearts have entertained selfish ideas, schemes, though outwardly they have rendered obedience. The sheep will be granted the place of divine favor, the right hand; but the goats shall be given the place of disfavor. "Then shall the king say unto them on his right hand [the sheep], Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Some have confused this statement with a similar one by our Lord Jesus which was manifestly directed to his disciples—they in turn representing the whole church. The Master said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom". (Luke 12:32) The *kingdom* and the *sheep* are mentioned in both instances; but the occurrences are one thousand years apart. The kingdom which God originally designed for man to have was the dominion over the earth. We read that God spoke to Adam, saying, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have *dominion* over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth". (Genesis 1:28) From this we observe that Adam was made to be an absolute monarch on the earth, and this thought is again presented by the Psalmist in the eighth psalm and com-

mented upon by the Apostle in Hebrew 2:6-9.

That dominion was lost through disobedience. For 1656 years God allowed the dominion of the earth to be in the hands of angels. (Hebrews 2:5) Since the time of the flood God has allowed Satan to exercise great power over human affairs. (John 14:30; 2 Corinthians 4:4) Jehovah has neither approved Satan's dominion nor appointed him. He is therefore not a rightful monarch in earth's experiences. But long before our Lord's first advent the Prophet had said of the faithful Jesus: "Unto thee shall it come, O thou tower [shepherd] of the flock, even the first dominion". (Micah 4:8) The first dominion, or the dominion originally given to Adam, was the direction of every living thing which is on the earth.

Our Lord, by his faithfulness and obedience to God's law, proved himself to be the rightful heir and monarch of earth. When he promised his church this kingdom it must not be thought that they were to have the kingdom apart from him. He is the "head over all things to the church, which is his body". (Ephesians 1:22, 23) These joint-heirs with him in his kingdom, referred to in our original text by the words "this fold", have been sought out and selected according to character and faithfulness during the last 1800 or more years. As soon as this class is completed Christ will take unto himself his great power and reign—he will assume absolute control of earth's affairs and of every individual on earth or in the earth. He will become king of the earth for the benefit of mankind; for they, being fallen and imperfect because of sin, have not the wisdom nor the justice nor the love nor the power necessary to establish a perfect and righteous government capable of conducting earth's affairs in such a way as to bring the blessing of everlasting life and of reinstatement in the divine favor to every human being, now living or now dead.

The kingdom shall be exercised for a thousand years, and is designed to be only a temporary arrangement to help, bless, strengthen and encourage mankind back to perfection. This glorious opportunity for human beings has been arranged for them by divine mercy, and made possible for them by the loving and loyal coöperation of our Lord Jesus, who gave himself a ransom for all.

The kingdom will be the desire of all nations: for in it they will experience the fulfillment of all of their best hopes, longings, and endeavors. After careful and painstaking putting down of all opposing influences, human tendencies which would not glorify God or enable their possessor to enjoy him for ever, after Messiah has finished the work which was designed for him to do during those thousand years, he shall deliver up the then perfected and educated masses of mankind back to God, even the Father. Satan's inimical influence will have been so restrained during those thousand years that he will not have the power of deceiving the nations.

Jehovah's design is that man shall govern the earth as soon as he is capable. The earth would thus again be admitted as a province in the divine empire. And it is reference to this readmission that is contained in the words, "Come [now], ye blessed of my Father, inherit the kingdom [the dominion of earth lost by Adam, temporarily exercised by the angels, wrongfully usurped by Satan, rightfully given to our Lord Jesus, shared by him with his church, exercised for the thousand years for man's benefit, turned over or relinquished to Jehovah, and here turned back to the then perfected members of mankind] prepared for you from the foundation of the world". These are the *other sheep* which will never be of the fold of this gospel age; for a special reward is given to the sheep of this dispensation, because they have endured a great fight of afflictions and have "through much tribulation" entered into the kingdom class.

Our first text says that the final outcome of God's glorious plan is that there shall be one flock in all the universe, and one shepherd. The King James rendition of this verse erroneously says that there shall be one *fold* and one shepherd. There are two very different Greek words employed in this verse, the first one meaning *fold*, and the second signifying *flock*. It is not true that there shall be one fold or plane of existence; for there are already many planes of beings—the human plane, the angelic plane, the seraphic plane, the cherubic plane, the archangelic plane, and the plane of the divine nature. These we know about, and doubtless there are many others. Our Lord implied that there would be many planes of being when he said: "In my Father's house [the universe] are many mansions [literally, abodes or planes of being]: [nevertheless] I go to prepare a place [a special place of honor] for you"—the gospel-age church, "this fold" in our text.

If we were to translate this statement into the figure of our text it would read: 'In my Father's barn are many sheepfolds'. The glorious result of Messiah's kingdom will be that which is described by the Apostle Paul in Ephesians 1:8-10: "He hath abounded toward us in all wisdom and prudence; having made know unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him". Every being in heaven and on earth shall be under our Lord, as the great Shepherd; and above him yet shall be Jehovah, God over all, blessed for ever.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and where to find in it the things desired.

1. *Does God reign only over the earth?*
Answer; See Isaiah 40:22, 25, 26; John 14:2.

2. *Did God have a beginning?*
Answer: See Genesis 21:33; Psalm 90:2; 93:2; Psalm 145:13.

3. *Will God's kingdom ever end?*
Answer: See Jeremiah 10:10; Daniel 4:3.

4. *Was God once all alone in the universe?*
Answer: Yes.—Psalm 90:2; Isaiah 42:8; 1 Corinthians 8:6; Deuteronomy 6:4.

5. *Was not our Lord Jesus whom God sent to be the Redeemer always with the Father?*
Answer: In his prehuman existence Jesus was the Logos. (John 1:1-3) He was "the beginning of the creation of God"—"the firstborn of every creature". (Revelation 3:14; Colossians 1:15) He was with Jehovah the Father from the beginning of creation.—John 1:18; 14:9.

6. *What are the Divine attributes?*
Answer: They are the elements (parts) of God's character—Wisdom, Justice, Love, and Power.—Psalm 89:13, 14; Isaiah 40:13, 14; 1 John 4:16.

7. *What is the meaning of God's name, Jehovah?*
Answer: Jehovah means self-existing, or immortal, one.—Psalm 83:18; Exodus 6:3; Mark 12:32, 33; Hebrews 11:6.

8. *Has God a great plan?*
Answer: Yes, he planned before he began his work of creation, and knew his plans from the beginning to the end.—Acts 15:18.

9. *Has the creation of the earth and the filling of it with a variety of living creatures, intelligent and unintelligent, been a part of God's plan?*
Answer: Yes.—Genesis, chapters 1 and 2; Psalm 8; Acts 17:26, 27; Hebrews 11:3.

10. *Was God lonely in that great eternity before creation began?*
Answer: No. Human loneliness is due to human deficiency. What we lack we seek for in others. Even when alone, the great Jehovah lacked nothing; he was complete in himself. He did not need companionship to complete or increase his happiness. It was his pleasure to create, that his creatures might have joy by reflecting the divine attributes.—Revelation 10:6; 4:11; Psalm 115:3; Ephesians 1:4-10.

11. *Does God know the end from the beginning?*
Answer: Yes.—Isaiah 46:10; Acts 15:18.

12. *Can God do everything?*
Answer: See Titus 1:2; 2 Tim. 2:13; James 1:13.

13. *Can God ever die?*
Answer: No, because he is immortal.—Malachi 3:6; Psalm 90:2; Exodus 15:18; Romans 16:25, 26.

14. *Will God eternally torment anybody?*
Answer: No.—1 John 4:8; Psalm 86:5.

INVOCATION TO LIBERTY

Burn, burn, undying fire,
Blown on by God's desire
Which moves in wide, slow volume through the world.
We knew not of thy cause
Nor understand His laws
By which the false gods in thy flame are hurled:
But while the great wind blows
Burn up your beastliness before the heavens close!
As a wild bonfire burn
Till all the Nations stir
The pettiness that we have treasured here
Till all the Nations stir
To see Love's harbinger
And gird Truth's armor on and cast off fear,
And Mammon in his might
Sinks cowering for cover through the flame-stabbed night!

—*R. L. Megroz* in *Wall Street Journal*

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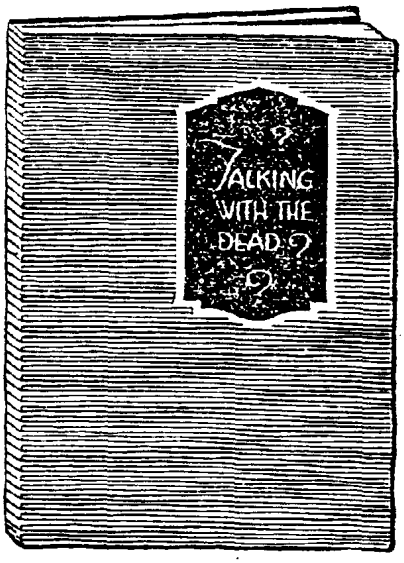

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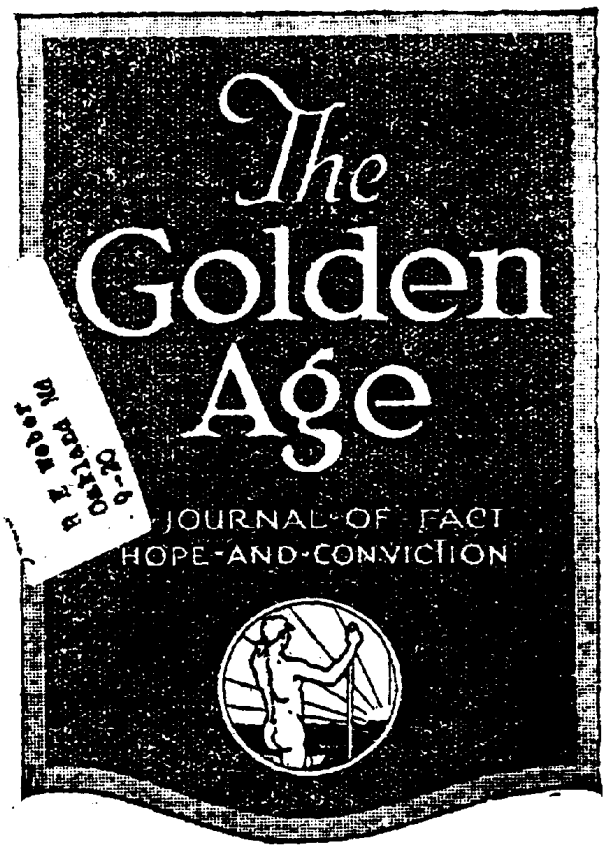

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Conductors and Engineers Not Overpaid

OCCASIONALLY an item from some alleged financial "authority" steers us for a time in the wrong direction, but not for long, we think; for we have a lot of sharp-eyed, friendly, interested readers, who no longer believe everything they see in print and will have nothing less than the truth on all subjects. The story that engineers and freight conductors were making high wages was widely published, and was manifestly unfair unless accompanied by the fact that it represented nearly two months' work done in one month. We received no thanks from Wall Street for publishing their lies and now they will probably be sore at us for giving wide publicity to the truth. But we think our readers prefer to have us try to tell the truth at all times, rather than to follow a too common newspaper custom of telling lies and never correcting anything. The man who edits a magazine of this sort will inevitably make lots of mistakes. Shall we cover up these mistakes or "face the music"? What do you say?

Conductors' Wages

A FREIGHT conductor in Mississippi writes: "We are considered as having one of the best contracts in the country in the way of working conditions, and I presume you know the rates of pay are about uniform throughout the country in the same classes of service; I know of but one man on the Mobile Division of the Mobile and Ohio Railroad who makes the amount stated in your article, and this man has been in the service since 1874.

"For more than eleven years I have served in the capacity of local or way freight conductor, and during that time my increase in wages has by no means kept pace with the ever-climbing cost of living. I have had an increase of $1.32 per day since 1914; or, to be exact, for a month of twenty-six working days of eight hours each I receive $151.32. Do you think that an excessive amount for a man who tries to be honest and who has a wife, three children and a widowed aunt to support?

"I have used the same winter suit for three winters, buying a new one this Fall only from dire necessity, and I owe the tailor a balance of $20 on it. My wife made over a dress she had in 1917, and waited until the season was more than half gone before she bought her hat and cloak; in other words she waited for the 'sale prices'. We have not had an egg on our table since we had visitors, just three months ago, by actual count. We own our own home; and I do not know how those get along who pay rent and have large families to support.

"Are you going to call men robbers and highwaymen because they want enough to maintain their loved ones in some degree of comfort and see that they get proper food? It may be true that the heads of the four brotherhoods did hold Congress up at the point of a gun, in a manner; but they were forced to do this by the men in the ranks. All were ready to bring the wheels of transportation to a standstill if demands were not granted.

"I have given the best part of my life to this work; I don't know anything else; and I suspect I would have a harder time making a living at some other trade than railroading, and there are thousands upon thousands in the same boat. But do you think it just and right that these men, who are necessary to our national well being, should be denied the right to a living wage because some few among them wear silk shirts? I have been in the service seventeen years, and during all that time I have never had a silk shirt.

"You spoke of some of these men as making almost as much money as the governors of some of our states. Well, why shouldn't they? The governors of all the states might form a conspiracy with that wonderful law-making body in Washington and all quit; but somehow the country would rock along and people would not miss them very much except at tax-paying time. But you let the transportation men cease to function and see how long it would be until things would be in an uproar.

"Did you ever stand behind an engineer and watch him as he bored his way through the blackness of the night at a rate of sixty miles per hour or more, and note with what keen interest he watches everything? He knows that one mistake on his part or the failure of some fellow employe to bring up his end of the rope properly means death, not only to himself, but to lives entrusted to his care. This is a great strain which no man can endure for long without a telling effect.

"Or did you ever watch the 'fire boy' as he climbs to his post in the engine deck and, with scoop and sometimes with a dirty tank of coal, fights that roaring furnace from one end of the road to the other? He is eager that proper steam pressure be maintained and his train reach destination on time.

"Possibly you have never been an eyewitness to these things, but no doubt you have lain comfortably asleep in the Pullman while all kinds of hardships were being endured by the men in charge of this train; and you felt perfectly safe, for you knew the company required men who had to measure up to a high standard.

"These men are not criminals; but taken as a whole they are honest, hard working and charitable. They welcome publicity and would be only too glad if you would obtain the real facts and give them to your readers. I know of no class of men who will welcome the oncoming Golden Age with more real joy than the rank and file of railroad men.

"Very few people know or realize what a hard and trying life these men are forced to lead. Called out at all hours of the day and night, and exposed to all kinds of weather, is it any wonder that such a life does not appeal to the class of men who seek the governorship of our states? Then why deny these men a living wage?"

A passenger conductor in Iowa writes:

"You say that freight and passenger conductors now receive $300 per month, when the fact is that the salary of all passenger conductors is $180 per month. We grant that in very many cases conductors do receive as much as $200 per month, and that some do even receive as much as $300, but these are few in number; for in order to make extra wages one must have a long run and work long hours.

"Passenger conductors get only 75 cents per hour for overtime and that is only on straight time and not time and a half, as is figured in the case of men in the slow freight service and in the shops. The shop men get all the way from 75 cents to 87 cents per hour and are not compelled to be away from home a greater part of their time, as are the train and engine men; therefore their expenses are far less, and when the truth is known there is not so much difference in the net pay received each month by the two classes. Yard men, as well as track men and laborers, all get time and a half for all over eight hours. It costs the road man anywhere from $40 to $55 for board and bed away from home each month."

A Massachusetts conductor says:

"I find you are misinformed as to the wages of a conductor. You say they receive $300 per month. The fact is they receive $180, and work every day in the month including Sundays, ten hours a day, to receive that guaranteed sum. This is the actual wage scale here in Massachusetts. If there are any exceptional cases receiving $300 it must be for overtime. Many of the conductors, myself included, have had to be away from home the last ten months at an added expense of $10 per week for room and board in order to hold my job and rating."

A conductor in Maryland writes:

"Freight conductors here are making $167.40, and passenger conductors $186, for a thirty-one-day month. By losing a lot of sleep and making lots of overtime we can sometimes make near $200. The freight conductors were receiving $4.10 per day in 1912 and today they receive $5.40. Figure the cost of living in 1912 by the side of the cost of living today and see if you think we have made a Jesse James hold-up. If we made as big a mistake in a train order as you made in your statement I think we would lose our jobs and have to go to digging potatoes or some other business. If we could earn $250 per month we would think we were making big wages."

Engineers' Wages

AN ENGINEER in the state of Washington writes the following:

"Myself and crew made twenty-five days from January 1st to 15th, 1920: the conductor's wages, at $5.40 per day, equals $135 for two weeks' work. Each trip I was at home eight hours and away thirty-six to forty-eight hours. Had I worked eight hours per day for the thirteen working days in the first half of January I would have made $73.20. How many editors, governors and other professional men have got the nerve to work ten days overtime out of fifteen? It looks good on paper; but come out and gallop with us for a few months."

A subscriber writes of an Alabama engineer:

"He maintains that four or five years ago he received $5.00 per hundred miles in his grade of service, and that now he receives only $5.60 for the same service: and on the other hand the members of the unskilled unions, 'car toads', as he called them, were then getting 22 cents to 30 cents per hour and are now receiving 82 cents per hour; and, furthermore, that an engineer who is called out to do three hours' work gets pay for three hours only, while in the case of the lowest classes of labor they get a full day's pay for a like three hours of actual work."

The same subscriber writes of an engineer's wife:

"She says that the highest her husband ever knew a freight engineer to get was less than $300 per month. She also says that her husband's expense on the road

is more than his home expense, for the reason that he has to have a room at two different places, and those who rent rooms charge railroad men more than they do others; and in addition to this disadvantage, she says, the local merchants charge members of the four big brotherhoods about five cents a pound more for the things they buy than they do others. She cited her own home as an evidence that the engineers were not living like lords, nor their wives enjoying the articles of luxury mentioned. Her rooms were small and plainly furnished. There was no appearance of wealth in either of these engineers' homes."

An engineer in Wyoming writes:

"I am a locomotive engineer on the highest rate of pay engines in the country in freight service. Employes in road service are not paid a monthly salary, but for actual service rendered; i. e., miles run or hours put in in actual service. The rate of pay is the same for Sundays and holidays as it is for weekdays; it is the same for the midnight hours as for the sunny hours in the day. This highest rate for locomotive running in the freight service is $8 per 100 miles or eight hours of work. Now, holding railroad men down to the hours of work of other mortals six days a week would be $48, or $200 per month, which I venture to suggest is about the average for locomotive freight engineers in regular service."

A railroad telegrapher in New York state writes:

"The statement that freight and passenger conductors now receive over $300 per month and freight engineers receive $392 per month I believe is quite misleading and does these men an injury; for there are, to the best of my knowledge, only a few of such positions, and with present rates no engineer nor conductor can make this amount unless he works every day, including Sundays, and also nearly sixteen hours per day, which is equal to nearly two months' work in one month, from the popular standpoint of an eight-hour day.

"I am reliably informed that the only position drawing anywhere near your figure is one held by the oldest engineer on the road, and he has made as high as $326 in a month; but this man works twelve and one-half hours per day, thirty-one days a month, to earn this, but cannot always do this because it is too steady and rest is needed. Therefore, he must needs lay off occasionally.

"At twelve and one-half hours per day this man is working four and one-half hours each day in excess of a day's work of eight hours; and if we figure this on an eight-hour basis, with time and a half for overtime, he is earning less than 75 cents per hour for one of the most responsible positions in the country, from the standpoint of the human lives depending upon him.

"As to the average freight engineer, I am reliably informed that he rarely exceeds $225 for a thirty-one-day month. In fact, unless he makes overtime he positively cannot exceed $225, and there are many who make less than $175 for a thirty-one-day month.

"The average freight conductor's pay on this road will not exceed $200 per month, and he must work thirty-one days per month to earn this. The only instances where the figures as given herein are exceeded is where a goodly amount of overtime is made."

Shopmen's Wages

IT IS claimed that at the time the railroad shopmen, last summer, put in their request to have their wages of 57 cents, 63 cents and 68 cents per hour raised to 85 cents per hour their average individual wages amounted to $1722 per year; but at forty-eight hours per week this amount would give 69 cents per hour, so it must have included some overtime. The wages of gang foremen before the last raise were said to be $2461 per year, and the wages of helpers, $1263. An increase of $250,000,000 was divided among the shopmen in 1918, and a further increase of $45,000,000 in 1919, the latter increase to put the shopmen on the same basis of a day's pay for eight hours' work previously granted to other railway employes.

Prodigious Plunderers

THE principal cause for undue profits on food and other stuffs has even been stated to be the fact that the people are willing for those profits to be made. This is only a part truth; for the average person is not possessed of the time and means necessary to conduct investigations and prosecutions. To secure any kind of satisfaction would take as much money standing as the profiteers have; and if the average person had the financial and social standing which the profiteers enjoy, or are supposed to enjoy, that person would not be an average person any more, but would be a profiteer himself and interested in furthering and protecting the profiteers' interests.

Accordingly, as a thoroughly reputable American document has stated it, "experience hath shown that mankind are more disposed to suffer while faults are sufferable, than to right these by abolishing the forms to which they are accustomed". Can it be that instead of memory clinging tenderly to the little red school-house, the little grey home, the old swimmin' hole, we are to become so accustomed to the dear profit-shark that we are unwilling to see him go? At

all events he is still here, and is able to keep up prices; yes, to boost them higher and higher by his ability to limit the market.

Health Commissioner Robertson, of Chicago, vouches for the correctness of these figures:

During the year 1918 there were two million pounds of foodstuffs shipped to Chicago which were necessarily destroyed, because they were spoiled and had to be condemned for the sake of the public health. There were 312,068 pounds of meat, presumably beef, pork, and mutton; 148,969 pounds of fish, 63,233 pounds of poultry, 240,553 pounds of fresh vegetables, 102,272 pounds of canned figs, 369,912 pounds of other canned fruits, 527,943 pounds of canned vegetables, and 19,572 pounds of eggs. It will be remembered that this prodigious wastage occurred while millions of people were obliged to go on short rations, because they had not the money to buy at the high prices. If the market had been open, the prices would have fallen to make room for the disposal of these vast stocks before they spoiled. But why worry about spoiling stocks when you can make it all up by raising the prices on what you have left?

No one knows yet how great the waste was in 1919, but some idea can be gained from the fact that surplus stocks in Chicago were much greater in 1919 than in 1918. It is a safe assumption that stocks are proportionate in other cities. At the end of June there were 211,956,577 pounds of foodstuffs in warehouses of Chicago, as compared with 155,248,487 pounds at the same time last year. Crated eggs are not counted in these figures.

Working for Profit

WHEN a man works for clients in a professional way he receives a fee, when he works in a white collar he receives a salary, when he works in a colored shirt he receives wages. What wages ought a man to receive for his work? He ought to receive enough compensation so that he can maintain a comfortable home, feed, clothe and educate himself, his wife and his children, with enough profit so that he can anticipate and provide for old age or other periods when he is unable to work.

Wages that will just keep the man himself housed, fed, clothed and contented are not sufficient. Wages that will just renew and support life are not sufficient: wages that provide for support only during the producing years are not sufficient; it costs a lot of money to transform a six-pound baby into a six-foot man. Mothers are more important than machines; without mothers there would be no machines. The baby and the mother must be cared for, and the man must receive enough compensation to care for them, and to care for himself when he can no longer work. The pay which the man gets for the work he does in the shop must pay for the work done by both his wife and himself.

Wages today are usually the formal terms of an armistice in a battle that never really comes to an end. Employer and employe have diametrically opposite viewpoints and interests to serve; and the place where they come to agreement is the place where, for the time, it is more to the interests of both to have peace than to continue the fight.

The war has made tremendous changes in wages. It has made tremendous profits for employers and has witnessed a strenuous effort on the part of employes to retain the percentage of profit which has heretofore been theirs. With the end of the war came an earnest desire on the part of labor to retain all the advantages gained during the war, and an equally determined desire on the part of the employer to nullify these desires by boosting prices to a place where the net result to labor in the way of wages would be as little or less than that paid before the war came.

Foreigners who come to America manage to live and save fortunes on wages upon which Americans save nothing. The difference is in the standard of living. The desire for an improved standard of living for wife and children has much to do with the American's clamor for more and ever more wages. The more he makes the more he spends, and the more he spends the more he boosts the price of life's necessities for himself and everybody else.

Australian Items

AUSTRALIAN potteries are said to have lost much money from poor qualities in the clay; and the men of science have studied and tested the clays available, and are putting the business on its feet again.

The industrial unrest for which Australia was famous, between workers and employers, has been minimized, and according to the *Journal of Commerce* all classes seem to be working together on a better and more harmonious basis.

SOCIAL AND EDUCATIONAL

Hundreds of Millions for Roads

THE high point in road building was reached in 1916, but that was only a fifth of what is planned for 1920. The nation is waking up. Good-roads associations, trail associations, highway councils, and so on, have urged communities, states and the nation to construct better highways at a cost of millions to billions of dollars, and through the free spirit of spending engendered by the World War have converted the country. Almost as one man the people are demanding instantly the most modern and comprehensive system of roads in the world, and are ready to pay the price.

According to the *Engineering News-Record* American road-building presents demands for the building in five years of a mileage of roads greater than the 40,000-mile five-year record of railways in 1879 to 1883. The railway mileage cost about $20,000 a mile, or a total of $800,000,000; the expectation is that the next five years are to see 100,000 miles of first-class roads built at an average cost of $30,000 a mile. The $3,000,000,000 that this will cost does not affect anything but the imagination of a people accustomed to the raising of three to five billion at a time for purposes of destruction. The 1920 program alone calls for $633,000,000, obtainable by millions as follows: $165 unfinished work, $273 from county, state and Federal governments, $45 unexpended balances, $50 from old bond issues, and $100 from new bond issues.

No better roads have ever been constructed than some of those in project. Not even the ancient Roman roads equaled them. The world-famous French roads are not in the same class. These roads are not to be speedways or pleasure roads, but ways of the most substantial construction, fit to bear the brunt of the ever heavier impact of ever more powerful trucks and the coming trains of trucks, which are destined to appear in fleets on the American highways, and in large measure to supplant the railways as freight carriers.

The history of road-building in this country is typical of the progress from poverty to plenty. The original roads were forest or prairie trails. Then came the earth road maintained by the personal labor of the taxpayers. Hard-surfaced roads could not even be suggested by the progressive, but permanent culverts and bridges were built. Here and there first-class roads were built by the state for object lessons, and finally the voters were ready for the huge highway-construction projects of today.

The roads required are of four classes. Roads are needed for agricultural purposes. This includes traffic from town to farm and from farm to town, a rapidly growing type of transportation wherever cities have been made centers of road systems on which are carried the crops and foodstuffs from regions remote from rail transportation.

The second type of roads is recreational, for local and tourist traffic. The tourist traffic is large and important, as tens of thousands of sightseers travel from state to state over the entire country. But it is only incidental to the immense amount of mileage—about 90% —for pleasure and health near the homes of automobile owners.

The third type of roads is commercial, to accommodate the traffic between large industrial centers, and is rapidly shaping up into an efficient transportation system for freight and express by truck which calls for a substantial type of road.

The fourth type is the military road, a variety of road not much in evidence in the United States, but wherever found it is of the most substantial character, intended to stand the rough work of heavy trucks and guns. Other high-class roads will answer this purpose nearly everywhere, but short stretches of distinctly military roads will be built here and there, as connecting links to the entire system.

There are country roads in the United States so muddy that it is said a baby carriage would be stuck on a 5% down grade. The mud assumes the consistency of sticky taffy and holds tight in its embrace anything that sets foot or wheel therein. In some Southern States the roads are practically impassable in certain months, and families that fail to stock up with coal and provisions for the mud siege go cold and hungry because stores and coal piles are

inaccessible. It is nothing uncommon in many sections of the country for the fields to be better to ride over than the alleged roads. In such regions civilization is an impossibility, and prosperity must languish for lack of a market.

The grade of even a good road affects its usefulness. The worst grade on an entire highway, even though over only a little hill, represents the efficiency of the entire road. A horse that can pull 2000 pounds on a level earth road can pull 1000 up a 5% grade and only 750 up a 10% grade. Grades are relatively worse on good roads than on ordinary earth roads. The percentage of efficiency loss is greater on the grades. On a level, improved road the same horse may draw 5000 pounds but on a 5% grade he can move only 1600 and up a 10% grade but 960—only a little more than that up the same grade on an earth road. The total waste chargeable to poor roads and to excessive grades on even good roads, thought of in terms of inefficient use of equipment, loss of marketing ability, reduction of productivity of farms, higher cost of farm products, and lower values of country properties, is simply too immense to be calculated. Some day it will be eliminated.

There is no question before the people, the solving of which would benefit them more than would the solution of the good-roads question. As famine impinges upon whole nations in the Old World and the signs of approaching distress are not wanting in America, the country does well to make provision for better methods of distributing food products with the minimum cost and the minimum number of middle-men.

The experience of one farmer is typical of that of tens of thousands. Writing to the New York *Times*, he says:

"Owning 240 acres I cultivated only about twenty-five, while at least 150 are cultivable. A neighbor of mine owning 360 acres does not cultivate his land at all. A very small part of the cultivable land in my district is tilled, and the question arises, Why? The answer is, Bad roads. My farm is four miles from the railroad; the country road by which we have to travel there is so bad that it is impossible for me to get in due time all the materials needed for the proper cultivation of all my land. As a direct result of the roads most farmers in my neighborhood are forced to sell out their stock and leave their farms. There are ten farms along the road leading from the railroad to my house, and out of these only two are inhabited by their owners. The other eight have been vacated."

In the World War in France the condition of the roads became a question of national importance. It has been truly said that France has been saved by her roads. Even at that the French roads were of such light construction that they broke down under the heavy traffic of the conflict. France had not looked far enough ahead to build roads that would stand the terrific pounding of artillery and of trains of heavy trucks driven at breakneck speed. There is only one objection raised to good roads, and that is by some of the church people, who complain that the roads tempt the people away from the services and out into the good fresh air and sunlight and into good health, to the damage, it is alleged, of the souls of the autoists and of ecclesiastical revenues. It was perhaps irreverently suggested in one country church that if the people were travelling to "hell" via the good roads, it was fortunate for any that went in Fords, for the Ford always "brings you back". That, however, is not an economic question, and for purposes of discussion is outside the scope of this article.

In the primitive era of road building the ownership of a pick and shovel or a team of horses constituted one a competent road architect; but, after much patient effort by civil engineers, the work has been reduced to the science of highway engineering, and roads are first designed and then built for economy, efficiency and permanency. At the best a road is a mechanism that lasts only a certain number of years before it is worn out; and it should be replaced.

The factors that enter into good road building are many and important. The principal one is that of obtaining trained engineering help to make surveys, plans, preliminary investigations and the inspection of work in progress. There is a distinct shortage of young engineers which cannot be very well overcome except through the slow process of technical education, for modern road work cannot be "picked up".

The salaries paid to men in various engineering positions are: chief engineer in charge of all work, $8,000 to $15,000; engineer of construction, and engineer of maintenance, $6,000 to $10,000 each; engineer of bridges, $5,000 to $8,000; office engineer, $5,000 to $8,000; engineer of tests, $4,000 to $7,000; district engineer, $5,000 to $8,000; advisory engineer to the chief engineer, $5,000 to $10,000; first assistant en-

gineers, $3,600 to $5,000; assistant engineers, $2,400 to $4,000; chief chemist, $3,500 to $5,000; assistant chemists, $2,000 to $4,000. The inspection service calls for technically educated men earning $2,400 to $4,000; and there are many junior engineers and assistants getting $1,800 to $2,400. This schedule gives some idea of the number of trained men in a large road project. With the scarcity of such men the salaries paid are likely to rise above these figures.

Another factor in the problem is that of obtaining the materials of construction. To date there has been a hit-or-miss way of getting materials, which is bound to cause a scarcity during 1920, and hamper the carrying out of the ambitious project for the year. Rumors are current of combinations of material-men to corner all available supplies and to carve out as large a slice as possible of the $633,000,000 appropriation. "The profiteer ye have always with you." Among the supplies is an enormous quantity of cement, on which the public has to pay hundreds of dollars per mile to dealers who under a manufacturer's agreement never handle or even see the cement used on the roads built.

It would be a visionary theorist that would imagine that the 1920 program could be carried out in entirety with the present inefficient and inadequate car service. Where materials are to be carried a long distance by rail, they should be gathered in huge amounts at numerous supply depots; for when the busy season begins, railroad cars have to be diverted from such materials as those for road building. This difficulty alone has caused the highways for years back to be strewn with the financial wrecks of contracting concerns that could not get supplies, were held up in their work while expenses ran on, and were finally forced into bankruptcy, on account of lack of transportation facilities for their materials. The comment of President A. R. Hirst of the American Association of State Highway Officials, is, "We must interest ourselves in this railroad problem, because we can never build our roads, unless this American 'sleeping beauty', our railroad system, is given an injection of dynamite, and made to live."

But, for the highway engineer, the labor problem never sleeps. Men are scarce, when there is an estimated shortage of 2,000,000 common laborers. If different road projects or different states bid against one another, up goes the wage of the laborer, and no more roads are built than before, for there are only so many workers for all the roads.

An important feature in modern road construction is the re-location of roads. The tendency has been to build along old roads; but now, when the roads are to be permanently located, they are being laid out with a view to the most efficient service both of today and of posterity. Sometimes the following of an old line over a hill preserves a grade that destroys the value of a section of miles of road. In road making the old order is passing and the new is already here. Roads are now built for the Golden Age.

The staggering cost of $20,000 to $30,000 a mile on roads that wear out in ten years or so unless properly maintained, has given pause to many that see roads financed with bonds running longer than the ten to twenty years' life of the mechanism. Road bonds have been issued to run as long as 50 years, but the present sensible tendency is to have them run not over 15 years, and not saddle the cost of a dead horse upon two generations to come after the roads have worn out.

When our fathers were boys it was considered dishonest to contract debts, private or public, beyond ability to pay in reasonable time. Again there is a tendency to limit debts, but only because of the results of public extravagance.

The movement now in full tide will begin a system of transportation by truck that in time shall gridiron the world. The Good Book, too, speaks of a system of highways that shall be of benefit to every one, and constitute an integral part of the work of the Golden Age. "And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean [morally] shall not pass [all the way] over it; but it shall be [built] for those [made for the unclean, that they may progress up to goodness, when they shall be no longer unclean]; the wayfaring men [anyone going over the road] though fools [thoughtless persons] shall not err therein." This is explained in plain words as follows: "The highway of the righteous is to depart from evil". (Proverbs 16:17) Continuing, the Good Book adds. "No lion [the devil tempting men to err] shall be there; it shall not be found there; but the redeemed [Christ redeemed all men] shall walk there; and the ransomed [Christ gave him-

self "a ransom for all"] of the Lord shall return [from sin and death], and come to Zion [to the true, heartfelt worship of God], with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away [forever]". (Isaiah 35:8-10) Thus shall humanity depart from evil and come to God during the Golden Age.

Temperance—A Master Virtue *By Joseph Greig*

RECENT examples of the serving of alcoholic substitutes is evidence of evil as well as good in present efforts to banish hard drink from the earth. Prohibition has its dark side as well as its bright side. Its reactions are such as follow extreme positions on any subject.

We remember the arguments of certain sects who refuse to eat pork and other meats. They argue that Christ sent all the devils into the swine and hence that act puts a ban on pigs to the last ditch. They forget that the Lord partook of lamb, fish and possibly other forms of flesh upon occasion, and that the Apostle counseled other Christians to eat what is set before them asking no questions for consciences' sake, but to be thankful.

Now comes upon the scene a new class of reformers that has gone from hogs to pie crust, lard and other fats which generally enter a modern kitchen, and that denounces the brewing of harmless effervescent beverages.

By way of description of the "nip" of these effervesced waters let me tell a story I heard the other day. Sambo and Rastus were looking in at a drug store window exhibiting an array of sprudel waters.

"Ever taste that, Sambo?" asked Rastus.

"Yaas, indeed!" responded Sambo.

"How'd it done feel?" inquired Rastus.

"I can't 'zackly 'splain, but hits about like when yer foot's asleep," was the laconic reply.

Even common coffee is on the carpet now as an enemy of man, and some would wish its service curtailed by license, notwithstanding the fact that certain poisons are requisite to offset other poisons compounded in nature's laboratory. In these extreme positions we can see the need of reason and sense coming to the front, otherwise insanity may be enthroned as an angel of light. Such inconsistencies of an intemperate prohibition would make the cure worse than was the disease.

That great logician, St. Paul, argues to the effect that we are to "let no man therefore judge [rule] you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days". (Colossians 2:16) Moreover, he counseled young Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities".—1 Tim. 5:23.

The same principle is observable in the Master's reproof of the Pharisees:

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the others undone. Ye blind guides, which strain at a gnat and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and of excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers." —Matthew 23:23-33.

In view of the foregoing we must concede that climatic conditions have to do with fermentation and that the old saying "One man's meat is another man's poison" is true. We must also agree that moderation serves as the best equilibrant in all questions of public interest. "Words" and not "eats" or "drinks" will be the criterion of character in the age to come (Luke 6:45), the age when "the desert shall rejoice and blossom as the rose" and when "the fields shall yield their increase".

MANUFACTURING AND MINING

Power Prospects

THE present status of the power situation throughout the world is that outside of man and beast power there are four primary sources of power—water, coal, oil, and gas. The application of the power obtained is made through the agency of steam, or electricity, or directly; for example, power from coal is usable only by heating water into steam which in turn moves machinery or rotates electrical machinery from which electricity turns motors to operate machinery. There are no other sources of power of commercial importance, though some of these are used to a very small extent. In the pursuit of new sources many keen minds are reaching out and heard of occasionally through the press.

The chief source of power is coal. The earth contains a fixed amount of coal and careful estimates have been made of how long the output of the black diamond can be relied upon. Power is the index of civilization, and wherever power is to be had thither will the march of empire trend. Regions where coal has been abundant and in which great cities, teeming with industry, have sprung up, are destined to decay as power becomes dearer; for new industries are located in them, and old ones migrate to cheap-power places.

Ignoring the power situation in the rest of the world, that in the United States begins to present the phenomena attendant upon the local exhaustion of temporary sources of power. As the great Pennsylvania beds of coal are mined out and the price of coal in the East doubles and trebles, manufacturing is bound to leave the East and locate in the midst of the larger and more lasting coal fields of the South and Middle West. Even if there should be "a revolution in the use of coal", the migration of industry would only be postponed; ultimately the remnants of Eastern coal would be reserved for the public utilities, such as gas, electric light, and electric railways. This signifies the final passing of industrial supremacy from such states as Pennsylvania, New York, Connecticut, Massachusetts, and Rhode Island, which are destined to sink economically to the plane of states like Maine, New Hampshire and Vermont, except in water-power localities.

According to the State Geologist of Pennsylvania, in the *Electrical World*, the future of manufacturing being determined by the price of power, the coming locations of industry are indicated by the Government prices of coal as follows, all of which are lower than Pennsylvania prices: Ohio, $2 to $3.75; Kentucky, $1.95 to $3.55; Illinois, $1.95 to $2.65. Wherever the cheap coals are, expressed in terms of power obtainable per dollar's worth of coal, industry will go, and population will build up about the mills and factories.

The United States has about three and one-half trillion tons of coal, of which two trillions are inferior because of the presence of an excessive amount of water. Of the one and one-half trillions remaining a great proportion represents inferior coals, the better portion having been already dug. Industry is using half a billion a year. At this rate the coal would seem to be likely to last some 3000 years. But the rate of use of bituminous has jumped many fold in recent decades. If it should yet increase ten times, the available good coals would last some 300 years, but with the almost unimaginable population of the Golden Age it might multiply five times more, in which event the exhaustion of the better coals would be a matter of less than a century after the consumption had reached the ultimate figure. The Pennsylvania soft coals, with no increase in rate of use, are expected to see exhaustion in thirty-five years. The fine coals of the Pocahontas fields of Virginia and West Virginia are good for ninety years. Some of the anthracite beds are destined to be worked out in ten to twenty years, after which localities and cities now prosperous will begin to be abandoned. It will, of course, be a gradual process, for as the limits are approached, the cost of production will rise and cheaper coals be used. But the end of prosperity for certain regions is unavoidable, so far as coal is concerned. How fast the country's coal is going is seen by the ton production:

1840	2,000,000	1890	157,000,000
1850	7,000,000	1900	269,000,000
1860	14,000,000	1910	501,000,000
1870	33,000,000	1918	685,000,000
1880	71,000,000		

The streams of the United States in their waterfalls and rapids possess a latent water power of 320,000,000 horse power, an amount vastly greater than the 30,000,000 horse power of all the country's stationary steam, steam and gas engines and water power plants; but most of this could not be utilized economically, and the net available horse power from water is estimated at nine times that of all the power plants in use—steam, water and gas. It is estimated that about 270,000,000 is the available horse power from the streams.

It is urged that this "white coal" be developed rapidly, but its advocates forget that this would only bring a re-location of industry the sooner, for only a third of the water power is in the industrial section. They also forget that per unit of power, the construction of a water-power plant calls for a much larger investment than that of a steam plant, partly because no plant is economical unless it is on a very large scale. The Central states have little water power, but that of the South totals 4,000,000 horsepower, the Far West 16,000,000 and the Pacific Coast 23,000,000. On a water-power basis the natural re-location of industry would be in the states now having the least population; but this question of population would correct itself as power was made available, for the inevitable flow of industry is toward the regions having the most and the cheapest power, a condition that speaks volumes for the coming density of the population of states now but sparsely inhabited.

It is when speaking of electric power that the imagination of the people begins to soar. But electricity is not in itself a source of power, but a product of one of the primary sources, and its coming use depends upon coal and water, without which there can be little electricity, for there is now no commercial method of obtaining it otherwise. There is, however, an ambitious plan for the mobilizing of the electric resources of the country into a national system composed of great groups of power-producing regions. The proposed districts are, New England, Eastern Pennsylvania, New Jersey, Western Pennsylvania, Eastern Ohio, and the Southern States. The plan is to favor the large plants—financed by Wall Street, of course—eliminate the smaller plants, connect all parts of a region with long-distance transmission lines of 110,000 to 132,000 voltage, and inter-connect the groups in the same manner, as far as practicable. "It is of vital importance", says the *Electrical World*, "for conservation of resources, for economy of production and for general industrial efficiency that the bulk of the power used should be made by central systems as against isolated plants; therefore let us try to get our lawmakers and public executives, national, state, and municipal, to take the Government point of view; in other words, to think in terms of war, which are also terms of peace from a Governmental standpoint, and uniformly and rationally to encourage central power development, provide for a just return to capital in electric power business and grant monopolies under regulations that will foster coördination and interstate operations". In plain words, "No more little electrical enterprises", but a Government monopoly for the big ones now existing and a gradual but sure extermination of the little fish by the big ones. Thus is the electrical transmission of power to be managed for the best interests of the people, if it is for their interest to have power at a slightly lower rate on condition of it being in the hands of what will amount to a Government-favored monopoly of this important power.

Of the other sources of power the most used is oil, in the form of crude oil, kerosene, or gasoline. Oil fields are of temporary productiveness, are quickly exhausted, and must be replaced by the discovery of new fields. It is questionable, in a long view of the power situation, how much dependence can be placed on oil. The American fields are already drained nearly dry or showing signs of early exhaustion.

Alcohol appears to be destined to an increasing use as a source of power, but its cost keeps it out of the field until gasoline rises to a point to admit of competition. A new method of getting power from coal is to pump live steam and air down to a seam of coal, with the expectation that the combination will produce a combustible gas which can be utilized. Peat beds are looked upon as likely some time to be of importance in the production of power. France is developing a system of water-power plants to utilize the power of the tides. In the arid West there are a few plants in which the heat of the sun is concentrated by mirrors on a boiler that makes steam for a steam plant. (to Page 368)

FINANCE-COMMERCE-TRANSPORTATION

An Era of Progress *By Newton T. Hartshorn*

NEVER in the history of the human race have we been borne along on such a tide as now. A focal concentration of events, changes, and consummations is projecting us at an amazing speed in a current that cannot be accounted for by any theory of evolution or development. It is a psychological phenomenon —a stupendous climax.

The events and results of the war, the destruction of a large part of the social, political, religious, financial and economic world, in addition to the great loss of human life, diverted our attention for the time from other events and results of equal significance, if not of equal importance. One of these problems is the economic revolution in transportation that was in process of solution when the war commenced; and it continues with even greater impetus to hold the attention.

It is only seventy-five years since the six-horse team was the largest unit in land transportation, and the locomotive was then at the same stage of development that the flying machine is now; in fact the latter has far greater possibilities than the former ever had, because no grading or road-bed is needed. The initial cost of the machine is not a tenth of that of the locomotive or coach. The flying machine is not confined to any fixed course or road or altitude; it covers both land and water without transshipment of load; its friction is reduced to a minimum, and its attainable speed is fourfold that of the locomotive.

According to the New York *Sun* Major Reed Landis, second American ace, holds that aerial passengers can be carried from New York to Chicago in eight hours for $37.52, at a profit of 50% for the carrier. The eight-hour schedule is ten hours less than any paying passenger ever bridged the distance before. Major Landis makes his calculations of profit on the basis of $18.76 as the actual cost of the trip. The type of planes Major Landis recommends for the service would carry twenty-five passengers and make one trip a day. If there is an error in his figures, the Major says, it is in overestimation of the cost.

As soon as steam transportation on land by steam power became general and stabilized, its economic value began to be threatened by the electric trolley; and as soon as the use of the trolley car became general and stabilized, its economic value began to be threatened by the explosive motor, the auto car and auto truck; and now the flying machine threatens the economic value of them all.

Is it not inevitable that a large part of the millions of freight and passenger cars and locomotives, besides the rails, will be valued only as old junk, and the largest part of the stations be used for other purposes than designed by the builders?

Already the stocks and bonds of most of the railroads and trolley lines have ceased to pay dividends and interest. May not the holders of large blocks of them be preparing to unload on the inexperienced public or to unload the junk on the Government? May we not see them favoring Government ownership ere long?

If fares or freights are raised to produce more income, it will only speed up auto bus, truck and flying machine construction, and result in fewer passengers and less freight except for long hauls.

Still another feature in the economic revolution threatens to add many billions to the loss of hundreds of billions by war and by the scrapping of the railroads. It is only a relatively few years since the wires of the telegraph systems were first strung like a net over the earth and under the ocean, at the cost of billions. Soon the telephone began to threaten the economic value of the telegraph and the latter ceased to pay dividends, and now the latest discoveries in the wireless system threatens to send all the wires of both the telegraph and the telephone companies to the scrap heap, as the cost of the new system is negligible.

The foregoing is an illustration of the fundamental changes going on in every department of human life and activity; there is not a single exception; it is an astounding phenomenon. Only six years ago the great Russian, German and Austrian governments towered with mighty power, as firm apparently as the Rocky Mount-

ains: now they have entirely disappeared from the political landscape; they are leveled to the plain. The great religious systems are no exception. The Methodist church reports the greatest loss of membership in 150 years.

All this, however, can be accounted for by the fact, which every one admits, that the human race has been living under a social, political, religious and economic system that was defective. We must submit to the compelling proof that the over-ruling divine power is now taking direct control of human affairs and gradually substituting for the old defective system a better one—that of the Golden Age.

England's New Advantage

IN VIEW of what England suffered during the World War, few Americans will begrudge her the great advantage which she now enjoys in the markets of the world because of the carnival of high prices in the United States, and the high rates of exchange. Few countries can afford to import anything from the United States, at present prevailing prices, but they can afford to import from Britain, because the British prices for things are away down below the American level. Britain cannot afford to buy from America in large quantities when she can get but $3.34 for her pound that is normally worth $4.86½, but she can afford to buy in large quantities from the poverty-stricken countries about her and they are glad to sell to her.

As the situation stands, it is greatly to the benefit of Britain to buy from other countries and to sell to the United States; and there is no doubt that in the near future immense quantities of European goods, bought by Britain at low prices, will be flooding the American markets. And when that happens prices here will come down with a bang, and those that have saved nothing out of their war profits will be caught in the pinch.

There are many truly patriotic men who believe that it would be best at this juncture to raise interest rates to 10% so as to compel the people to save something. But if that is done the thousands who have invested their savings in high-grade railroad 4% to 4½% bonds will naturally feel that their investment in those bonds was a poor bargain.

The financial condition of the world reminds us of the words of the Psalmist, "All the foundations of the earth are out of course". In the same connection he gives some very excellent advice to earth's rulers at the present time. It should be remembered in reading the psalm in question that the word "gods" means "mighty ones" and is used in the Scriptures not only respecting Jehovah but also respecting the mighty ones of earth. See Psalm 82:1-5.

Liberty in America

THE influence of liberty in America has been a potent factor in breaking the shackles of serfdom throughout the world. The practical illustration of people governing themselves so successfully, so prosperously, excited the admiration and envy of their relatives and friends in every part of Europe, and led to the concession of greater liberties everywhere. Still better times for this country and for all the world are ahead, in the better day, the Golden Age, foretold by the mouth of all the holy prophets since the world began. "In his days [Christ's days] shall the righteous flourish; and abundance of peace so long as the moon endureth."—Psalm 72:7; Isaiah 9:7.

Power Prospects

(Continued from Page 364)

Here and there some one appears with claims to have developed, or to be on the track of, revolutionary ideas pertaining to the development of power. These claims seldom amount to anything, but a recital of them is useful as an index of the extent to which inventive minds are reaching out for the better and as yet unknown sources of power of the future, which some one is bound to discover in due time; for the Golden Age will be characterized by agencies and methods beside which those of today will appear like the crudities of ancient history. That such things are coming and are in the mind of the good Father is evident, and that he has a due time for suggesting the ideas to the minds of men appears from the fact that some important inventions of the past were foreknown and even the time of their appearance indicated. All these and many others will be included in the blessings of the better order of things that will shape up when the smoke of war and other disturbances begins to clear away. Of that time it is written, "I will open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it".—Malachi 3:10.

POLITICAL—DOMESTIC AND FOREIGN

Justice and the Poor

Reginald Heber Smith, of the Boston Bar

FREEDOM AND EQUALITY OF JUSTICE—Freedom and equality of justice are twin fundamental conceptions of American jurisprudence. Together they form the basic principle on which our entire plan for the administration of justice is built. They are so deep-rooted in the body and spirit of our laws that the very meaning which we ascribe to the word justice embraces them. A system which created class distinctions, having one law for the rich and another for the poor, which was a respecter of persons, granting its protection to one citizen and denying it to his fellow, we would unhesitatingly condemn as unjust, as devoid of those essentials without which there can be no justice.

From the dawn of Anglo-Saxon legal history, this idea has been manifest. The earliest laws continually directed that justice be done alike to rich and poor. The equal right to law was asserted in the Charter of Liberties of Henry II. The idea received its classic embodiment and statement in the fortieth paragraph of Magna Charta, wherein was inscribed, "We will sell to no one, deny to no one, or make a difference in, either right or justice". This did not signify, or inaugurate, an era of absolute freedom of justice, but it was a first step in that direction. Its supreme importance, however, lies in the tradition which gradually attached to it, and which glorified the idea into an ideal—an ideal which steadily persisted in men's minds throughout five centuries, and which was brought by the colonists to the New World.

In the constitutional conventions which followed the American Revolution the ideal was given concrete expression in the various State Bills and Declarations of Rights. The Massachusetts Constitution, adopted in 1780, declared: "Every subject of the Commonwealth ought to find a certain remedy, by having recourse to the laws, for all injuries or wrongs which he may receive in his person, property, or character. He ought to obtain right and justice freely, and without being obliged to purchase it; completely, and without any denial; promptly, and without delay; conformably to the laws."

As state after state has been added to the Union, its people, in constitutional assembly, have written the same declaration into their fundamental law. In New York the declaration is contained in a statute, but this is exceptional. Today, the constitution of nearly every state, by express provision of the Bill of Rights, guarantees the freedom and equality of justice. The Fourteenth Amendment to the Constitution of the United States adds to the state guaranty the authority of the supreme law of the land.

As a matter of law, the right stands inviolable. It is recognized and established by the highest possible authority. But that is not all. Its incorporation into the Bills of Rights transformed the principle from merely a legal or juristic conception to a political consideration of supreme importance. Not only was the right to freedom and equality of justice set apart with those other cardinal rights of liberty and of conscience which were deemed sacred and inalienable, but it was made the most important of all because on it all the other rights, even the rights to life, liberty, and the pursuit of happiness, were made to depend. In a word, it became the cornerstone of the Republic.

Ours was designed to be and is a government of laws and not of men. Under a government so constituted the right of the individual to life, to freedom of motion, of thought, of conscience, to his children, to his home, and the social interest in securing these things to human beings—all depend, in the last resort, entirely and absolutely on law. This is recognized by our constitutions, and has been repeatedly emphasized by decisions of courts, in the speeches of statesmen, and in treatises on government. The New Hampshire constitution, which is typical, thus expresses it: "It is essential to the preservation of the rights of every individual, his life, liberty, property, and character, that there be an impartial interpretation of the laws and administration of justice".

To secure impartial laws and an equal administration of justice, and thereby to make possible the enjoyment of the rights and opportunities contemplated by a democracy, the state itself exists. The best welfare and the greatest

possible happiness of the men, women and children of the nation is the ultimate goal. The state is their servant and its government the means by which the end can best be obtained.

Concerning these fundamentals there is no dispute, at least within America. Their extended statement here would be superfluous but for the fact that, although the dependency of every right and interest on law is recognized, the consequences which inevitably flow from such a form of government seem not to be generally appreciated.

These consequences, summarily stated, are:— First, there can be no political, social, or economic equality, no democracy, unless the substantive law by fair and equitable rules gives reality to equality by making it a living thing.

Second, the substantive law, however fair and equitable itself, is impotent to provide the necessary safeguards unless the administration of justice, which alone gives effect and force to substantive law, is in the highest sense impartial. It must be possible for the humblest to invoke the protection of the law, through proper proceedings in the courts for any invasion of his rights by whosoever attempted, or freedom and equality vanish into nothingness.

To withold the equal protection of the laws, or to fail to carry out their intent by reason of inadequate machinery, is to undermine the entire structure, and threaten it with collapse. For the state to erect an uneven, partial administration of justice is to abnegate the very responsibility for which it exists, and is to accomplish by indirection an abridgement of the fundamental rights which the state is directly forbidden to infringe. To deny law or justice to any persons is, in actual effect, to outlaw them by stripping them of their only protection.

It is for such reasons that freedom and equality of justice are essential to a democracy and that denial of justice is the short cut to anarchy.

(This is the first of a series on "Justice and the Poor" by Mr. Smith, published in an important book of limited circulation by the Carnegie Foundation for the Advancement of Teaching, of New York. The subsequent articles will be: (2) Denial of Justice: The Fact: (3) Defects in the Administration of Justice; (4) The First Defect: Delay: (5) The Second Defect: Court Costs and Fees: (6) The Third Defect: Expense of Counsel.

The More Excellent Way *By Lucile Richardson*

THE principles which Christ has laid down, while often followed individually, have been applied but very little in national life. If the nations which became Christian in name had really been so in deed, would they have been in the condition they are today?

For instance, suppose Napoleon, instead of overrunning Southern Europe and trying to conquer Russia, had said, "My people need more room; you have large tracts you are not occupying; let us develop some of it"; and Russia had replied, "Very well, as we are one great family we will appoint a commission to consider how much you need and how much we can spare."

It may be said that this is impractical and could not be done. It has been done once, and once only, to my knowledge, in the history of the world. It was done in our own land of the sheltering wings, where so many of the persecuted of the earth fled for refuge.

The noble work was done so quietly, and the world at present is so prone to think that great deeds must be accompanied by great noise and flourish, that the name of the statesman who did the deed is not often mentioned among the great men of our country.

Though high in station, like Moses, he "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season". Using his influence with the king, he obtained a grant of land in the new world, that he might lead his people where they could worship God unmolested.

In a primitive country, among savages, he founded a state without bloodshed. He said to the Indians, "We are all one flesh and blood. Being brethren, no advantage shall be taken on either side. When disputes arise we will settle them in council. Between us there shall be nothing but openness and love."

The chiefs replied, "While the rivers run and the sun shines we will live in peace with the children of William Penn", and according to the historian, "the treaty was sacredly kept". While the other colonies were in constant fear of Indian raids, Pennsylvania had peace throughout her borders.

The historian adds, "The colonial history of the state founded by Penn is one of special interest and pleasure. It is a narration of the victories of peace and the triumph of peaceful principles over violence and wrong."

With the Golden Age come love and justice world-wide, when all communities will deal with one another as Penn and the North American savages dealt so long ago.

AGRICULTURE AND HUSBANDRY

The Great American Hen

THE American hen is not an American; she came from Asia in the first place, but she does not now look much as she did in the forests of India and China where hens still run wild. She is several times as large and produces several times as many eggs in the course of a year as does her Asiatic sister.

The egg-laying powers of a hen are transmitted from father to daughter and not from mother to daughter, and they are transmitted from father to son, not from mother to son. In the pedigree of a hen it is all important to know that she comes of a long line of male ancestors of good egg producers. It is the rooster, not the hen, that determines whether the next generation shall be great egg producers.

When the dainty female chick steps out of her shell she has in her little body the whole number of eggs, about 650, that she will ever lay. Born in April the young hen begins laying in the Autumn and does all she will do for the world within the next two years, at the end of which time she constitutes the piece de resistance for a Sunday dinner.

The average hen produces 120 eggs per year, the extra good hen 200 eggs per year, and instances are on record where more than 300 per year have been produced. The average egg production is slowly improving. It has improved more rapidly since it was discovered that the egg-laying powers are transmitted through the males instead of the females.

The hen is a subject of perpetual study and experiment, to see how she can be made to produce the largest possible results for the amount that it costs to feed and care for her. It has been found that hens can be forced in growth and productivity by electrical baths, produced by charging the wire about their cages for a certain number of minutes in each hour. Hens thus electrically charged require less food, grow faster and produce more eggs than those which are not thus electrified.

Experiments have also been made in lengthening the hen's working day during the winter season by illuminating the chicken houses for an hour or so in the early evening and in the early morning. It is found that this also aids productivity, although sometimes the shell of the forced eggs are too thin to ship well.

As a result of the efforts of breeders we are promised that in the near future we shall have chickens as large as turkeys and that they will lay eggs in proportion to their size, and in large numbers. These achievements in the dawn of the Golden Age are, we think, an argument against the position taken by vegetarians.

Eastern Farmers Awakening

PERHAPS it was the more fertile soil of the West that caused the Western farmers to awaken before their Eastern brothers, or perhaps, as some claim, there is something in the atmosphere of the Western States that leads people to be more alert and progressive; but it is undeniable that the Westerners appreciated the possibilities of scientific farming before it was generally accepted in the East. Now the Easterners are beginning to get their eyes opened to the advantage of this method.

It is now getting pretty generally noised around among Eastern farmers that any poor piece of land can be turned into a fertile and profitable area in a very short time by the inexpensive and practical method of sowing it to inoculated legumes such as hairy vetch or soy beans. The preparations for inoculating the seeds can be obtained at any seed warehouse, and cost but the merest trifle. The hairy vetch can be sown with rye. The soy beans make a valuable crop of hay aside from the worth of the seed beans obtained.

Following a stand of vetch and rye, clover will do excellently where before it would hardly grow at all, and wheat will follow soy beans with a crop that would have been impossible but for the previous planting of soy beans. The planting of legumes cannot be made a success without the inoculation.

The discovery of a simple method of inoculating the soil so that what was formerly an unprofitable piece of ground or a barren waste becomes a fruitful and profitable area, is suggestive of the Scripture which, with respect to the Golden Age, tells of other changes that are

coming: "In the wilderness shall waters break out and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons [jackals], where each lay, shall be grass with reeds and rushes."—Isaiah 35:6, 7.

No Summer

THERE is no prospect that this year will have no summer, but there was such a year a century ago.

In 1816 sunspots were at a maximum, a condition which is liable to reduce the earth's average temperature a degree or two, and it was a very cold year—one of a cluster of cool years—including the dates 1812 to 1816.

The year started with a mild January and February. March turned cool, April began warm, but toward the end saw the northern states hard with ice and snow. May had ice an inch thick, and plantings of seeds were repeatedly destroyed by the cold. June supplied ice on streams and ponds, and snow running to ten inches in Vermont, killing nearly every green thing. The month saw little rain, and a few warm days, but most of the time had "a fiercely cold wind from the north". Farmers wore overcoats and mittens. One farmer built roaring fires around his corn field and saved the crop. Fears were entertained that the sun was cooling off. "Picnics were strictly prohibited."

July gave America frost and ice and killed all the corn except the little planted in very protected places. In August brooks and ponds began to be covered with ice, and seed corn ran up to $5 a bushel. September had a fortnight of the year's pleasantest weather, but experienced ice an inch thick. Very cold weather ruled in October and November. December was described as "comfortable," and the winter was mild. Europe suffered from cold throughout the year, and in 1817 England saw bread riots on account of the crop failure of "the year without a summer," for all through that twelve months "the sun's rays seemed to be destitute of heat; all nature was clad in sable hue, and men exhibited no little anxiety concerning the future of this life."

Sunspots were unusually plentiful and large in 1919, but that is no indication that 1920 will have them and be a cold year. If the "year without a summer" should come again, and the total crop failure of 1816 with 8,000,000 population be repeated, the condition of the country would be indescribable with a population of over a hundred million! Whether it is to come through a cold season or through short acreage of planting by discouraged farmers, the Bible indicates that just before the inauguration of the Golden Age, "Great earthquakes shall be in divers [various] places, and famines [like those in Europe, Russia and India], and pestilences" [like the typhus in the War districts and the world-wide influenza]. (Luke 21:11) The same things are referred to in Revelation where mention is made of the coming downfall of a great and oppressive system prophetically termed "Babylon"–"Therefore shall her [this system's] plagues [punishments] come in one day [probably one year], death, and mourning [for the dead] and famine."—Revelation 18:8.

Australia Makes Progress

THE traveler to Australia is likely to remark about the new spirit of industry and progress. For a year or more the scientist has been collaborating with business, the professor with the tradesman, and the continent's best brains are pushing things to produce beneficial results for all the people.

Australia has been short of native paper. Many plants have been tested for their pulp-producing capacity, and it has been demonstrated that paper can be made from trees of the abundant eucalyptus family.

A device has been invented for starting internal combustion engines using alcohol while cold, it having been necessary hitherto to start with gasoline. A mechanical cotton-picking machine has been tested out and is in successful use. The sea is made to give up its riches; common kelp is changed into a product which turns perfectly in the lathe, holds a good polish, and can be made into buttons, insulators, and other articles. The sheep fly has troubled the continent's extensive sheep-raising industry, and a new parasite has been introduced to destroy the pest. Potash, much needed in agriculture, is obtained from the water hyacinth, or common river weed, and from deposits of alunite. Scientific road construction with Australian materials has been worked out, and the materials tested, and better roads may soon begin to take the place of the present road system.

SCIENCE AND INVENTION

The Rotary Gas Engine

By J. L. Martin

THOUSANDS of inventive geniuses have sought to solve successfully the problem of applying compressed steam and exploding gases directly to power shaft; and millions of dollars have been spent without practical results. A practical rotary engine means simplicity, constant torque, lightness of weight, compactness of space, and economy of fuel and lubrication; also the minimum of trouble and repairs. Two types of steam engines built on the rotary principle are in successful use; the well-known turbine for high-speed revolutions only, and the Augustine for all speeds.

In response to the demand for a satisfactory rotary gas-oil engine, Mr. B. F. Augustine of Buffalo, N. Y., has invented and successfully developed such a motor; and it seems there is nothing further left to be desired. It is the marvel of the engineers who have seen it. This motor revolves with the power shaft, while the bearing shaft of the pistons remains stationary. This shaft is set eccentric to the power shaft; which causes the pistons (arranged radially) alternately to approach to and to recede from the cylindrical walls of the motor casing, which is perforated and provided with piston cylinders which protrude outwardly for air cooling.

The piston rods have three joints, corresponding to the wrist, elbow, and shoulder joints of the human arm. The exploding charge of gas forces the relaxed piston outwardly in line with centrifugal force, thus straightening out the sections of the piston rod; and by this action, leverage, or a rotary impulse is imparted to the cylinder and therefore to the motor. The fulcrum for leverage is based upon the stationary bearing shaft.

The pistons are double-acting. On the return stroke the fuel oil is pumped into the vaporizing chamber, which, being surrounded by the exhaust gases in the exhaust chamber, absorbs the waste heat in vaporising the oil. An ingenious chambered disc having suitable cut-offs transfers the oil without valves. Fuel oil enters through the hollow bearing shaft, thus cooling all bearings; and the lubricating oil pipe enters the same way discharging centrally, and being distributed by centrifugal force, thoroughly lubricates all bearing surfaces.

This motor involves the principle of superinduction; that is, there is always a 50% overcharge of unexploded gas left for instant delivery. This is important in starting the motor; and in aeroplane service will enable pilots to ascend to greater altitudes than with other motors of equal power; for all motors lose efficiency in proportion to height owing to decreasing air pressure on fuel oil which drives it into the vacuum created by the pumps.

Motorists experience trouble by an accumulation of carbon in the combustion chamber, owing to imperfect scavenging. From 30% to 50% of burnt gases and smoke remain and to that extent dilute the inflowing fresh gas and dilute the efficiency of the charge. In the Augustine motor all the waste products of combustion are expelled and the scavenging is 100%, leaving a clean spark plug.

All vehicles carrying gas motors are built very strong, to endure the constant vibration imparted by the reciprocating type of motors. In the rotary type there is no vibration; this will permit the use of lighter vehicles and add to the comfort of motorists.

This motor is economical with oil. A run of 137 miles has been made with an automobile with the consumption of but one quart of oil. Both gasoline and kerosene are used at will. Practically no heat is wasted. The exhaust outlet is never hot. Other motors heat when cooling by water.

The Augustine motor can be built with from one-half to one-fourth of the amount of material entering into the construction of reciprocating motors of equal horse power. It can be built with four to twelve cylinders, with only one ignition wire per set of cylinders. One type is being made so that two charges of gas are exploded simultaneously on opposite sides, thus balancing the strain. Since engine trouble has caused the death of many aeroplane pilots, it is expected that this wonderfully simple and efficient motor will prove to be a means of safety.

Other advantages are: weight three pounds per horse power; less than one-fourth the parts

found in other motors; no water, radiator nor fan; no poppet valves, cams, gears or springs; high or low speed; perfect control; revolutionary for all purposes. Surely this engine is another great step toward the Golden Age.

A Mathematical Prodigy

BLOOMINGTON, Illinois, has produced a prodigy. He can give an immediate answer to almost any mathematical question, and reels off millions as the ordinary citizen handles units. Ask him how many years, days, hours, minutes or seconds in one's life, and out comes the answer faster than one can write it. A noon-hour diversion is to memorize and repeat all the freight car numbers on the trains that dash by at the station.

Tell him it is 155 miles to Chicago, and ask how many pounds of rails in the track at eighty pounds to the yard, and without hesitation comes the answer, "534,448,000". Try him on an automobile wheel thirty inches in diameter, for the number of revolutions made in going to Chicago, and the result is, "104,476". Taking silver dollars one and a quarter inches across, ask him how many it takes to belt the 25,000 miles around the earth: the answer is "1,267,200,000". Ask the total of all the numbers up to 9,600 and you get "46,084,000". The total up to 78,000 is given as "3,042,939,000". The number of bricks required to lay a brick pavement for the 3,578 miles from New York to San Francisco, the pavement to be sixty feet wide and the bricks each eight by two inches, is "10,201,377,600". Divide 68,719,476,736 by 32,768; and the prodigy says, "2,097,152".

Mr. Stong has had this talent from boyhood, and says that he sees the answers instantly standing out in front of him, and that there is no particular mental strain in this feat.

Two explanations are given for the strange abilities of such prodigies. One is that no one takes the trouble to check up the answers and that any string of figures is enough to satisfy the hearers. Perhaps some readers may wish to check up the answers and see if they are correct. Another explanation is that such prodigies do these wonders, not by the power of their own minds, but that they are possessed by an evil spirit that has the higher powers of the spirit plane and can give the prodigy a vision of the answer at once.

The Iron Bug

NOT a bug made of iron, but one that makes iron. For the latest scientific statement is that iron ore beds are accumulated by bacteria having the power of extracting iron from their environment and leaving it in masses after their demise.

Iron is an essential constituent of many if not all living creatures. It is indispensable in human blood, and in that of all red-blooded animals. In some animals lacking red blood corpuscles iron is missing from the blood, but is found in large amounts in other parts of the body. It is necessary in certain processes in the life of plants; for without it plants could have none of their characteristic green color.

It is not strange, then, that it should be found that deposits of iron trace their origin to bacteria. Millions of the "iron bugs" lived and died to make one little piece of ore, and uncounted billions existed to produce the great ore beds. This was part of the provision that our Father made in preparing the earth so that it might be a good place for people to live on. "My God shall supply all your need" (Philippians 4:19), may truthfully be said of the arrangements made for all humanity, whether it be iron, or the other things that man requires.

Who Invented It?

IT IS seldom that one man can justly claim to have invented something entirely unaided. This is illustrated by the fact that eleven inventors are making official claim on the Governmental bounty of Great Britain for having invented the fighting tank. The Major-Generals, Sirs, Lieutenants, Colonels and Commodores who are seeking some of "the needful" from the Royal Commission on Awards to Inventors fail to realize that the most an inventor can usually do is to add his mite to what others have done before him, and that when he has really achieved something, if he is as wise as the Wise Man, he must come to realize this truth: "I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun. And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done."—Ecclesiastes 2:10-11.

TRAVEL AND MISCELLANY

COLOR & CHARACTER

The Tertiary Colors

IF THREE primary colors are combined in equal strengths the result is a neutral gray. But if one color predominates and the other two are about equally subservient, a grayed value of the strongest color will be produced.

When yellow is dominant, and red and blue about equal to each other, we have sage or, more lucidly speaking, gray yellow. If red is the strongest, and blue and yellow subordinate, the product is plum, or gray red. Blue in strongest value, and yellow and red each weaker, will give gray blue.

These grayed, or complex colors, with their almost endless ramifications, due to varying proportions, give us the most lasting pleasures of anything which the eye can sense. All greens in nature have red in them, all reds have some measure of green, all blues are grayed with some orange, and practically all violets have just a tinge of yellow, to make even the violet more pleasing. The more gray a color becomes, the more complex the nervous effort to sense it; the more, therefore, it appeals to the intellect, to reason and the powers of comparison. The choice beauty of the Persian rug is due to this soft graying of its component colors.

Perhaps no more happy example of tertiary coloring could be cited than Munkacsy's "The Blind Milton Dictating Paradise Lost to His Daughters", a large canvas which hangs in the galleries of the Lenox Library in New York. Not a single primary and not a pure secondary occur anywhere in the painting. All is in most felicitous keeping with the sublime character of the subject. One can almost feel the grand strophes and the "no mean heights" of that exalted work of poetry just by looking at the painter's work. There is also another small canvas in the same gallery, picturing a Venetian scene, in which a single touch of orange is the nearest approach to elementary color.

Christian Art Coming to Light

WHEN the Moslems took over the great church now known as St. Sophia's at Constantinople, according to their law not to destroy pictures of the human face, they sealed up some of the most wonderful treasures of Byzantine art ever known, and over them constructed the characteristic circles with the names of Mohammedan worthies in Arabic characters. Behind these circles, in a good state of preservation, are the finest specimens of art ever produced in glass, mosaic, etc., by Byzantine artists.

These hidden mosaics are formed of small pieces of glass of various colors kept in place with cement. The gold and silver mosaics are made of sheets of gold and silver leaf annealed between two plates of glass by a lost art. The main colors are red, blue and green, with other colors for shading faces and draperies. Whole walls and vaults are covered with these mosaics; and when they are lit up with the light of the sun or of hundreds of lamps, the effect is one of indescribable beauty. Among the concealed mosaics are a gigantic picture of the "Judgment of God", and four immense cherubim each with a head over four feet high, and four wings with upper feathers of light green and under feathers of brown.

In architectural features the structure has a 107-foot dome carried on four pillars, one at each corner, and composed of light pumice stone, and with the apex 175 feet above the floor. In other respects St. Sophia is one of the most remarkable buildings in the world. So extraordinary is its appearance that the awe-stricken Sultan Mohammed stopped at the door and, seeing a soldier hewing at the floor "for the faith", exclaimed, "Ye have the whole city to pillage and enslave; leave ye me the buildings!" The Mohammedans have never destroyed the treasures of art, but have covered them up. They have preserved whole cisterns or cellars full of priceless manuscripts of Greek and Byzantine literature and writings belonging to the early part of the gospel age, perhaps including works that will be invaluable in furthering our knowledge of the Bible.

Leprosy

By D. R. Pierce

IN THE Far East, among other things which engross the attention and deep sympathy of Western visitors are the numerous leper colonies, which are regular institutions.

In one town visited, having a population of 35,000, there was a colony of about 300 lepers in various stages of decay and death.

The wretchedness and poverty of these—shall we say human beings—was indescribable; and their poor, naked, starved, disease-racked bodies were far removed from those of the plump, well-fed, richly attired sight-seers, permitted to approach within a few feet of their village.

They were unable to work at a gainful occupation, because no one would touch a thing which had been touched by them. They refused to accept money, as they could not spend it for food. Only something they could use would be accepted. The local custom permitted them to visit the city each Friday afternoon to beg for food; and even here they must stay in the roadway of the streets, that no one might be contaminated. Their cry still rings in our ears; that cry for food, which was never wholly satisfied.

The Bible tells of many persons afflicted with this dreadful, loathsome disease, which well represents sin, and which may never be cured until the Golden Age brings its blessings, destroying suffering of all kinds. The curing of the sin-leprosy of humanity is illustrated in the experiences of the heathen general Naaman (2 Kings 5:1-14) of whom it is recorded that he was a leper, but was cleansed by obedience to the Word of God—dipping himself seven times in the river Jordan.

Smaller Newspapers

PARTLY through the difficulty of getting workers for the arduous labor of the lumber camps, and partly because of the lack of expansion of the paper pulp business during the war, the newspapers of the country are exhorted by the authorities to follow the example of THE GOLDEN AGE, make the papers smaller and pack more information into the space utilized.

The pulp and paper mills are running at 100% of capacity, and cannot produce more paper. Yet there is an estimated shortage of 200,000 tons a year of newsprint paper, and the newspapers are using 10% more paper than is now being made by the mills.

The unprecedented prosperity of the country has caused an unexpected amount of advertising to be inserted in the papers; and as the size of the papers is controlled chiefly by the amount of advertising, the papers have used up the surplus stock both in warehouses and in mills.

The remedies suggested are for the papers to cut down the size of the pages, charge more for the same advertising space and reduce the size of Sunday issues. It is hoped that a reduction of one-third in the quantity of paper may be effected. The weaker papers are expected to feel the brunt of the paper shortage, and many of them may be forced to suspend for lack of paper. By the weaker papers is meant those of small circulation and those of weak financial standing, whose credits are not the best with the paper dealers. The advertising rate advances are expected to reach 25% or 30%. The recommendations are voluntary, coming from the newspaper owners forming the American Publishers' Association.

Who Gets the Money?

WHEN anthracite is $12 a ton, who gets the money? The figures for normal conditions are as follows:

Profits of operating company	$0.33	2.75%
Materials, royalty, tax, depreciation and management	.99	8.28%
Loss on small sizes	1.57	13.10%
Transport'n from mine to N. Y. market	2.57	21.38%
Labor	2.98	24.83%
Retail cost and profit	3.56	29.66%

In abnormal times, as at present, when there are unexpected inequalities in the variations of prices and wages, it is possible for the profits to be much larger than the customary 33 cents; and the published statements bear out the presumption that the unsettled conditions have enabled profits to be abnormally increased, without a corresponding rise for labor. In the anthracite business a rise of 31.61%, such as the bituminous miners were led to expect, would increase the cost of the coal only 94 cents a ton—in fact less, because "labor" includes other costs than that of the miners. There is little question that any class of workers whose increase in pay has not equaled that of the cost of living to them as a class, ought to be put at least on a par with what they were before the war.

HOUSEWIFERY AND HYGIENE

Foods that Nourish *By Mrs. Andrew J. Holmes*

ANYTHING that will safeguard the health from the ravages of disease should be sought and used with all diligence. Health and strength is a precious possession that all should desire and seek to obtain, and having obtained it, they should use the spirit of a sound mind and so apply the laws of health in their daily living as to improve and increase their strength and vigor; for by so doing their efficiency is greater, no matter what their occupations may be. Any knowledge we may obtain on the subject should be used to that end.

The world is full of prematurely aged people, broken down, worn out, suffering from malnutrition, the result of the denaturing and emasculating of the foods which a wise Creator provides for the human family to live on. In the excessive use of refined foods men break down nature's defence against those great enemies of the human body, diabetes, tuberculosis, anaemia, pneumonia, and heart disease.

The great Creator designed that the diet of man and beast should contain not only the so-called essentials of protein, fat and carbohydrates, but also the salts and solubles, sometimes designated as vitamines, as well as the succulents and roughage, without all of which the glands do not function normally, the internal secretions lose their natural alkalinity, immunity to disease is destroyed, vitality is impaired, and resistance is lowered. "Deficiency disease" is a phrase used to describe many disorders due to an inadequate diet.

Take the case of a prospective mother: deficiency of diet undermines her state of health at a time when she is called upon to function more vitally than ever before, not only for herself but for her unborn child. Deficiency disease not only attacks the unborn child of the poorly nourished mother, but it attacks the mother herself. She is robbed of the ability to bring forth a healthy disease-resisting child, and is also robbed of her ability to keep her own tissues and her own internal secretions in a healthy condition. She attempts to perform two duties with but half the quantity and quality of material or food necessary to do one, the growth-promoting and growth-controlling attributes of the young are lost, and the mother bears her child under very unfavorable conditions. She enters the period of lactation wholly unable to comply with nature's provision for the child.

A wise Creator has provided a diet for the human race that will furnish the material for the regeneration of tissue, with all the biochemic substances indispensable to the profoundly complex but perfectly normal processes of assimilation and elimination.

In whole grains, such as wheat, corn, rye, unpolished or brown rice, the elements necessary for nourishing and maintaining a healthy condition of the body are found, especially in the wheat berry, in which there are sixteen elements identical with the elements of which the human body is composed. Pure milk contains the same elements. In skim milk all elements remain but the fat.

In the process of refining white flour eight of those elements are removed, robbing it of just half of the nourishing quality. Each element before refining is in the right proportion to work together in harmony with the others, but in the refining process some elements are concentrated and some are entirely lacking. The whole thing is a disarrangement from the condition provided by nature. The most vital parts of the grain are taken from the flour and used to feed animals, and the abnormal starch content is put on the market to feed the people.

Few people know that the phosphorus found in wheat, corn, rice, barley and oats, which is removed from the various grains in refining them, is essential to the very life and health of the human body. In refining flour all the phosphorus compounds, iron compounds, calcium compounds, potassium compounds, and all the other mineral salts which the human system requires to carry on the chemical processes of health-building are taken away.

Today, as never before, people are asked to live on impoverished foods; impoverished grain products, impoverished breakfast foods, impoverished table syrups, impoverished fat and milk substitutes, impoverished egg substitutes, impoverished sugar, corn starch, corn oil, corn

syrup, potato oil, cottonseed oil, rice starch, cocoanut oil, tapioca starch, oleo oil, and wheat starch in the numerous forms in which they appear on the table of the average home.

Milk, until recently, and eggs, were the offsetting foods upon which people relied to make up for the deficiencies of white bread, white buns, white cookies, white biscuits, white pie crust, white doughnuts, soda crackers, deficient breakfast foods, etc., but now eggs have so increased in price that poor people are using as few as they can and the milk trust is doing the best it can to put milk out of the reach of the poor; and what will they use in place of these?

Next to tuberculosis, the most common complaint caused by refined foods is heart disease. Malnutrition is a direct cause of heart disease in its various forms. The heart is always enlarged following a diet deficient in iron, potassium, calcium, phosphorus and other mineral salts, colloids and vitamines, always found in such foods as wheat, corn, barley, buckwheat, oats, milk, fresh vegetables, greens, fruits, etc., before these elements are removed by the refining process they undergo.

There are numerous records proving that where refined foods are excessively used without offsetting foods in the diet, the heart becomes involved in from fifty to sixty days, and many records show that where offsetting foods are used to an extent sufficient to retard the progress of mineral starvation, the development of disease is delayed accordingly. The significance of these records is still further emphasized when it is considered that malnutrition is on the increase in the United States.

Thus as we grow in knowledge concerning the laws of nutrition, we are forced to conclude not as a theory, but as a fact, that the kind, quality, and quantity of food consumed by man does affect his health for good or evil and does affect every member of the human family. These facts demonstrate conclusively the folly of using foods which do not supply the needs of the body. The facts also demonstrate the necessity of accepting from the hands of a beneficent Providence the foods just as he has provided them for man's needs, and refusing to use those which have been manipulated for commercial purposes. If we are going to have food at all, let us, if possible, have it as a wise Creator designed and provided it. We need all the natural elements in food.

The reason why the millers go in for white flour is because they have a virtual monopoly of the white flour machinery and because white flour will keep indefinitely. They know that when they take out the germ all chance of the flour becoming rancid is gone, but they also know that the removal of the germ makes the flour about as nutritious as so much plaster of paris. Flour that contains all the elements necessary for life and health will keep a considerable time, but not as long as the starvation diet, commonly known as white flour.

I append a few health food recipes which I commend to the consideration of some of these "millions now living who will never die". You can tell your correspondent, M. S., from Paso Robles, California, that there is nothing in *these* that will kill him.

Health Food Recipes

Graham Bread

One yeast cake, three cups lukewarm water, one teaspoon salt, two tablespoons nut butter or crisco, four tablespoons molasses, five cups flour, half white and half graham. Dissolve yeast and shortening in lukewarm liquid. Add molasses and salt, then gradually enough flour, after it has been warmed, to make a dough that can be handled. Knead thoroughly, being sure to keep the dough soft. Cover and place where it will be very warm for about twelve hours or more. When double in bulk, turn out on kneading board and mold into loaves. Place in well-greased pans, cover and set to rise again until double in size, bake in a slow oven for one hour.

Graham Muffins

Two cups flour, half white and half graham, one-half teaspoon cream tartar, one-half teaspoon saleratus, one teaspoon salt, two-thirds cup sugar. Sift all together, mix with one pint of sweet or sour cream. Bake in hot oven until a dark brown.

Beans Without Meat

One quart yellow-eyed beans boiled about one hour in saleratus water—one scant teaspoon to enough hot water to more than cover. Drain, and add crisco about the size of a lemon, one good-sized onion cut up, one teaspoon ground mustard, salt and pepper to taste, two tablespoons molasses. Cook all day and serve hot.

RELIGION AND PHILOSOPHY

Is It for the Benefit of the Jews?

WHEN history is written there are many things that would be a surprise to the deceased makers of history, if they should arise from their graves and read the record. For history is written, not from the viewpoint of the day when it is made nor from the viewpoint of the makers, but from the viewpoint of the age and of the progressive thinkers of the time.

Before the League of Nations was even thought of, there had been other leagues of nations and leagues of kings, some of them so long ago and so buried in obscurity as to be forgotten. All of these leagues started with glowing promise of benefits for some one for some time, but after a few years operation all of them failed. Some of them left no tangible after-results; for they were motivated by fear or the other negative states of mind that impede all progress in any direction.

It is said to be possible that the most lasting good of the League of Nations may be for the benefit of a people who are scarcely mentioned in its provisions. If at all, the Jews figure merely as one of the "subject" peoples, whom it is the privilege of the great nations to uplift.

History may fully record that the League was an instrument used to permit that most ancient of all the nations, Israel, to occupy once more their native soil; to become a national entity again; to begin the visible progress toward the inheritance which will, when history is written, have become the Jews'. This ancient race is about to come into its own—a very great prospect; for when the low are made high and the high brought low, the most abased nation in the world is destined to rise to an eminence that will far more than repay them for their age-long bondage to unfavorable environments.

Be that as it may, the Jews through their Zionist organizations are planning for the reoccupation of Palestine, and are going right ahead with the execution of their plans. Regardless of delay in the final determination of the status of their country, the Zionists assume that out of the womb of the League will be born the Jewish Republic. This nationality is expected to continue under the wing of the League, with quite complete autonomy and with absolute freedom from the intolerable restrictions from Turks and Europeans, which the Palestine Jews have suffered for centuries.

That the tide is rising there is no doubt, and it is said that no less than a million Jews will soon go from America and Europe to live in the fatherland. By hundreds of thousands the Jews are familiarizing themselves with the climate, soil, and business environment of Palestine, so as to be ready to go to their home. So much larger is this host than the existing Palestine population—mostly Turks and Arabs of a low order of education and ability—that its preponderance of numbers will automatically settle the social and political questions of the land.

Once in a while throughout history whole peoples have suddenly been seized with the desire to move on to other lands. This was illustrated in the hordes of Goths, Vandals and other Tartar peoples which from time to time appeared from their obscure homes and swept over large portions of Europe. Today the Jews are "on the move". The hegira of the Hebrews from Europe is about to take place, for "it is a literal fact that at the present moment a large part of the Jewish people is possessed with an irresistible impulse to strike its tents and move. A million strong, everywhere, impatient, with tense eagerness, the Jews are getting ready to sell their all, turn it into money, and proceed to abide for the rest of their lives in the homeland. They only wait the mandate of the League of Nations, to fix their political status for such a time as may be found necessary for the Jews to firmly establish themselves."

Dr. Saalkind, of the Jewish National Council for the Ukraine, tells how the emigration fervor has struck Russia: "Many have liquidated their property and made themselves ready to go. The Zionist offices at Kiev [Russia] are thronged with hundreds inquiring as to the possibility of early migration. Committees have arrived from various communities demanding facilities for at once sending their people to Palestine. They are prepared to go en masse. There is no risk of exaggeration in assuming that several hundred thousand, perhaps a million, people are

planning to leave Russia upon first opportunity."

It is only natural that when the news arrived in Russia of the prospect that a Jewish state would be erected in sacred old Judea, there should have arisen a boundless agitation for resettlement in the historic land of the Jews. At any rate, according to Dr. Goldberg, chairman of the Zionist organization of Greater Russia, whole Jewish towns and communities have begun to make themselves ready to move as soon as communications should be opened.

There is no inducement to remain where they are. The great war was bad enough in the trials brought upon the Jews; but under the economic pressure of the revolution and counter-revolution, the very existence of the Jews in Russia has been undermined. Even bread to eat, to say nothing of comforts or luxuries, is endangered for three-quarters of the population of the Russian pale, by the presence of the revolution.

Preparations are being made to receive the home-coming host. The Zionist organizations of the world are making preparations to furnish the necessary administrators, engineers, specialist and other experts whose great and pleasant task will be to make Palestine ready for the wholesale migration about to take place.

That these things should happen now surprises no one familiar with the past and the predicted future of the Jews. This nation, which has been at the bottom so far as human rights have been concerned, is destined to rise to the very top. It is confidently predicted that not merely a Jewish nationality is to be the outcome of the present trend of Judaism, but that far greater things are in store for this devoted race, who have clung loyally to their nationality, their language, and their religion under circumstances that would have crushed the spirit of any other people. Their destiny is expected to be no less than the headship of the ultimate league of nations and peoples embracing the entire world, which the Bible and Jewish tradition say will endure forever.

Open Doors to Spiritism

THAT some authors, painters and composers achieve beautiful or powerful results under the influence of spiritism is well know. There has come from the mystical Orient a world of occult lore which is inspired by evil spirits. Books based on these ideas and magazine articles without number are flooding the country. Some of the books are among the most widely read of the past five decades. They are of a type that gives an impression of something wonderful, or something beautiful, but vague, not clear-cut. Readers of works of this kind close the books with a sense of perplexity. The authors write as men in a fog.

One of the first American authors of this type was Emerson. With his interesting, mentally stimulating, but vague writings, he was the forerunner of many writers of works on mental science, the art of success, will power, personality, character building, self-help, psychology of a certain type, and of the power to control and manage others. Such works often produce a flush of mental exhilaration; but this passes away if the reader or student fails to submit his will and mind, without resistance, or criticism, to the will of the author.

One refusing to let his mind be as putty in the writer's hands, to give himself up to the alleged "flow of great spiritual currents", finds it impossible to obtain the worldly benefit promised in such books. Those that make this self-surrender may quickly find themselves in the state of a wealthy and "successful" man who says, "Any time I can lean back in my office chair, close my eyes, and see beautiful sights and hear entrancing music". Such works demand of the would-be seeker for success the abject surrender of the citadel of the will; and the success that may follow is largely owing to the coöperation of demons, who may at any time abandon him, and leave him to the abyss of loss of self-respect, of true religion, and of the bait presented by the demons—the good things of earth.

On the 1920 visit of the famous Belgian poet, Maurice Maeterlinck, to America light was thrown on the character of his writings. In a lecture given in New York the author said, "During the new year I shall write a new book. It shall be a volume dedicated to a study of the occult. I shall strive to rid spiritualism, mysticism, of the charlatanism that has discredited it so long". In other words, spiritism is to be made attractive to the host of refined and cultured readers, whose minds have been robbed of some measure of clear-cut discernment and judgment and prepared to receive out-and-out spiritualism by such charming but characteris-

tically vague, obscure works as "The Bluebird".

In connection with Mr. Maeterlinck's New York lecture he made it quite clear where he stood as regards the occult: "The lecturer told of the 'odic effluvia', 'discovered' by Reichenbach, the eminent Austrian scientist—'a magnetic or vital fluid which emanates from the body every second, and which can be seen by hypnotic subjects in the dark, appearing bluish on the right side and yellowish red on the left, and varying in intensity with the state of the emotions in the person from whom they emanate'. This vital force, Mr. Maeterlinck held, was responsible for the phenomenon of 'table turning'. He described it as indestructible and susceptible of being infused into inanimate objects. This vital fluid, so independent of the body and impossible to destroy even by fire, might well be the spiritual principle which does not perish with us and points to immortal life." It is well for readers of the many works of this type to know surely that however beautiful such writings are, they are allied with or a part of the vast literature of the occult and the spiritualistic, and are an open door to demonism.

Every five-cent store sells booklets with the familiar question, "What Month Were You Born In?" These belong to the dark age occult "science" of astrology, as do the "horoscopes" published in some newspapers, and the zodiacal signs, the data on "birth stones" and other like matter in almanacs. We view all of these matters with suspicion. The telling of character by the month of one's birth found its origin in the worship of demons under the guise of the worship of various stars, planets and constellations named for the demon gods and goddesses of heathen religions of early history. The 360 degrees of the heavens were divided into twelve parts of thirty degrees, each containing some constellation which was worshipped as a demon deity. A person's character was imagined to be determined by the powers of the deity of the section of the heavens rising above the horizon at the moment of birth, and to be variously influenced by the relative positions of the planets —believed to be gods—at that moment.

It is asserted that data has been compiled to show some truth in the claims of astrology; but an even greater mass of fact disproves the claims. There is some truth also in the claims of spiritism, but that does not warrant the surrender of the will to evil spirits. Closely associated with this method of alleged character-determination is the prediction of the future by the stars, by palmistry, by cards, and by tea leaves and coffee grounds. Predictions of these kinds are nothing more than shrewd guesses, unless the prophet is a spirit medium, in which case they are the guesses of demons speaking or acting through the person of the medium—who may even be an agreeable young society woman, unwittingly possessed of occult "gifts". The safe way is to determine upon a course of resolute resistance to every door to demonism, no matter how charming the outlook through the door; for any door to demonism is a door to destruction.

An Imaginary Dialogue By Lucile Richardson

THE great adversary hovering above the earth was joined by kindred spirits, who were seeking him and who greeted him boisterously, crying, "Hail, Lucifer, Son of the Morning!" He checked them with an angry gesture and frown. "Call me not by that name, reminding me, as it does, of ages past when I led a pure and happy existence." Surprised at this reply from their arrogant, self-confident chief, they looked at each other in dismay, whispering, "Something must have happened to disturb his majesty", and waited in silence further enlightenment. This they presently received.

Sullenly, as if talking to himself, he began: "On a little strip of land extending out into one of the great lakes have just met in convention those people whom Jehovah seems to favor; and as the waves sweep up on that shore so the messages of truth constantly spoken by their leaders swept over their minds until at last he whom they call their President stood before them."

Satan now roused himself, and turning to his companions spoke with more energy. "You remember when the Laodicean Messenger died, and his followers quivered under the blow like a flock of frightened sheep, we thought it would be an easy matter to overcome them. Then they chose this man as their leader. Then we succeeded in having him and his helpers thrown into prison, and since their release we have tried to thwart them in every possible way. Well, this man has conceived a plan by which he can throw broadcast among the people of the world these truths which we have tried so hard to sup-

press. As he stood there, outlining his plan and asking their help, those 7000 people as one man with uplifted hands and shouts of approval pledged their support; and we know to our cost how they can work."

"But, Prince", ventured to argue one of the bolder spirits, "suppose they do scatter the truth, think how much in our favor are conditions on the earth today; how much of strife and sorrow and suffering there is, and how much more power we have than ever before."

"I am thinking", was the reply, "I am looking back down the centuries; I see another time when conditions were favorable to us; I see another man stand as this one has, before a generation who laugh and sneer as he tells of the judgments of the Lord which are coming upon the earth. Did Noah's prophecy come true?" A groan from his hearers was his only answer.

One of the quieter spirits now addressed him. "Prince, you have spoken of a happier life which of course we all shared and remember. We know that some of these truths relate to us as well as to mankind, and the hope held out to them is also offered to us if like them we will repent. We are all tired of this existence and, as you hint, may receive some worse punishment. Why not accept the chance to get back into harmony with Jehovah?"

The majority of the spirits answered with a howl of anger, though some few of them looked thoughtful and moved toward the speaker. Satan, now in a towering rage, turned on him with fierce denunciation, ending his tirade with these words: "I know that you have already tried to aid these people, and now you and those that think as you do must leave our company forever. We purpose to think of some scheme by which we may be able to check this project of theirs, and if possible annihilate them. At any rate, know that we will never again yield allegiance to the King of heaven."

"Ah, well!" said the leader of the minority as they turned away, "The forces of good and evil are lining up for the last battle, in the closing days of this age, as they did in the last days of that other one when we were so much involved. We were on the wrong side then; let us try to be on the right side this time."

And we of the earth family who are on the right side, what a privilege is ours! Let us, dear fellow soldiers, look to our great Captain for courage and help and, girding on the whole armor, go forth in his strength, confident that if we lose our lives for his sake we shall gain them.—Matthew 16:25.

The Fearless Confute the Cowardly

SAYS W. T. Ellis in the *North American*: "Courage to tell the truth, the tactless truth, if need be, but the whole truth, in full proportion, is society's greatest present need. Half-knowledge and active prejudice abound; but it is the clear, comprehensive and uncolored truth that will save our time from blunders and delays. Fearless outspokenness is an apostolic quality that is needed more today than wisdom or wealth or winsomeness.

"We have a stirring story (Acts 2-4)—two fishermen, John and Peter, confronting cowardly officialdom by courageous confession. They had healed a lame man and made that miracle the text for a sermon upon Christ and the resurrection. Incensed at this unauthorized teaching, the ecclesiastical authorities clapped them into jail. Thus the Sanhedrin, like many another high court of religion since, tried to repress the rise of vital religion, which did not bear its seal and brand.

"Happy is the cause that can get its advocates sent to jail. Even Christianity owes more to its persecutors than to its official patrons. Peter and John started an apostolic fashion when they spent a night in custody for proclaiming the Name. Liberty has always progressed through prison bars. Error, reaction and oppression have consistently, throughout the centuries, committed the blunder of trying to restrain truth by force. The same proud Sanhedrin that had arrested and slain Jesus was now attempting the same tactics with his disciples. They lifted the Master so high on a convict's cross that all the world is enabled to see and adore him; in the case of Peter and John the prison cell served as a calcium light, to rivet the attention of Jerusalem upon them.

"Thinking to find the street-preachers cowed by a night in the prison, the Sanhedrin gathered the next morning, in full and solemn session, and set the fishermen in the midst to make answer concerning their credentials: 'By what power, or in what name, have you done this?'

"That is the arrogant way in which organiza-

tion usually functions. Kipling once wrote a stinging poem, 'Rimmon', about this very quality in the British war office. He might as well have written it about the American War Department or State Department, or the French or German foreign offices. Ecclesiastical boards and courts and councils develop the same arrogant intolerance and inefficiency.

"Progress has come by the courageous defiance of things as they are by the fearless champions of things as they ought to be. Reformers, saints, heroes, have all had to pass through the Peter and John experience with the same Sanhedrin."

These are good, strong, true words by Dr. Ellis, who perhaps might also call to mind the many instances of Twentieth Century Christians in Canada and the United States in 1918 who suffered prison, mobbing, torture and even death for their faithful adherence to beliefs taught by the Bible, but so unpopular with the modern Sanhedrin that its members stood by without a protest when such things were going on about them and, in instances, led the mobs.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and where to find in it the things desired.

1. *Will God under any circumstances ever do anything unkind, unjust or cruel?*

Answer: See Psalm 100:5; James 1:17; Psalm 106:1; 5:4; 107:1; 25:8; 145:9; Habakkuk 1:3.

2. *What will become of the wilfully wicked and disobedient?*

Answer: See Genesis 2:17; Romans 6:23; Psalm 145:20; 146:4; 2 Thessalonians 1:9; Ecclesiastes 9:5, 10; 3:19, 20.

3. *Does God ever grow weary?*

Answer: See Isaiah 40:28; 59:1.

4. *Is God easily provoked to anger?*

Answer: See Psalm 103:8; Nehemiah 9:17; Psalm 145:8; Joel 2:13; Jonah 4:2; Nahum 1:3.

5. *Will God retain his anger forever?*

Answer: See Psalm 30:5; Micah 7:18; Zeph. 3:8, 9.

6. *Has God a law?*

Answer: Yes.—Romans 13:8, 10; Matthew 22:36-40; Galatians 5:14; James 2:8; Micah 6:8.

7. *Can God be tempted with evil?*

Answer: See James 1:13.

8. *Does the Bible compare God with the things he has created?*

Answer: See Isaiah 40:12-15, 17, 22, 25, 26, 28; 1 John 3:20; Psalm 104.

9. *Does the Bible teach that God is a creator?*

Answer: See Genesis 1:1; 1 Peter 4:19; Eph. 3:9.

10. *What was God's first creation?*

Answer: His Son, our Lord.— Revelation 3:14; Colossians 1:15; Psalm 89:27; 1 John 4:9.

11. *Who is Jesus declared to be?*

Answer: The Son of God.—Matthew 3:17; 16:16; John 5:20; 3:16; Acts 9:20; Luke 1:35.

12. *Are Jesus and God the same person?*

Answer: A father and a son cannot be the same person. (John 14:28; 1 Corinthians 15:28) Jesus was created and therefore had a beginning; God was from everlasting.—Psalm 89:27; Colossians 1:15; John 3:16.

13. *Was Jesus created long before he was born into the world?*

Answer: Yes.—John 17:5, 24; Philippians 2:6; 2 Corinthians 8:9; Colossians 1:15-17; John 3:13; 6:62.

14. *Why did God create Jesus?*

Answer: See Ephesians 3:9; John 1:3; Colossians 1:15-17.

WE KNELT BEFORE KINGS

"We knelt before kings; we bent before lords;
For theirs were the crowns, and theirs were the swords;
But the times of the bending and bowing are past,
And the day of the people is dawning at last.

"No more shall the kings, for their glory and gain,
Drive the masses of men to slay and be slain;
For the folly and fury of warfare shall cease
When the day of the people brings justice and peace.

"Great day of Jehovah! Prophets and seers
Have sung of thy coming these thousands of years.
On the wings of war's whirlwind God's judgments fly fast,
And the day of the people is dawning at last."

By William Pierson Merrill

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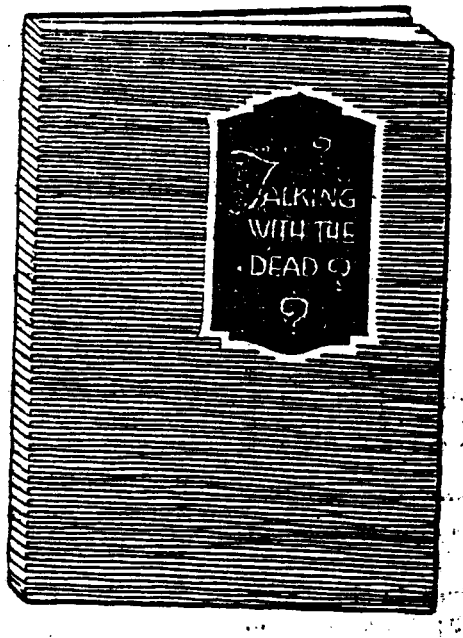

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PALESTINE RISETH BEFORE OUR EYES

WHEN the Zionist movement was young, and that's only six years ago, its ardent enthusiasts used to dream of a Palestine of 4,000,000 people, and possibly 6,000,000, living in a land made agriculturally rich by irrigation and industrially prosperous by hydro-electric plants furnishing power to a varied selection of industries; a country dotted with model garden and industrial villages and cities, connected with each other and with other parts of the East by railroads, electric lines and highways; a nation whose merchant marine reaches out to all corners of the world from Haifa, terminal of Asiatic trade with Europe.

This dream is coming true, before our very eyes, because:

1. The pledge of Great Britain, made through the Balfour Declaration of November 2, 1917, to do all in its power to establish the Jewish National Homeland, is about to be redeemed through the signing of the treaty of peace with Turkey, granting Great Britain a mandate over Palestine. The mandate is expected at any time (and may be promulgated before this is printed), as the Turkish treaty is now under discussion in Paris and it is said on the most reliable authority that the mandate to Great Britain is contained in the first ten articles of the treaty.

2. Millions of Jews throughout the world are awaiting the political settlement of Palestine's status so that they can begin a mass-migration to the Holy Land, which so far has taken all the power and resources of the International Zionist Organization to restrain until the proper time for emigration arrives.

3. A reconstruction program prepared by the Zionist Organization to restore Palestine as the Jewish National Homeland has already been put into operation on a small scale by the establishment of Jewish agricultural colonies, reclamation of swamp lands to rid the country of mosquitoes, and medical and sanitary measures put into effect by the American Zionist Medical Unit. To begin this program on a more elaborate scale and to take the first steps toward the establishment of a flourishing country in Palestine, the Zionist Organization of America is raising $10,000,000 throughout the United States this year for its Palestine Restoration Fund.

4. Winston S. Churchill, English Minister of War, in a recent article in the London *Sunday Herald,* reiterated the pledge of his country's coöperation to the fullest extent with the Zionist Organization in preparing Palestine as the Jewish National Homeland, and declared that the present generation would yet see a population of from three to four million in the Holy Land.

The reconstruction projects which the Zionist Society of Engineers will initiate through the fund now being raised throughout America, include water-power development, by building canals, reservoirs, aqueducts and hydro-electric plants; reclamation of the Hullah valley, including the drainage and clearing of the Hullah swamps, over 5,000 acres, and the reclamation of 3,700 acres in the Upper Jordan system; construction of a modern harbor at Haifa, making it the Amsterdam of the Mediterranean; connecting this new, great port with all parts of Palestine and its hinterland and with the entire Near East by a system of standard-gauge railroads; building of roads and pavements throughout the country; providing water supply by conserving the heavy rainfall through reser-

voirs and wells; establishing a sewage-disposal system and converting the sewage into fertilizer; organizing various industries, chiefly cement mills with which to do most of the construction work in Palestine, owing to the lack of lumber, which will not be available until the afforestation projects are developed; shoe, clothing and furniture factories, canneries, tanneries, foundries and blacksmith shops.

Linked up with the industrial, commercial and agricultural rejuvenation of Palestine, are the plans for establishing a merchant marine, for which the Zionists propose an initial expenditure of $10,000,000. With Haifa made into the leading harbor of the entire Near East, as experts have claimed it will be, when life in Palestine is flourishing again its fleet of merchantmen will ply between all the leading ports of the world, carrying the new products of the Holy Land. The first ship in this merchant marine was recently launched at Jaffa to sail between Beyrut, Haifa, Jaffa and Egypt. Elaborate ceremonies were held to commemorate the establishment of Palestine's merchant marine, the wife of the English commandant at Jaffa christening the craft "Hecholutz" (The Pioneer) while Italian warships in the harbor at the time gave an official salute of twenty-one guns when the blue and white flag of Zion was flung from the mast.

With all the vast agricultural, industrial and maritime plans which the Zionist Organization is putting into operation for the reconstruction of Palestine, what is probably attracting more world-wide attention than anything else is the establishment of a Hebrew University at Jerusalem. Prof. Patrick Geddes of the University of Edinburgh, considered as the world's most famous town planner, is now in Jerusalem working on the plans for the Hebrew University, under commission from the Zionist Organization.

The cornerstone for the Univerity was laid recently on the Mount of Olives. Prof. Geddes has reported to the Zionist Organization that, through funds now being raised, the chemical laboratories will be completed by the end of this year, so that graduate students from the leading Universities of Europe may come to Jerusalem to work out there immediate problems arising from the agricultural rebirth of the Holy Land.

World-famous Jewish scholars have already volunteered to assist in the establishment of the University and to become part of its faculty, the most noted being Dr. Albert Einstein, who recently astounded the scientific world with his new theories on light rays, and Prof. August Wassermann, noted as the discovèrer of the blood test which bears his name. When the Jewish National Homeland is established in Palestine and hundreds of thousands of Jews begin their mass-migration to the Holy Land, the Hebrew University will, according to the plans of its founders, be the world center for Jewish culture and education.

In addition to working on the plans of the Hebrew University, Prof. Geddes is designing the new Jerusalem, a modern city to be the center of the new Jewish life that will soon be thriving in Jerusalem. He is planning a spacious modern city which, while capable of supporting a population several times its present size, will still retain its historical and sacred landmarks. In connection with the University, Prof. Geddes has reported that he is designing a Museum, which will be to the University what the British Museum and Louvre are to their respective Universities in London and Paris.

Lack of an adequate water supply has been Palestine's vital need since Moses led the return from Egypt; but James Haines, secretary of the Zionist Society of Engineers and one of the leading engineers working on the reconstruction of the Holy Land, declares that there is enough rainfall in Palestine to support a population of 15,000,000—over two hundred and fifty times its present population.

"The average yearly rainfall of 26 inches, which falls in five months of the year, can easily be stored by the erection of reservoirs," said Mr. Haines. "This rainfall is one-quarter greater than in California. It will supply a future population of 6,000,000 with a daily per capita supply of 2,055 gallons, which is over 1,200 gallons more than the average daily consumption in New York City."

Because the Mediterranean is at a higher level than the Jordan and the lakes, and because of the stony underground surfaces which retain the water so easily, Palestine is favored in engineering projects planned to store up large quantities of water, according to Mr. Haines.

Irrigation of Lower Palestine will also be

accomplished by tapping the Nile, according to Zionist engineers, who will follow British engineers in this, as all of Southern Palestine was supplied with water from the Nile in a remarkable engineering feat of the British Royal Engineers. It has been estimated that there are between 3,000 and 5,000 square miles in the Sinai peninsula alone, requiring irrigation, which would be furnished from the Nile.

Isaac Herbst, another Zionist engineering expert, has brought forward a plan to utilize Palestine's vast water power for hydro-electric plants, because of the lack of coal in the Holy Land. He proposes building two hydro-electric plants in the Upper Jordan Valley and Lake Tiberias, with a capacity of 100,000 horsepower an hour. Two canals necessary for the plants will divert the Jordan from the Hullah swamps and convert eight square miles of useless land into fertile fields, he points out. These plants will mark the first step in the rapid industrial development of Palestine, says Mr. Herbst.

While millions of Jews throughout the world are awaiting the word that will permit their leaving for Palestine, there are thousands of tourists and pilgrims, anxious to visit the Holy Land in far greater numbers than before the war, according to the Zionist Organization. To provide for them, the erection of a chain of large hotels throughout the Holy Land has been proposed by the London Zionist Organization, with the principal hotels in Jerusalem, Jaffa and Haifa, and smaller ones in such historical spots as Tiberias, Safed, Hebron, Gaza, Acca and Beersheba. Health resorts, built around Palestine's hot springs and mineral waters and bathing beaches near Haifa and Jaffa, have also been proposed.

Haifa, according to the Zionist engineers, will be the largest and most important city of Palestine after the Jewish National Homeland is established, as they claim it will be the principal outlet for all Asiatic trade to Europe, because of its connections with the Bagdad railroad. To provide for its increasing population, it is proposed to continue the city along the beautiful slopes of Mount Carmel; while on the summit of Mount Carmel, according to the plans, a large hotel and resort will be erected to welcome visitors to the Holy Land. Dr. Chaim Weizman, President of the Zionist Organization of England and head of the Zionist Administrative Commission in Palestine, discussing the vast commercial prospects of the country said recently that Palestine would be the bridge between Bagdad and Cairo and between Constantinople and Calcutta.

Thus ancient prophecy and modern practical idealism are uniting to bring to pass a great vision to gladden the hearts of all mankind.

Justice and The Poor

By Reginald Heber Smith, of the Boston Bar

(2) DENIAL OF JUSTICE—THE FACT

THE realization that there are grave defects in the administration of justice has come but slowly. Had not enough laws been passed, enough courts organized, court houses built, judges, clerks, and officers provided and paid salaries? What more was necessary? When Roscoe Pound delivered his epoch-making address on "The Causes of Popular Dissatisfaction with the Administration of Justice" before the American Bar Association in 1906, his was like a voice crying in the wilderness. From the reported discussion,* one would judge that most of the lawyers were incredulous, and that not a few were indignant at the intimation that our justice was not closely akin to perfection itself.

In the twelve years that have followed, the evidence has become overwhelming. The facts, though not the causes which underlie them, are well known. The administration of American justice is not impartial, the rich and the poor do not stand on an equality before the law, the traditional method of providing justice has operated to close the doors of the courts to the poor, and has caused a gross denial of justice in all parts of the country to millions of persons.

Sweeping as this indictment may appear, it is substantiated by ample authority.* A few statements deserve to be presented here:

"If there is one sad anomaly that should stand out in our present days of conscientious self-searching, it is the harsh fact that, with all our prating about justice, we deliberately withhold it from the thousands who are too poor to pay for it."*

"The sources from which industrial unrest springs are: . . . 3. Denial of justice in the creation, in the adjudication and in the administration of the law."*

"The equal administration of the laws is a right guaranteed by the fundamental law of the land; and yet no person will deny that this privilege is more honored in the breach than in the observance; for there are very many people in every American community who, through ignorance of their rights or their inability to pay the imposts levied by the state as a condition prece-

dent to the pursuit of justice in the courts, are constantly being denied that equal administration of the laws and the justice that is supposed, logically, to follow it.*

"Taking the country as a whole it is so obvious that we have almost ceased to remark it, that in petty causes, that is, with respect to the every-day rights and wrongs of the great majority of an urban community, the machinery whereby rights are secured practically defeats rights by making it impracticable to assert them when they are infringed. Indeed in a measure this is so in all causes. But what is merely exasperating in large causes is downright prohibitive in small causes. While in theory we have a perfect equality, in result, unless one can afford expensive and time-consuming litigation, he must constantly forego undoubted rights, to which in form the rules of law give full security, but for which, except where large sums are involved, the actual conduct of litigation affords no practicable remedy.*

"Many causes have contributed to this neglect which disgraces American justice."*

The majority of our judges and lawyers view this situation with indifference. They fail to see behind this denial of justice the suffering and tragedy which it causes, the havoc which it plays in individual lives, and the influence which it exerts in retarding our Americanization program. "The judicial department", said Chief Justice Marshall,* "comes home in its effects to every man's fireside. It passes on his property, his reputation, his life, his all." Because law is all-embracing, the denial of its protection means the destruction of homes through illegal foreclosures, the loss through trick or chicanery of a lifetime's savings, the taking away of children from their parents by fraudulent guardianship proceedings.* Hundreds of thousands of honest men, many of them immigrants, have been unable to collect their wages honestly earned.*

Denial of justice is not merely negative in effect; it actively encourages fraud and dishonesty. Unscrupulous employers, seeing the inability of wage-earners to enforce payments, have deliberately hired men without the slightest intention of paying them.* Some of these employers are themselves poor men, who strive in this way to gain an advantage. The evil is not one of class in the sense that it gives the poor over to the mercies of only the rich. It enables the poor to rob one another; it permits the shrewd immigrant of a few years' residence to defraud his more recently arrived countrymen. The line of cleavage which it follows and accentuates is that between the dishonest and the honest. Everywhere it abets the unscrupulous, the crafty, and the vicious in their ceaseless plans for exploiting their less intelligent and less fortunate fellows. The system not only robs the poor of their only protection, but places in the hands of their oppressors the most powerful and ruthless weapon ever invented.

The law itself becomes the means of extortion. As Lord Brougham said of the English administration of justice in 1800, it puts " a two-edged sword in the hands of craft and oppression". From the cradle to the grave the poor man is the prey of a host of petty swindlers,* who find it easy, through such devices as fraudulent assignments, trustee process, or garnishment of wages for fictitious debts,* to rob and despoil. There exist today businesses established, conducted, and flourishing on the principle that as against the poor the law can be violated with impunity because redress is beyond their reach. It is this situation which allowed such unrestrained abuse of the laws regulating the assignment of future wages that a sort of quasi-slavery resulted, which brought the loan shark into being, and permitted flagrant usury to grow into a monstrous thing.*

The effects of this denial of justice are far reaching. Nothing rankles more in the human heart than the feeling of injustice. It produces a sense of helplessness, then bitterness.* It is brooded over. It leads directly to contempt for law, disloyalty to the government, and plants the seeds of anarchy.* The conviction grows that law is not justice,* and challenges the belief that justice is best secured when administered according to the law. The poor come to think of American justice as containing only laws that punish and never laws that help.* They are against the law because they consider the law against them.* A persuasion spreads that there is one law for the rich and another for the poor.*

How this comes about can be simply told. One afternoon Arthur V. Briesen, President of the New York Legal Aid Society, took Theodore Roosevelt, then Police Commissioner of New York, to the society's office to see what went on. They sat at the interviewing desk. A glazier came in and related that he had set twenty-two panes of glass in a barn, and that the owner of the barn had refused to pay him $6.60, the agreed price.* He had been out of work and needed this money to buy bread and milk for

his family's supper. On his way from the West Side, where he had worked, to the East Side, where he lived, he crossed Fifth Avenue at Forty-Fourth Street and passed the luxurious restaurants on either corner. His own children went to bed supperless. The next morning he sought out a lawyer, who told him that to bring suit the costs and the fee would be $10. This he could not pay. From there he went to the Municipal Court, originally known as "The Poor Man's Court", where he saw a judge, who was obliged to explain that he had neither the time nor the money nor the right to undertake the necessary proceedings; that as the man had no money, he could not prosecute the case; and that, inasmuch as the expenses would exceed the amount in dispute, he had better drop it. As the man told his story in the office of the legal aid society, he was an incipient anarchist.

The effect on the immigrant is peculiarly unfortunate. He comes to this country, often from lands of injustice and oppression, with high hopes, expecting to receive fair play and square dealing. It is essential that he be assimilated and taught respect for our institutions. Because of the strangeness of all his surroundings, his ignorance of our language and our customs, often because of his simple faith in the America of which he has heard, he becomes an easy prey. When he finds himself wronged or betrayed, keen disappointment is added to the sense of injustice. Through bitter disillusionment he becomes easily subject to the influences of sedition and disorder.*

The essentially conservative bench and bar will vehemently deny any suggestion that there is no law for the poor; but, as the legal aid societies know,* such is the belief today of a multitude of humble, entirely honest people, and in the light of their experience it appears as the simple truth. Consider, for example, this actual case!* A woman borrowed $10 in 1914, and for two years paid interest at 180 per cent. In 1916 a law was enacted fixing 36% as the maximum rate.* The lender, by a device contrary to the statute, compelled her to continue paying 156% interest. The law also provided that if excess interest were charged, the loan would be declared void by a suit in equity.* The law was on the books. The court house was open, the equity court in session with its judge on the bench and its officers in attendance. All that was of no avail to her; for the law could not bring its redress until $5 was paid for service of process and entry fee, and $10 to an attorney to draw, file, and present the necessary bill of complaint. Fifteen dollars she did not have and, because of her condition, could not earn. For her there was no law.

Repeated warnings have come respecting this:

"When litigation is too costly, the result for many persons is a denial of justice. Such denial or partial denial of justice engenders social and commercial friction. The sense of helplessness thus caused incites citizens to take the law into their own hands. It causes crimes of violence. It saps patriotism and destroys civic pride. It arouses class jealousies and breeds contempt for law and government.*

"The problem is fundamental. It strikes at the very root of our economic, social, and political structure. The man or woman who has honestly toiled and cannot obtain the wages earned, loses faith in humanity and the efficacy of our laws and courts; is often turned out a beggar, vagrant, or criminal, or seeks redress by forcible means.*

"If ever a time shall come when in this city only the rich man can enjoy law as a doubtful luxury, when the poor who need it most cannot have it, when only a golden key will unlock the door to the courtroom, the seeds of revolution will be sown, the firebrand of revolution will be lighted and put into the hands of men, and they will almost be justified in the revolution which will follow."*

In that direction we have imperceptibly, unconsciously, and unintentionally drifted. The end of such a course is disclosed by history. By the third century A. D. class distinction had been set up by the Roman law. For an excellent statement, see Davis, "The Influence of Wealth in Imperial Rome", page 323. Differences in the ability of classes to use the machinery of the law, if permitted to remain, lead inevitably to disparity between the rights of classes in the law itself. And when the law recognizes and enforces a distinction between classes, revolution ensues, or democracy is at an end.

*The statements are taken from such authorities as the American Bar Association Review, American Judicature Society Review Bulletin, Chief Justice Olson in the Annual Reports of the Chicago Municipal Courts, various law books, and other works. This is the second of a series of articles reprinted from a work of limited circulation published by the Carnegie Foundation for the Advancement of Teaching and entitled "Justice and the Poor". The articles are: (1) Freedom and Equality of Justice: The Ideal: (2) Denial of Justice: The Fact; (3) Defects in the Administration of Justice; (4) The First Defect: Delay; (5) The Second Defect: Court Costs and Fees; (6) The Third Defect: Expense of Counsel. Letters are welcome from readers giving an account of their experiences with the administration of justice.

SOCIAL AND EDUCATIONAL

A Dying Profession

THE teaching profession has had the most exciting year in its history. It has been the most docile of all professions, and one of the most useful. It has until recently numbered 750,000 in America and from early morning until late in the afternoon has had the care of the 20,000,000 little men and little women that in a few years will be the bulwark of the country. It has done more to Americanize the children of immigrants to this country than have all other forces put together. It has been true to its trust.

During the war the number of teachers was necessarily reduced, the estimated number of vacancies in urban and rural schools running to 50,000. It was hoped by lovers of America and American institutions that with the opening of a new school year these vacancies would be filled and the work of instructing Young America would take on a new life.

It was a shock, therefore, when it was discovered that 22% of these teachers during the summer of 1919 had quietly folded their tents and disappeared. They did not strike. They simply quit. In six of the Southern states it was estimated that one-third of the schools were left without any teachers. Subsequently more than half of these vacancies were filled, but with teachers that were inexperienced and incompetent as educators of Young America.

Reports reached us from Utah, Colorado, Wisconsin, West Virginia, and New York states that many schools were without teachers. In West Virginia 400 schools were without teachers, and in New York 1000 schools; the total shortage of teachers in New York state was estimated at 5000. It was estimated that at the beginning of the school year 6% of the nation's schools were unable to open for lack of teachers. This meant that about 1,000,000 of America's little men and little women could receive no education at all for a part of the precious time during which they fit themselves for life's battle.

Moreover, the teachers that quit were the best ones, and this quitting of the best teachers has been a constantly progressing evil. In 1880 43% of the teachers in the United States were men; in 1914 this number had been reduced to 20%. There was a reason why men would not stay in the profession.

The United States does not stand as high in education as it did, or as it should. It is now eighth among the nations in literacy; one of every ten adults in cities can not read or write; and one of every five adults in the country is illiterate. In one state last year, many of whose schools were closed on account of lack of teachers, there were 10,895 children that did not have a day's schooling in the entire year.

School-teachers have a good many discouraging conditions to meet. They do not have the equipment which they should have; they do not have even enough room for all the children that should be required by law to attend. If all the children of school age in America did attend the public schools, 40% of them would have to stand, as there would be no accommodations for them.

Many have left the teaching profession because of their conviction that it is not for the best interests of themselves and their pupils that they should have nothing to say about formulating courses of study, selecting textbooks, choosing types of buildings and equipment, and formulating budgets; and it is a fact that in many places boards of education have been dictators, and incompetent if not malevolent ones at that, of matters about which the teachers knew far more than themselves.

In a few places the teachers have also objected because they thought they were not given sufficient liberty in respect to their political opinions; but as a rule teachers in the United States have generally and properly had a large amount of personal freedom in such matters.

Wages the Real Trouble

THE teachers have not wanted to say much about it, and many of them would deny that they have left the teaching profession on account of insufficient pay; but the facts are that the profession has been almost ruined by a tradition which has somehow fastened itself upon society that teachers do not expect and should not receive a living wage, as though teachers were a necessary evil instead of one of the greatest assets of the country.

While the United States was still poor, and even after its riches had begun to be developed, the wages of school-teachers were usually $2 per week and boarding around. There was not much inspiration to high endeavor in wages like that; but when it was the best the district could afford it was accepted as a matter of course, though merely as a stepping stone until the teacher could get something else to do. Up to 1900 it was a good country school that paid more than $35 per month; but board was only $2.50 to $3 per week and what was left would go much farther than it does today.

Within the past year the whole subject of wages has been pretty generally overhauled in public. The school-teachers are among the most intelligent of all readers; and as they read the published facts they began to think of their own wages and to make invidious comparisons of what they considered the public thought of the services of others as compared with their own.

The average teacher spends fifteen years preparing for his work; but at seventy years of age his total earnings, counting the value of board and room, are not much above that of a domestic servant. When he is seventy years of age he has received only as much money as a plumber can make by the time he is forty. Teachers receive 16 cents an hour, but skilled manual workers 60 cents to $1 an hour. The average teacher receives $1.63 per day; she must usually spend hours at night preparing her lessons, with no pay for overtime.

It is said that school-teachers in New York begin with $80 a month, while ragpickers get $33 per week, window cleaners $7.50 per day, and bricklayers $8.75 to $10.00. The street cleaners, garbage collectors, motormen, subway guards, janitors, teamsters, and laundresses are all better paid. The street cleaners get $400 per year more for initial salary than do the teachers.

In an issue of the Raleigh *News Observer* appeared two advertisements, side by side, one for a colored barber, guaranteeing $25 per week with $35 if satisfactory, and the other for a white teacher of Latin in a high school at $70 per month for the ensuing nine months. Thus, for improving the inside of the head a total of $630 was to be had, but for arranging the hair on the outside a possible $1820.

An investigation conducted in La Crosse, Wisconsin, showed that in a year the high school pupils expend $4000 more for candy and movies than the sum total yearly salaries of the high school teachers. There the parents seem to think more of the entertainment of their children than of their instruction, their life capital, so to speak, though actually not so. But what can we say to the children when the grown folks pay a single player $20,000 for six months' service on the ball field, and a prize fighter $250,000 for a single fight and do not pay their professors enough to live on?

Last Fall the Manchester *Union* advertised for 100 teachers for New Hampshire rural schools at $15 per week, while most of the young women in the neighboring cloth and shoe factories were making $30 per week. About the same time, in England, the Kent Urban District Council advertised for an official rat catcher at £250 per annum, but pays its teachers £240 a year after twenty years in the service.

There were twenty-nine American states last year where the average teacher's wage was under $550. The minimum wage of the teachers of Worcester, Mass., is, or was until recently, $675 per year. The minimum wage in Iowa is $57 per month, in Illinois $1000 per year. California, Massachusetts and Illinois pay the highest salaries to teachers and have the least shortage of members of this profession.

What has happened is that low wages have driven many of the best teachers into better paid positions, and that those who are left very probably, whether they would admit it or not, feel a certain amount of resentment against the public for treating them so unjustly; and yet it is upon these teachers that the chief responsibility devolves of making the boys and girls into true Americans, proud of their country and of its institutions.

Practically all the college women are turning away from teaching to better paid occupations. One woman's bureau reports more vacancies than applications. The teaching profession is dying at both ends. Attendance at normal schools is falling off. In New Jersey, where there were 2200 students in the normals in 1916, there are now but 1400. New York state normal schools also report a big decrease in enrollment. Ambitious young men and women will not train to be teachers when there is not a commensurate living in the work.

In this country there are ecclesiastical politicians of a certain type that would like well to see America's public schools ruined. These

same ecclesiastical politicians are to be found in all so-called civilized countries. Their constant effort is, and for fifteen centuries has been, to get education out of the hands of the people and into the hands of priests and nuns, thus to kill it. Illiteracy in Spain is 70%, in Italy 73%, and in South America it is 90%.

The country needs more teachers, not fewer. There was never a time when they were so much needed. Besides the regular school-teachers we need a trained corps of visiting teachers to make a constant round of homes, prevent truancy, prevent children leaving school prematurely or unnecessarily, prevent delinquency and otherwise assist socially. To draw proper talent from other lines of business and save a ruined profession the minimum wages of all teachers should be at least $1500, sufficient to allow for proper culture in the form of travel, books, music, and necessary recreation.

Teachers' Labor Unions

WITH everybody else organizing, it is hardly to be wondered at that the prevailing fever should have hit the teachers. Some time ago the American Federation of Labor had 126 local organizations of the American Federation of Teachers affiliated with them. These locals were to be found among the college professors of the University of North Dakota, the University of Montana, Columbia University, sixteen other universities in New York state, high schools in Kansas City, Kansas, and many other places. Practically the whole teaching force of California was said to be thus organized. These unions have succeeded in some instances in raising the minimum salaries of grade teachers over 100%. The teachers in Pittsburgh must be organized, too; for we notice a dispatch saying that they have served notice on the board of education that they must be paid a flat increase of $500 per year, to take effect within thirty days, or they will quit in a body. Similar demonstrations have recently taken place in New York.

Teachers' unions operating along similar lines have been organized in France and England. When the British government awarded its railway men 100% increase as the least they could offer in view of the greatly increased cost of living, the teachers also demanded 100% increase, not discerning any good reasons why their advance in wages should be no more than 10% to 30%.

During the vacation season last Summer the New York Mayor's Committee of Women on Reconstruction and Relief proposed to assist the teachers who did not get enough wages to exist upon, and at the same time to aid the women who did not want to do their own housework while on vacation, by sending out a letter advocating the employment of teachers to do the work. The letter suggested that the teachers do the work for about half the usual pay, and thus get a nice vacation in the country.

Most of the teachers to whom the plan was suggested did not seem to see anything very attractive in a proposition to cook for a large family of summer vacationists as a means for obtaining a "nice vacation" for a tired teacher, nor were some of them able to see their way clear thus to break down the wages of the regular household servants. They prefer to be paid a just wage for the services they render to society and to plan their own vacations.

In the long ago the teachers taught only a handful of followers grouped about their feet. Thus the Apostle Paul speaks of himself as "brought up in this city at the feet of Gamaliel". (Acts 22:3) We have no doubt that Gamaliel was well recompensed for this work, as he should have been. St. Paul is supposed to have come from a wealthy family and to have been well able to pay adequately for service rendered. We do not suppose it was necessary for Gamaliel to wash dishes during vacation in order to make a living.

There is one kind of teaching that will be entirely discontinued some time in the earth, and that is religious teaching. This all seems very strange in view of the strenuous efforts now being made to get pacific China, Siam and India up to the high standard of the three great Protestant nations: Germany, England, and America as they were on August 1, 1914. Yet the Scriptures are very plain. They read:

"After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jeremiah 31:33, 34.

LABOR AND ECONOMICS

Cost of Living in 1896

FOR cost of living and doing business "the happy days" were in 1896, which marked the low water of several decades. Comparing 1896 with today, we find that a dollar would buy a certain volume of the ninety-six different commodities which are chosen as representative. As the years have passed since 1896 the dollar has grown smaller and smaller. In other words, the purchasing value of the dollar has shrunk, as shown by the table below:

1896	$1.00	1908	$ .74
1897	.97	1909	.69
1898	.90	1910	.66
1899	.82	1911	.68
1900	.75	1912	.64
1901	.78	1913	.64
1902	.75	1914	.66
1903	.74	1915	.60
1904	.74	1916	.50
1905	.73	1917	.36
1906	.70	1918	.32
1907	.66	1919	.32

These figures are authoritative because based on the universally recognized monthly "price index" published by Bradstreet's. If the objection were raised that the comparison is made with the lowest year, the figures would be increased only a few percent if comparison were made with the average of the years 1895 to 1899.

In other words, the dollar is worth a third now of what it was in 1896. The 1896 dollar would buy three times what the 1918, or 1919, dollar would buy. If, instead of the average buying power of the twelve months of 1919, the month of December, 1919, is compared with 1896, the buying power of the dollar is 29 cents.

Expressed in terms of salary or wages, the 1896 clerk earning $100 a month ought to have had a salary of $345 in December, 1919, in order to be able to purchase the same quantity of the ninety-six commodities in both instances. The laborer earning 1.50 or $2.00 a day then should earn a wage of $5.17 or $6.90 today. A worker that is earning less than 345% of what the same position paid in 1896 is that much poorer off than he should be.

Figure up your wage or salary, and see how well off you are. Then, if the production of President Day, of the Equitable Life Assurance Society, comes true in 1920, watch the 29-cent dollar shrink; for he, and other members of Big Business think "the possibility of reducing the high cost of living is very remote".

It is all right for presidents and financiers to spend money prodigally; but it is an economic evil for common people to pour out easily-earned funds like water, if said people are not in the president-financier class. "The war", laments Mr. Day, "thrust upon us an unnatural and unbalanced prosperity and left us a legacy of inflation, speculation and excessive improvidence. A large volume of easy money has found its way into the pockets of many people to whom a substantial cash surplus was a new and tempting possession, followed by a great passion for expenditure and pursuit of pleasure by those of improvident and self-indulgent tendencies. With so many people in this spendthrift mood, so many outbidding each other for some of the necessities and most of the luxuries of life, any material reduction in the cost of living seems a remote possibility."

But are the people such spendthrifts? To do a normal amount of spending in December, 1919, one would have to spend 345% as much as in 1896 for the same things. To enjoy a really 100% spending spree a man—or a woman—would have to exceed perceptibly the 345% limit; and it is doubtful if *the many* are so doing.

One class that is hard hit by the 245% rise in living cost is the owner of bonds, mortgages, notes, or of other documents or securities promising only a fixed rate of interest. In the earlier period of 1896, a first-class bond paying 4½% would sell at, say, $100. Conversely a high-grade railroad bond could be sold for $100, if it paid 4½%, the regular earning power of money.

Thousands of careful investors in the '90's filled their safe deposit boxes with securities bought on a 4.50% basis. A $1000 bond would pay its owner the modest sum of $45, and the $45 in money would buy a real $45 worth of commodities. For that investor to be as well off today as he was in 1896, his bond ought to earn him 345% as much as in 1896. A $1000 bond should pay the investor now 345% of $45, or

$155.20. If it does not, its owner is that much poorer. The value of railway bonds, expressed in terms of the purchasing power of income, has declined about 70% since 1896; for the income will buy only about 30% of what it would then. The value of the bond itself has gone off a like amount for the same reason. The owner of a snug little figure of $100,000 in 1896, if he still has the $100,000, is really worth only about what an 1896 savings of $29,000 would have amounted to; for $29,000 in 1896 would buy the same things as $100,000 today. The other things that make up a fortune have lessened in worth. Land, houses, stores, apartment houses, factory buildings are worth as much less today than they would have been worth in 1896, if their selling value, or the rentals they pay have not kept up with the 245% increase in commodity prices. Stocks that sell for $100 today are of the same real value as stocks that sold for $29 in 1896.

In this invisible manner rich and poor alike have grown poorer in the last few decades, excepting the favored ones that have received the 245% increase in income. It is curious that something like this was foretold about 1900 years ago in the following language: "Go to now, ye rich men. Your riches [money, stocks, bonds, properties] are corrupted, and your garments [fortunes then consisted partly of costly garments stored away] are moth-eaten. Your gold and silver is cankered [rusted away]. Ye [profiteers] have heaped treasures together for the last days." (James 5:1-3) But these strange things are now seen to be among the steps by which the Father is leading the world as he guides them to the doors of the Golden Age, the portals of the kingdom of heaven on the earth, for soon men will be more like brothers, and the pride of wealth and the envy of poverty will no longer exist.

The Sugar Situation

THE average American family consumes 465 pounds of sugar per year, 116 pounds of which is produced in America; 302 pounds comes from Cuba and the balance from Hawaii, Porto Rico and the Philippines. Cuba lies so near the United States that during the war, when shipping was hard to procure, practically the whole crop was marketed here.

Prior to the war Great Britain had obtained her sugar from Germany and Austria; but during the war this supply was not obtainable and the ravages of the conflict destroyed a large part of the fields and factories of France, Belgium, Germany, Austria, Rumania and Russia. These former sugar-producing areas are not now producing half of their former output, but merely enough to take care of their own requirements.

During the war the cane-sugar countries increased their production from 10,000,000 to 12,000,000 tons per year, in partial offset of the reduction of output of the beet sugar countries from 10,000,000 tons per year to about 5,000,000 tons per year. It is estimated that in the Fall of 1919 the net situation was that at the conclusion of the canning season the world had about 4,000,000 tons less on hand than is usual.

Directly after the armistice, and for several months following, the times were not good in the United States or anywhere, and the allotted American two-thirds of the Cuban sugar crop did not find ready purchasers. Additionally the Atlantic Coast refineries and warehouses were crowded with the Allies' allotted one-third, sent there to be refined. Meantime, speculators who understood the real situation secured options upon immense quantities, and concealed it with the sure knowledge that in 1920 they would be able to make great profits upon it.

The close of the 1919 canning season found the American portion of the Cuban crop gone, but the warehouses still bursting with the sugar which had been reserved for the Allies, and to which they were entitled. Since then we have been on a sugar rampage.

During the war the United States was Cuba's only direct customer; but when it came to disposing of the 1920 crop she refused to be governed any longer by the war arrangements and, before Uncle Sam knew what she was about, had sold half of her crop to foreign buyers. So it happened that in the Fall of 1919 we were short of sugar, largely through the activities of speculators, and we shall be more short in the Fall of 1920, for Europe is to get still more of the Cuban crop than in 1919.

Some estimate the shortage as running to several million tons and are fearful that the price to the consumer may go to 35 cents per pound. The experts agree that there is an actual sugar shortage in the world due to the destruction of European fields and factories and that it will be some years before new fields and factories, there and here, can meet the situation.

In the end the sugar scare will be a good thing

for the United States. It will encourage sugar-beet farming, which will improve vast areas of now unprofitable land. The sugar-beet tops and pulp, when returned to the soil, enrich it and make it suitable for production of other crops. The United States has only 514,000 acres in sugar beets, while Europe has 6,000,000 acres but there is enough available sugar-beet acreage in the United States to raise all the sugar in the whole world. Meantime, even at present high prices, it is best for GOLDEN AGE readers to buy sugar during March, April, and May, when it will be on hand in good supply, if they want any later. Uncle Sam has been paying for foreign sugars $500,000,000 per year.

Crystallized sugar, made from sugar cane, was imported into Europe from India as early as 500 A. D. In Bible times honeys and syrups took the place of sugar. For an interesting honey story read Judges 14:1-20.

Square-Deal Johnson

By J. R. Goranflo

INDUSTRIAL rest and prosperity in and around Binghamton, N. Y., are due largely to methods that will obtain during the Golden Age. Endicott, Johnson & Workers, Inc., the largest shoe manufacturers in the world, are the direct cause. Mr. George F. Johnson, who has risen from a shoe worker at the bench to the managing head of this large concern, deserves the lion's share of credit and is able to appreciate the position of both capital and labor.

All through his thirty years of management Mr. Johnson has kept the confidence and esteem of his employes, and is thought of not as one who has exploited labor in the past and has watched to take advantage at the first opportunity, but as an elder brother or father: one to whom they can go in trouble of any kind and receive help and advice cheerfully given.

Mr. Johnson says that the employer should be the natural labor leader, and that if he is not, labor will look elsewhere for a leader. So he has instituted what he calls the square-deal policy; and the workers, appreciating that they are getting a square deal, have erected an arch at the entrance to Johnson City, N. Y., and Endicott, N. Y., with the inscription: "Entrance to the Square-Deal Towns".

The Endicott-Johnson corporation believe that their responsibility does not end with just compensation for work done in the shop, but that the outside environment should be made as pleasant as possible. To quote Mr. Johnson, "I do not believe in having a few millionaires' homes on the hills overlooking the factories, and the workers living in poverty". But he suggests what he calls his labor creed: "A great industrial establishment should as closely as possible follow the old idea of small business, in which the master had his shop and his house adjoining, and he and his workers and apprentices lived as well as worked together".

And this creed is carried out by this employer. His home is not a great mansion, but a modest home right among the workers—not even a "Keep off the grass" sign, or a fence to keep others from enjoying the lawn surrounding it. Not content with having a home for himself, his present building program calls for approximately six hundred modern homes which are being built and sold on easy payment plan to the worker at cost. Thus we can see already having a fulfillment conditions of which the prophets spoke, when each shall live under his own vine and fig tree.

Then, too, spacious parks are provided for the use of the workers and their families as well as others, no one in the community being barred from the privileges. There are playgrounds for the children, swimming pools with all kinds of contrivances for water sports, and a racetrack with some of the best horses in the country appearing there free to all. The best bands in the world are brought here for open-air concerts without charge. In addition to this the musical program calls for the services of about ten local bands, which give free concerts throughout the community each evening.

The health of the workers is looked after at the corporation's expense, they maintaining a very efficient and up-to-date medical department, equipped with all that the latest medical science affords, the service of which is also free for the use of the workers' families. A sick relief, whereby the worker receives $15 dollars a week when sick, is maintained at a cost of 10 cents a week to the worker, the company making up most of the amounts paid out in benefits.

The old dinner pail and cold lunch have given way to large, modern restaurants, where good wholesome food is served three times each day for 15 cents a meal, a posted notice calling attention to the fact that this price entitles the worker to all he wants to eat.

Under the control of the corporation is a

number of theaters where the best high-grade pictures are shown for a small price, the company paying the difference between the admission charged and cost of operation. A monthly magazine is published which is open to the employes for exchange of ideas, suggestions of efficiency, etc., subscription free to the workers.

A forty-eight-hour week is maintained with Saturday a half-holiday. Recognizing the need of change and recreation, each worker receives two weeks' vacation with pay, and in addition is paid for five holidays annually.

Although we find many heads of different industries with ideal policies, yet very often these policies are not carried out by their subordinates. In the case under consideration this is guarded against in that the power to discharge any worker has been taken from foremen and superintendents and now rests solely with the general manager, who is always willing and anxious to hear any grievance or complaint the worker may wish to bring to him.

Much has been written recently regarding the bringing together of capital and labor and having them work in harmony. It also has been pointed out that this is impossible under the ordinary arrangement, because their aims are opposite. Mr. Johnson has evidently solved this problem by making the aims of both capital and labor identical, through a bonus or profit-sharing plan. Under this arrangement the management claims that capital is entitled to a fair return for money invested and that labor also is entitled to a fair wage, good working conditions, reasonable hours and proper treatment—the remaining profits belonging to neither capital nor labor, but to both.

So after paying a 7% dividend on the preferred stock and 7% dividend on the common stock, and 3% to reserve, the balance of the surplus is split fifty-fifty between the workers and the owners of the common stock, which profit may be distributed in common stock or in cash, at the option of the board of directors.

To qualify for this distribution the worker has to be in the employ of the company throughout an entire year prior to the day upon which the dividend is declared. All workers share alike. The highest paid man and the lowest paid office boy get exactly the same share of surplus, their varied abilities having been taken care of in their salaries or wages. A further policy of the company along this line is that all the best jobs in the factories are filled from the ranks—no good positions filled from the outside, but always from the inside.

Nor has the good work of this great concern ended with the immediate community, but the entire world is a benefactor; for this company has eliminated practically all middle-men and, instead of taking the middle-man's profit, has given it to the consumer by having its own tanneries as well as retail stores, thus carrying out the concern's slogan, "From hide to wearer".

Telephone and Storm

WHAT a storm may do to the telephone service is little appreciated by any but the executives and the workers of the telephone system. In Northwest Ohio a hurricane swept out of the north, and before blowing out over Lake Erie greatly injured that part of the telephone investment represented in outdoor equipment.

The wind ran as high as ninety miles an hour, which is 132 feet a second. The pressure exerted upon a building, tree or pole with its wire equipment may be appreciated from the simple fact that every second the weight of air hurled against a 30 by 30 foot side of a building at .080681 pounds per cubic foot would be 4.79 tons. Terrific pressure is brought upon often weakened poles when the wind blows, as it did, 78 miles an hour at Toledo, 79 at Elyria, 65 at Sandusky, and up to 90 at some points. The poles went down by wholesale — 798 in the Toledo exchange and hundreds at other points, totaling over a thousand, about 80% of which could be reset. Where poles did not go, wires were broken, putting hundreds of individual phones out of commission. Trees went down before the wind and tore down the wires. In one place a barn door sailed through the air and brought down its quota of lines, together with three poles, which could not stand the impact in addition to the wind pressure on the swaying wires. Everywhere the damage was repaired in remarkably short order. Within an hour after the storm struck Dayton, where 160 poles were down, and 51 circuits out of commission, the repairmen were out; and within twenty-four hours service was restored on all but one line out in the country with 85 poles gone over a distance of forty miles.

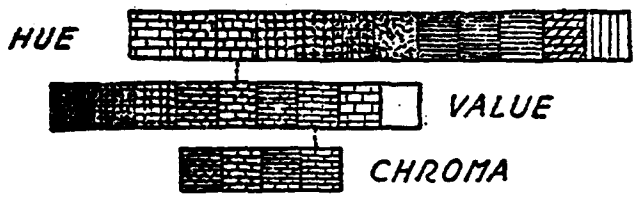
Users of telephones realize little of the amount of hard and dangerous work sometimes required to keep the service going.

TRAVEL AND MISCELLANY

COLOR & CHARACTER

Color Quality and Quantity

THREE factors enter into the determination of color quality; viz., *hue, value,* and *chroma* or intensity, as there are three factors in connection with tone (i. e., pitch, intensity, and duration), three in connection with light (i. e., wave length, wave amplitude, and wave complexity), and three in the realm of the electric current—voltage, amperage, and ohmage.



Hue has to do with the chromatic scale of primary and binary colors, ranging from pure yellow as the highest note to pure violet as the deepest. But any one hue on the chromatic scale can be diluted with either white or black, thus forming tints and shades respectively, ranging all the way from almost white to almost black. All these tones (either the normal color or its tints and shades) we call *values* of the given normal color. A new scale is formed by this process, very much as a singer ascertains his own "register", then sings the scale within his own range and with his own personal quality of note. Or it is perhaps more nearly comparable with a musical key. But any value of any hue can be grayed by the addition of its complement, and thus the intensity or luminosity of the original tone is reduced.

A color dictionary has been published with some thirty thousand hues, values, and intensities printed and designated. This means that instead of the twelve hues shown here, there would be, say, sixty; instead of seven values there would be, say, fifty of each hue; instead of two intensities there would be, say, ten. This would make the thirty thousand, though the hues, values, and intensities may not be divided in just that proportion. Probably the trained eye can discern twice this many tones, but they would not be practical for present-day commercial purposes.

Mass is, of course, the sole distinction as to quantity; but it is important. A small amount of brilliant red might be very pleasing, but a great quantity abhorrent.

Making Kalahari a Garden

ALL Africa needs", every one from Africa says, "is more water and more good people." Turning the vast Kalahari Desert in South Africa into a garden spot is one of the new projects. This desert covers some 300,000 square miles, and is sandy and dry beyond any present use. It is proposed by irrigation to bring into being in this immense area a lake twice as big as Lake Erie. The Chobe River in the long ago ran through the Kalahari Desert, and the proposition is to dam up its present course and turn it back to become the agency for making happy homes for the thousands of immigrants that are to be attracted.

Rivers and lakes disappear in the Dark Continent. It seems as though much of the vast territory of the continent might dry up and become as Sahara and Kalahari. Lake Ngami in British South Africa was described by Livingstone as a vast inland sea; now it has become a body of water some twenty miles long and but five miles wide. Once there were large rivers in this region; now they are gone. At times in heavy rains, the level country is covered with water as far as the eye can see; but it quickly dries up. The estimate is made that in a hundred years this section of Africa will be seemingly a hopeless desert like the Sahara.

The move to recreate a great lake in the Kalahari is something that looks forward to the better things to come, when the minds of great and powerful men will no longer be upon war and destruction, but upon gigantic projects for the beneficent purpose of making this a better world to live in; for it is written that in the Golden Age, "in the wilderness shall waters break out [probably by irrigation, but no doubt partly by divine power], and streams in the desert; and the parched ground shall become a pool, and the thirsty land springs of water".—Isaiah 35: 6, 7.

Ice Houses Healthiest

IT IS for Eskimos, not for Americans, that ice houses are best. The Eskimo ideas and ideals of sanitation are primitive, and any attempt to "modernize" the race by having the cement trust supply them with concrete homes in place of ice or snow igloos, would kill them off. The Eskimo is healthier, warmer and more comfortable than he could possibly be in a house that obviously is a good thing in a country where water—and sewage—remain liquid and can be conducted away from the premises.

According to the explorer Stefansson,

"The Igloo, or domed snow hut, serves as a home for two or three weeks. Then they build a new one. Because it is new it is clean and sanitary. It is as warm and comfortable as an American library. A candle gives as much illumination as an electric light, because of the intense whiteness of the snow. The snow house will stand under any conditions. It is as comfortable a home as man could wish. But the concrete hut, like the wooden hut, must be uncomfortable and unsanitary. Wherever the natives have changed from the snow to the wooden home there have followed pneumonia, typhoid and a tremendous increase in the death rate. Contact with civilization has already affected the Eskimos and they are dying off. They must soon be extinct, and the concrete hut would only hasten the extinction."

Americans like "civilization" and are proud of it for the same reason that the Turk likes his style of living—because they are used to it. There is nothing ideal anywhere, but the time is at hand when ideal conditions will be discerned; and the race, Eskimos and all, under the inspiration and the wisdom of the Golden Age, will move up to higher levels and will ever be following the vision just beyond of better and better things to come.

Waking Up to the Typewriter

WITHOUT a typewriter an American office would not be an office, but a relic of a past age. But Europe has been writing with pen and ink, and is just waking up to the typewriter. In France the courts are working on the problem whether a document such as a deed or a mortgage is legal if written on a typewriter.

The world war taught Europe many things, among others to value the typewriter. Prior to the conflict the proportion of the American writing machine output that was exported was 35% to 40%; now it is 50%. The machines would be going over the water much faster if Europe could get the credits necessary to correct the unfavorable conditions of exchange. When the great loans that are expected have been made, the situation will be improved and a much greater volume of typewriter exports is looked for as a result of the credits.

Europe needs among other things modern office methods. She will be helped in effecting this improvement, because the prices of writing machines have not increased nearly as much as those of other products, partly perhaps because the prices were unduly high before the war. Improvement is the order of the day, and the tendency will become ever more marked as the Golden Age comes on.

Tin Phone Booths

THE sound-proof telephone booth is a rarity, but it has been discovered that any booth can be made absolutely sound-proof if it is lined with tin. The new idea is applicable in other places where it is desirable to exclude needless sounds. One or two layers of tin or aluminum in partitions or between floors is equally effectual in shutting out the noise of the neighbor's daughter's piano, or the music of the ragtime phonograph in the flat above. Family quarrels can be conducted without risk of the neighbors' listening, the dog can bark to his heart's content, and the head of the house can indulge a man's prerogative of relieving himself with unseemly vocal sounds. The tin-lined house would be fire proof, or fire resisting. If the tin manufacturers can be waked up to the new field for sale of their products and the architects roused to the desirability of getting inexpensive sound-proof effects, the era of the tin house may become a reality.

Canned Pudding Exploded

IN San Francisco the canned pudding explodes. A woman was badly burned and pieces of the can lodged in her neck when the can went off, as she was taking it out of the boiler of hot water.

As he was stepping up to the porch an Indianapolis man slipped on the ice and dislocated his spine.

When in a New York taxi keep yourself down. A woman was riding in one when it struck a rut. She bounced to the roof and was badly injured.

Clergymen, take notice! One slipped in his study in Richmond, stuck his hand through a glass library case and cut himself severely.

A fire extinguisher put him out. It exploded in his hands in Chicago and killed him instantly.

Keep away from ladders. It was in Indiana. He was passing; the ladder struck his shoulder, as it fell, and dislocated the vertebrae.

A Great Mineral Deposit

IN THE midst of the blue atmosphere in the mining business it does the heart good to hear of a great mineral deposit in an unexpected locality. Between the Southern Pacific Railroad tracks and the Gulf of Mexico, at a point some 125 miles west of New Orleans it is reported that a vast body of minerals has recently been discovered.

Within 150 feet of the surface is the top of a vein of good bituminous coal which has the extraordinary depth of seventy-nine feet; and below the coal, with an interval of only twelve feet, is a bed of pure rock salt which was penetrated for 1949 feet without reaching its bottom, that being the point at which the drill was withdrawn. This makes this deposit one of the five greatest salt deposits in the world, and possibly the greatest. Other notable deposits are located in Western New York, Germany, Czecho-Slovakia and India. The Louisiana deposits were discovered on the Southern homestead of the actor, Joseph Jefferson. An Alaska coal mine is now producing 3600 tons of coal per month.

Governmental Limitations *By Frank Burnett*

MR. EDITOR: I have lately subscribed to THE GOLDEN AGE, and like it very much; but I would like to criticize your article on "Governmental Limitations".

In the first place you fail to distinguish between brute competition and friendly competition. Experience proves that the former degrades to the level of the brute, while the latter has an elevating effect and increases the total of human happiness.

You say in the article, "Any man who has the idea that it would be better for the government to own and operate all industries would do well to visit any public building and note the general shiftlessness," etc.

Now that may be in the East, but not so on this coast. I have lived in fourteen counties on the Pacific slope, have traveled in many more, and have done some janitor work; but never have I seen any public building that was not as neat and clean as the private ones.

Further, you seem to recommend government ownership and operation of telephones, and later you say that municipalities have engaged in the milk business with good results. Now I want to ask, If the principle of public ownership is good in the matter of telephones, why is it not good in the matter of public buildings? And whose fault is it if there is lack of efficiency along any line in government if not that of the people? The success of any kind of democratic form of government depends upon the intelligence of the common people, and their diligence in seeing that the law is enforced.

May we not reasonably hope that in the Golden Age, now dawning, employes of any kind in their labors will be inspired with the idea of coöperation embodied in the words, "Love one another", uttered by "The Man of Galilee"? Then there will be no question of efficiency along any line.

Farmers in Politics

AS A matter of self-protection the farmers are entering politics in an extensive way, determined to take over the supervision, through legislatures and Congress, of the packing and other industries that handle the food products of the farm, as well as of the railroads that have not always been quick to adjust things to the advantage of the agricultural interests. Hitherto the farmers have been a comparatively helpless class, but shrewd observers say that the 1920 elections will see the American farmer taking up the reins to drive the horse himself.

The way has been blazed in Canada, where the farmer-labor combination controls Ontario, and where the politicians promptly rescinded all the laws they feared might bring down on them the displeasure of the new element in control. England has followed Canada's lead; and British labor men are taking their places in government, local and national, in the face of the powerful opposition of even Lloyd George. Soon it is predicted the British government will pass into the hands of the duly elected representatives of labor. An astounding fact, to the old-line British politicians, was that they were deserted by the middle-class clerks and other white-shirt workers, who for the first time threw in their lot with the rest of the working people. In France Clemenceau went down before the workers' choice, Deschanel.

New Powers in Politics

IT IS becoming quite evident that 1920 has in store some surprising events in the November elections. It is freely predicted by party managers that the successful party will be the Republican or the Democrat party. This may be so; for it is a tedious task to get voters into a new party. But it is the attitude of those elected, not their party names, that is liable to prove significant.

Two entirely new political forces are in the field, or will enter before the elections. Both have grievances strong enough to make them try to see that they are represented in legislative halls and perhaps in executive chairs. The working men realize that the efficacy of the strike as a tool for advancing their material interests was largely destroyed by the Anderson injunction against the coal miners and the active operations of the executive branch of the government in the coal strike. It was widely predicted then that the nullifying of the purposes of the trades union would drive the workers to the ballot. That this will be the case no one can doubt, who has perceived the drift of sentiment on this subject.

The workers may be expected to do hard and effectual work toward putting men to represent them in the various legislatures and in Congress. It will be easier to get voters to cast their ballots for workers running under old party names than to disconnect them from their parties in large enough numbers to elect, for example, a new Labor party, though this will have a large vote. Labor men can readily enough be elected as Republicans or Democrats, but especially as the former, on account of the unpopularity of the Democratic party, owing to certain of their policies and acts. As Republicans, labor men could vote in the interests of labor just as effectually as under a new banner. It will not be surprising, then, to see a solid block of labor Republicans, perhaps added to by a block of Democratic labor representatives.

A similar attitude of dissatisfaction exists among the largest single element of voters, the farmers. Some 40% of the voters are probably in this class. The farmers have learned well the lesson that the easiest method of obtaining direct representation is under the old party names, as was done in the Nonpartisan League.

There are many legislative and Congressional districts where the farmers are in an overwhelming majority, and it is thought that the election next fall may see the quiet lining up of the farmer vote under the banner of whichever old party is predominant. The purpose of the farmers will not be to elect a Republican or a Democrat, but to choose *a farmer*, to see that no longer are the interests of the country's most important class of producers made the football of the giants of wealth and business.

With the advent of the farmer and the laborite on the floor of legislative bodies and perhaps in executive chairs, the new phenomenon will appear of the control passing from the hitherto powerful—the rich and the old-style politicians—to classes having more at heart the interests of all the people. If absolute control is not vested in the combined labor and farmer legislators, there should be enough of them to hold the balance of power, which is sometimes as effectual as having all the power. The common people may expect to get back some of their lost liberties. If people do not now feel free to talk, to write, to print things, or to assemble in peaceable fashion, it will not be long before they will enjoy the old-time American freedom, for example, of talking without the suspicion that some one may be listening to throw them into the courts. Writers will be able to write with the chains off their pens. Peaceable assemblies of common people will be held without the slightest apprehension of invasion by mobs or of personal injury at the hands of representatives of the law. And when people can talk, write, and think as they please, they will no longer care so much about the liberty to do these things; and the fires of unrest and agitation will die down from lack of fuel. Then, their minds free and easy again, they can get to work and produce in the old fashion.

It is well known in England that there is nothing to fear from the labor men; for once in power they become conservative from the very responsibility of power.

Likewise nothing need be feared from such a change in the United States; for the farmer is naturally a wall of conservatism, and even extremely radical workers, if any, would soon find that the weight of the cares of the actual conduct of government would sober them.

This is a period of change. The change is in the direction of the good of all the people. It is the transition from the old order to the new —from the old "world", or state of affairs, toward the better one of the Golden Age.

FINANCE-COMMERCE-TRANSPORTATION

Fareless Street-Cars

NOT that street-cars are to see their patronage diminish until no one rides on them; but an ideal, to be reached when there will be countless riders and not one of them would pay his fare directly, though indirectly it would be paid at cost price.

The electric railway business has reached a distressing state. The traffic is making a normal increase from year to year, but in certain cities the fare remains the same, in the face of mounting costs. In other cities the fare has been "adjusted"—in plain words, raised—to from six to ten cents a ride. Even this expedient has failed to give much relief; for less people ride, the volume of business falls off, and the additional revenue per fare is in danger of being eaten up by increasing overhead costs, which are heavier per fare, because there are less fares. The net profit is about the same, as far as the financial condition of the roads is concerned. Everywhere that the fare jumps up, private enterprise steps in and provides bus lines to carry the people, more uncomfortably, but at the old price of five cents, making an additional reason why the number of fares on the electric railways should decrease.

Evidently the time predicted is at hand when the owners of the electric railways would find their investment a burden. They are beginning to see a light which they could not discern while the roads paid a good profit. Even in New York City the railway owners are thinking that perhaps municipal ownership is not such a bad thing, especially when the city may be induced to take the bad-bargain electric railways off the hands of private enterprise. A few years ago public ownership was anathema; for the roads paid well. Municipal ownership was making good in some important cities, but the railway "experts" were at hand in the newspapers columns to "prove" that there was no failure anywhere like that of municipal ownership everywhere. O Wall Street, thy name is legion!

The common people care nothing who owns the street railways. What they do care for is service. They want the service at a reasonable price, though under private ownership they object to paying for the dead horses contained in stock issues nearly all water and bond issues 25% to 40% water, which have been foisted upon the railway companies by the enterprising promoters who issued the securities and with them "sold" a small army of "innocent" third-party investors, who at the outset were willing to take their share of the initial profit, but now are bad losers.

However, the railways may soon gain municipal owners. Then the new owners will have to meet the same old problems. The lines must pay, and that means the maintaining of the balance between fares received and expenses paid. If the fares are raised the people will growl at the municipal administration and perhaps change it. If the fares are kept stationary, the service may run down at the heel, and the people may change the administration for giving poor service. Cities grow, and extensions of lines must be built. This takes money; and if the lines have poor prospects of paying, the money cannot be had from private owners, and must be raised by taxation. There is little chance of greater economy under public than under private ownership, and the net result is liable to be more taxes. Then the big taxpayers will use money and power to change the administration. Coming and going, under public ownership, the administration will see "parlous times" before matters are adjusted.

It has been suggested that under municipal ownership the lines might be run on the same basis as the streets and all the costs be paid by taxation. Streets cost a great deal of money, but no one has to pay to ride on them. Sidewalks are costly, but no one pays a fee to walk on a sidewalk. Why, then, should one pay to ride on a municipal railway?

We are talking of something that may be considered an ideal, not as immediately practicable. People do not pay to ride on elevators vertically. What greater reason is there why they should pay for being transported horizontally? Neither is a charge made for a ride on an escalator in an obliquely upward direction. In the less enlightened days of the nineteenth century it was the rule to pay to pass over a

road—"turnpikes", they were called then—now it is a mark of backwardness to see a region with toll gates. Not over two decades ago the privilege of going over a highway bridge was paid for; now practically all bridges are free.

At first the people would ride on the fareless street-cars more than they needed to do; but the novelty would quickly wear off. In candy factories the girls are encouraged to eat all the candy they want; but it soon cloys. Boys and idlers might think they could spend their time on free street-cars; but they would tire of the same ride; and as idlers now are not permitted to spend their time in public buildings, so they would not be allowed needlessly on the cars.

The person riding on a street-car is not by any means the only one benefited by the transportation. Without the street-cars the great stores would be impossible; for they draw patronage from a wide area, and the trade they now handle would be taken care of in smaller stores serving smaller areas. The store benefits from the cars, as does the owner of the store building, the managers and owners of theaters, hotels, markets, churches, offices and the lesser stores. All the unearned increment of downtown real estate comes from whatever transportation brings the people to the doors of the stores and offices. The mill and the factory are possible because the people are brought by a transportation system, without which the owners would have to establish smaller industrial institutions or none at all.

It is a little unreasonable to let the people that are brought to the stores, offices and factories, pay the entire cost of their transportation; for they are not the only beneficiaries. If all paid that are benefited, part of the burden of the street-car would fall on the owners of real estate, and of the various businesses that live on the people assembled by the street cars.

If the street transportation were supported by taxation the burden would fall with practical equality, especially if the head, or per capita, tax were raised a little to take any undue burden off the property and business owners. Then the street railways would be operated for service; and while the taxpayers would call for as low operating cost as consistent with proper service, the question of profit would not enter in, any more than a municipality thinks of making a profit off the streets or the schools. The question of raising money for betterments and extensions would be readily met because the value of the investment would be in the improvement, and private investors would put their funds into such bonds as readily as into any other municipal bond backed by city credit.

It would make little difference to a working man where he lived, so far as cost of getting to work is concerned. Time would be the only factor. Family after family would move out of the tenements and slums, the children of the city workers would get their place in the sun, and each working man might have a little home and a garden of his own off in the suburbs or out in the country. The city's density of population would be relieved, and there would be a chance of having better apartments for the poor as the pressure for homes lessened and competition for tenants sprang up among owners of tenement and flat buildings. Gradually the factories would move out where the workers lived, the city would move out toward the country. In place of the unsanitary crowding of the "modern" city, as one looks into the future, there would be the pleasant vision of the stretching out of suburban or village life for mile after mile, out in the fresh surroundings of the big healthful world that encompasses the comparative squalor of the city.

In the event of municipal ownership becoming a reality, it should not be forgotten by those in charge that the promotion, financing, and developing of the electric railway system was a work calling for great ability, energy, labor and self-sacrifice: and those that bore the burden and heat of the day should be given a square deal, and paid a just price for their properties. The fact that the railways, through world-wide conditions, have become unprofitable should not lead to the driving of a sharp bargain in their acquirement. The people appreciate the service rendered by the men of ability and foresight who projected and executed vast plans that have proved of inestimable benefit to all.

Whether these things are realized or not, something like them will become an actuality in the not distant future. It would seem that however we may forecast the future, the actuality is always a little, or a good deal, different and better. If the cities are not to have free street-cars, they will have something better. For the Golden Age is about to come, and the minds of millions of able men and women will work out things better than today we can even dream.

AGRICULTURE AND HUSBANDRY

Arid Acreage at $525

IT SEEMS almost impossible for the Eastern man to realize that arid lands in the West, which were entirely worthless a few years ago, were sold in the year 1919 for as much as $525 per acre; yet it is said that even this high price was secured for some lands in the Snake River Valley, in the vicinity of Twin Valley, Idaho. A price of $350 per acre was obtained for a ten-acre potato ranch near Nampa, in the same state. These prices are unusually high.

Some farmer accustomed to the development of irrigation lands gets his farm in good condition for cultivation and his fruit trees approaching maturity, when along comes a man from the Middle West with plenty of hard cash that he wishes to invest in just such a piece of land. The deal is closed, and away goes the first farmer and his family to do the pioneer work on another tract.

The continual moving around of the progressive farmers of the West is doing a great deal for them and for the country. Farmers from the Atlantic states, the Southern states, the Middle West, and the Far West are brought into contact with each other; each has something of information to impart and something of value to learn. In a very brief time men of this stamp turn a wilderness of sand, upon which it looks as if nothing of value would ever grow, into a thriving city or village of several thousand people, all by the wise use of a little water carried for many miles from its source in a mountain torrent, hugging the hillside, winding in and out like a snake until finally the vantage point is reached where the waters can be diverted to the plains below.

A curious sight to the Easterner is his first observation of these irrigation ditches, usually first discerned in the vicinity of Denver, but common to all points west of that gateway to the Rocky Mountain and Pacific Coast states. As one goes westward from Denver to Golden City the grade of the boulevards is so slight as to be hardly noticeable to the eye. Away up on the edges of the foothills, hundreds of feet above the highway, he sees irrigation ditches in parallel lines leading from the mountain streams out to the plains about Denver, but to the eye having the appearance of water running up hill. The slopes of the land are so gradual in the valley as to deceive the eye respecting the actual down-grade, but seeming up-grade, of these irrigation ditches.

The government's stories of what has been accomplished on some of its reclamation projects read like fairy tales, but are the most simple, matter-of-fact truths. Nine years after the water was turned into the ditches at Orland, California, it had three banks with deposits over $1,000,000, real estate improvements amounting to $960,000, live stock values of $640,000, and irrigated acreage estimated as worth $2,610,000 exclusive of improvements. The Orland Jerseys won all the grand prizes at the Sacramento state fair. All of this development has occurred on a property estimated as worth but $25,000 at the time the water was first brought into the community by irrigation.

At an irrigation project in Colorado in 1919, a canning company put up a million and a half cans of tomatoes; and a grower of Elberta peaches marketed 50,000 boxes from fifty acres, at an average price above 90 cents per box. (While we are on the peach question we remark an item which appeared in the papers last Fall that an Indiana consumer of a box of peaches found a memorandum from the grower in Texas stating that he had received 50 cents for the box; the consumer paid $2.50—nice little profit for some "business men" on the way!)

At another Colorado irrigation project, on thirteen acres of land, some Japanese farmers made $9,000 in 1918 and repeated the performance in 1919, raising onions. At the latter project, and at many other places throughout the West, the farmers are organizing beet sugar companies, to take advantage of the high prices for sugar now obtainable, and expected to continue for many years to come.

In the Boise Valley, Idaho, the key to prosperity for the farmers was found largely in live stock, it having been discovered that the valley was a natural section for blue-grass, and therefore particularly suited to the raising of cattle and hogs. At the Milk River project, Montana,

the farmers gathered a third cutting of alfalfa in 1919. This is unusual for Montana. (It is said that in places in Palestine as many as eleven crops of alfalfa are now being gathered in a year, due to ideal climate, increasing rains, and a hot, limestone soil.)

On the Newlands irrigation project in Nevada a small boy marketed $125 worth of canteloupes which he raised on a plot of ground one-eighth of an acre in extent. On the Carlsbad project in New Mexico cotton to the value of $1,000,000 was raised in 1919. On the Rio Grande project, near El Paso, Texas, there were produced in the Mesilla Valley 625 cars of canteloupes, seventy-seven cars of cabbage, and thirty-two cars of pears, besides thousands of crates of other fruits.

On the Umatilla project in Oregon the frosts have usually given the fruit growers much trouble, and some have become discouraged and have either gone in for alfalfa farming or moved away. However, some years are very good. The peaches in this section were sold to the local evaporating companies at $40 per ton. A price of two cents a pound does not seem very large to pay for fine peaches.

There is a good deal of water in a peach, and it must take considerable expense to get the water out. We do not know how many peaches go to make up a pound of peaches either in their natural state or as dried peaches; but we do know that the wholesale price of dried peaches in New York is 23 cents per pound, and it looks to us as though buying natural peaches at two cents per pound and selling them in the dried form at 23 cents per pound left the way open between Oregon and New York for a number of "business men" to be nicely cared for. We cannot see any reason why anybody on the road could be as anxious about the weather as the poor fellow to whom a frost may mean ruin.

On the Strawberry Valley project in Utah 540 cars of peaches were marketed in 1919, and in the same season 100 cars of pears at $800 per car, 60 cars of prunes at $750 per car, and 200 cars of apples at $800 per car. The total value of the fruit crop to the growers is estimated to have been $900,000.

The Yakima project, in Washington, produced in 1919 a trainload of fruit twenty-two miles long, worth $4,000,000; the Yakima apples are famous in all parts of the country. The district also produces large quantities of soft fruits, potatoes, hay, and pork. At the Okanagan project, in Washington, it is estimated that a single highway bridge sustained during the season the carriage of 1000 carloads of apples inbound to the station, with 500 carloads of box shooks, lumber, coal, and wheat outbound over the same bridge. This load was so heavy as to require the services of two traffic officers, one at each end of the bridge, to keep the traffic spread out sufficiently to maintain safety.

Great and wonderful as have been the irrigation projects already developed in the Far West, we presume that they are as nothing compared with works yet to be undertaken and successfully carried to completion in those regions. The sources of the great rivers of the West—the Rio Grande, Arkansas, Platte, Missouri, Yellowstone, Snake, Columbia, and Colorado—are far up among the everlasting snows of the Rocky Mountains, and most of their waters come from the melting of those snows. Great as would be the expense and the difficulties encountered, there is nothing impossible in the thought that nearly all the waters of those rivers may yet be diverted so that every part of the basins which they traverse shall receive a due proportion of the life-giving floods. This would not quite, but almost, cause the Great American Desert to disappear.

The actual disappearance of the Great Desert, and of all deserts, will surely come about in the Golden Age, in many instances — possibly in most instances—by the gradual work of reclamation, but in other instances by such changes in the climate as the Lord sees will be best calculated to bring the desired result.

The snowfalls in the mountains can usually be depended upon as sufficient to provide reasonably full streams throughout the season; but occasionally, as was the case last Summer in Montana, the snows went off the mountain tops too early in the season, and a drouth resulted.

During the winter of 1918-1919 the snowfall was unusually light in some parts of the Sierra Nevada mountains of California. A similar condition prevailed during the winter now closed, and leaves a few power plants and other projects short of water. It is comforting, under such circumstances, to reflect that the Lord has the Pacific Ocean right at hand, and that in places it is seven miles deep. When he gets ready it will be easy for him to sprinkle as much of it on the Western states as he sees best.

SCIENCE AND INVENTION

Why Does the Earth Go 'Round?

A LITTLE friend in Indiana asked us this question and we replied as follows:

"We think this question is answered in the 'Book of Knowledge', the Children's Encyclopedia, and will send your letter to a boy who has one of these encyclopedias, in the hope that he can find the answer and send it to you. Meantime, we merely remark that it is a good thing for us human beings that the earth does go 'round, as otherwise the constant heat of the sun would burn us up, at least in the tropics, and on one-half of the world life would be impossible, as life requires light. Then, also, there would be no vegetation on the dark side of the earth. If the earth did not revolve, it would be swept by most terrible storms, the intensely heated air on the one side constantly rising, and the bitterly cold air on the other side of the earth constantly rushing in to take its place. This is the best we can do by way of explanation at present."

We have heard from the lad to whom we forwarded the query and he writes us as follows:

"Dear Dad: I have just received a letter from THE GOLDEN AGE, stating that a boy in Indiana wishes to know what makes the earth go 'round, and that they are sending his letter to a boy who has the 'Book of Knowledge', in the hope that he will look the matter up for him. I presume I am the boy. If I am not, I beg THE GOLDEN AGE's pardon. But anyway, I have looked up the answer, and you will find it enclosed.

"Business attended to, I wish to speak to you personally. Look out for the flu!! I hear it is raging down there. Don't forget to bring the paper when you arrive Saturday. Much love to you and success to THE GOLDEN AGE. Affectionately, Jr."

The extract from the "Book of Knowledge" follows:

"The sun's gravitation is certainly not the answer to this; for if the earth became still, the sun would pull it into itself at once. There is some other source of the earth's motion, which was imparted to it or present in it when it was formed, and which through all the ages has not been done away by friction—since, as it appears, there is no friction as the earth swims through the ether. If there were any, surely by this time the earth would have been slowed down much faster and would have rushed into the sun.

"This original motion with which the earth began, and which it still has, must have the same origin as the earth's twisting motion on itself, the motion through space, the twisting motion of the other planets, and the twisting motion of the sun. We know that all the planets twist and move in the same direction.

"For the source of all this motion, we must go back to the source of all motion and all power, back to the Author of all things. This is only to say, in other words, back to the Creator. No astronomer, however wise, has yet been able to ascertain the true cause of the earth's motion."

Eight-Day Watches

FROM the tiny "dime" watch movement, the size of a dime, to the new eight-day watch is a long step in watchmaking. The little watch, one of the smallest of the watch family, is a marvel of workmanship, and when set in its platinum case, encrusted with rubies and diamonds, it is a jewel of a watch, a combination of rare beauty. The new watch is the result of long experimentation. Efforts were made long ago by the founder of the Waltham watch industry to make an eight-day watch, but it was found that a movement of ordinary eighteen size could not be relied upon to maintain a constant rate for an entire week, and the manufacture of the watch was abandoned.

New ideas in watchmaking and new demands have brought about further research work and now there is a reliable eight-day watch, the movement of which is two and three-eighths inches in diameter. It would take up the whole of an ordinary vest pocket and could not be worn as a wrist watch, but it is accurate enough to be used as a ship chronometer, as an automobile watch and in airplanes. Whether it is equipped with a bell and can be used to get up by mornings is not stated, but its convenience where continuous service is a desideratum is manifest. There are clocks operated by dry batteries that will go for a year and a half, but the two-year watch has yet to appear.

Whether man will ever gain the ability that some animals seem to have of telling time accurately without a time machine is not certain, but it would be convenient, if in the Golden Age one could merely refer to an inner consciousness of time with a mechanical adjunct.

Revelation 10:6 teaches not that time will cease, but that a certain longed-for and prayed for event will be no longer delayed.

HOUSEWIFERY AND HYGIENE

Intravenous Therapeutics

THE ancient and honorable way of medicating a sick person is by giving him the medicine to eat. What becomes of the drug when mixed with the powerful acids of the stomach appears to be something of a mystery, but it is reasonable to think that any medicine that the stomach acids could affect would be changed in chemical composition.

The modern way of introducing some medicines into the system is with a hypodermic needle, in the manner in which morphine and other drugs are injected. The difference is that the remedial agent is introduced directly into the blood stream in a vein, rather than into the tissues. The medicine is immediately carried unchanged wherever the blood goes, instead of with the delay occasioned by slow absorption from the more or less dense tissues.

Any physician who is able to introduce a fine needle into a prominent vein in the bend of the elbow can now administer intravenous medication, as it is termed, without the least misgiving or doubt. It is considered that many of the older remedies are better received when given intravenously than by the mouth.

During the epidemic of influenza many physicians obtained truly remarkable results by the intravenous method. With a single administration of the drug the patient usually began a healthy recovery within three days. By this method one physician with a particular prescription claims not to have lost a case of pneumonia in a dozen years nor a case of "flu" during the recent epidemics.

The persons that are liable to get influenza are those in whose blood there is a lack of the white blood corpuscles, or leucocytes. This lack is technically termed leucopenia. The function of the leucocytes is to range about in the blood stream and to attack and literally absorb and thus destroy any bacteria or germs that may exist. Anything that increases the leucocytes increases power to resist disease, in other words immunity to disease. The effect on the number of leucocytes of the injection of a preparation of sodium salicylate and sodium iodid is as follows: number of leucocytes before injection respectively 5500, 7000, 6500, 6500, 6000, 8000; number after injections respectively 16,000, 15,000, 20,000, 16,000, 20,000, 18,000. This indicates that such an injection increases the leucocytes two to three times and in some measure, perhaps not in the same degree, increases the defensive powers of the body against the disease. It would seem that if the intravenous injection effects a cure after the disease is in the body, it would create temporary immunity if given to a person before he catches the influenza or pneumonia. Just how long the immunity would last is not certain; for no study of the permanency of the increase of leucocytes has been published.

In order that there be no mistakes made we would state that such an administration of a medicine should be made by a physician, with an all-glass syringe, and should not be attempted by a layman; for there are dangers from improper or insufficient measures for sterilization of instruments, the skin, etc. As the publishers of this magazine do not wish to handle any remedies, we suggest gratuitously that a specialty of intravenous preparations is made by the New York Intravenous Laboratory, 110 East Twenty-third Street, New York, and that almost any such preparation can be obtained from them through a pharmacist for use by a physician only.

No one can tell to what extent drugs will be employed as remedial agents in the Golden Age, but we do know that the time will come when "the inhabitant shall not say, I am sick". (Isaiah 33:24) By the advances in the healing art then known the disease-resisting powers of the entire population will be so increased that people will be healthy, sickness will be unknown; and finally death itself will become a thing of the past. This will take some time; for the last and greatest conquest of all will be that over death, as it is written, "The last enemy that shall be destroyed is death".—1 Corinthians 15:26.

This destruction of death is referred to again in Revelation 20:14 as the casting of death and hell into the lake of fire. This means that during the Golden Age death, including aches, pains, mental and moral imperfections of every sort, and *hades*, the great prison house of the tomb in which mankind awaits a resurrection, will gradually be cast, until both are destroyed.

RELIGION AND PHILOSOPHY

RUSSELLISM WILL NOT DOWN

For Many Years It has Thrived on Persecution and Is No Stranger Before the Courts of the Land. Russellites—What and Who They Are.

Contributed by G. C. Driscoll

EDITOR'S NOTE: Beginning with this number, there will appear in this department from time to time a series of contributed articles on:

"LIVE ISSUES OF THE RELIGIONS OF THE WORLD".

Each article will treat some particular movement in connection with whatever current event or events brings it into the spotlight of public interest.

Articles for the series will be secured from acknowledged authorities on the movement discussed.

On account of past and prospective prosecutions, our first article is devoted to "Russellites—What and Who They Are". This article, including an interview with Judge Rutherford, President of the Russellite organizations, was at our solicitation kindly contributed by Mr. G. C. Driscoll, of Los Angeles, Cal., organizer and manager of the Pastor Russell Lecture Bureau, which from 1908 to 1916 had its headquarters in New York City, London, England, and Melbourne, Australia.

CHARLES TAZE RUSSELL, who at his death had a very large following in many countries throughout the world, and who was known the world over as Pastor Russell, was born in Pittsburgh, Pa., in 1852, and died in Texas in 1916, while on a train en route from Los Angeles to his home in Brooklyn.

Pastor Russell's fame was largely based upon his interpretation of the Scriptures predicting the recent world war, which he in his writings for thirty years had shown would begin in 1914, and by his insistent and continuous public proclamation by every means possible repudiating the theory of a literal lake of fire and brimstone as a place of punishment for the wicked. Bible tracts distributed everywhere by the hundreds of millions; free booklets on special topics by the million; books, "Studies in the Scriptures", which were sold in many countries with a total circulation of approximately twelve million volumes; and by the Photo Drama of Creation, a twelve-reel moving picture exhibition accompanied by phonographic talking records, which was exhibited as a road show in the largest theaters throughout America, Canada and Great Britain, especially elucidating the anti-hell-fire Scriptures—all these brought this work very prominently before the people, and all known supporters of this work became known as "Russellites".

Notwithstanding the long list of Scripture citations to prove his prediction of the then future world-war of 1914, Pastor Russell's writings and lectures on the subject were not taken very seriously by the public until the actual breaking out of the war.

Pastor Russell on many occasions by his individual activities and so-called "unorthodox" teachings aroused the ire of individual clergymen and sectarian partisans; but it remained for the world-wide anti-hell-fire campaign, which was greatly augmented by the publication of his weekly sermons in four thousand daily and weekly newspapers affiliated with the American Press and similar associations, to arouse the enmity of the clergy everywhere against Pastor Russell personally and against those who officially assumed the direction of and responsibility for the continuation of this world-wide work under the auspices of the Watch Tower Bible and Tract Society, the International Bible Students Association, New York People's Pulpit Association, Associated Bible Students, and other auxiliary associations.

Every denomination in the Evangelical Alliance, which was formed in 1846 to restrict further independent effort, openly opposes and cordially hates the Russellites. This enmity is declared by the Russellites to be a case of "darkness hating the light".

The Russellites claim that the clergy, both Catholic and Protestant, have endeavored and are still both secretly and publicly endeavoring, to influence all, as they would have the public believe that the Russellites are Bolshevists, slackers, unpatriotic and unchristian imps of Satan, on the sure road to an eternity in a boiling lake of fire and brimstone in which to blister, burn and stew forever and forever.

Russellites, calm under both persecutions and

prosecutions, have continued to prosper; and they state that the past year has witnessed the most phenomenal growth of interest since their organization.

Judge Rutherford, successor to Pastor Russell as President of the organization, when quizzed on the matter of Bolshevism, slackers, etc., said:

REGARDING BOLSHEVISM: "I am not fully advised as to what Bolshevists teach, but insofar as any of them teach a resort to violence, we could not be in sympathy with them. For forty years Pastor Russell taught that he who has peace of mind and heart is the one who trusts in the Lord; and he who would be shielded in the great time of trouble which is now upon the earth would be the one who would seek righteousness and meekness, as the Scriptures teach. A resort to violence is contrary to the teachings of Jesus and the apostles. The members of our Society diligently seek to follow such teachings. Any accusation made that we are Bolshevists is wholly contrary to the truth, and we cannot believe that any one who knows us would make such a charge. We realize that we are living in the time foretold by Jesus when he said, 'The sea and the waves roaring', meaning that the restless elements of humanity would be dashing against the solid part of society represented by the governments. We know what this trouble means, and we try to stand aloof from it and to point the people to the solution through Messiah's righteous reign."

REGARDING SLACKERS: "A slacker is one who refuses to do his duty. But a blacksmith would not be expected to practise medicine, nor would one training for a physician devote his time to political economy. By these illustrations we mean that men are specialists in their lines. A Christian of necessity must be a specialist, and his specialty is to prepare himself for the kingdom of Messiah. When he consecrates himself to do the Lord's will, then he must follow the expressed will of the Lord as set forth in the Bible. For many years Pastor Russell conducted a theological school from which numbers of profound Bible Students have been sent forth as ministers of the gospel. Many of these ministers officiate as elders in organized Bible classes throughout America and foreign countries. Instead of being slackers, they give their time, strength and energy, often paying their own expenses, to carry out what they conceive to be their commission—to tell the people the divine plan for their blessing.

"The rule concerning them is laid down thus: 'For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds' of error. (2 Corinthians 10:3, 4) The Congress of the United States recognized that there are Christian people who cannot conscientiously engage in taking human life, and consequently incorporated in the Selective Service Law, Section IV, a provision that no one should be compelled to engage in combatant service whose religious beliefs and teachings are against the taking of human life. Many clergymen throughout the country were readily granted the privilege without asking for it, while those of our organization were compelled to ask, and to this end kept strictly within the law in making the formal application for non-combatant service. They have not refused to work, but they have refused to take human life; for they are expressly commanded by the Scriptures not to do so. If others wish to take human life that is their business. We hold that whether one engages in war or not to the point of taking human life must be decided by such with reference to whether or not he is a consecrated child of God. The Scriptures do not apply in this age to any one except a consecrated spirit-begotten one, and a man must be the judge himself as to whether he occupies this position. Many of our organization have been willing to take up non-combatant service when called for, and have readily done so."

REGARDING PATRIOTISM: "True patriotism means love for the people of one's own country; and surely no one could have a higher patriotism than the follower of Christ Jesus, who would love to see the people of his country blest. When patriotism, however, is defined to mean the wreaking of vengeance upon another, the word is improperly applied. Concerning the Christian the Lord says: 'Vengeance is mine, I will repay'. Again, directing his words to the Christian, the Apostle says: 'Dearly beloved, avenge not yourselves; but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord'.—Romans 12:19.

"Of course, the man who has not devoted his life to the Lord is not governed by this rule, but may take a different course. His responsibility is different from that of a Christian. The Quakers, Dunkers, and other religious organizations have made the matter of taking human life a special feature of their statements of belief or creeds. There seems to be no good reason why other Christians holding similar views of the Scriptures cannot be governed by the same principles. For forty years or more Pastor Russell set forth the teaching of the Scriptures on this point, and those who agreed with him followed these teachings. I dare say there are no people on earth who more willingly give their time, strength, and energy for the betterment of their fellow men than those who are followers of Pastor Russell."

REGARDING INSTRUMENTS OF SATAN: "Our people have been persecuted by those who claim to be Christian, and doubtless many of them thought they were doing God's service. They have claimed that we were instruments of Satan and probably thought so. We are sorry for them, but we are reminded that it was the ultra-religionist in Jesus' time that denounced him as 'Beelzebub, the prince of devils'. The same class accused the Apostle Paul of being possessed of the devil. And this has been the favorite means of the adversary for attacking Christians throughout the whole age. We must re-

member that Jehovah stated that there would be enmity between Satan's seed and the church throughout the entire gospel age; and this has been true. What Pastor Russell taught, and what we believe and teach, exposes Satan and his wicked machinations, in full harmony with the teachings of Jesus and the apostles. And, of course, we expect the adversary and his instruments to war against us, but we will not resort to his weapons of warfare. Our purpose is to tell the Truth, having full confidence that in due time the Truth will triumph."

CONCERNING PERSECUTION: Is it a new thing to be persecuted for righteousness' sake?

"It is true that numbers of the members of the International Bible Students Association throughout the United States and Canada were arrested, thrown into jail, held without bail, many of them never tried, many tarred and feathered and otherwise ill-treated, advantage being taken of the condition of war to do so. Are we to think it strange that such fiery trials come to the Lord's people? Not if we believe the Scriptures which say, 'Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings'. (1 Peter 4: 12, 13) It was Jesus who said, 'If they have persecuted me they will also persecute you. If ye were of the world the world would love its own, but because you are not of this world [not conformed to this present order] but I have chosen you out of the world, therefore the world hateth you.'—John 15: 18 - 21.

"Jesus was tried before the Supreme Court of the Jewish nation and was unjustly condemned. He was then charged with sedition against the Roman government and put to death for that reason. The first Christian martyr after his time was Stephen, condemned on the same charge and stoned to death. St. Paul on the same charge of sedition was imprisoned for four years. St. John on the same charge was imprisoned on the Isle of Patmos, during which time he wrote the wonderful book of Revelation. John Bunyan, because he refused to conform to the state religion of Great Britain, was held in prison for twelve years. During that time he wrote 'Pilgrim's Progress', which has thrilled the hearts of Christians from then until now. It will be noted that each one of these in turn was persecuted by men who claimed to be the followers of the Lord. We are not finding fault. We are citing the facts and showing that they are exactly in harmony with what Jesus and the apostles said would happen; and we are striving to follow the admonition of these great teachers: to rejoice in tribulation.

"Every reformation has met a violent opposition on the part of ultra-religionists. It has been a favorite indictment to charge with the crime of sedition the followers of Jesus who have meekly tried to walk in the Master's footsteps. History discloses this throughout the entire gospel age. Martin Luther did a wonderful work of reformation, and he had his portion of persecution.

"Since Luther's time no reformation along religious lines has taken place to compare with that which has been conducted by the International Bible Students Association. Our association has sought to turn the minds of the people to Bible study and to encourage mankind, by showing that the divine plan holds out the hope for the blessing of every one who wants to do right."

Why was "The Finished Mystery" published and later suspended?

"In 1869, as a young man, Charles Taze Russell was engaged in business in Pittsburgh, Pa. He was an earnest Christian. The doctrine of eternal torture, taught by the church to which he then belonged, became repugnant to him, and believing that the Bible supported the church's teaching, he refused for a time to have anything to do with it. Then he turned to the Bible for a personal investigation and learned that the Bible does not teach that God will punish any one in a place of fire and brimstone, but that as taught by the Bible destruction is the everlasting punishment of the wilfully wicked. He began a more extensive study of the Scriptures and to write and publish his findings thereon.

"In 1879 he started an organization for the promulgation of the great truths of the Divine Plan. In the early 80's he established a journal, *The Watch Tower*, which is yet published, devoted entirely to religious teachings. In the early 80's he published the book, 'Food for Thinking Christians'. In 1886 he began the publication of a series of seven volumes designated 'Studies in the Scriptures'. In the preface of the first volume, published in 1886, he stated that there would be seven volumes covering this series. Time and again he published the statement that the seventh volume would treat particularly the prophecies of Ezekiel and Revelation. He wrote and published six volumes of this series, which up to the time of his death had reached the eleventh million edition, the greatest circulation that any books have ever had aside from the Bible. Upon his death-bed he stated, in response to a question, that some one else must publish the seventh volume. Within a month after his death the Society which he had established, through its properly constituted officers directed the collection and preparation of the data for Volume Seven. This book was designated 'The Finished Mystery'.

"Carrying out Pastor Russell's original plan, formulated more than thirty years previous, this book deals particularly with the prophecies of Ezekiel and Revelation. By the 1st of March, 1917, the copy was prepared and ready for the printer. All of this was done—even the proof-reading—a month prior to the time the United States entered the world war. The book was in the hands of the printer about the 7th of June. The Espionage Act was passed thereafter: on June 15th, 1917. That this book was prepared and published without any thought, much less intention, of interfering with the government, must be clear for the reason of its con-

templation long before the country was at war and its completion before the passage of the Espionage Act.

"The book, 'The Finished Mystery' came off the press July 17th, 1917. Many persons, having known for years that such a book would be published, had previously sent in orders for it; and thus, less than a week after it was off the press, 32,000 volumes were mailed to fill these orders. There was a phenomenal demand for the book. Its publishers had no thought of interfering in any manner with the war. The war, however, furnished the occasion for charging the International Bible Students Association with the crime of pro-Germanism.

"Early in January, 1918, a leading clergyman of Winnipeg, Canada, denounced the book and the Bible Students from his pulpit and stated that the book was being called to the attention of the Attorney - General. Within a few days an 'Order in Council' was made forbidding the circulation of 'The Finished Mystery' in Canada. This was followed shortly by a seizure of our society's account-books at the Brooklyn office on the pretense that we were getting money from Germany to carry on German propaganda. But after five weeks of diligent search of our account books they were returned, not one item having been found to indicate that as much as a cent came from a questionable source. Secret service men of the Army Intelligence Bureau, without proper warrant or authority, seized not only the treasurer's books, but a large amount of other books and papers. The press then published the statement that 'The Finished Mystery' contained seditious utterances. This was the first intimation that any one of our society had that there was objection on the part of the government to the circulation of the book. Thereupon the officials of the society immediately suspended the sale and distribution of this book all over the country.

"On the 6th of May, 1918, an indictment was returned in the District Federal Court against eight of the officials and members of the International Bible Students Association, charging a violation of the Espionage Law. Upon the trial of the case, the part of the book objected to was found on pages 247 to 253 inclusive; one paragraph on page 247 being an explanation of Revelation 16: 13, which St. John wrote on the Isle of Patmos while serving a term of imprisonment on the charge of sedition. The other objectionable quotations cited were: a quotation from a sermon delivered by the Rev. Dr. John Haynes Holmes in New York City, and a quotation from another sermon by a New York clergyman, which had been published previously in *The Watch Tower*.

"The members of the International Bible Students Association were charged with conspiracy to interfere with the progress of the war, and that they had published this book and attempted to get exemption under the Selective Service Act for the purpose of carrying out the alleged conspiracy.

"As a matter of fact, a conspiracy and interference with the government was the last thing they would have thought of attempting; and thus they all testified on the witness stand. That the officers of the society had no thought of interfering with the government is evidenced by a statement concerning the war published in *The Watch Tower*, the official organ of the International Bible Students Association, under date of May 15, 1917; which we quote as follows:

"'Good men differ as to the meaning of God's law, and herein is where the law of the land justly recognizes that each man shall be granted liberty to exercise his

Ban on "The Finished Mystery" Lifted in Canada

THE Canadian people have recovered many of the liberties they voluntarily surrendered under the War Measures Act. At midnight of December 31, hundreds of Orders in Council of the War Measures Act came to an end, under which some of the people feared they might have to suffer restraint for some time. Generally speaking, full liberty on a pre-war basis is now enjoyed by the Canadian nation, including freedom to enjoy rights like those guaranteed in the American Constitution regarding freedom of speech, the press, and the exercise of religion.

The press censorship is gone, with the other Orders. Objection was raised, however, by the Canadian clergy, who put themselves on record by a resolution opposing the restoration of freedom of speech and the press. This relief is the first-fruits of the Farmer-Labor revolution.

Just why the Canadian clergy should want war-time restrictions maintained during peace was not stated, but it is well known that during the war and since, some of the clergy have acted in what was termed a high-handed, oppressive and intolerant manner in connection with some who did not agree with them in things religious. Possibly the ministers think that time heals all wounds, and if the matter can be kept quiet it will be forgotten in a year or two, and are playing for a safe position in this respect.

conscientious religious convictions. Let every man who can with a clear conscience go to war, do so. Thank God for the privilege of living in the United States. While we all recognize that it is not a perfect government, yet it is the best of all earthly governments. Every one who lives under the flag of the United States should be loyal to that government as against all earthly governments. No citizen of this country could be a Christian and do violence to the government of the United States. To be loyal to the Law of God he must render unto the United States government everything that is not in contravention of the Divine Law.'"

"The fact that these Bible Students sincerely intended to preach the Gospel of Jesus Christ and to not interfere with any one else seems to have been lost sight of. The result of their trial in the District Court before Mr. Justice Howe is well known.

"Commenting upon this trial, the New York *Evening Post* on June 21, 1918, first quoting the words of Mr. Justice Howe, said:

"'A person preaching religion usually has much influence and if he is sincere he is all the more effective. After uttering these words, Judge H. B. Howe, of the United States District Court in Brooklyn, sentenced the religious persons before him to twenty years each in prison. It was necessary, he said, to make an example of those who sincerely taught this religion, which, like that of the Mennonites and the Quakers, and many other sects, forbids the taking up of arms. They were guilty, plainly, of having urged men to follow what they considered the teachings of the Lord, and to apply literally the commandment, "Thou shalt not kill". So the jury could do nothing less than find them guilty of having violated the statutes of the country, whatever may be the correctness or incorrectness of their attitude toward the moral and religious law. We trust that teachers of religion everywhere will take notice of this judge's opinion that teaching any religion save that which is absolutely in accord with statute laws is a grave crime which is intensified if, being a minister of the gospel, you should still happen to be sincere. There is no doubt that Judge Howe made his sentences severe enough; they are about double those imposed by the Kaiser upon the Socialists who have been trying to upset his wicked regime, and three times longer than many sentences imposed upon would-be regicides.'"

Is there any special connection with the persecution just described and your present lecture, "The World Has Ended, Millions Now Living Will Never Die"?

"For many years Pastor Russell called attention to the Scriptural teaching that the world would end, and that 1914 marked an important date in connection with the world's end. He based his conclusion upon the prophetic statements of Jesus and other Biblical witnesses. Several years in advance, he brought proof from the Scriptures that the world war would begin in 1914. It began exactly on time. He showed that Jesus taught that this war would be followed closely by revolution; and that prophecy has already been fulfilled with reference to Russia and Germany, and other countries are threatened with similar trouble. He told the people that Jesus and the apostles taught that this war would be accompanied by famine and pestilence; and this has been clearly fulfilled. He called attention to the fact that the world would pass through the greatest time of trouble ever known; and surely no one will attempt to gainsay that this prophetic statement is now in course of fulfillment.

"Many people have foolishly taught that the end of the world means the burning up of the earth. That is an entirely erroneous view. The word world means social order of things, conditions of society prevailing for a specific time. There was a world, or a social condition or order of things, which persisted from Adam to the Flood; and that world ended, as the Scriptures clearly state in 2 Peter 3:5, 6. Then followed another social order or arrangement of things, called in the Scriptures 'the present evil world'. This order of things began to pass away in 1914 and therefore, technically speaking, the world ended then. No thoughtful person will attempt to say that society will ever return to the conditions that prevailed ten years ago. We are in a time of reconstruction, and in due time the people will be greatly blessed. The reason for this is set forth in the Bible, one which Pastor Russell and his associates clearly taught and yet teach, namely:

"That Adam's disobedience forfeited for him the right to life everlasting in happiness; and by inheritance this condemnation passed upon the entire human family. God promised to redeem the human race and ultimately restore mankind to its former condition, which is to be accomplished through the great atonement sacrifice of Jesus Christ. Since the time of Eden man has diligently sought three things, namely: life, liberty and happiness. All of his efforts to gain these have failed. The majority of men have reached the conclusion that these desirable things are unattainable. We are glad that they err in this; for the Scriptures teach, and this is what we are trying to tell the people, that in Jehovah's due time every man shall have a full and fair opportunity to render himself in obedience to the laws of God, and that all who do so shall ultimately attain life, liberty and happiness.

"This was the teaching of Jesus and the apostles; but shortly after the apostles died, Satan blinded the minds of professing Christians generally and turned them away from the beauties of the divine arrangements. This resulted in great persecution of those who claimed to be Christian, and then the formation of many Christian

sects, some teaching one saying and some another, and all departing in some measure from the Bible.

"To revive the message of good cheer taught by Jesus and the apostles has been and is the object and purpose of the International Bible Students Association, which was organized by Pastor Russell. This association is not political in any sense, but its work is wholly educational along Scriptural lines, and its members believe that Messiah's kingdom is the only panacea for the ills of humankind. Jesus taught his followers to pray for the coming of that kingdom, stating that when it comes God's will shall be done on earth as it is done in heaven. The establishment of that kingdom of righteousness will quite naturally mark the end of Satan's power to deceive and blind the people, and will destroy wicked schemes and schemers from the earth. This is the reason that the followers of Christ have earnestly desired his second coming. Our society, in harmony, as we believe, with the Bible, is vigorously endeavoring to get before the people the truths now due to be understood; among which are these:

"That no one is to be tormented eternally in hell-fire and brimstone, but those who have died will be awakened out of death and given a fair trial for life, and those who are living will be given the first opportunity; and that with the establishment of Messiah's kingdom, millions of people then living on earth will never die. The Scriptural evidence shows, in conjunction with evidence that is daily before our minds, that we are now in a great transition period, passing from one order to a new and better order, and that Messiah's kingdom with all its beauty and glory for the blessing of the human race, is now about to be inaugurated.

"We, of course, expect Satan and his instruments to strive to blind the minds of the people to these great truths. But under the reign of Messiah the long-cherished desire of man will be realized, namely: life, liberty, and happiness. Of course, you cannot now expect me here to give a full statement of the process of applying these blessings, but this is exactly what I do explain in my public lectures and what Pastor Russell explained in his lifetime. I am trying to point out now that what Pastor Russell taught would happen is actually taking place; and if the people could realize this, Bolshevism and Anarchism would cease and the people would return to a sane condition. We are not fighting anybody. We are merely trying to get the Truth before the world."

Whence do you get your money?

"That has been a source of mystery and annoyance to many religionists who spend much of their time in soliciting money. During the forty years or more of his experience, Pastor Russell never took up a collection, nor has any one of the International Bible Students Association solicited for money.

"The association is composed of men and women who believe the Bible and are engaged in preaching the message of Messiah's kingdom. For several years they have been expecting the trouble that is now upon the world, and marked its coming as a fulfillment of divine prophecy; and they expect this to be followed by the Millennial reign of Christ, that will bring order out of chaos and blessings to all the people. So thoroughly do they believe this that they have been glad to devote their time and money to the proclamation of this message that others might know that there is a better time coming and might have hope for the future.

"They really love their fellow creatures, even those who persecute them; and so sincere is their interest in telling others of a better time to come that instead of soliciting others for money they voluntarily contribute according to their ability. They believe this work is the Lord's work and that the Lord will not permit his work to suffer because of the lack of money. Many professional and business men have left lucrative positions and have voluntarily engaged in the work without money and without price. Not one person in the association draws a large salary, and none get more than what is necessary for their actual necessities."

What is there of special interest respecting your memberships?

"The International Bible Students Association does not solicit members. It never has done so. Jesus foretold that the age would end with a harvest, during which time his true followers would be drawn together without regard to creed or denomination. Believing that the past forty years or more have been included in that harvest time, Christians from the Catholic and all Protestant denominations have united together in this work. Their sole purpose is to bring the message of the Lord's kingdom to all who have a disposition to hear, to the end that truly consecrated Christians, regardless of creed or denomination, might be gathered unto the Lord and ultimately participate in aiding the up-lift and blessing of humankind."

The foregoing interview with Judge Rutherford was secured just prior to his leaving for his home in California. Upon his return he is scheduled to deliver an address in the New York Hippodrome, March 21, on "Millions Now Living Will Never Die". This lecture is the real beginning of an announced world-wide campaign, and well illustrates the general plan which for years has been followed by the Russellites, by using the largest auditoriums for lectures with seats free and no collections taken, and with every one invited.

I think I can well close this article by quoting a remark once made by a Brooklyn, N. Y., clergyman, who said: "What chance have we against Pastor Russell, who offers seats free, no collections, a free lunch, and no hell-fire!"

JUVENILE BIBLE STUDY

ONE question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *What kind of body did Jesus have before he came to earth?*

Answer: See Philippians 2:6; John 4:24; 1 Corinthians 15:44.

2. *What is the difference between a natural body and a spiritual body?*

Answer: The natural body is of the earth, flesh, blood and bone, and is visible. The spiritual body is invisible, and we know not what it is like.—Genesis 2:7; Hebrews 2:7, 8; Psalm 8:4; 1 John 3:2; John 4:24; Luke 24:39; John 3:8.

3. *What was Jesus' name in heaven before he came to earth?*

Answer: See Daniel 12:1; Jude 9; Revelation 12:7.

4. *What did Michael create first?*

Answer: See Isaiah 14:12.

5. *Who was Lucifer?*

Answer: See Isaiah 14:12-15; Ezekiel 28:13-18; Luke 10:18.

6. *What else did Jesus create?*

Answer: See John 1:3; Colossians 1:16; Ephesians 3:9; Hebrews 1:2; Psalm 33:6.

7. *What are spirit beings?*

Answer: See Deuteronomy 4:12; 1 Timothy 6:16; John 5:37; John 4:24; Luke 24:39.

8. *Did Jesus give up his spirit body and heavenly home when he came to earth?*

Answer: See Hebrews 2:9; Philippians 2:6-8; 2 Corinthians 8:9; John 1:14; Galatians 4:4; 1 John 4:2, 3, 9; 2 John 7; Luke 9:58.

9. *When Jesus came to earth was he more than a man?*

Answer: See Hebrews 2:14; 1 Peter 3:18; 2 Corinthians 5:21; Hebrews 4:15; 7:26.

10. *Was Jesus part God and part man, that is, part human and part divine?*

Answer: See Psalm 8:4, 5; 1 Timothy 2:5; Hebrews 2:9; John 1:14; Romans 5:15.

11. *Did God send Jesus into the world?*

Answer: See John 3:16, 17; 7:29.

12. *Why did Jesus come into the world?*

Answer: See Matthew 20:28; Mark 10:45; John 6:38-40; 10:11, 15-18.

13. *Why was it necessary for Jesus to die?*

Answer: See 1 Peter 1:18, 19; Hosea 13:14; Romans 5:6; Hebrews 9:22; 1 Corinthians 15:21; 1 John 2:2; Isaiah 53:5.

14. *What will be the result of the death of Jesus?*

Answer: See John 5:28, 29; 10:10; Romans 6:23; Daniel 12:2; 1 Corinthians 15:22.

BE JUST AND FEAR NOT

By J. B. Alford.

Speak thou the truth! Let others fence
And trim their words for pay;
In pleasant sunshine of pretense
Let others bask their day.

Guard thou the fact; though clouds of night
Down on thy watch-tower stoop;—
Though thou shouldst see thine heart's delight
Borne from thee by their swoop!

Face thou the wind! Though safer seem
In shelter to abide:
We were not made to sit and dream;
The safe must first be tried.

Where God has set his thorns about,
Cry not, "The way is plain"
His path within, for those without,
Is paved with toil and pain.

One fragment of his blessed word
Into thy spirit burned,
Is better than the whole, half-heard,
And by thine interest turned.

Show thou the light! If conscience gleam,
Set not the bushel down;
The smallest spark may send his beam
O'er hamlet, tower, and town.

Woe, woe to him, on safety bent,
Who creeps to age from youth,
Failing to grasp his life's intent
Because he fears the truth!

Be true to every inmost thought;
And as thy thought, thy speech!
What thou hast not by suffering bought,
Presume not thou to teach!

Hold on, hold on! Thou hast the rock:
The foes are on the sand:
The first world-tempest's ruthless shock
Scatters their shifting strand;

While each wild gust the mist shall clear,
We now see darkly through,
And justified at last appear
The true, in him that's true.

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SHIPYARD WORKERS' WAGES

WHEN the constant sinking of merchant vessels convinced the United States that it must enter the World War, one of the first things decided upon was to build a large fleet to replace the vessels sunk and to transport the American army to France. To build this fleet within the short time in which it must be done required an army of ship workers. These workers had to be taken from other American industries, already crippled by the draft. The only way these workers could be obtained was by offering them wages large enough to induce them to leave their jobs and their homes and go to the points where the shipyards were located, and live in the overcrowded conditions then necessary. The wages had to be enough, in effect, to enable each to support two homes.

The wages necessarily paid in the shipyards affected the whole country. Other employers everywhere had to boost the wages in order to hold their men. Every time they boosted the wages of their men they boosted the prices of the things which the men made, so as to get their money back. Thus the wave of high wages and high prices spread.

Government employes in common with other workers felt the pinch of rising prices and clamored for relief. In August, 1919, over the protest of the Postoffice Department, the National Association of Postal Employes succeeded in securing the passage of a bill granting to the clerks and carriers an average increase in salary of about $150 per year. About 250,000 men and women workers were affected, thus increasing the postal budget by about $40,000,000 per year.

A little after the bill for relieving the condition of the postal workers had passed, attention was conspicuously drawn to another class of workers in Washington, and the Nolan bill was passed making the minimum wage for Government service at the capital $90 per month. This raised the wages of 66,000 employes, some of whom were then receiving only $60 and had not had an increase of salary in eleven years. One of these was a woman eighty-four years of age who entered the Government employ forty-nine years before at $432 per year and was in the fall of 1919 receiving $729 per year.

Other Government Advances

THE advance of wages of Government employes was not confined to Washington. It also occurred in New York City, where an extensive campaign for better living conditions was carried on in the fall of 1919 by policemen, firemen and other municipal employes. As a result of the agitation the payroll of the city for 1920 was increased to the extent of $10,000,000, an average increase of about $100 to each of the 109,000 employes on the city payroll. Of this amount $1,250,000 went to the firemen and $2,750,000 to the police. These increases raised the pay of first-grade firemen and policemen to $1900 per year. Before the increase went into effect it was said that the policemen of New York were receiving less wages than the union dishwashers in the restaurants. No increases were made in New York to city employes receiving more than $3000. We think Mayor Hylan handled this matter in a very just and proper way. Others may well profit by his example.

New York Wage Items

ACCORDING to the information which reaches us, window cleaners in New York City receive $36 per week, telegraph operators $37 to $40 per week, street car conductors $6.40 per day,

and paperhangers $8 per day. Tailors get $50 per week for a forty-four-hour week; tailors' helpers get $40 and the women helpers get $35. Alteration workers get $45 per week. All garment workers get time and a half for overtime.

The president of one of the largest retail clothing concerns in New York, a concern which does its own manufacturing, has stated that the labor costs in clothing are now so high that fully 80% of the prices charged go into the labor required for making the cloth and trimmings and putting them into the finished suit. It is also said that in the last three years the workers have received advances in wages of more than 100%. A bright feature for dealers in clothing at present is that on account of the prevailing shortage in all lines there are no losses from shopworn goods, as nothing is carried over from one season to another.

In September the longshoremen of New York demanded an increase of 15 cents per hour, bringing their wage up to $1 per hour, with double pay for overtime and for handling salvage. In the same month the stevedores of Porto Rico, backed by the International Longshoremen's Union of America, surprised the natives and surprised the world by suddenly presenting demands for an increase from 30 cents per hour to 75 cents per hour, with time and a half for overtime, night work, Sundays and holidays.

In August, 1919, the average weekly wages in New York state were $23.85. The average weekly earnings of factory workers were as follows:

Water, light and power	$28.80
Metals and machinery	26.44
Paper manufacture	25.96
Stone, clay and glass	24.11
Printing and paper goods	24.05
Chemicals, oils and paints	23.40
Furs, leather and rubber	23.30
Clothing	22.56
Wood manufactures	21.99
Food, beverages, tobacco	21.69
Textiles	18.88

Massachusetts Wage Notes

AT BOSTON in October the National Industrial Conference Board reported that in the five years from July 14, 1909, to March 19, 1919, the wages in eight leading industries had advanced all the way from 62% to 110% to offset advances in cost of living ranging all the way from 74% to 112%. Thus the net condition of the workers is worse by 12% to 2%.

Items frequently get into the New York papers which are calculated to misrepresent the workers in various parts of the country. The papers here have been circulating stories to the effect that shoe workers in Boston are making $120 per week. Like the stories of the fabulous wages paid to engineers and conductors, this is probably some isolated case where a single worker by working two days in one has made this wage for one week. We doubt that this is a truthful report.

It could hardly be true in Brooklyn, where the 8000 shoe workers average between $35 and $40 per week. The cutters make a little more than this, their earnings on piece work frequently running to $60 per week and sometimes as high as $75 per week. Those who make the higher wages have to work very hard for it, and they earn their money. The shoe factories are trying now to standardize costs, and the workers are trying to get a standard wage. Where the employes do not work at piece work they are asking for $1 per hour for a forty-four hour week.

In Massachusetts there has been established a minimum wage of $12.50 for candy workers. This amount is said to be the very least that a self-supporting woman can exist upon and maintain her health. The $12.50 is itemized as follows. We hope the thoughtful will not fail to take note of the sum which is set aside for self-improvement. It represents the chance that the young woman has of getting a footing in a better occupation:

Board and lodging	$7.00
Clothing	2.25
Carfare	.76
Laundry	.50
Vacation	.40
Recreation	.30
Doctor and dentist	.30
Savings and insurance	.30
Incidentals	.25
Newspapers and magazines	.18
Self-improvement	.15
Church	.11
	$12.50

Foreign Wage Items

THE wage situation in England is still in a very unsettled condition. Large sums were until recently paid out in unemployment pensions. Table hands in England now receive mini-

mum wages of $15 per week. This is a great deal more than formerly received, but does not represent a higher wage when the cost of living is taken into account.

Wages for the well-to-do continue to improve! In 1909, there were in England 11,000 men whose earnings were $25,000 per year, and in 1919 this number had become 18,000. In 1909, there were 166 whose incomes were $250,000 per year; in 1919 this number was 321, almost double. In 1909, there were 65 whose incomes were over $500,000 per year; in 1919 this number was 148, more than double. As a class, the well-to-do are as anxious as other workers that their wages should not be reduced, and they generally move in select circles where their opinions count for something.

Miscellaneous Wage Items

WHAT wages ought a rich man to receive? What wages ought anybody to receive? It all depends upon circumstances; upon what his value is to the community. It is often more profitable to a business, and therefore to a community, to have an expert brought in at $100 per day than to have all the wages of all the regular employes in the business advanced 10%. The expert might save the business; the unwise raise in wages might kill it. The right way to compare skill and energy and get the best results from both is an unknown way. The nineteenth century did not know all about this problem. Perfect economic wisdom is ahead, not behind. We all want to do full justice to the workers of every class.

Ford, of the Ford Motor Car interests, is trying to solve the problem for himself and his men, and let economists of the next generation decide whether he acted wisely or foolishly. But he is getting results. The minimum wage of his men until recently was $6 per day, but instead of bemoaning this, as is the case with so many capitalists, he has now raised the minimum wage to $8 per day, the wages in some instances going as high as $12 per day. Besides this, he expects by next summer to reduce the prices of Ford automobiles and to have back exclusively in his own hands all the stock of the Ford company, now approximating in value $1,000,000,000. This would be the largest single enterprise ever owned and managed by one man.

In September, the board of trustees of the University of Chicago increased the salaries of all faculty members by an addition of approximately 20% to partially cover the 80% increase in cost of living. This reached all those whose salaries were less than $7000 per year.

Turning from college professors to street railway men, the Amalgamated Association of Street and Electric Railway Employes stated before the Federal Electrical Railways Commission in October that a minimum wage of $6.40 was desired for each employe as a living wage. To some papers this seems a terrible thing; they argue that this would be entirely too much to pay to a stenographer. Maybe it would; it all depends upon what the stenographer had to do with his or her wages. It costs stenographers just as much to live as it does other people, and it takes as much brains to transcribe shorthand notes and operate a typewriter as to collect fares or run an electric motor.

Calm Judgment Needed

IT IS a time for calm judgment. In his statement to the railway shopmen shortly before he began his Western trip, the President said:

"It is neither wise nor feasible to take care of increases in the wages of railroad employes at this time by increases in freight rates. Only by keeping the cost of production on its present level, by increasing production and by rigid economy and saving on the part of the people, can we hope for large decreases in the burdensome cost of living which now weighs us down. Demands unwisely made and passionately insisted upon at this time menace the peace and prosperity of the country as nothing else could, and thus contribute to bring about the very results which such demands are intended to remedy."

In the spirit of the President's counsel, the painters, paperhangers and decorators of Hoboken in August last voted to renounce their demands for $1.50 increase per day and decided to make the best of their $6.50 per day. At about the same time certain representatives of the Midvale Steel Company, in convention at Atlantic City, issued a published protest against further advances in wages, declaring, "That the persistent and unceasing demand of workmen employed in all classes and kinds of industries for a shorter day's work and an increased wage in order to meet the present high cost of living is uneconomic and unwise and should not be encouraged". We do not know whether or not it is true, as reported, that the Midvale Steel Company paid the expenses of these representa-

tives to and from Atlantic City and while there. If so, it would detract somewhat from the value of their published statement.

To settle the wage warfare we need the guidance of the wisest worker of all the ages. Not many have noticed the premium which the Lord puts upon work. Not eternal loafing but eternal work in the interest of others is held out in the Scriptures as the reward of the Lord's overcoming saints. Of the divine attributes it is said, "They have no rest day and night". (Revelation 4:8) Other statements of similar import are the following: "My Father worketh [right along] until now, and I work". (John 5:17) "I must work the works of him that sent me, while it is day: the night cometh when no man can work." (John 9:4) "We are his workmanship, created in Christ Jesus unto good works." (Ephesians 2:10) "It is God which worketh in you both to will and to do." (Philippians 2:13) "We are laborers together with God." (1 Corinthians 3:9) "Workers together with him." (2 Corinthians 6:1) "Who shall change the body of our humiliation, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."—Philippians 3:21.

British Economics

THOSE who have given the matter careful study claim that if the war interest is to be paid and if labor and capital are to receive their present rewards, England must produce two or three times as much as she did in 1913. But although there is less unemployment in England now than was ever known before, and although production is going ahead full blast, yet the production is not enough to enable the people as a whole to turn over annually to the government the three or four billion dollars necessary to meet the interest charges owed to those in England and America who financed the war.

The economics of the situation would seem to say in stentorian tones that if it was necessary for the people to work and save during the war in order to win it, it is now necessary for them to work and save to recover from its effects. The people are working hard, but they are not working the same hours as formerly; and it is claimed that the figures show that in proportion as the hours were reduced the production was reduced. This helps to keep the cost of living up, and has the effect of narrowing the market for the goods produced, because the higher the prices of goods the fewer people can afford to buy. Production is the backbone of prosperity.

The people are not as frugal as during the war, or even before the war. The food statistics show that they are eating more per capita than they did. This is partly due to the fact that more families than formerly have been able to lay in stores of provisions, and partly to the reaction which has followed the strain of the years of privation.

Then the war has had the effect of fostering extravagance. War profits in some directions have been enormous, and a get-rich-quick boom has been sweeping the country. Speculation is rife, the oldest cotton mills are changing hands, and war profits are being used for other things than the payment of debts. Small factories, capable of producing but half a dozen cars per week, have been flooded with orders for thousands of automobiles. It is estimated that 300,000 people have ordered cars and paid $250 apiece deposit upon them; but multitudes of these orders cannot be filled because raw materials cannot be had. Mills and factories are being sold at five times their pre-war figures. Trusts are in the making, and what was a land of small corporations promises to be a replica of America. Minds accustomed to war cannot accustom themselves to the economic conditions of peace.

The women workers, of whom 4,000,000 were drawn into industry during the war to take the place of men, cannot be induced to return to work as servants; and their griefs, family disruptions, unfamiliar work and high wages have made them factors of a kind never before encountered. The men, too, after living in the open for five years, can with difficulty bring themselves to face the daily grind of factory work, and are disturbed by the high cost of living and the inequalities of the wage situation. All of these items work against the phenomenal production which seems to be so necessary in an economic sense.

In order to allay discontent the government has been selling flour at less than cost, operating the railways at an annual loss running into the hundreds of millions, and producing and marketing coal on the same basis. This cannot go on indefinitely. It is folly to think that wealth is inexhaustible, and that any government can continue to expend without having a day of reckoning with those whose money it is spending.

SOCIAL AND EDUCATIONAL

America's Greatest Asset

HAPPY, intelligent, sweet-dispositioned children constitute the nation's most valuable asset. Most children are happy, intelligent and sweet if they are well. The Children's Bureau of the Department of Labor describes a well-nourished child as one who "first of all, measures up to racial and family standards of his age in height and weight. He has good color, bright eyes—no blue or dark circles underneath them—and smooth, glossy hair. His carriage is good, his step elastic, his flesh firm, and his muscles well developed. In disposition he is usually happy and good-natured; he is brimful of life and animal spirits and is constantly active both physically and mentally. His sleep is sound, his appetite and digestion good, his bowels regular. He is, in short, what nature meant him to be before anything else—a happy, healthy young animal."

It is a most unfortunate fact that the average American family is shrinking in size and that, as previously stated in these columns, the quality of the children, physically speaking, is poor. We think the people of this country ought to give more attention to building up these children and less to building guns and battleships. Nor are we anxious to have the children properly developed so that they will be the better cannon fodder when some wave of criminal lunacy and greed under the guise of militarism sweeps over the land. We want the children to grow up so that they can enjoy the blessings of life and peace.

Some progress is being made in the care of the children. In 1880 the infant mortality in New York City was 286 per thousand infants born; by 1918 this had fallen to 92. And even in the orphan asylums, where one would hardly look for progress along these lines, it is claimed that when recently a record was taken of the weights and heights of the children in New York state asylums, as compared with children outside the institutions, even the thrifty State Board of Charities found that only a small percentage of undernourishment existed. It is claimed that one important reason for this is that all the food the children do get in these institutions is properly utilized. The children go to bed early, and do not have their digestive apparatus injured by meals that are too heavy for them or by food between meals. A person who remains in bed several hours longer than the normal hours of rest does not require as much food as one that is awake and active during a portion of that time.

Herbert Hoover has expressed his conviction that, if the children of the United States are properly cared for, the whole problem of Americanization will be solved in twenty years, and that "the attitude of a nation toward child welfare will soon become the test of civilization"—rather than the number of battleships it possesses, we feel like adding. Mr. Hoover is supposed to be in grooming by the high priests of Wall Street as the joint candidate of the now practically unified European, British and American interests, representing what remains of former American parties. He is no doubt a very fine man, and has touched American hearts in the right place in speaking to them about their children. That is what Americans want to know—how their children can be properly cared for, physically, mentally and in every way, so that they will be qualified for manhood and womanhood. Manifestly, then, the thing to do is to give attention to them, to consider their needs.

One of the first things that children require, if they are to keep well, and if they are to grow, is milk. Most children in America get the milk they need, although there are millions who do not, but in Europe, following the war, there are literally thousands upon thousands who were several years old before they had ever tasted milk, and who did not know what bread is. When these children were reached by the food reliefs they were emaciated or bloated from starvation; but after the condensed milk stations were opened, many of these poor little fellows that were not able to stand because malnutrition had so softened their bones, were able to walk and play in two weeks time, all because their starving bodies had a little watered condensed milk fed to them. The same children were so in need of fats that when given plain army soap to help them get cleaned up, they ate the soap.

As a result of the relief work, the disease mortality of the Belgian children is now less

than what it was before the war, despite the fact that they went through five years of famine. In New Zealand, where they did not especially feel the economic strain of the war, and where there is a superb nursing service, with hospital and medical care and instruction of mothers in the science of child nurture, the infant death rate is the lowest in the world.

Child Labor

THE national child labor law prohibits the employment of children under fourteen in factories, mills, canneries and workshops, and under sixteen in mines and quarries. It is estimated that child labor was reduced 40% in the United States since this law went into effect, but the war affected these figures unfavorably and the conditions are still bad. There are forces working against effective child labor legislation. Southern cotton mills (financed in Wall Street) have contested the right of Congress to place a near prohibitive tax on child labor products, and the Supreme Court has declared unconstitutional the law prohibiting the use of child labor on any products that enter into interstate commerce.

During the war the number of young children "gainfully" employed increased greatly, as was inevitable, and the hours of labor of those who did work were also increased. Violations of the law are so common as to attract almost no attention. In the summer of 1918, in one state, despite the law that the minimum age for employment in canneries is fourteen years, there were found 721 children under that age, including fifty that were not yet ten years old. The 1910 census showed 1,419,098 children between the ages of ten and fifteen employed on farms and 338,420 in miscellaneous occupations, not including manufacturing and mining.

One of the first acts of the Czecho-Slovakian republic was to pass laws making the minimum age for child workers fourteen. In Belgium the minimum age for child labor is fourteen, and children and women are positively forbidden to work in acid factories or other plants where their health would be endangered. These laws are strictly enforced.

The conditions of children in the Argentine republic are very bad, due to the fact that the father does not earn enough to support a family properly. Like the South of Ireland, the country is largely under the domination of ecclesiastical politicans, and what else can be expected? However, in less benighted lands conditions are not as favorable as we would like to see them; for even in enlightened Massachusetts investigations have shown that 30% of the families can not give the children schooling beyond the compulsory age limit.

Prohibition in New Hampshire

IN THE eleven cities of New Hampshire: Berlin, Concord, Dover, Franklin, Keene, Laconia, Rochester, Manchester, Nashua, Portsmouth, and Somersworth, with a combined population of 207,836, there were arrested for drunkenness in the year 1917, under the local option law then in effect, 9,260 persons. In the same cities during the year 1919 the total number of arrests for drunkenness were 1,660. This is a reduction of more than 80% for all the cities of the state taken together.

In three of the foregoing cities, Keene, Laconia, and Rochester, there were 369 arrests for drunkenness in 1917, due to liquor having been obtained elsewhere, as those cities were No-License cities in the year 1917. The wholesome effect of state-wide prohibition may be seen in the fact that in the same cities in 1919 the total arrests for drunkenness were 73.

This is a decrease in drunkenness, with its attendant miseries and crime, in which all decent men and women can rejoice. We discern the hand of God in the ruin of the liquor business in America, and give God the glory for it.

Something Coming Down

THERE are four newspapers in Buffalo, N. Y.; and one of them, evidently believing that the present high prices cannot continue and determined to build up a large circulation, suddenly surprised the other papers in the city by going back to the old rate of one cent for the daily paper and five cents for the Sunday paper. The cut in the price of the paper has caused considerable excitement, with numerous fights among the newsboys. It is said that the three higher-priced papers have combined to prevent newsboys and news-stands from selling the cheaper paper, and that the publishers have been compelled to hire girls to handle the paper in order to prevent street fighting among the newsboys, as the newsboys will not fight the girls.

MANUFACTURING AND MINING

Failing Mineral Resources

IN THE GOLDEN AGE for October 1, 1919, we presented facts showing that the oil basins in the United States are rapidly playing out. They will produce some oil for a long time yet, but the oil consumption for explosive motor engines and other purposes is now so great that the United States can no longer find within its borders sufficient crude oil to supply its needs and is importing large quantities from Mexico.

Fuel oil for steam-raising purposes is now being discouraged in the technical journals, the attention of users being drawn to the fact that the thermal efficiency of oil when used as a fuel is only 10% to 15%; whereas, when it is used in internal combustion engines, its thermal efficiency is from 30% to 35%. This gradually evaporating oil supply is sending up the price of gasoline, and it must go higher and higher.

We used to think of the mineral resources of the United States as inexhaustible, and that is still a proper term to use in describing them; but it comes as a shock to have a Congress of Mining Engineers meet and solemnly consider what can be done to prevent the complete cessation of gold production in our country.

They call attention to the fact that the reduction in gold output of the United States in 1918, the last year for which figures are available, was $15,000,000 less as compared with the previous year. It is now only $68,476,700 per year. Gold is being used faster in the arts than it can be produced; and at that rate of decrease in production the whole story will be finished in less than five years. The trade demands for gold in the United States are about $90,000,000 per annum. It is now profitable to purchase gold from the United States Treasury, at the coinage value, and use it in the arts. In other words, gold is now really at a premium, though not monetarily so.

The gold-producing states, in the order of their importance as gold producers, are California, Colorado, Alaska, Nevada, South Dakota, Arizona, Montana, and Utah. Smaller quantities come from the Philippines, Oregon, Idaho, New Mexico, and Washington. Eleven other states produce negligible quantities.

Gold is failing elsewhere. Conditions similar to those in the United States prevail in South Africa. During 1918, as compared with 1917, there was a decline of approximately $10,000,000 in the value of the total output of gold in the Transvaal region. Added to the declining production is the gold hunger of the war, the extravagances due to inflation, which have led myriads of people into the purchase of articles made of gold or plated with it, and the hoarding which has been practised by the timid, who delusively hope that they can thus avert impending calamities.

The loss in silver production is not as great, amounting to only about $4,000,000; but the total value of the amount produced is some $2,000,000 less than the value of the gold produced; and neither production amounts to much for a country boasting of 110,000,000 people. The value of the silver production in 1918 amounted to $66,485,129.

The silver-producing states, in the order of their importance as silver producers, are Montana, Utah, Nevada, Idaho, Colorado, and Arizona. Smaller quantities come from California, Alaska, New Mexico, Texas, Michigan, Washington, South Dakota, Oregon, and Tennessee. Twelve other states produce a little silver.

As a matter of fact, American mines are now actually producing a less tonnage of gold, silver, lead, zinc, and even of iron than they were several years ago. The statistics usually published make the value of the product seem to be more, but this is because of the vanishing value of the dollar. The actual quantity produced per capita is less than in former years.

The Scriptures seem to indicate that a time is coming when gold and silver will not be as much prized as now. "I will make a man more precious than fine gold; even a man that the golden wedge of Ophir. Therefore I will shake the heavens [ecclesiastical powers], and the earth [usual social arrangements] shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. Behold I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it."—Isaiah 13:12, 13, 17.

The Making of a Ford

By R. F. Rockhoff

ONE of the wonders of the present industrial world is the making of the Ford car. System and attention to detail have won for this industry a world-wide reputation. A detailed analysis of every problem of production has enabled Mr. Ford to put on the market thousands of cars at a moderate price, and still be able to pay his employes a minimum wage of $6.00 per day, and also receive a comfortable return for his own efforts.

A visit to the Ford plant reveals some very interesting facts. In the warehouses immense quantities of material are handled, necessitating a systematic and orderly method of handling. Thousands of tons of iron and steel, piled tier upon tier, are classified as to kind and quality and stored in such a manner as to be easily accessible and ready for immediate use.

In the production departments each piece of production machinery is carefully studied with a view of its achieving the greatest possible results with the least effort, and of avoiding every possible waste. Each man has his specific duties to perform and the work is so simplified that an unskilled worker can, in a short time, produce a normal day's work.

Every employe is given an opportunity to make good at work to which he can adapt himself according to health, strength, size and ability. A tall man is given a tall man's job, while the little man is saved the extra effort of a long reach, and possible over-exertion, which might prove a handicap to him. Too often large concerns loss sight of the fact that there is a human element about their employes.

The parts of the Ford car are first assembled in units; engine, radiator, steering wheel, axles, wheels and other parts being each assembled in different departments as units. These departments are known as sub-assembly departments, and serve as feeders to the final assembly.

The final assembly is accomplished on a pair of rails or tracks about four feet apart and eighteen inches from the floor and running the length of the building. To this track at various points the sub-assembled parts are conveyed by chutes, chain carriers, and other modern methods of conveyance. Beginning at the end of the track, the first units to be assembled are the axles and chassis. These assembled, a traveling chain is hooked to the prospective car, which starts it down the track at the rate of a slow walk, while the various parts and assembled units are dropped into their proper places and secured. In these operations each man has his specific duty to perform, and the proper equipment to do his work in an efficient manner. One man places the part, while another puts in the bolts, and still another tightens them.

Upon reaching the end of the track the rear wheels of the car drop between two revolving grooved pulleys protruding through the floor, thus forcing them to turn. A driver then jumps on the car, throws in the clutch, which starts the motor, and away it goes—complete, less a body. The body is supplied in another department from an overhead chute and is bolted on. Then the car is complete, this final assembly having been accomplished while the car was in motion and in less than half an hour.

As many as 3,600 cars have been produced in one day, this being an average of about five cars every two minutes. This stupendous output necessitates a perfect shipping schedule to avoid congestion in transportation, as obviously so great a quantity of cars cannot be stored. To avoid this Mr. Ford has assembly plants in the larger cities to which parts and sub-assembled units are shipped and the cars assembled in these branches. In this way great economy is effected, it being cheaper to ship parts than to ship a completed car.

The quota for the Ford Company for 1920 is set at 1,000,000,000 cars, or one car for every 100 people in the United States. Prospects are that this mark, will be passed, as for the six months beginning with August, 1919, the output has been 506,000 cars.

The Ford industry is without question the most wonderful industry in the world both as to production and management, and recent concessions to employes have granted a very reasonable return for their labors, and it seems as though the Ford interests are a little oasis in the desert of human selfishness of our day.

What developments in industry will be possible for the betterment of humanity in the Golden Age are hardly imaginable now, even as the present achievements were not dreamed of fifty years ago. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Corinthians 2:9.

FINANCE·COMMERCE·TRANSPORTATION

New York's Jitney Lines

IN MANY Western cities, and in some Eastern ones, automobile bus lines or jitneys, as they are commonly called, are familiar features of the streets, and are a byproduct of the precarious conditions into which the electric street railways have mismanaged themselves. It was characteristic of New York City to wait until all the other cities in the country had tried jitneys before having anything to do with them, but the trolley strikes last Fall forced the issue and finally the jitney arrived.

On account of the strikes, and for other reasons, some of the electric railway companies in Brooklyn and Manhattan ceased operating certain lines which they found to be unprofitable, and operated other lines only part of the distance. The Board of Estimates of the city, which is the ruling power, considering that an emergency in the city's affairs had arisen, undertook to bring about a remedy.

The Board claimed that the changes in Brooklyn's transit facilities, with the consequent creation of 970 new transfer points, caused such congestion of traffic and people at certain points as to threaten disorder, and that such disorders actually occurred. They therefore put eighty busses at work in Brooklyn and a number in New York, temporarily, in some instances, using policemen as checkers and starters at the bus terminals. It was astonishing how the people took to the new conveyances.

On November 14th, 114 of the busses carried 75,000 passengers daily. A little later it was claimed that 150,000 people were making use of them daily. It was not intended to run them beyond December 31, 1919, but they became so popular that it did not seem wise to discontinue them at least during the season of icy sidewalks, and on January 5th it was estimated that in Brooklyn alone 3,200,000 passengers had been carried upon them, with correspondingly vast numbers in Manhattan.

It is not to be wondered at that the trolley companies have fought this innovation; for some of them were losing money even before the jitneys came. The companies appeared in court asking for restraining orders on this progressive movement, and the courts decided that the jitneys should be permitted to continue the use of the streets in the interests of the people.

When the trolley companies appeared in court to ask for the injunction, they used every kind of argument except the one they knew would not hold good, i. e., that the people would not use the busses in any case. They did say that the Brooklyn trolleys were carrying sixty times as many passengers as the busses and were carrying them 4.2 miles as against the busses' 3 miles, and that the busses could not possibly be operated at a profit.

They went on to say that if the city gave up its street-cars and operated busses exclusively it would lose $2,956,500 due to the smaller carrying capacity of the busses, $6,000,000 in the longer haul, $2,395,899 in taxes and paving, $500,000 in snow removal and $900,000 in money paid for accidents, a total of $12,752,399.

New York is so congested that it seems able to absorb and use every transit facility that is provided; and the city authorities are so well pleased with the temporary use of busses that they are contemplating an appropriation for 100 new busses to be owned by the city and used to alleviate traffic congestion whenever and wherever the city sees fit.

These new busses are designed to hold 27 seated and 15 standing, with no seats on top. The busses themselves would cost $550,000, and the garage equipment and spare parts $20,000 more. The proposition of the Commissioner of Plant and Structures is to operate 92 of these busses on nine routes totalling 25 miles of streets, 8 busses being held in reserve.

Despite the predictions of the trolley companies, the Commissioner estimates that with a total annual expense of $650,000 per year, including the employment of 180 chauffeurs at $1,800 per year, the city's profit on the venture would be $376.80 per day, all fares being on the five-cent basis.

This estimate would make the average operating cost per bus about $20 per day, necessitating the carriage of 400 fares to each bus, to cover expenses. It must make ten trips each way, or sixty miles in all, and carry 20 passengers each way in order to do this. This seems like a big undertaking, but the Commissioner and the bus

operators have figured that they could do it and even make the route four miles instead of three and still make a profit on a five-cent fare.

We do not know whether we are approaching a time when we must bid goodbye to the trolley. It is all a matter of cost. If it costs less in the long run for a trolley car with cheap iron wheels to travel on a smooth iron track, propelled by electric power from a single plant, then the trolley it will be; but if it costs less to travel on rubber tires over the pavement surface, propelled by individual engines, then the trolley lines must go.

A bus company with $2,000,000 capital has been incorporated to operate throughout New Jersey, promising to charge five-cent fares in competition with the seven-cent trolley fares. We cannot but wonder, Will it pay? The owners of these busses will be subject to great expenses for repairs and depreciation. They will not be without labor troubles. They must provide for supervision of their men, for bus licenses, chauffeur licenses, and the inevitable damage suits for accidents.

The city of Buenos Ayres has just granted a fifty-year charter to a bus line to operate four lines from the center of the city to certain suburbs. At the expiration of the charter the lines are to revert to the city. The fares will be the same as charged by trolley and subway lines.

If the jitney can be made to pay better than the trolley we would think that fact would have been discovered earlier, but perhaps now is the due time. There are advantages in the trolley; there are places where the trolley cars are sometimes heated in the winter. There are advantages in the jitney; it can run anywhere, track or no track, and on any schedule; but is the latter an advantage or a disadvantage?

First the omnibus, then the horse car, then the cable car, then the trolley car, and then back to the omnibus. Is this to be the cycle? Sometime we shall arrive at the true solution of the problem of urban and interurban transportation. How long must we wait for it? Not long, we think. Multitudes of bright minds are working on these problems, and in due time the Lord will guide some one to the right solution.

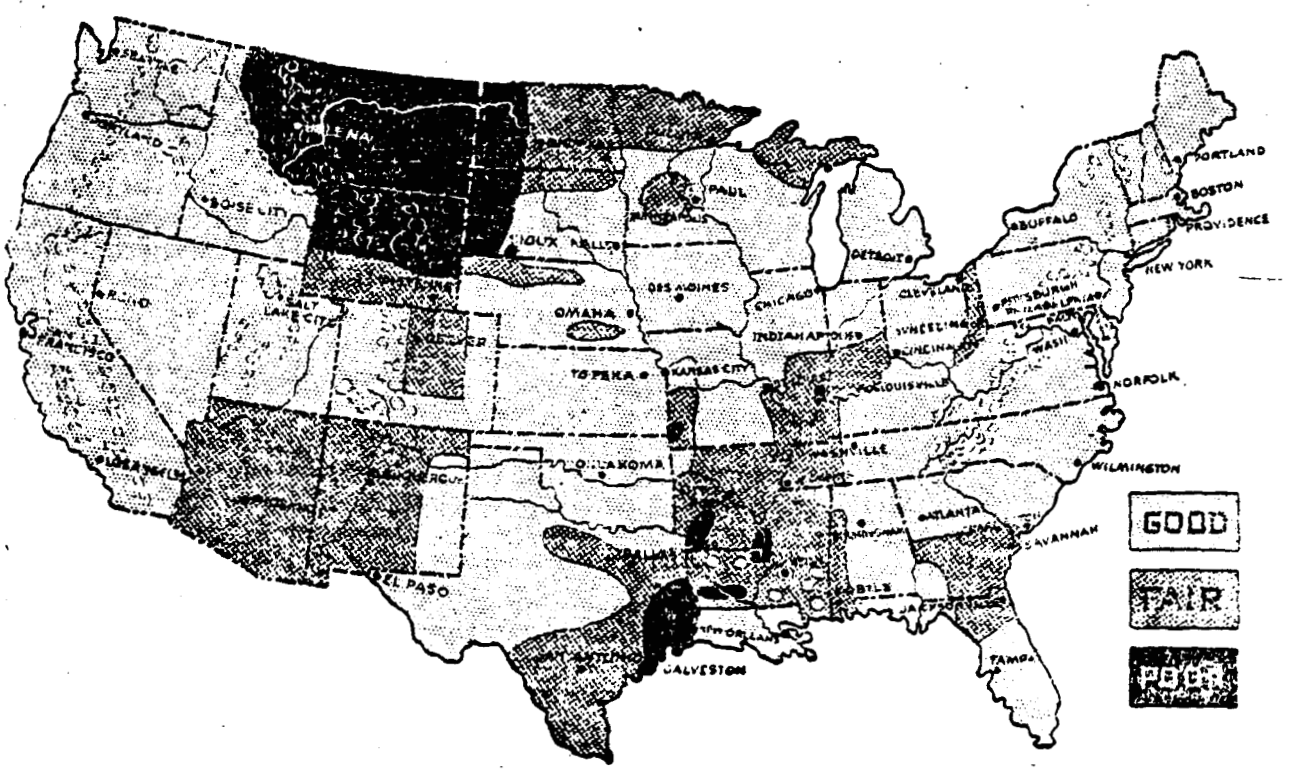


Chart of Present Business Conditions Prepared by the Chamber of Commerce of the United States

POLITICAL—DOMESTIC AND FOREIGN

Justice and the Poor

By Reginald Heber Smith, of the Boston Bar

THE end of all our legal institutions is to secure justice. What is the just decision in any controversy, we determine, not by the arbitrary will or opinion of any individual, but in accordance with definite rules of law. This is the method of justice according to law, and because it so far surpasses all other attempts at human justice it stands as a basic principle from which we cannot safely depart.

Our system of justice according to law has clear defects which exist, first, because law is not omnipotent but has limits beyond which its action is ineffective, and second, because the system, like all finite projects, has its own particular weak points. From the ensuing discussion, defects traceable to these limitations and disadvantages must be eliminated; for so long as we desire to retain the manifold benefits of justice according to law, it is profitless to quarrel about its concomitant and inherent shortcomings.

Freedom and equality of justice for the poor depend, first, on an impartial substantive law and, second, on an even-handed administration of that law. The substantive law is primary; for through it are created, stated, and defined all the rights, obligations, and relationships between individuals and the state, and through it are secured the social interests in the health, safety, security, and general well-being of the individual and the community. It is an absolute condition precedent; for if it acknowledged differences in right between rich and poor, a perfected machinery of enforcement would serve only to accentuate the distinctions and make them the more intolerable.

The body of the substantive law, as a whole, is remarkably free from any taint of partiality. It is democratic to the core. Its rights are conferred and its liabilities imposed without respect of persons. While in this age of transition, it is confronted with tremendous problems as yet unsolved; while it is slow to employ the more liberal premises demanded by a new era, it deserves to be recognized as a remarkably satisfactory human achievement. This is the opinion of our greatest legal scholars and of the most searching critics of our judicial institutions—such men as Roscoe Pound, John H. Wigmore, and the group who compose the membership of the American Judicature Society. A careful examination of the substantive law from the point of view of the poor has recently been made by Judge Parry of the English County Courts, from which it is instantly apparent that the legal disabilities of the poor in nearly every instance result from defects in the machinery of the law and are not created by any discriminations of the substantive law against them.

Three branches of substantive law, it is true, have been much criticized. With regard to public service law it has been popular to claim that the railroads, traction companies, gas and electric light corporations were imposing on the public without let or hindrance from the law. The better opinion is that the provisions of substantive law were entirely fair and adequate, but that the courts, without administrative machinery, were unable to cope with the problems of enforcement and supervision.

Again, much of our landlord and tenant law is still feudal in its conceptions. The rule that most of our city dwellers, because they occupy without written leases, are only tenants "at will" and so liable to immediate dispossession does not accord with modern conditions and often causes extreme hardship. Legislative attempts, as in Massachusetts, to invest such tenant with a measure of security by requiring notice to quit two weeks in advance have been frustrated by the courts' adherence to the common law rule that the landlord may give a written lease for a year to a third person, who then has a higher legal estate with rights of possession after forty-eight hours' notice. In practice this means that fictitious leases are delivered to ejectment companies, which exercise their superior title by removing the tenant's household furniture to a warehouse to be interned till all charges are paid. This anachronism could easily be remedied, however, by giving to proper courts discretionary power to control the time in which tenants, for cause shown, may continue in possession after the landlord's notice to vacate.

Finally, the redress afforded injured employes by the law has called forth the bitterest attacks,

and here the impartiality of the substantive law has most justly been challenged. The workman who sought to recover for injuries sustained at work, due to the negligence of his employer, was placed at an enormous disadvantage by the rules defining the master's liability. The fellow servant rule and the doctrine of assumption of risk, growing out of two cases which are now severely condemned, and elaborated by a process which can only be called judicial legislation, came perilously near to constituting an actual class distinction in the law. Happily this stigma no longer attaches, because within the last seven years workmen's compensation statutes, which supplant the outworn doctrines of liability with the principle of insurance, have been enacted in nearly every jurisdiction.

On examination and on authority, the statement is warranted that the substantive law, with minor exceptions, is eminently fair and impartial. In other words, the existing denial of justice to the poor is not attributable to any injustice in the heart of the law itself. The necessary foundation for freedom and equality of justice exists.

In sharp contrast, there are grave defects in the administration of the law. It is the wide disparity between the ability of the richer and the poorer classes to utilize the machinery of the law, which is at bottom the cause of the present unrest and dissatisfaction. Denial of justice to the poor is due to the *conditions*, imposed by our traditional system, upon which alone can suits be brought and conducted. There is something tragic in the fact that a plan and method of administering justice, honestly designed to make efficient and certain that litigation on which at last all rights depend, should result in rearing insuperable obstacles in the path of those who most need protection, so that litigation becomes impossible, rights are lost, and wrongs go unredressed.

The present inequalities and defects in the administration of justice are not the result of any deliberate intention. No dominating group or class has consciously set out to foreclose the rights of the poor. The procedural laws have been passed by the legislatures in good faith. The courts have interpreted and applied the adjective law without bias or favor. Corruption has played no part.

The fact is that no one clearly perceived the general trend of affairs. A Bureau of Justice of the type advocated by Dean Pound before the Conference of Delegates of State and Local Bar Associations in 1917, could have detected and prevented the breakdown before it became serious; but as yet our judicial administration lacks that necessary adjunct. Complaints gradually became audible that whereas all other business was pointed toward efficiency, reduction of costs, and a general speeding-up, judicial machinery remained cumbersome, wasteful, time-consuming, and very expensive. These complaints sounded in terms of delay and annoyance, not prohibition. Even today it is only dimly understood that this faulty organization and procedure, which is exasperating in large suits between persons of means, in all small suits and in all litigation to which the poor are party causes an absolute denial of justice.

The conditions, under which our customary system requires litigation to be conducted, impair rights guaranteed by the substantive law because law is not self-enforcing; only through application in the courts does the law have life and force. The most fundamental rights remain idle abstractions unless the courts are able to give them efficacy through enforcement. The Mexican Constitution exceeds any of our bills of rights in its solicitude for life, liberty, and property; and yet in no country have these rights been more steadily violated with impunity. For this reason the mechanics of the law occupy a place of great importance. The vital problem of today in the administration is to repair the breakdowns and to overhaul parts of the machinery so that it may work more smoothly and may be workable at all.

The defects in the administration of the law fall into three distinct divisions. In the language of Piers Plowman:

> "To the poor the courts are a maze.
> If he plead there all his life,
> Law is so lordly
> And loath to end his case;
> Without money paid in presents
> Law listeneth to few."

These three difficulties are not yet overcome. They still weigh heavily on the poor. Delay plays its unfair part. Money must be paid in fees and costs, or else the courts are closed. The law is necessarily an intricate and complicated science, which may not be understood or

utilized without the assistance of a trained counsellor and advocate who must be paid.

These are the conditions of modern litigation. The articles that follow consider their precise nature and their results.

(This is the third of a series on "Justice and the Poor" by Mr. Smith, published in an important book of limited circulation by the Carnegie Foundation for the Advancement of Teaching, of New York. The articles to follow are: (4) The First Defect: Delay; (5) The Second Defect: Court Costs and Fees; (6) The Third Defect: Expense of Counsel)

English Labor Politics

THE present parliament, convoked in February, 1919, is supposed to remain in power for five years, unless in the meantime it is evident that it no longer has the confidence of the people; and the people through a long-established custom equivalent to the recall, seem bent on helping them to arrive at that conclusion. The war issues are now virtually extinct, and the people seem to think that however well the present coalition government has worked in war time it is now cumbrous and disappointing.

Mr. Asquith has denounced the present Lloyd George government as "a perpetual game of log-rolling between groups of business and interests determined by the exigencies of the parliamentary hour". Lloyd George himself has expressed the fear that in a few months he may be relegated to the rear; and the fact seems to be that, as in Canada, the two old parties have been thrown into the melting pot and a new administration of the government will emerge. The country will not go on supporting an administration which is merely opportunist in its nature, and the present one is believed to be little else than a combination of diverse elements that are fearful of labor domination.

In the last three important bye elections the labor candidates polled a total of more votes than either of the old parties, and they drew the clerks and young professional men with them by reminding them that when they got into power they would need the services of technicians, experts and business managers. Then there were great numbers of the middle classes who were made poor by the war and who think they see some chance of relief in labor policies. The labor victories were won not only in districts having a large labor element, but in some of the most aristocratic sections; and as all the voting seemed to take the form of pronounced dissatisfaction with the coalition government it is generally taken for granted by students of political conditions that England is to have a parliamentary revolution.

In the Bromley district a December, 1918, coalition majority of 12,501, was reduced in a year to 1,071. In the Spen Valley district the successful Labor candidate, and the Liberal candidate, who stood second, polled together 22,206 votes against the coalition candidate's 8,134. This alarmed Mr. Winston Churchill, and he declared that "a return to party government in England would simply mean turning the country over to the Labor party".

The Labor leaders merely smiled and said, "Well, suppose it did; it could hardly fall into more incompetent hands than it had been in when the Antwerp fizzle took place, or the Gallipoli disaster, in which the lives of thousands of men were sacrificed to no purpose". In the latter place the whole attacking force was likely to be destroyed with dysentery because the water supply had not been looked after. These criticisms rather spiked Mr. Churchill's guns, for the reason that he has had full credit for the Antwerp and Gallipoli campaigns and their outcome. Mr. Churchill says that Labor is unfit to govern. Labor says that Mr. Churchill was unfit to govern and cites instances.

Not all the great men of England take the gloomy view of a Labor landslide that is entertained by Mr. Chuchill. Viscount Haldane, one of the most prominent of English statesmen, has declared that "the Labor party alone has a vision which will enable it to possess and serve the future". The Northcliffe press, a very important factor in the making of public opinion in England, has swung to the Labor side.

The British Labor leaders are generally considered clear-thinking, moderate men, brilliant campaigners, opposed to ultraradicalism, and opposed to the rule of Ireland by ecclesiastical politicians. They are also opposed to large armaments, claim that their aim for all the subject races of the British empire, as well as all other empires, is self-determination, and desire to study closely the problems of nationalization of as many industries as will be to the best interests of the people as a whole. They are said to recognize the difficulties in the way of establishing a good government under present debt-burdened conditions, but think they can obtain capable assistance in solving their problems.

Questions to Candidates

THE Ohio Farmers' Defense League is out with the following statement of things upon which it demands that political candidates in 1920 must take a stand:

"Political candidates in 1920 must make their position clear as to why Congress expended $47,000,000,000 since the declaration of war against Germany, which is more, by $5,000,000,000, than the entire cost of operating the entire government from Washington's administration up to Wilson's.

They must show why the young men were conscripted and not the dollar, or war profits gathered in by the profiteer; why the profiteering upon all articles of subsistence was permitted and is still being permitted by Congress; why the collection of the interest on the $9,500,000,000 loaned to foreign countries has been waived; why our soldiers fought in Russia when no declaration of war existed; why soldiers should fight at any time or in any place without a referendum by the people; why military training and conscription are approved after a war which is alleged to have been fought for the abolishment of these conditions and which forces the demand for over a billion dollar appropriation by the war department for 1920.

"Why was the 1919 crop of sugar not purchased at 5½ and 6½ cents per pound? Why have this important product and all articles of subsistence been exported in greater proportions than in the periods just prior to the war, if not for profiteering purposes? Why did not the Congress that declared war declare peace on the next day after the armistice? Why has a resolution of peace any relation to a League of Nations or a despicable alliance with foreign countries? Now that peace has been granted to the German generals of war, why have not liberty and peace been granted to all political prisoners, who simply voiced their opinions of the world war?

"Why have the political rights of the people at the ballot box been disfranchised and their duly elected representatives been denied seats in the legislative halls and in Congress, establishing taxation without representation, the very cause of the Revolutionary War, and why have our representatives violated their oath of office and particularly the vital principles of the Constitution?

"These are a few of the questions which must be answered satisfactorily to the voter of 1920. Briefly, it is an off-year for the class already in the field, also for attorneys, doctors, and professors. We must have business men, upon a specific platform; else our government and cherished institutions will fail."

These same enterprising people have also written to us, urging that we follow the railroad article which appeared in our issue of January 7 with further information:

"Explaining to what remote extent the government controlled the railroads; that the present owners of the lines never figured their earnings or profit as on a basis of being public service carriers, but on the basis of the sale of watered stock; give the conditions just prior to partial government control; the subsequent advance of coal, all material, and of labor; how freight and passenger fares could be reduced under absolute government control (watered stock eliminated), and what the interlocked financiers propose to do in this regard when the Cummins bill becomes a law. You should, at the same time, state that if the private owners were to frame a bill for the absolute return of the roads, they could not formulate a contract that would be more favorable to themselves."

We are open to information and conviction on any of the items mentioned. Those who have definite first-hand information on any of these subjects may send it to THE GOLDEN AGE, with the assurance that it will be appreciated. We are interested in anything that is for the welfare of society as a whole. Articles should be written on one side of the paper only and should be of general interest to be accepted. The farmer's viewpoint must hereafter be carefully weighed. He resents the simple mental attitude of the cave dweller of the city that it is the "duty" of the countryman to produce food regardless of price, and especially to furnish cheap food when everything else is dear. If the industrial world is to indulge in strikes, inefficient production, and luxuries, the canny farmer does not propose to become a blind victim, but he does propose to watch the pennies all the closer, and to watch this fall in a manner of his own choosing and place men in official positions who will be obliged to do the will of the farmer constituency.

Not a few, who are keeping close tabs on the course of events, think that a reckoning day has come with those that have not dealt right with the farmer. If so, and the farmers are to have their day in court, the prophetic utterances of the Apostle James may be at the point of fulfillment: "Go to now, ye rich men; behold the hire of the laborers [farmers] who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth [armies]". (James 5:1, 4) For the farmers standing in battle array in the combat of the ballots are an important part of the army of the Lord which will help to straighten out many of the difficulties in which the common people find themselves.

AGRICULTURE AND HUSBANDRY

Profit and Loss on the Farm

UP TO 20 years ago American farm produce was marketed at a loss. That era of low prices for eatables can never be repeated. The farmer does not have the virgin land for whose declining fertility he made no charge. He does not have the constantly rising values of farm lands to stimulate him with the idea that he is getting ahead. He does not have the old type of land that yielded twice as much as it does today. He cannot get farm labor for board and $10 a month, but must pay a good wage, or lose the laborer to the city. The children no longer feel it their duty to work on the farm for nothing, but insist on fairly good pay, so as to appear well with the other young folk. Running a farm is no longer a charitable work, but a proposition of profit and loss.

During the war the farmer planted and produced more food than ever before. He sold his wheat—when he could get cars to ship it in—and the Government gave him a "guarantee" on the price, which worked out as a fixed maximum, when supply and demand would have sent wheat far above $2.26. The "guarantee" price often meant wheat raised at a loss; for the cost of fertilizer, seed wheat, agricultural machinery, transportation, and farm labor ate up the profit there might have been when the price was formulated. When war was over and in 1919 the cost of everything kept running up hill, the Government again took the farm-produce situation in hand and cut the cost of living, by practically forcing a decline in prices of farm products—in hogs as much as ten cents a pound. The drop was helped along by the packers, who wished to "punish" the farmer for backing legislation for the regulation of the packing interests. Over $200,000,000 was the loss on this account in one state alone.

Farmers, and especially their children, get discouraged at the fabulous profits made on their products, on which they receive only a nominal sum. They sell milk at eight cents a quart, and the consumer pays twenty to thirty cents; country eggs bring the farmer fifty cents or less a dozen, but the user pays eighty cents to a dollar; turkeys sold at forty cents are eaten by people who pay eighty cents and upward; melons leave the farm at ten cents and retail at eighty cents. Wool leaves the farm at sixty cents a pound, but the farmer pays $80 for five pounds in the shape of a suit of clothes; cotton goes at thirty-five cents a pound and comes back as cloth at $1.40 per yard; leather goes into the city at fifty cents' worth for enough for a pair of shoes and costs $12 when the shoes get into the house. The producer sells food at five cents a pound, at a season when demand is dull, only to be offered nineteen cents when demand is high and he has none to sell; he sells the entire product of his farm to a produce house, only to have half of it refused, though perfectly good, and in the dispute to lose all the profit on his investment.

If raising a particular article does not pay, it will not be raised. If $2.26 is too little for a fair profit on wheat, it will not be planted; at least the acreage that is unprofitable at that price will go into something else. If the prospects are that the market price may be set by a few importations of cheaper grain still more acreage will go out of the wheat column. This accounts for the 25% reduction in the area planted to winter wheat last fall as compared with the year before. Eggs and butter coming in at low price from Denmark or China signify just as many hens and cows "scrapped" as are unprofitable at the lower standard market price set by the importations—for a price is set by the lowest offer. A chaotic condition of foreign exchange means inability in Europe to pay for wheat and other farm products, and the well-informed American agriculturist cuts down the expected production in the articles affected; for if farming is a matter of profits, the non-profit lines must go.

Little wonder the farmer is dissatisfied! He is not at all the "rube" of the "humorous" journals, nor the "hayseed" of the city Solon, for the leaven of farm papers, farmers' leagues, agricultural schools, colleges and universities has worked deep; and the man on the farm is the peer of any one in America in the matter of information and progressiveness. He is more given to reflection than most men.

Hosiery for Cattle

WHETHER or not the idea of an Illinois farmer is to be taken seriously, it seems to be an exception to the ancient saying that there is nothing new under the sun. It is impossible at this writing to ascertain to what extent, if any, Wall Street is back of the scheme, in the interest of the textile industry; but if it is a widespread success, the stocks of textile mills may go higher and cotton find a wider market and bring more money to farmers of the South.

When attempting to extract the lacteal fluid, who has not been switched in the face by the cow's frantic endeavors to stop the flies from biting? Who has not received a more substantial impulse when the beast's leg was brandished in search of some particularly vicious fly? And who that knows anything about the injurious effect of a disturbed state of mind upon bodily secretions can doubt that the quality of even milk may be affected by the incessant irritation of a community of eager insects?

If the new Illinois invention is successful in increasing the yield of milk only a small per-cent, or of putting a higher proportion of butter fats and other solid constituents into the milk, or of making the cow "safer for the baby", it may not be long before the great city dairies advertise that, "Our cows wear stockings". Life will be easier for the farmer's wife, in spite of the extra time required for making and darning the hosiery for the enlarged family circle, and the number of women going from the farm to the insane asylum be diminished, if the temper and general disposition of the men folk be made more tranquil by the peace of mind to come through the bestockening of the live stock.

The idea started with one farmer who, while milking, received a good solid impression from the cow's hoof. He made a trip to the village store, and the next day the other farmers saw, and went to market for stockings for their cows; for the cow with stockings on did not kick. Neither did she consume the accustomed amount of nervous energy in keeping her switch going throughout the day.

Who knows but that this humanity of man to cattle may result in increased humanity of man to man? The world's betterment consists largely of doing little things better, and the Golden Age will be what it is partly because every one, in all the little contacts, will be seeking to manifest ever a little more efficiency, justice, square-dealing, brotherliness and love.

A Farmer Congress

IF THE farmers were represented in Congress in the same proportion as their percentage of the total population, there would be a quite different House of Representatives. The following table shows the distribution of the industrial population in 1917, and the number of representatives in the same ratio:

	Population	Congressmen	%
Agriculture, etc.	19,271,834	174	39.9
Manufacturing, etc.	6,671,208	60	13.8
Commercial, etc.	4,708,908	42	9.8
Domestic Service, etc.	4,208,862	38	8.7
Laborers, etc.	4,053,385	37	8.4
Building, etc.	2,878,792	26	5.9
Transportation, etc.	2,831,066	25	5.9
Professional, etc.	2,202,609	20	4.6
Mining, etc.	926,932	8	1.9
Public Service, etc.	529,315	5	1.1
TOTAL	48,281,911	435	100%

The existing House of Representatives is composed almost entirely of men from the professions—lawyers—and public-service classes, for under no other heading is it possible to classify the professional politician who makes up the bulk of the representation in Congress and the State legislatures. If the farmer movement this year is a success, there should be a goodly number of politicians succeeded by real farmers, whose hard-headed common sense should furnish a balance wheel, and their number a balance of power.

Perhaps the farmer vote might give the country a farmer president. But some one new will have to appear as a "dark horse"; for the occupations of the men mentioned as possible candidates ignore the farmer and have the appearance of a lawyers' contest:

Engineer: Hoover
Educator: Butler
Soldier: Wood, Pershing
Editor: Cox, Harding, Bryan, Sutherland
Lawyer: McAdoo, Palmer, Pomerene, Hitchcock, Marshall, Gerard, Davis, Lowden, Poindexter, Kellog, Coolidge, Borah, Johnson.

Perhaps lawyers know better than any one else how to run other people's affairs; but this is the year when the farmer may remember the old adage, "If you want anything done right, do it yourself".

SCIENCE AND INVENTION

Theory of Relativity

IN OUR article on page 277 we made reference to Dr. Einstein's discoveries that the rays of light bend when they pass the sun. Many other things in physics are affected by his discoveries, including the law of gravitation. It is claimed that his mathematical calculations are so difficult that there are not more than a dozen men in the world capable of understanding them to the last item.

It is interesting to note the ingenious way in which Dr. John Q. Stewart, in the *Scientific American,* goes about the task of making some of these matters partially clear to minds that would not be able to understand any of them without such help. We will try to give in a few words the gist of his argument.

He proposes that we imagine a perfectly flat man, lying on the top of a tank of water in which the water level is rising at a fixed rate. In the tank is a smooth pole, placed vertically, partly in and partly out of the water. As long as the pole is vertical, the flat man can have no knowledge of the rise of water on the pole.

But let the pole be inclined and its relativity to him will be such that he will at once say, "The pole is moving". He will conclude, too, that the pole is not circular but elliptical in form. He will further be forced to conclude that bodies change their shape when they move. And if he could mark the pole, and note the rate of movement of the waters upon it, he would additionally conclude that a "moving" pole does not keep the same "time" as a fixed one. He would be wrong in all of these conclusions, his erroneous findings being due to his own relativity to the pole and the water.

A somewhat analogous situation, and equally "simple," has been created in the world respecting the nature of man. The Bible is perfectly clear on this point, that the end of a sinful course is death, cessation of being, and that none will have eternal life except those to whom it comes as a gift from God through Jesus Christ our Lord. (Romans 6:23) Yet we are so accustomed to being the flat man in the tank, and letting somebody else do all our thinking and studying on this subject that we make the great error of thinking that the Scriptures do not tell the simple truth. But it is evident that they do. We quote certain Scriptures having a bearing upon this matter:

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die." (Ezekiel 18:4) "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Genesis 3:19) "The dead praise not the Lord, neither any that go down into silence." (Psalm 115:17) "For the living know that they shall die: but the dead know not anything." (Ecclesiastes 9:5) "For yet a little while, and the wicked shall not be [exist]; yea, thou shalt diligently consider his place, and it shall not be." (Psalm 37:10) "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." (Psalm 37:20) "I said in my heart concerning the estate of the sons of men, that God might manifest them [make it manifest what they are], and that they might see that they themselves are beasts [of the animal creation]. For that which befalleth the sons of men befalleth beasts [animals]; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preëminence [in this respect] above a beast [animal]: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." (Ecclesiastes 3:18-20) "If there be no resurrection of the dead, then is Christ not risen. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they that are fallen asleep in Christ are perished." (1 Corinthians 15:13, 17, 18) "Many of them that sleep in the dust of the earth shall awake."—Daniel 12:2.

The theory of relativity is held by some to deny the existence of a space-filling ether, and to substitute an emission theory for the generally accepted undulatory theory of light. The changes this theory is making in the scientific world remind us of the words of the prophet:

"I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners

mad; that turneth wise men [scientists and theologians] backward, and maketh their knowledge foolish."—Isaiah 44:24, 25.

Proposed Clock Revision

By William M. Richan

MR. EDITOR: In connection with your month calendar described on page 309, I would suggest that we also adopt a change in the divisions of time in the day by substituting a day of ten hours in place of the present twenty-four-hour day.

Commencing with midnight this would bring noonday at five o'clock and midnight at ten o'clock, the hours to be divided on the decimal system, one hundred seconds in a minute, and one hundred minutes in an hour. In duration of time the seconds and minutes of this ten-hour day would very nearly correspond with those in the twenty-four-hour day.

Such a division of time would be found a great advantage to all who have to do with computing and working with time tables, as in the offices of steam and electric railroads and factories where the working hours of employes are figured; also to astronomers, and in fact to everybody, for we all have to reckon with time.

For example, instead of having to find the time between, say, 9:47 a. m. and 5:16 p. m., we would have something like this: By the new schedule it would be from 3.86 to 7.32, simply subtracting the decimals.

Then there would be no mistakes as to a. m. and p. m., as the hour itself would indicate what part of the day the event happened. One serious objection to its adoption, however, would be the immense sacrifice of capital invested in clocks and watches, unless the change could be brought about gradually as new timepieces were needed. Perhaps we shall be relieved of these perplexities in the new era.

Most Powerful Locomotive

IT HAS been spoken of as the most remarkable-looking thing on wheels, this electric locomotive ninety feet long. It consists of two duplicate Mallard Pacific running gears back to back and covered with one cab. It rides so easily and operates with such smoothness as to have earned the name, "The Pullman Locomotive".

Many a good thing has come from the Northwest; and this new type locomotive is the product of the immense available water power of the Cascade Mountains, handling trains on the heavy grades between Seattle and Othello, Washington, on the St. Paul. The most powerful steam locomotive possible, under the limitations of a railroad of the present 4-foot-8½-inches gauge, could have but 3,000 horsepower, according to careful estimates; but the new electric giant develops 4,200 horsepower, with a drawbar pull of 100,000 pounds. The weight is 275 tons and it can draw a heavy train of Pullman cars 56 miles an hour on the level and 20 miles on the heaviest grades.

With steam locomotives the handling of existing traffic under the conditions of the railroading of the Cascade Mountains and other parts of the Northwest would be impossible, or too costly. And it was apparent two or three decades ago that the mountain streams must be harnessed and the most powerful traction machinery in the world developed to insure for the trade of Portland and Seattle and of the fertile regions of Oregon and Washington, the transportation necessary for their prosperity.

Heads to the North

A SUBSCRIBER asks whether there is any advantage in sleeping with the head to the north. It is believed that on account of the direction of flow of magnetic currents in the earth it is advisable to sleep with the head pointed toward the north. It is said that experiments have been made of floating a body upon the surface of a quiet body of water, and that in a few hours the head of the body turns toward the north magnetic pole and remains in that position.

Assuming that the foregoing is correct, it is peculiarly appropriate to the Scriptural philosophy which places the emphasis upon the North as the location of Jehovah's throne.—Isa. 14:13.

An Earthly Image

THE first man, Adam, when created, was an earthly image of his Creator, the highest type of fleshly or animal being. That image of his Creator consisted in his moral and intellectual likeness. It is difficult to judge from present human conditions all that is meant by God's image, because we have no sample of perfect humanity for comparison. It was toward the close of the sixth day, or approximately forty-two thousand years from the time of beginning the ordering of earth, that God created man.

HOUSEWIFERY AND HYGIENE

Keep Well

UNCLE SAM tells how to keep well, and the advice of the Public Health Service is good, because the things recommended tend to build up the bodily powers:

1. Ventilate every room you occupy.
2. Wear loose, porous clothing suited to season, weather and occupation.
3. If an indoor worker, be sure to get recreation outdoors.
4. Sleep in fresh air always, in the open if you can.
5. Hold a handkerchief before your mouth and nose when you cough or sneeze, and insist that others do so, for mutual protection.
6. Always wash your hands before eating.
7. Do not overeat, especially on meats and eggs.
8. Eat some hard and some bulky foods and some fruits.
9. Eat slowly and chew thoroughly.
10. Drink sufficient water daily.
11. Evacuate thoroughly, regularly.
12. Stand, sit and walk erect.
13. Allow no poisons and infections to enter the body.
14. Keep the teeth, gums and tongue clean.
15. Work, play, rest, and sleep in moderation.
16. Keep serene; worry is the foe of health. Cultivate the companionship of your fellow men.
17. Avoid self-drugging; beware the plausible humbug of the patent medicine faker.
18. Have your doctor examine you carefully once a year. Consult your dentist at regular intervals.

Mixed Her Recipes

A WOMAN walked into the village grocery store with the stride that foreshadowed a drop in temperature. She seemed disturbed.

She threw a package upon the counter. "This," she exclaimed sarcastically, "is the soap 'that makes washing a pleasure'. It's the soap that 'turns life into joy'. It's the soap—"

"Ma'am," interrupted the grocer, examining the package, "that aint soap. Your little girl was in here for a half pound each of soap and something else. This is the cheese."

"U-m-m, that accounts for it," said the woman, as the light dawned. "All night I wondered why that Welsh rarebit for supper tasted so queer."

The Humble Bean

LEAST of all nitrogenous foods in both size and price is the bean. It is a meat-substitute food. A cup of baked beans furnishes as much protein as a quarter-pound of sirloin steak and requires only a third of a cup of dried beans. It is obviously cheaper; for much of the steak is waste, while there is no refuse to the bean. The soy bean is richest in protein and fat. Milk, cheese, eggs, or meat should furnish some of the protein in the dietary. Long cooking at moderate heat is considered the best for beans and the other legumes.

Internal Cleanliness

IT MAY seem rather strong to assert that cleanliness internally is the first essential in health building, but this is true. The neglect to keep the blood stream free from effete matter and dead tissue is the cause of 95% of all diseases. Internal cleanliness is infinitely more important than external cleanliness, which is also very important.

The amount of vitality and strength one possesses at any one time is directly dependent upon the degree of cleanliness of the intestinal tract and of the blood-stream. Just in degree that the body is free from waste products it is able to function normally. Few people realize the tremendous part internal bathing plays in acquiring and maintaining a healthy body.

Few people know that the normal functioning of the bowels and a clean intestinal tract make it impossible to become sick; and very few know that the universal disorder from which all humanity is suffering, "constipation", "auto-intoxication", etc., is not only curable but preventable through internal bathing and the consumption of a proper amount of rough, fibrous food, such as celery, radishes, lettuce, tomatoes, cabbage, string beans, turnips, beets, chard and other vegetables, as well as all the fruits.

It is not a difficult feat to keep well and in a normal condition of health and strength. It

takes a little time; and it seems as if many people today have time to do everything else but one of the most essential things of all, that of giving their bodies proper care.

A few minutes occasionally devoted to taking an enema before retiring is one of the greatest factors in promoting and maintaining a healthy condition of the body. Many may ask, "What do you mean by an internal bath?" An internal bath is a method of treatment for acquiring and maintaining a healthy condition of the human body by washing out the colon or large intestine.

This is not what is known as "taking an injection"; for the small amount of water used in the injection is not only ineffective, but leaves the bowels in a worse condition than before using. From four to six quarts of warm water injected into the colon is what constitutes an internal bath. It should be taken every day for at least six months, and then may be taken twice a week if, meantime, the suggestions in health building which will follow this article have been faithfully practised.

The preservation of health is a duty every one owes to self and friends; and a failure to use the knowledge when it has been obtained is slow suicide, and nothing less. I earnestly recommend the internal bath as a means of regaining and maintaining health, after having used it more than ten years myself and having observed the same good results follow its use by others under my instructions. The body that is clean internally is the body possessing the greatest strength and endurance.

Health Food Recipes

Tomato Bisque

One can tomatoes put through ricer, one heaping tablespoon graham flour, one onion cut fine, salt and pepper to taste, tablespoon sugar. Let tomatoes come to boil with all but flour, then add piece of butter and flour wet with cold water. Cook until it is well done. Pour in pint of sweet milk and serve hot with graham bread.

Macaroni With Tomatoes

One and one-half cups broken macaroni. Put in cold water and let come to boil. Place in colander and let cold water run through. Replace in kettle with one can tomatoes, one tablespoon sugar, salt and pepper to taste, a piece of butter. When ready to serve, and while hot pour in as much milk as desired.

Salmon Loaf

One can of salmon. Remove the bones, break fish in small pieces; add one beaten egg, one and one-half cups graham bread crumbs, grated from the loaf. One onion cut up, salt and pepper to taste, one teaspoon ground mustard, dash of sage, dash of nutmeg. Add the liquid from fish and enough sweet milk to make soft. Dot with butter and bake until a dark brown. Serve with white sauce.

Nut Bread

2½ cups flour, ½ cup sugar, ¼ teaspoon salt, 3 teaspoons baking powder, ½ cup chopped nuts. Mix these ingredients thoroughly. Then take 1 beaten egg and 1 cup milk and mix them together. Combine the mixtures, turn into buttered bread pan, and place in an oven at 300° Leave for 45 minutes, when bread will have finished rising. Increase the temperature to 350° and bake for 15 minutes more. This will finish the baking, and give the loaf a golden brown color on all sides. Cut when cold.

Quick Coffee Cake

¾ cup sugar, 4 tablespoons butter, 1 egg, 1 cup milk, 1 cup flour, 1 teaspoon baking powder, ⅛ teaspoon mace. Cream the butter and sugar, add milk and egg and finally the flour with the baking powder. Pour batter into a square bake tin and sprinkle thickly over top with a mixture composed of one-half nuts and one-half granulated sugar with one teaspoon cinnamon. Bake forty minutes at 350°.

Economical Pound Cake

1 cup sugar, 1 cup milk, ½ cup butter or crisco, 1 egg, ¼ teaspoon salt, 2 teaspoons baking powder, 2 cups flour, nutmeg and lemon flavoring. Cream sugar and butter together. Then add the beaten egg. Put baking powder and salt in the flour and add first small quantity of milk, then flour, until all the milk and flour are in. Beat each time you put in flour or milk and your dough will be sufficiently beaten. Bake in oven 20 minutes.

Velvet Sponge Cake

2 eggs beaten very light. Beat in 1 cup sugar, ½ cup sifted flour. Then add ½ cup flour sifted with 1 teaspoon baking powder, ½ cup (scant) boiling water. Add gradually. Bake in oven in loaf tin. Batter will seem thin. Flavor as desired. For chocolate cake add 1 heaping teaspoon cocoa.

TRAVEL AND MISCELLANY

COLOR & CHARACTER

THOSE students of Nature who believe in God as an intelligent and personal Cause back of all the marvelous and multitudinous effects which the senses perceive, quite naturally expect to find in all of God's handiwork the stamp of his own character or personality. Even with puny man, his work bears his impress. But the work is not the man. Neither is God's work God—as Pantheism would have us believe.

Having seen the general significance of the basic or primary colors, it would be entirely in line with our expectations to discover a more than distant relationship between Color, Sound and Form.

Independent vocal sounds we call vowels—sounds which are basic and can be pronounced without the aid of another sound. American and English text books give us *a, e, i, o, u* as our vowels; but *i* is plainly a diphthong compounded of *ah* and *ee*. *Ee* is the sharpest of vowels and is avoided by vocalists, being too penetrating to be called musical, on a prominent note. There is danger that it may degenerate into a squeak. A little reflection will establish the close relationship between *ee* and a bar of glistening, penetrating, white light, perhaps hexagonal in shape.

Of the basic sounds, *a, o,* and *oo* are left. (Note that the simpler Latin value is here given to *u*, and not the diphthong value *ee-oo*, as generally used by the English, and still to a limited extent by Americans.) *A* is a broad, elliptical, yellow sound. Of these three basic, colorful tones, it is the most brilliant, though much more mellow than *e*. *O* is a full round, red, glowing sound—the tone of love and its anguish. The bass sound *oo* is blue and quadrangular, or at least angular in its configuration. Black, producing no color effect, corresponds to silence and the quiescent triangle.

All of these sounds may be understood, in concrete instances, to be not merely planes in form, but rather solids, spheroidal, spherical, cubical and pyramidal. It will be noticed that there is a fair similarity between the "shape" of these basic sounds and the shape into which the lips are brought when forming them.

Taming a Robin

By Mrs. Joseph Coates, Sr.

TWO summers ago two robins tried to build their nest on the top of one of our veranda posts. The wind kept blowing away the grass on the unfinished nest; so my husband nailed a cigar box on the post, and while the birds were away I filled it with grass and mud, and shaped the nest in the box.

When Mrs. Robin returned you never saw such a happy bird. She got into the box and began to shape things up for certain. It was not long before she had four eggs there and began to hatch them. To her sorrow and ours a cat got her husband before the birds were hatched. My husband and I thought we could help the widow by digging worms and throwing them to her.

She soon learned that we were friends. Each day she would come a little nearer, until when I held a worm dangling down close to the veranda floor she saw it and came up the steps. Within about two feet of my hand she stopped a minute but finally decided to take the worm as she knew it would make a good meal for one of her babies. In a few minutes back she came for more. I dropped them right at my feet, and one after another she picked them up and carried them to her nest until all had had their share. Then you should have seen her eat her own meal! I was afraid I would not have enough food prepared, but I did. Finally she flew to the pail of water we kept for her in the back yard and drank her fill. Then she hovered over her babies until it was time to feed them again, about four hours later.

Meantime I had found some very fine worms again, and of course she looked for help as soon as she saw me on the veranda. Ever after I helped her feed her brood. She was never wor-

HOUSEWIFERY AND HYGIENE

ried again that summer, and became so tame that one day when my husband sat with one knee over the other she flew up and lit on his toe, sat there all of three minutes and then came up and took a worm from his knee.

She seemed to dearly love her widowed life, after all; for we helped her raise two other broods that summer. For her last brood she built a nest in our nearest tree, just out of the danger of cats. When fall came she looked careworn. Her feathers were worn off and she was thin as compared with what she was in the spring. This did not discourage her, however; for she married again and came back last spring and raised two more broods. She was quite independent this last year and did not get as friendly as before. She did not object to our giving her some worms, but seemed to rely upon her second husband to provide for the family and thought she was giving us pleasure to see her and to hear her mate sing. It certainly did make us feel happy to see her so joyful.

We know a man who used to shoot every bird he possibly could, but after a while he saw what a sin it was to take the lives of these beautiful creatures, so he turned about and became their friend. He puts tags on a number of birds each fall, with a Scripture verse attached. One tag was sent back this summer by a man in the South who said he had shot his last bird. The text was: "The Father himself careth for you".

Everything goes to show that we are coming into a grand Golden Age when man will have his dominion back. What a glorious time that will be! How I long to see it and to see all the misery of this present time flee away!

Unexpected Exits

HIS family got $7500 when his car skidded on wet leaves, left the road and gave him broken legs, arms and ribs, including one rib that punctured his lung and caused his exit from mundane activities in two days.

A thousand dollars went to another man's folk because he pounded a gasoline tank with a hammer, made a spark, and exploded the gasoline vapor in the tank, which hurled him out the door and killed him instantly.

Fifteen thousand dollars was the snug sum that flew into the widow's window after her husband climbed over a fence and pulled the gun over after him muzzle forward.

Near Hartford it was three at a time, when four men were walking single file carrying rifles. The rear gun went off; and the bullet went through all three ahead, killing one man and injuring two others.

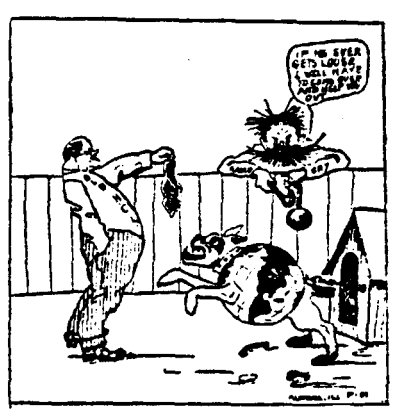
The lights failed when he was driving home in Indiana; and before the automobile could be stopped it hit a culvert, killed one person and injured several others.

The brakes failed. It was at the bottom of a steep hill, going down, the fence was frail, the river full of ice. Several were badly injured.

This man was talking with the engineer in the engine room and put his hand on the journal of a machine to see if it was hot. It wasn't; but the belt caught him and threw him against the wall, crushed him, and indirectly sent his family $7500 accident insurance money.

In the Golden Age things will be better. Then there will be no need to carry accident or any other insurance, for means will be at hand to prevent accidents absolutely. "They shall not hurt nor destroy in all my holy mountain [kingdom]."—Isaiah 11:9.

A Correspondent Sees Red



A good friend, a subscriber, made this cartoon and sent it to us without any instructions as to how to use it. He seems to think that it needs no explanation, and it is quite possible that such is the case, but it seems to us that the bewhiskered gentleman over the fence will be liable to be just as much in evidence if the dog fails to get the meat as if the animal gets it. In the one case he wears a red shirt and in the other he would have on a silk hat.

RELIGION AND PHILOSOPHY

The Bible Ignored

A NATION that claims to be Christian occupies a position of greater responsibility than a heathen nation. The decadence of nations has been marked from the time when such nations began to forget God, after once having pretended to recognize him. This is in harmony with the statement of the Psalmist: "The wicked shall be turned into hell, and all the nations that forget God".—Psalm 9:17.

Jehovah organized the nation of Israel, making with them a special law covenant. One of his prophets thereafter wrote: "Blessed is the nation whose God is the Lord". (Psalm 33:12) Jehovah committed to the priestly class the obligation of teaching the people the law and leading them in the way of righteousness. The priestly class became ultra-selfish, gave much attention to formalism and utterly ignored the spirit of the law of God. When Jesus came he found the nation of Israel dominated by this priestly class, who used their religion as a cloak in order to mislead and to control the people. They claimed to be the representatives of God; yet they had forgotten him in this, that they had forgotten and ignored the covenant made at Mount Sinai, and had forgotten and ignored the principles of righteousness taught by that covenant. Because of this fact, as the great Master approached Jerusalem to offer himself as king, he halted on the side of the Mount of Olives overlooking the city and wept saying: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." —Matthew 23:37, 38.

Forty years thereafter the nation of Israel was completely destroyed as a polity and its people scattered in the earth. The nation of Israel was typical. It foreshadowed those nations of earth which have for many years called themselves Christendom.

The great Master, Jesus, when on earth, taught the people; and the most vital lesson taught by him was the establishment of the Messianic kingdom of righteousness, the resurrection of the dead and the full reconstruction of the human family and the social order of earth. He commissioned his followers to thus teach. Every prophet from Samuel to John the Baptist foretold the times of reconstruction, and at Pentecost St. Peter pointed out that this period of reconstruction should begin with the establishment of the Messianic kingdom. Therefore, there has rested upon the ecclesiastical teachers in the nations called Christendom a great obligation of instructing the people in these fundamental things; viz., the work that the atonement of Jesus accomplishes for man, the establishment of his kingdom, the resurrection of the dead, the reconstruction of all things in the world. No proof is needed in this our day to establish the fact that the great mass of the ecclesiastical teachers of the earth who claim to follow God have forgotten him, have forgotten Jesus and have failed to teach, and yet fail to teach, these primary and vital truths. The chief concern seems to be the formation of a federation of churches, within the pale of which any one may believe and teach what he pleases, as long as he conforms to the federation rules, it being announced by this federation movement that all doctrinal questions will be ignored.

In other phrase, the Bible and its teaching, God's Word, is forgotten and ignored. God manifests himself to man through his expressed will set forth in the Bible and in his method of dealing with those who love and serve him. Therefore, to ignore the fundamental and vital teaching of his Word means to forget God. The forgetting of God has led to haughtiness among the teachers, haughtiness among the people—a lack of humility; and in this connection the Lord foretold through his prophet that a time of stress would come to the nations, saying: "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day". (Isaiah 2:17) "And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. . . . Therefore I will shake the heavens [eccle-

siastical systems], and the earth [organized society] shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." (Isaiah 13:11-13) Would it not be well for the leaders in the ecclesiastical affairs of earth to take heed to this warning of the Lord's prophet and consider well as to whether or not they are following God and the Lord Jesus in the course taken?

It is no secret that the majority of theological schools teach higher criticism and evolution, ignore the fall of man, deny either in terms or in substance the vicarious atonement, and dispute the resurrection of the dead and the restitution, or reconstruction, of the world. Is not this ignoring the Bible?

The doctrines of the Bible have been the torchlight of civilization and liberty. No nation can afford to neglect its plain teachings. It must be conceded, however, that in the rush, hurry, strife and turmoil of the twentieth century careful Bible study is a rare thing. The people are reaping the effects thereof. How much teaching of prophecy do we hear from the ecclesiastical leaders of the world today? Alas! little or none.

What is prophecy? The prophecies recorded in the Bible are in fact statements of great historical events written long in advance of the happening of such events. No human mind could have conceived these things; and therefore we must conclude that the divine mind, foreknowing what would come to pass, caused his holy men of old to write down these important events in order that the student might, when the events would take place, be able to understand the meaning of prophecy and thereby determine the proximity of Messiah's kingdom. The prophets themselves did not understand what they wrote: for it was God's plan that they should not understand. To Daniel Jehovah gave a vision of things that should come to pass, and he briefly recorded the important events of history from Nebuchadnezzar's to Messiah's kingdom. Daniel could not understand and so he said: "I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he [Jehovah] said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand: but the wise shall understand." (Daniel 12:8-10) Here is the positive promise from Jehovah that in the time of the end those who would forget God, ignoring the great doctrines of his Word, would not understand the meaning of the events occurring, but that the wise would understand. The wise here mentioned are those who are humble [teachable] and who reverently desire and seek to know the purposes of God. "The reverence of the Lord is the beginning of wisdom." The secret of the Lord is with them that reverence him and he will show them his plan. No one can reverence God in the true sense who ignores the teachings of his Word; therefore none such will understand the secret of the Lord, nor appreciate the unfolding of the divine program.

For instance, for the past few years the world has been living in a time of greatest advancement materially, a time of the most extensive education and acquisition of knowledge, a time of greatest invention, and a time when transportation by steam, electricity, gas engines, flying machines, etc., has outstripped any other period of the world's history. Why has it come in recent times? The world in general, including those who claim to be followers of the Lord, will answer that this has come in the natural course of events, as a result of man's evolution. The student of divine prophecy, however, sees it from an entirely different viewpoint. After Jehovah had caused Daniel to record the coming events of the world's history, which marked the rise and fall of Nebuchadnezzar's universal empire, the rise and fall of the Medes and Persians, the rise and fall of the Grecians, and then of the Romans, carrying the history down to the very day in which we are living, in response to the question as to how man might know when the end should come, Jehovah answered: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased". (Daniel 12:4) Clearly here is the marker, definitely determining that civilization in its present form is at the time of the end—a time when the old order is passing away, making way for a new order; and this is the very time in which the Scriptures are to be understood. But alas! Those who have assumed the obligation of teaching them have failed to tell the people their meaning and have diligently sought to retard the feeble efforts of a few who have attempted to hold these truths before the world.

That the nations are in distress and the people perplexed is evidenced upon every hand. The question generally asked is: How may we extricate ourselves from this dilemma? What is the real cause of it? We have but to refer to the words of the great Master-Teacher when asked what would be an evidence of the end of the world—the passing away of the old order and the coming in of a new social order. He said that at that time there would be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth". (Luke 21:25,26) How vividly that describes present conditions! Every nation is in perplexity. The peoples in all walks of life are in perplexity. The sea, symbolic of the restless element of humanity, is dashing violently against the rocks—the more solid part of civilization; the waves—the peoples—are roaring, and revolution is fomenting throughout the earth. And yet the plain teaching of Jesus is ignored and the people are not instructed as to the real meaning of events.

What the people of Christendom really need is to return to a sane and sober condition—to a thoughtful and prayful consideration of the divine message as set forth in the Bible. Statesmen of every country, recognizing that the old order is perishing, are saying in substance: We must reconstruct the social order. But how? we ask. And they invariably answer, By the same means that we have used for centuries past, viz., through the efforts of man. In this connection we are reminded of the words of Jesus that if a piece of new cloth is sewn on an old garment, both will rend. The old order of things cannot be patched up. The time of reconstruction is here, and shortly the reconstruction will begin. What the peoples everywhere desire is a government of righteousness administered in behalf of all; peace and not war; plenty and not profiteering; the right to enjoy life, liberty and the pursuit of happiness. This desire will be fulfilled to them under the reconstruction period. Looking down to this time, the prophet of the Lord wrote concerning the great Messiah and his reconstruction blessings upon the world: "The government shall be upon his [Messiah's] shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end." (Isaiah 9:6, 7) Again says the prophet: "When thy [Jehovah's] judgments are in the earth, the inhabitants of the world will learn righteousness". (Isaiah 26:9) Revolutions in high or low places, anarchy, violence and disorder will not be permitted. Every one will be required to deal justly with his neighbor, as says the prophet: "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth [the message of truth], and with the breath of his lips shall he slay the wicked [put the wicked to flight by showing forth the truth]. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isaiah 11:4-9.

In this hour of greatest distress amongst humankind, instead of forming unions and instructing the peoples that the doctrines of the Bible should be ignored, the opposite course should be followed and the doctrines of the Bible carefully considered, that the people might know what is the true, safe and correct course to pursue. For instance, one element agitates another, causing violence of speech and action. Why not tell the people, in the language of the prophet, to "seek righteousness, seek meekness; it may be ye shall be hid" in this time of distress? (Zephaniah 2:3) Instead of advancing man-made theories, why not tell the people that all this trouble and distress on the earth is for the purpose of humbling the haughty and bringing low the high-minded, in order that the world of mankind will be in an attitude of heart and mind to receive the teachings and blessings of the Lord? Through the prophet he has said: "I will shake all nations, and [then] the desire of all nations shall come". (Haggai 2:7) The shaking is on. Why not profit by the lessons and why not diligently seek to know God's will and do it and thus save further distress, shaking and trouble? Let us turn to the Bible and study the divine program, and from it ascertain the divine will, and conforming ourselves to this, be a comfort and strength to others and obtain for ourselves the peace of mind and heart that passeth all understanding. Let us point the people to the fact that ignorance, superstition, wickedness, persecution, blindness, and failure to understand the truth are due to the deceptions and machinations of the adversary; that soon Messiah will assume control and the evil one shall be restrained; and

that then the blessings of the Lord shall come to the people, all shall be taught; and those who are willing to be taught shall be blessed; and the flood of truth will continue to rise until it fills the whole earth as the waters fill the deep.

Under the righteous reign of the Messiah, to quote the prophet, "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb shall sing"—thus picturing in beautiful poetic phrase how the reign of Messiah will open the eyes of understanding and unstop the deaf ears, that the people may see and hear and know that reconstruction must come only through the ministration of Messiah's kingdom. The time is at hand spoken of by St. Peter: God "shall send Jesus Christ, . . . whom the heaven must retain until the times of reconstruction [restitution] of all things, which God hath spoken by the mouth of all his holy prophets since the world began". (Acts 3:19-21) This reconstruction means the reconstruction of society, the establishment of a new and happy order of things amongst men, governing the people under just and righteous laws, and bringing to man his long-cherished desire of life, liberty and happiness. During that happy reign "the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away".—Isaiah 35:10.

The Apostle Peter (2 Peter 3:5-13) describes the present condition of unrest and the melting of the elements now in progress, viz., the capital and labor elements, the ecclesiastical, social, financial and political elements. In prophetic vision, looking down to Messiah's kingdom, he declared: "Nevertheless, we, according to his [God's] promise, look for a new heavens and a new earth". "New heavens" means a new invisible ruling power, viz., Messiah's kingdom; the new earth, a new social order under his supervision, prevailing amongst men, whereby they shall be blessed with life, liberty and happiness and given the opportunity to dwell forever on the earth if they are obedient to the requirements of the new law covenant.

Why were these things recorded in Holy Writ unless they were intended for the instruction and comfort of man in the hour of distress? And if recorded for that purpose, why not proclaim them from the housetops to the people? We are just now about to enter that wonderful time described in beautiful phrase by St. John, while on the isle of Patmos, saying: "And I John saw the holy city, new Jerusalem [in symbolic language, Messiah's kingdom], coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle [dwelling place] of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful."—Revelation 21:2-5.

The formation of men into leagues, combinations and systems ecclesiastical and political will not bring man's heart desire. The satisfying portion will come only through the kingdom of the Lord. The Bible alone tells about this. Let us turn to a careful, prayful, honest and faithful study of this great treasure-house of knowledge and wisdom.

THOSE DEAR FAMILIAR FEET

"They are such dear familiar feet that go
Along the path with ours—feet fast or slow,
But trying to keep pace. If they mistake,
Or tread upon some flower that we would take
Upon our breast; or bruise some reed;
Or crush poor hope until it bleed—
We must be mute.
Nor turning quickly to impute grave faults:
For they and we
Have such a little way to go, can be
Together such a little while upon the way—
We must be patient while we may.

"So many little faults we find;
We see them, for not blind
Is love. We see them; but if you and I
Perhaps remember them—some by and by—
They will not be faults then,
Grave faults to you and me;
But just odd ways, mistakes or even less,
Remembrances to bless.
Days change so many things, yea, hours,
We see so differently in sun and showers,
Mistaken words tonight may be so cherished
By tomorrow's light,
—There's such a little way to go." —Unknown

JUVENILE BIBLE STUDY

ONE question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *Was Jesus tempted?*

Answer: See Hebrews 4:15; Matthew 4:1; 1 Peter 2:22.

2. *Why could Jesus be tempted and God not?*

Answer: Jesus was a man; God is a divine being. —James 1:13; Hebrews 2:18.

3. *When Jesus died, was he actually dead?*

Answer: See Hebrews 2:9; 9:22; Philippians 2:8; Isaiah 53:12; 1 Corinthians 15:3, 4.

4. *Who raised Jesus from the dead?*

Answer: See Acts 2:32; 3:15; 4:10; 5:30; 10:40; 13:30; Galatians 1:1; Acts 17:31; Romans 4:24; 1 Corinthians 6:14; 15:15; Ephesians 1:20; Colossians 2:12; 1 Thessalonians 1:10; Hebrews 13:20; 1 Peter 1:21.

5. *Could Jesus raise himself?*

Answer: No; for he was dead.—1 Corinthians 15:15.

6. *Do dead people know anything?*

Answer: See Ecclesiastes 9:5; Psalm 146:4; Ecclesiastes 3:20.

7. *How long was Jesus dead?*

Answer: See Acts 10:40; Luke 24:46; 1 Corinthians 15:4.

8. *Where was Jesus during these three days?*

Answer: See Matthew 27:57-60; Isaiah 53:9.

9. *How did they kill Jesus?*

Answer: See Mark 15:20-26; Luke 23:33.

10. *Was Jesus resurrected as a man again?*

Answer: See 1 Peter 3:18; 1 John 3:2; 1 Corinthians 15:45, 51; 2 Corinthians 5:16; 3:17.

11. *Do spirit beings have flesh and bone bodies?*

Answer: See Luke 24:39; 1 Corinthians 15:50.

12. *When did Jesus ascend into heaven?*

Answer: Forty days after his resurrection.—Acts 1:3-11.

13. *Will Jesus ever come again?*

Answer: See John 14:3; Hebrews 9:28.

14. *Will Jesus be a man at his second coming?*

Answer: See 2 Corinthians 5:16; 1 John 3:2; Acts 1:3-11.

A HEART-CRY AND ITS ANSWER

By Leslie Emerson

Into the great beyond!
O God, what does it mean?
This vailed separation—
This awful gulf between?

ANSWER:
Into the great beyond?
It means the age of right.
Look up! O tear-dimmed sufferer,
Behold the dawning light.

What is the other world?
Can none return to tell?
Is heavenly bliss a fiction?
Is there a burning hell?

ANSWER:
What is the other world?
Men will return to tell.
Earth shall become their heaven,
The grave has been their hell.

Whither have gone our loved ones?
O God, reveal the light;
From dark despair, O save us;
Guide thou our steps aright.

ANSWER:
Whither have gone our loved ones?
In restful sleep they've lain.
Now comes THE RESURRECTION,
With joy instead of pain.

Oh, lift the weight so crushing,
This cruel, heartless war
Has brought the earth a sadness
Deeper than known before.

ANSWER:
Lifted the weight so crushing;
The agony is past.
Today brings hope and gladness,
The Golden Age at last.

THE CRY OF JEWRY

(By Israel Zangwill)

Jews of the great Republic, clasped to her mother-breast,
Nestling so warm and peaceful within that bosom blest,
Turn to our tortured Europe, hark to the myriad moan
Of pinched lips, white with hunger, that stiffen as they groan,
And remember in these wan creatures runs the blood that is your own.

Their sires and yours together bore ceaseless years of scorn;
With quenchless faith, in marshfires they followed after morn.
They built their house on quicksand, or the red volcano's cone,
And every age beheld it engulfed or overthrown,
For never in all the ages did a home remain their own.

By devastated dwellings, by desecrated fanes,
By hearth-stones cold and crimsoned, and slaughter-reeking lanes,
Again is the Hebrew quarter through half of Europe known;
And crouching in the shambles, Rachel, the ancient crone,
Weeps again for her children and the fate that is her own.

No laughter rings in these ruins save of girls to madness shamed.
Their mothers disemboweled lie stark 'mid children maimed.
The "Shool" has a great congregation but never a psalm they drone,
Shrouded in red-striped "Tallisim," Levi huddles with Kohn;
But the blood from their bodies oozing is the blood that is your own.

Shot, some six to a bullet, lashed and trailed in the dust,
Mutilated with hatchets in superbestial lust—
No beast can even imagine what some men do or condone—
Surely these bear our burden and for our sins atone,
And if we hide our faces, then the guilt is as our own.

Laden with babes and bundles, footsore on every road,
Their weary remnants wander, with bayonets for goad,
They cry: "Shema Yisroel" in tragic monotone,
And if ye, Israel, hear not, by whom shall truth be shown?
For the strength whereby God saves us is the strength that is our own.

Alas! for the wizened infants, sucking at stone-dry breasts.
Alas! for the babies writhing in the grip of plagues and pests.
They are fever-stricken and famished, they are rotten of skin and bone.
Yet their mothers must die and leave them to suffer and starve alone.
And any one of these children might be your very own.

Barefoot, ragged and staring like walkers in their sleep,
Feeding on bark or sawdust, the doomed processions creep;
Crawling through marsh or snowdrift or forest overgrown,
They bear on high their "Torah" like a flag to heaven flown;
They prove how great their spirit, let us prove how great our own.

At last but a naked rabble, clawing the dust for bread,
Jabbering, wailing, whining, hordes of the living dead,
Half apes, half ghosts, they grovel, nor human is their tone,
Yet they are not brutes but brethren, these wrecks of the hunger-zone,
And their death-cry rings to heaven in the tongue that is your own.

Jews of the great Republic who gave your sons to death,
That Peace be born in Europe and Justice draw new breath,
Will ye still endure to witness as of yore your kindred thrown
To races whose souls are savage, to tribes whose hearts are stone,
Compared with the love and mercy that for ages have warmed our own?

Set your lips to the "Shofar," waken a fiery blast,
Shrill to the heathen nations—this slaughter shall be the last!
And send our old Peace-greeting pealing from cot to throne,
Till mankind heeds the message on the Hebrew trumpet blown,
And the faith of the whole world's peoples is the faith that is our own.

—The Jewish Advocate

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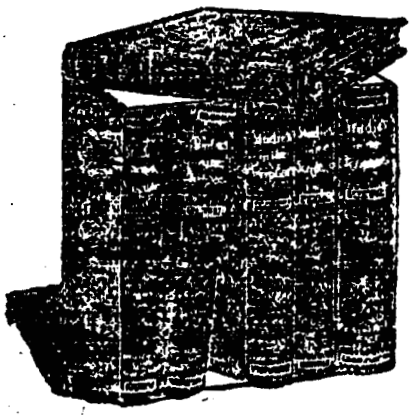

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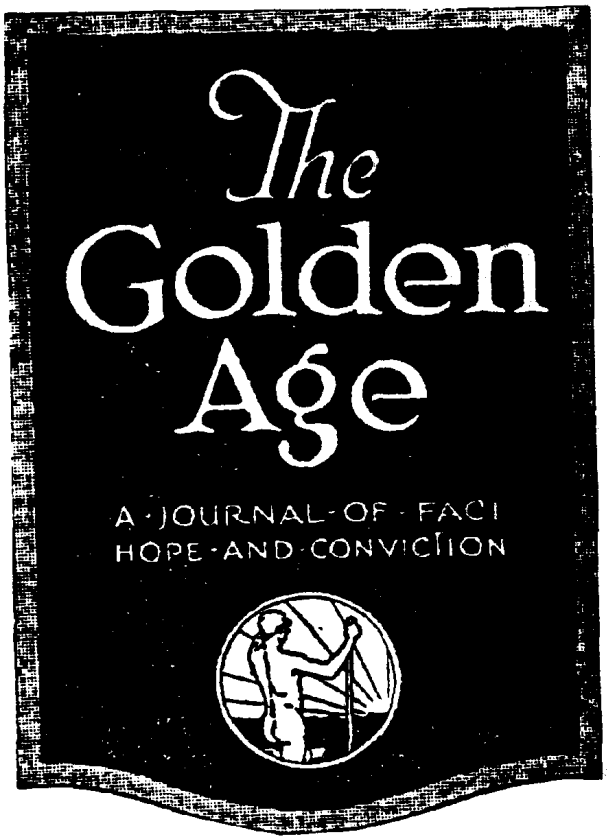

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CAPITAL VALUE AND STANDARDS

By H. H. Branch

IT HAS been amply and forcefully demonstrated to world intelligence that a prime cause of the high cost of living, social unrest and financial chaos everywhere existing is due to instability of prices in making domestic and foreign exchange of products; in other words, inability to define correctly the character and volume of value in units of commerce.

The only way possible of eliminating an effect is to remove its cause, in this case ignorance of values. When producer and consumer can correctly define the value of products they will demand just equivalents in making commercial exchanges, and an honest public sentiment will enforce their demands without confusion or without controversy.

Known and generally recognized facts will not admit of argument. When world democracy and stable government have become automatic and self-adjusting, social unrest, militarism and financial chaos will disappear, and every child of man will have full opportunity to develop morally, physically and mentally to the limit of its natural ability.

Capital includes all units employed by society in social development and human uplift. Value is correctly defined and measured by stating the volume and character of social service rendered. Standards are natural agents by whose means we may correctly define the character and volume of all social units and thus remove them from the realms of controversy. Any part of a thing, large or small, is a unit of that thing and that unit never varies in character, composition and function. This is axiomatic.

Though unrecognized and unnamed when Abel kept his flocks, units of time, electricity, heat, distance, etc., hours, watts, degrees, rods, etc., existed and functioned exactly as they do today, and will so continue through perpetual ages. The laws of nature never sleep.

Dollar is a term by which we define a unit of gravity containing twenty-five and eight-tenths grains weight (of gold). That unit of gravity always existed, always will exist and will never vary in function, will always define twenty-five and eight-tenths grains' weight and nothing else. We cannot define value in terms of weight.

A bushel of No. 1 wheat in the twelfth century, when it sold for about two cents, contained exactly the same number of gravity units, cubic units and nutritive units that it contains today, and always has and always will render exactly the same value or volume of social service—will never vary, but ever remain the same in composition, character, function and value.

Standards are natural products over which men and nations have no jurisdiction, no option in their selection and establishment. Nature established gravity, duration, space, altitude, longimetry, etc., as standards of weight, time, capacity, height, length, etc. Man had no choice in the matter whatever. A standard is identical in character with the units defined, with the units that compose its structure.

The law of standards defines a standard as the greatest possible or culminating unit of its kind and includes all units of its own character. Gravity includes all weight units, space all capacity units, duration all time units, etc. There is no exception to the law or rule. Hence the standard of values must include all units of value or all factors of commerce. An understanding of that law makes the location of a standard a simple matter. Name its greatest unit, and you have named the standard.

Space includes the universe and is the standard of capacity and the greatest unit of capacity. Duration includes all units of time from seconds to eternity, and is the only possible standard of time. Gravity embraces all weight units, altitude all height units, etc. Obedient to that law all social factors, all units of commerce from toothpicks, minerals, power-sites, etc., to the world's greatest transportation systems are parts or units of the Standard of Value.

Labor is the world's greatest unit of value and includes all other units of value combined. It is the greatest unit of commerce and is the only possible standard of value. As space is the architect of all capacity units, so is labor the originator of all commercial units. The first intelligent step in any enterprise is to determine correctly its labor cost or requirements, and that cost or value is determined by the volume and character of labor required. There is no other way of determining values; and this fact is recognized and employed by all contractors of public and private enterprises.

Without space there can be no capacity; without duration there can be no time; without gravity there can be no weight; without altitude there can be no height; without dominating or unlimited units there can be no standards.

Without labor there can be no woodpulp, no musical composition, no books, no tools, no machinery, no enterprise, no transportation, no commerce, no business and no civilization. Labor, bought and sold, is the one unit of value that comprehends and defines all units of value.

The value of any product is correctly defined by the volume and character of the labor employed in its creation.

As we define and measure heat, steam, light and electrical energies by their results, products or units so can we define and measure labor energy by its results, products or units. A table of actual values and a national currency defining actual values in different denominations of units of value will eliminate social and financial stress forever from the affairs of men.

Why Men Organize

By A. Poucerman

MR. EDITOR: I have been reading your articles regarding railroad wages and especially the communications in your number dated February 4. The most of what one reads about railroad wages in papers and magazines refers to the big brotherhoods. I wish to give you an idea of the condition that confronts other men in railway service. For thirty years I have been employed as clerk for a large railroad system and have finally worked up to the position of power-man. This position does not come under the head of any of the organizations, but before the government took over the roads was on the same par as train dispatchers and yardmasters. We were all getting $140 per month. When the organizations started their machinery for more pay, the yardmasters' organization demanded $250 per month and got $225, but are expecting any time now that it will be made $250. We were not organized in any way, and were reduced to clerks, with an increase of $12.50 per month, instead of $85 to $110 per month increase. The point I am trying to make is, Can you blame men for organizing? We made a protest, but did not even receive an answer, and are poorer than ever.

Something About Sugar

By L. D. Barnes

THE following announcement is just off the press under current date in a letter to candy-makers:

"That our customers may receive the benefit of low wholesale prices and the privilege of buying sugar during the shortage of that product, we offer:

Sugar ..... $9.65 per 100 lbs.
Pecans ..... $1 per lb. shelled.

These prices are subject to change without notice and to prior sale (pecans are expected to drop to 90 cents or lower at any time, and your order will be filled at the prevailing market price).—*Service Department, Southern Candy Company, Confectionery Specialists, New Orleans, U. S. A.*"

It goes to show that something is crooked indeed when working people can hardly get sugar for table use at any price, and when available at all it comes in pound lots at double the wholesale price. This condition develops while the "wise men" quarrel for a year about how to run the rest of the world.

We long for the fulfillment of the promise that the worthies of the past—the prophets and wise ones of Israel—be made princes in all the earth. (Psalm 45:16) Nothing short of divine power can cope with the selfish elements of earth. Moses, Noah, Daniel, Job, Joseph and such like characters may be depended upon under divine direction to remove all dissatisfaction and bring in the desire of all nations. *Thy kingdom come!*

SOCIAL AND EDUCATIONAL

Children's Part-Time Work

WHILE they are still at school, in the morning, at noon and at night, on Saturdays and holidays and vacations, there are many little men and women that help to bear the expenses of the family by services rendered to others for pay, or by little businesses of their own which they run at a profit.

A kind of business frequently undertaken by boys is the selling of papers. But these poor lads usually become victims of vice as a result of their street experiences, and as the work requires their time in the early morning and late at night they not infrequently become so fatigued that they cannot keep up with their school studies and become dwarfed in mind and body. It has been found by careful inquiry that during the summer months boys who have large paper businesses, requiring much time morning and night, can make more money in the same time if spent in gardening for profit.

Many children do odd laboring jobs for fees, and some even do heavy manual labor, including working on the road, teaming, ditching, cutting wood, mowing lawns, washing automobiles, sweeping, dusting and scrubbing offices, beating rugs, caring for furnaces, working around public buildings, barber shops, hairdressing, shoeshining, carrying grips, bellboy, waiter, caddy, delivery and messenger service. There is nothing in these occupations to commend them to school children, and they are liable to start the children permanently in the wrong direction. Work as an office boy or office girl also provides few opportunities to observe business methods or to secure useful training in any way. The exceptions are few.

Other children accept positions in department stores at wrapping parcels, running errands and doing odd jobs; and when the offer of a permanent position comes, the opportunity to earn money and to get some of the things that money will buy, proves irresistible and they leave school. This work is not heavy, but the hours are long, the children are on their feet most of the time, and many girls experience serious foot trouble as a result of such work. The surroundings are not objectionable, however; and children so employed have many opportunities to learn much about business affairs.

In cases where schoolgirls engage to assist in home duties, a large proportion of them are engaged in the care of younger children, an occupation very suitable to girls, and one in which most girls take pleasure. These girls usually have an abundant opportunity for recreation in the open air, and their activities offer good training facilities.

In cases where boys hire out to farmers, the hours of labor are sometimes long; but as a rule children are not overworked on the farm. Some of the work, such as hoeing and weeding, is fatiguing if persisted in many hours at a time; but much of the work is in the form of errands, picking fruit, etc. The work is done in the fresh air, the food is wholesome and in good supply, the environment is good, and at the conclusion of the vacation season the child returns to the city much stronger for his experience. Moreover, the varied opportunities that are provided on a farm for an all-round development of the senses make a season on a farm a very desirable part of every boy's education.

For work undertaken on their own account, there is nothing so healthful and profitable for children during the summer months as a well-kept garden. It is surprising how much money can be made in a season by a boy or a girl who is willing to work as hard at this work as would be necessary at other money-making occupations. Producers of food in the United States will be rendering a great service to humanity this coming season, provided economic conditions permit the foods produced to be properly distributed. The census of 1910 showed that from 1900 to 1910 the agricultural products of the United States increased only 10% as compared with the preceding decade, while the population increased 21%.

If the Yangco twins, now living in a children's home in Brooklyn, ever take to gardening they will have to be careful of the plants. These poor children, natives of the Philippines, are joined together; one of them walks backward while the other walks forward. They were formerly on exhibition at Coney Island, but were

ordered by a Manila court to be placed in custody where they could be better cared for. One of them recently had the influenza; the other was not ill but had to remain in bed until his brother recovered from the attack.

There will come a time, in the Golden Age, when the Lord will separate these brothers. Will it not seem like heaven to them when they are able to run about like others? Miracles will be common then. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."—Isaiah 35:5, 6; 65:17-25.

Child Training

CHILD training should begin about fifty years before birth and continue until the child has reached seventy years of age, by which time he will have learned the fundamentals of how to live, unless he has been brought up in the atmosphere of certain ecclesiastical institutions and has remained in it, in which instance the case may become hopeless.

A mother who does not use her intelligence can make large progress toward ruining a child within a very few weeks after its birth; she can do this by making it perfectly clear to the child that he can get anything he wants by crying for it. Later she can teach the child to lie by making promises which she does not keep and does not intend to keep. Fathers can assist in this. They can also teach their children to swear, to be unclean in mind and body, to be evasive, tricky, unprincipled and brutal. It is entirely natural for children to do what they see done by their fathers.

Love for right principles and love for God as the Author of all that is pure and lovely in creation is never inculcated in children by parents who do not love and practice those principles. No child was ever beaten into godliness or a love of truth. The child should be appealed to through the power of reason and example; and the greatest of these is example.

The physical ability of a six-foot man to beat a boy of tender years does not imply that the man is fit to be a father. An ourang-outang might be able to give the father an even worse punishment than the father would dare give the boy, though sometimes these punishments are bad enough, and far worse than a decent anthropoid ape would think of using. A man who knows how to use only physical strength in disciplining his children is not much of a father. His children are to be pitied.

A New York justice sentenced, to not less than six months and not more than three years in the penitentiary, a father who beat a frail little underfed boy of nine years old with a leather trace because he did not hold the baby as ordered. One hundred and eleven cuts were found on this child's body. In the central part of New York state a clergyman beat a four-year-old child to death for refusing to say his prayers. What kind of God would one be that would wish a parent to beat a child to death for refusing to pray to Him? He would be worse than the parent himself. He would be like Moloch, the old-time eternal-torment deity.

Runaways from pleasant homes seldom occur. Most of the runaways occur from homes where the parents follow an old-established and evil custom of some priest-ridden European countries, of working children like slaves and insisting upon their handing over their pay envelopes unopened. When a child begins to earn money he begins to have certain rights to a portion of it that were not his before. Parents should respect these rights.

Following another ancient European custom, more than half of the states of the union still give the fathers exclusive rights over their children, control of education, religion and medical care, earnings, and the right to all property in case of death. Three states, Delaware, Florida and Tennessee, to their shame, even permit the father at his death to transfer his children from the mother's care to that of other guardians. A more just and merciful arrangement, in effect in many states, is equal guardianship of the children as long as the parents live together, entire control to the surviving parent in case of the death of one of the parents, and in the case of separation or divorce the judge decides which parent is better fitted to have the children.

On account of the high cost of living fewer children of seven to twelve years of age are being adopted from the asylums than heretofore. A child of this age requires as great an outlay as an adult; and as he is unable to render aid to the family adopting him, he does not find as great a welcome in a new home as when prices were not so high. The demand for girls for adoption is far greater than the demand for boys. Pretty rough on the boys!

Important News Suppressed *By G. C. Driscoll*

MR. EDITOR: In a recent contribution for the columns of your paper, which you published under the caption "Russellism Will Not Down", in your issue of March 17th, I stated that Russellism had thrived on persecution; and the following comments on the Rutherford Hippodrome meeting are for the purpose of giving you something further to think about.

The Russellites, now under the leadership of Judge Rutherford, their president, began a world campaign with a new proclamation: "Millions Now Living Will Never Die". In advertising this meeting, full page announcements similar to the facsimile herewith submitted were used in many New York papers throughout the week preceding the lecture. These announcements contained the points to be proven, namely: That there are actually millions of people now living who will never die, but will remain and enjoy life as human beings upon earth forever; and that they will not see death. Further, that the foregoing would be proved by prophecies that were fulfilled during and since the world war; and that the proclamation should in no way be considered as a prophecy or as the opinion of an individual, but that it was and is the unanimous verdict of thousands of non-sectarian Bible students scattered throughout many countries, who base their conclusion upon fulfilled prophecy.

New York Manifests Unparalleled Religious Fervor

Approximately twelve to fifteen thousand people clamored for admittance to the New York Hippodrome Sunday afternoon, March 21st, to hear Judge Rutherford of the New York City Bar in his world proclamation, "Millions Now Living Will Never Die". The people were for him and the clergy against him.

Judge Rutherford stated that the Hippodrome meeting was only an example of similar meetings which would be held in every large city of every country of the world for the purpose of making this a world-wide proclamation. He further made it plain that the clergy of all denominations, Protestant and Catholic, would bring their full influence to bear through every possible channel and by either fair or foul means keep the members of their congregations in ignorance upon these subjects and that their continued opposition should be expected by all truth-seekers.

The Hippodrome was filled to its capacity of 5,500; and people, many of whom had come from distant cities, actually wept in front of the auditorium, crying in vain for admittance long after the doors were closed. The floral display on the stage, arranged by Mr. Pierson, president of the Cromwell Gardens of Cromwell, Conn., was a most beautiful symbol of incoming kingdom conditions as pictured by the speaker when referring to world conditions at the close of the present great reconstruction epoch.

The speaker was very generously applauded as he stepped on the stage to address his audience; and as he launched forth in the presentation of a mass of evidence proving the authenticity of his proclamation, "Millions now living will never die", it was evident that he had caught the cordial spirit of his audience, and the following two hours witnessed the delivery of a remarkable proclamation equaled only by the profound and thoughtful manner in which it was received.

Judge Rutherford made it plain from the prophecies that the time would surely come

when millions upon the earth would enter into a new epoch and would never need to die, and that the only question seemed to be as to whether that time is a dozen years distant or a hundred years distant or whether we are now living in the transition period. All his evidence was to prove that we are now living in that time.

The several tables for newspaper reporters were well filled by representatives of New York papers busily reporting the address, and every facility was afforded them for reporting fully for the benefit of their readers, most of whom depend wholly upon the public press for information. Such reports were looked for, not only by those hearing the lecture and those unable to obtain admittance, but by hundreds of thousands of others who had seen the announcements and who were greatly surprised when on the following morning they found not even one line upon the subject in any of the metropolitan papers.

Strange as this may seem to the unsophisticated, it was nevertheless easy to all familiar with the persistent opposition of the clergy, to read between the lines that orders had gone forth from high ecclesiastical or interchurch authorities to "keep silence". Pastor Russell predicted just such efforts to suppress the truth by ignoring it, more than thirty years ago, in his Third Volume of Scripture Studies, from which I quote:

"Many of the rejected will realize the troubles coming, yet will still be blind to their real cause. They will say, Let us unite ourselves and entrench ourselves in the strong cities (governments), and *keep silence*. They somehow realize that neither reason nor Scripture supports their false doctrines, and that the wisest method is to keep silent, in the shadow of old superstitions and under the protection of so-called Christian governments. They are represented as saying very truly: 'The Lord hath put us to silence, and given us bitter poison-water to drink'. The only refreshment they may have is the cup which they have mixed (the poison of bitter error, the 'doctrines of devils', mingled with the pure water of life, the truth of God's Word). Shall not such as are of Babylon, and who love her, and are therefore unready to obey the command, 'Come out of her,' be forced to drink the cup of their own mixing? Shall not such be forced to admit the falsity of their doctrines? They surely shall; and they will all be thoroughly nauseated by it. It seems that the prophet knew what he was saying when he said: 'The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?'—Jeremiah 8: 14, 9.

It is not for me to say, nor should it be necessary for me to do more now than to simply by this letter call attention to the news-editors' treatment of the Rutherford meeting to prove this to be an additional evidence of ecclesiastical pressure and persecution; but, as previously stated, "Russellism has thrived on persecution" and will continue to do so. Yours in the interest of truth and a free press.

CLERICAL OPPRESSORS

Just God!—and these are they
Who minister at Thine altar, God of Right!
Men who their hands with prayer and blessing lay
On Israel's Ark of light!

What! preach, and kidnap men?
Give thanks—and rob Thy own afflicted poor?
Talk of Thy glorious liberty, and then
Bolt hard the captive's door?

What! servants of Thy own
Merciful Son, who came to seek and save
The homeless and the outcast—fettering down
The tasked and plundered slave!

Pilate and Herod, friends!
Chief priests and rulers, as of old, combine!
Just God and holy! is that church, which lends
Strength to the spoiler, Thine?

Paid hypocrites, who turn
Judgment aside, and rob the Holy Book
Of those high words of truth which scorch and burn
In warning and rebuke;

Feed fat, ye locusts, feed!
And, in your tasselled pulpits, thank the Lord
That, from the toiling workman's* utter need,
Ye pile your own full board.

How long, O Lord! how long,
Shall such a priesthood barter truth away,
And, in Thy name, for robbery and wrong
At Thy own altars pray?

Is not Thy hand stretched forth
Visibly in the heavens, to awe and smite?
Shall not the living God of all the earth,
And heavens above, do right?

Woe, then, to all who grind
Their brethren of a common Father down!
To all who plunder from the immortal mind
Its bright and glorious crown!

Woe to the priesthood: woe
To those whose hire is with the price of blood—
Perverting, darkening, changing as they go,
The searching truths of God!

Their glory and their might
Shall perish; and their very names shall be
Vile before all the people, in the light
Of a world's liberty.

Oh! speed the moment on
When Wrong shall cease—and Liberty and Love,
And Truth, and Right, throughout the earth be known
As in their homes above.

John Greenleaf Whittier

Written in 1836. * Word modified.

FINANCE-COMMERCE-TRANSPORTATION

British Expenditures

A COUNTRY in which the whole man power and almost the whole woman power is employed in war pursuits cannot instantly change from a war basis to a peace basis, but considering all the difficulties it was done with reasonable dispatch in England. There were many critics of the government for delay in this work; there was even sharp criticism that in some directions the expenditures looking toward war were greater than during the war itself.

These critics pointed out that ten months after the armistice the government was still spending $24,000,000 per day, eight times the pre-war expenditure, or an amount double its income from all sources; that one year after the armistice the government still had to borrow $55,000,000 every week in order to keep running; that $1,000,000,000 were paid out in unemployment doles of $6 per week, to cover the time between the soldier's discharge and his return to work, which put a premium upon idleness and resulted in no benefits to anybody; that the expenditures every three months equaled the total pre-war national debt; that the deficit for the year was double the amount fixed in the budget; that an enormous navy was still burning up the coal needed to keep the people warm; that an enormous army was still eating up taxes; that a huge army of clerks was still keeping army and navy records of no value to a country on a peace basis; that the cost of the government home spy system (secret service) was four times its cost in 1914; and that although, at the time the war ended, there were not more than 1700 active airmen, yet a year after the war there were more than 14,000 *officers* in the Royal Air Force. Added to these criticisms is the fact not open to criticism that the annual cost for pensions is $500,000,000 and will be not less than that amount for many years to come.

In England they still believe in the principle enunciated by Thomas Jefferson, the founder of American democracy, when he said: "The spirit of resistance to government is so valuable upon certain occasions that I hope it may always be kept alive. It may often be exercised when wrong, but better so than not to be exercised at all." Hence it was possible for the papers there to give expression to these criticisms, and the government gave close attention.

The government explained that it had done what it could to pay its bills as it went along; that £1,000,000,000 of foreign securities had been sold during the war to pay for war material; that one-fourth of Britain's total debt represented loans to allies and colonies and could be carried easily as the borrowers were maintaining interest payments; that great reductions in the sizes of army and navy were being made and that by the end of 1919 the army would consist of but 300,000 British troops and 100,000 Indian troops, and that it was believed no new taxation would be required in 1920 to balance revenues and expenditures. It pointed out that there were still held in England £3,000,000,000 of the £4,000,000,000 that were held there before the war.

In the discussions it was brought out that the financial situation is very critical; that the great land owners have been compelled to sell off their estates because they are on the edge of bankruptcy; that it had been necessary to defer the payment of interest on the $4,000,000,000 loaned to Britain by America; that men of incomes approximating $2000 per year are now paying income taxes of approximately $500 per year, and that, as Lloyd George expressed it, "Britain is borrowing herself to death". The prospect of bankruptcy was freely discussed in the press, and in the House of Lords a noteworthy address contained the startling declaration that "behind bankruptcy, revolution treads with swift, impatient feet"—surely trouble enough.

British financiers protest that American financiers, while doing lip service to assist Europe, have been doing nothing but pile up profits, forgetting the principles of brotherhood so lavishly expressed while hostilities were in progress. They declare that the whole capitalist system is shaken, that capital is now international and that American capital itself is "already too heavily committed abroad to withstand a catastrophe with which the Russian debacle would be no more comparable than the Balkan wars with the great war".

The British Debt

BEFORE the war the British debt was £645,000,000, or about $500 for each family in the kingdom. This was bad enough, but see what the war did.

The war is estimated by the Carnegie Foundation to have cost the world $337,000,000,000. Railways were formerly constructed and sold at a good profit in America for $25,000 per mile. Reduced to railway mileage, the world war cost as much as the construction of 13,480,000 miles of these steel highways. The total area of the earth, water and land, is 196,940,000 square miles, or a plot 14,033 miles square. Such a railway would cross that plot 960 times, in lines fourteen and one-half miles apart.

In other words, for the cost of the world war, a railway could have been built around the earth in parallel lines so that no point on the earth's surface would be more than seven and one-fourth miles distant from a railway. But this assumes that the earth is all land surface. As a matter of fact the land surface is only 52,000,000 square miles, or a plot 7211 miles square. A railway 13,480,000 miles long would cross that plot 1870 times in lines 3.85 miles apart, so that no point on the land surface of the earth would be more than two miles from the railway.

It is not to be wondered at that the load which has been created by this expenditure of the accumulated wealth of mortals is staggering beyond the power of the mind to comprehend. By the end of March, 1919, the English debt was £7,430,000,000, and ran to larger figures during the balance of the year. This debt of now approximately £8,000,000,000 is at present equivalent to $4000 for each family in the kingdom. It is estimated at 44% of the national wealth.

Before the war the interest on the British debt was so great as to make a very considerable burden. Now the national debt is twelve times greater than it was, and the interest payable annually is a sum equal to one-half the total of the pre-war debt. The debt is so great that some believe that it can neither be wiped out nor diminished through ordinary taxation. Not only did the war cost England 44% of its real wealth, but it cost a tenth of its men, the principal source from which the wealth can be recreated. A financial writer says of the situation: "How fascinating the whole scene would be to Gibbon were he alive in these most critical days of the British Empire!"

British Financial Remedies

FIVE interesting remedies have been suggested to help put England upon her feet:

(1) A member of the Parliament came forward with a proposition to take advantage of the gambling instinct lurking in almost every human being and organize on a grand scale a state lottery similar to that once maintained in Louisiana, and still maintained in Spain, and recently proposed for France. This would be a blow at British honor.

(2) Lord Rothermere suggested that Great Britain sell to the United States the Bermudas, the Bahamas, British Guiana and British Honduras in part payment of the loan advanced by the United States. This would be a blow at British pride, but defensible in an emergency.

(3) A writer in the London *Journal of Finance and Trade* urged that the vast holdings of the Church of England, supported by the whole population, but no longer believed in by the whole people, should be disestablished and every item of its property, even including Westminster Abbey, sold at auction and converted into cash for the relief of the debt-stricken country. This would be a blow at ecclesiasticism. It would not be a blow at Christianity, for "God dwelleth not in temples made with hands".

(4) It has been proposed to levy such a tax on capital and war profits as to bring every man's fortune down to the amount that he possessed at the beginning of the war. This subject is now receiving great attention. There are some who fear that these taxes would tend to frighten capital away from England and thus do irreparable mischief to trade and industry: and there are a good many British statesmen who have shared in these profits and would not like to part with them. But it is estimated that such a tax would yield more than a billion pounds, and it is likely to be levied in due time. This would be a blow at selfishness.

(5) An exodus of several million of the population has been proposed, and under the spur of impending difficulties at home large numbers emigrated to Mexico in the latter part of 1919. This would be most regrettable, for England is one of the world's bulwarks of liberty and progress. Nevertheless, such a migration might be to the ultimate benefit of civilization, much as we reason that the scattering of the early Christians by persecutions spread the tenets of the Christian faith more widely over the earth.

POLITICAL—DOMESTIC AND FOREIGN

British Empire Troubles

GENERAL SMUTS, president of the South African Union, one of the most active supporters of the Allied cause during the world war, says that the British Empire is dead, having ceased to exist in August, 1914. This is too strong a statement, although it cannot be denied that the authority of the empire over many of its component parts, Canada, South Africa and Australia, is much less than formerly, and that the situation in India is far from what the great colonizer of the world could desire it to be.

One of the prime policies of British statesmen is to keep the southern part of Asia, all the way from Siam to Palestine, from falling into the disorder which has so marked the northern portions of the great continent during the past year; and as India is at the center of this line, and fabulous in wealth and population, there is particular concern over outbreaks which have occurred and others which are threatened as a result of the spread of Soviet government throughout Central Asia right up to India's back door in the northwest.

Among the troubles of the past year in India, out of which Britain emerged with more loss than gain, is that at Amritsar, in April, 1919. According to statements made before the Senate Foreign Relations Committee, it appears that 6,000,000 natives of India died of starvation during the last three months of 1918, as a result of the great withdrawal of resources due to the European situation. It is estimated that during 1918 and 1919 the loss of life on this ground was 32,000,000 and that 150,000,000 more went hungry most of the time, endeavoring to maintain life by eating roots, leaves and kernels of old nuts, 15% of their gross earnings of $10 per year being required for the maintenance of the government.

This condition of things led to much unrest in various places; and among these was Amritsar, where two men named Satyapal and Kitchiew were involved as leaders. These men were arrested and taken away from the city, whereat the populace retaliated by capturing the telegraph office, burning the town hall and a mission station, attacking a hospital and looting a bank. In quelling these disorders eleven natives were killed, and orders were issued forbidding within the city the assembly of more than four persons. During the uprising a doctor, Miss Sherwood, was attacked on a street.

Four days later the commanding general learned that in violation of his order a vast concourse of people was gathered in a sunken garden in a suburb listening to a lecture. The audience has been variously estimated at from 5,000 to several times that number. General Dyer proceeded to the place with a small company of British and native troops, stationed the soldiers in commanding positions and, without ordering the crowd to disperse, fired into it 1,650 rounds of ammunition, killing between 400 and 500 unarmed natives, and wounding many others. Machine guns would have been used, so the general explained, but the door to the gardens was too narrow to admit of entrance.

The general explained before the parliamentary investigating committee that he thought he had done quite the right thing under the circumstances, though he admitted that martial law had not been extended to the suburb in question and that he had done nothing for the relief of the wounded after the shooting. It was brought out in the questioning that his superior officer, Michael O'Dwyer, Lieutenant-Governor of the Punjab, had afterward approved his course and promoted him to another command. Before leaving the stand General Dyer defended his policy of flogging the natives also his order that any Indian passing through the street in which Miss Sherwood was attacked must crawl through on all fours. He admitted in his testimony that the crowd was unarmed, that it might have dispersed peaceably if he had ordered it to do so, but that he felt sure it would have laughed at him and returned later had he not acted as he did. It is not believed that the British Empire, as an empire, was helped in India by this occurrence or in England by its publication. The news filtered through to the United States in about nine months.

England and America

EVERY once in a while somebody says something that would better be unthought and unsaid, and the result is many other people become irritated. On his recent visit to this country the Prince of Wales said at Winnipeg, "The ocean is of no good to us if we do not rule it". That sounds all right to many people, but sounds very bad to a great many of the 106,819,000 that live in the United States and that wonder why the waters that lave American shores and possessions should be ruled by anybody. This idea of wanting to boss everything and everybody is foreign to the true American spirit.

The Prince probably did not realize how his statement would look to Americans when it appeared in their papers the next day. But Americans are ready to forgive a great deal from Englishmen; and when the Prince subsequently visited New York he was cheered to the echo by the 1,500 members of the New York Chamber of Commerce when he gave expression to the mutual wishes of the good men of both nations that they might live amicably together.

It was the conception of millions of Americans that one great object of the world war was to rid the earth of military and naval terrorism, and multitudes of thinking men are unable to see any reason now why either the British Empire or the United States should desire a very large navy when the only possible foe of either navy is the other. Great hostile navies are all things of the past; German, Austrian and Russian naval power has been obliterated.

An Englishman who has been thinking on this matter has suggested that the sensible thing for Great Britain and America to do is to combine their fleets, as it is hardly conceivable that the two countries would ever again war with one another. Such a combination would be able to dictate to the rest of the world limitations of naval armament, and would save billions of dollars per year now thrown away on naval expenditures without helping the people.

It seems an opportune time to consider this matter; for naval men are now talking of a new and inconceivably expensive fighting machine which will combine in one machine the submarine, dreadnought and tank; will be able to fight either under the sea, on the surface or on the land, and be able to crawl at will from one element to the other. The men who still have flickerings of common sense had better do something quickly to show it or the world will soon be a place where a child unsheathed in armor plate at the time of its birth will be likely to have its head blown off by a shell from some Christian's cannon before it has had time to take its first meal.

The Overseas Club and Patriotic League, soliciting membership among Britishers in America, announces in its printed matter that one of the objects it has in view is "to maintain our Empire's supremacy upon the seas and in the air". Probably few would go so far as to suggest what this implies, i. e., an effort to gain as full control over the air and over air travel as British battleships have gained over ocean waves and over ocean commerce; but this implication does not have the right ring. It does not seem reasonable for a country of less than one-third of America's population to spend ten times as much on air fleets as America spends, and to build those fleets with money borrowed from America, and then circulate in America literature implying a determination to control the earth's atmosphere, as well as its seas.

It is only a little while ago that the Inter-Allied Maritime Council designated to America the use of the immense merchant ships Kaiserin Augusta Victoria, Prinz Friedrich Wilhelm, Mobile, Cape Finisterre, Pretoria, Zeppelin and Graf Waldersee, seized in German harbors after the armistice. Immediately after these ships had completed their work of bringing American soldiers back from Europe Britain demanded them; and although they were retained in New York for three months in the belief that they legitimately belonged to America, yet on the order of the President of the United States they were finally surrendered to Britain's demand. The surrender of these ships was greatly resented in France, which claims to have lost 295,000 tons from the French mercantile marine during the war, and which thought that if America was going to give up the ships to anybody France should have been the recipient.

The seven vessels foregoing were finally turned over to Britain to effect the release of twelve Standard Oil tankers also captured in German ports, and held by the British until the Kaiserin Augusta Victoria and companion boats were surrendered to the British crews in New York. The ships when obtained were used to

bring back from India the Territorials, a body of troops too old for the trenches in France, who had been sent to India to take the place of the regulars there. These Territorials, many of them professional men, had been in India five years, instead of the year or two years they had expected to be there; and naturally they wanted to come home.

America makes the motion pictures for the world. The religious features of these films are under the control of Pope Benedict XV, and this in itself is objectionable to Britons. But during the war, to help out on the propaganda work, America was flooded with films showing Uncle Sam as Europe's deliverer. These films are no longer salable here; and as Europe is the dumping ground for America's unsalable films, they were sent abroad. One of these films, depicting an English Duke as the chief villain, was shown in London, whereat the audience hissed both the American characters in the play and the American flag as well. We Anglo-Saxons are a curious family. We love one another, but we love the good old family fight best of all. How these Christians love one another!

On the other hand some American traders are offended at what they think has been an overly clever trick played upon them by British capitalists. With the quieting down of campaigns against Soviet Russia they discovered that British traders had for months been assembling goods at advantageous points about the Baltic, the Black Sea, and other points contiguous to the Russian border, prepared to skim the cream off the Russian market as soon as trade actually began. But Britain is of necessity a nation of traders, and it is hardly to be expected that what they have learned in centuries they will forget in an instant. British traders have always pushed to the farthest limits of civilization, and the country could not exist if this were not so.

England and Ireland

WE SHOULD say "England, Ireland and America"; for the Irish question is largely staged in America.

At this writing Mr. Eamonn de Valera is proceeding from city to city of the United States like a conquering hero, being freely offered the keys of the city everywhere. The statesmen of the United States know perfectly well that Mr. Valera and his friends are engaged at the age-long occupation of organizing another Irish revolution. In all the leading papers and in the street cars and elsewhere appear advertisements of the Irish bonds. So poor England has another trouble on hand in a year when troubles are thick enough for any one.

Those who ought to know say that there are more Irishmen in Ireland who do not want an Irish Republic, but who prefer British rule, than there are who do. They claim that the North of Ireland is a land of thriving industry, beautiful homes and contented, well-dressed people, while the South of Ireland is the reverse of all this. They claim that Ireland is not oppressed. They point out that England, Scotland and Wales have longed for years, and longed in vain, for land and housing measures such as have brought great relief to the Irish people, and which were devised by Britain years ago in a futile effort to satisfy a group of ecclesiastical politicians who are never satisfied with anything short of full control of heaven and earth. It is said that Scotland with equal population pays five times as much taxes into the British treasury as does Ireland.

As a result of the very special legislation enacted on their behalf the Irish tillers of the soil have been helped to buy 93% of all the lands they cultivate. This is a greater proportion than in any other country. Even in Germany, where special attention was given to the agrarian question, only 86% of the cultivated land was owned by the men who worked it. In most other countries it is much less. Only 12% of the small agriculturists in Great Britain own their lands.

Rebirth of Latvia

By A. Lunberg

WE ARE now witnessing the rebirth of many small nationalities that have been swallowed up, so to speak, for centuries, nevertheless preserving their peculiar identity of language, manners, and dress. The world is learning more about itself and discerning long-neglected members of the great family of nations who are awakening from slumber, shaking off the shackles of kingcraft and priestcraft, ignorance and superstition. Among these is the nation of Latvia.

Until within the last few years who ever heard about such nationalities as Lithuania, Ukrainia, Esthonia and Latvia! Truly in their rise the valleys, the lowly and meek of society, are being

exalted; and at the same time the mountains and hills, the mighty warring nations of Germany, Austria and Russia, that surrounded them have been brought low.

Of the Lettish nation the great people of America know but little. If one presents himself as Lettish, the reply comes, "So you are a Russian?" This makes one smile. The difference between the two is as great as between the English and the German. Although the British and German people are both from Saxon stock, yet they differ widely; and although the Letts and Russians are both from Slavic stock, yet the lines of distinction are clearly drawn.

Washed by the gentle waves of the Baltic from the west and southwest, Latvia is surrounded by Esthonia on the north, Russia on the east and Lithuania on the south. Its area comprises the two former Russian provinces of Livonia and Courland, and its population before the war numbered about two million. Many colonies of sons and daughters are scattered in various parts of the world.

The geographical situation of Latvia made her a bone of contention for centuries in the wars between Sweden, Russia and Poland, until Peter the Great conquered all the Baltic coast and thus opened a window toward the west for Russia. The subjection to the Czars continued until November 11, 1918, when the Lettish council at Riga declared independence, and has maintained it ever since.

The country is especially favorable for agriculture and cattle raising, although rich deposits of minerals are found.

The Letts are industrious and intelligent people and have contributed their share to the art, science and literature of mankind, though long oppressed by the Czars and German barons, who have retained fully three-fourths of the land under their control. They have enjoyed measurable religious freedom, all the known sects of the other European countries being tolerated, which was not the case in Russia itself. This may account for the greater enlightenment of the people.

The Bible, the torch of civilization, liberty and progress, was brought in by German traders of the Lutheran faith in the early part of the seventeenth century.

The Letts are ardent lovers of their native soil, or, as they call it, "Izimteni". They are a peace-loving, hospitable, hard-working, plain-living people and consequently live long; ages reaching up to one hundred years and over are not rare. The heavier the whips of the barons have lashed their helpless backs, driving them to work from sunrise to sunset, the greater has been the confidence of the Letts that a better day would some time dawn.

Unknowingly, they have been waiting for the dawning of the morning of joy, the morning of the Golden Age (Psalm 30:5), waiting for the long-promised "poor man's chance", waiting until the larger and more warlike nations that surround Latvia should cease to use her soil for a battleground and cease to transform her beautiful orchards and smiling wheat-fields into a desert of waste and want.

Now the rays of the long-expected Golden Age, dreamed by poets, and prophesied by wise men of old, have broken through the dismal gloom of night; and the poor war-stricken Latvia is struggling to lift herself from her knees, inspired with the hope that the day of reckoning has come, the day when God is pleased to help the poor and needy and to set the captives free.

Happy day for Latvia and many another long-stricken people! How we rejoice to see her free and happy, in the throng of other free nations, walking up the highway of holiness, up, up to perfection and everlasting life, liberty and happiness, and to long enjoy every good and every perfect thing, above all to know their God, by whose favor alone all their blessings have come, and in the smile of whose countenance the obedient will find joys and pleasures for evermore.—Psalm 16:11.

What German Militarism Cost

FOR the estimated cost of the world war the best of wagon roads could be built to every desired point on the land surface of the earth.

It is said that for an average expenditure of $30 per acre almost any desired reclamation project can be carried to completion. On this basis, the expenditure for the world war would reclaim 11,233,333,333 acres, or 17,552,083 square miles, which is more than one-third the total land area of the world. In other words, the sum wasted would have turned the earth into a paradise. Three cheers for war, humane, uplifting, *"spiritual"*, glorious war, with all its opportunities to do good to all men!

AGRICULTURE AND HUSBANDRY

Country Life in the Long Ago *By W. L. Pelle*

MANY, many years ago there lived in the little town of Bethlehem a man named Elimelech. His wife's name was Naomi, and they had two sons, the older named Mahlon and the younger, Chilion. At this particular time, there was a famine in the land of Israel, and Elimelech decided to move with his family to Moab, where conditions were more prosperous.

Shortly after the change of residence, Elimelech died. Later the two sons married. The older son's wife's name was Orpah, and the younger son's wife was named Ruth. They lived contentedly together for about ten years, when the grim reaper again entered the family household, taking away the two young husbands.

Hearing that conditions were prosperous again in the land of Israel, Naomi decided to return there. She made known her determination to her two daughters-in-law, Orpah and Ruth, both of whom decided to go with her.

The three started afoot on their long journey; for in those days there were no such things as railway trains, autos, or even a Ford. As they journeyed along, Naomi considered in her mind how much these two young women were giving up. She feared that, later on, they would regret having taken this course, when they would come into a land of strange people. Finally she presented the matter to them. "Turn again, my daughters, go back to your people and your father's house. It is too much for you to give up all hope of future prosperity in the land of Moab, just for my sake. I pray you, return."

Naomi loved Orpah and Ruth very dearly, and the two daughters-in-law loved her. But here is where the real test came: True love is willing to sacrifice. Orpah considered Naomi's suggestion and came to the conclusion that it would be better to return. She loved Naomi, but she loved her father's house and kindred more. And so the three lifted up their voices and wept; and Orpah, after kissing her mother-in-law and Ruth, turned back to Moab.

Ruth, on the contrary, had true, tested love. She loved Naomi so much that she would not be separated from her at any cost. Listen to her words of devotion, some of the most beautiful in literature:

"Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God; where thou diest, I will die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me."—Ruth 1:11-18.

Finally the two reached Bethlehem; and the people of the little town inquired, "Is this not Naomi?" (For she had been gone over ten years.) Naomi replied, "Call me no more Naomi [meaning pleasant] but call me Mara [or Mary, which means bitter], for my experiences have been bitter indeed".

Not long after, about harvest time, Ruth went out to earn a living for herself and her mother-in-law. She went to the field of Boaz, a kinsman of Naomi. Now Boaz was a rich man and very generous-hearted. As he passed through his fields each day, he would say to his reapers: "The Lord be with you", and they would reply, "The Lord bless thee". How different from present-day conditions! Boaz noticed Ruth working in the field; and after learning who she was, and of her love for Naomi, he requested her to glean with the other maidens in his field.

As time went on Boaz was more and more attracted by her gracious character and her strong personality. Finally the two were married; and to them was born a son whose name was Obed. He was the father of Jesse, who was the father of David. So Ruth became the great-grandmother of David, the man after God's own heart.

We believe that some of the conditions in the land of Palestine in the days of Ruth and Boaz were like those that will obtain in the Golden Age, now dawning. Naomi and Ruth could journey all the way from Moab to Bethlehem, without fear of harm. So will it be in the Golden Age. "Nothing shall hurt nor destroy." Likewise Ruth could glean in the fields of Boaz, and have no fear of being harmed. There were no police in those days. They were not needed. So likewise policemen will be unnecessary in the Golden Age. Nor will there be need of a standing army. "Nation shall not lift up sword against nation, neither shall they learn war any more".—Isaiah 2:4.

Boaz was quite a remarkable man. He had no labor troubles. His workers did not demand an eight-hour day. There were no strikes; lockouts were unknown; nor was there overtime work demanded; nor did Boaz belong to a trust. Wall Street was unknown then. And likewise, in the Golden Age, people will be contented. There will be no strikes, no lockouts, no labor troubles then. "Every man shall sit under his own vine and fig tree." (Micah 4:4) "They shall not labor in vain." (Isaiah 65:21-23) The reason that people were all so contented then was because they worshiped the God of love. There were no creeds, sects, or isms in those days. And likewise in the Golden Age men will worship the true God of love without creed-beclouded minds. "They shall serve him [God] with one consent."—Zephaniah 3:9; Isaiah 65:24; Micah 4:1-4.

Farm Bureaus Federation

A GREAT federation of farmers all over the country is under way, the attempt being to merge all farmers' organizations into one great federation, as we comprehend the matter. The movement toward federation is alleged to have had its great stimulus in the inconsistent statements issued by a great packing-house in Chicago: first the statement, early in 1919, that millions more of hogs would be needed; and second the statement, six months later, that prices for hogs would be slashed to a point where there could be no profit in raising them. It takes time and money to grow hogs; and these two statements, coming only six months apart, have awakened the farmers of the United States as nothing hitherto recorded has ever done.

When the threatened reduction in hog prices occurred, the farmers followed the railroad workers, the shipbuilders, and workers in almost all other lines, and began to organize. They complained, with a great deal of justice, that the farmers have had to pay a large part of all the increased wages that have been granted in transportation and other lines, particularly in the manufacture of farm implements, and declared their conviction that the only way to keep from being imposed upon by other social elements is to organize into a single large, well-knit organization. So doing, they hope to control the food supply and obtain fair prices, fair treatment and favorable legislation.

During the past winter the organization of the farmers has been going on apace. There are counties in the corn belt where every farmer in the county has joined. There are counties in Michigan where 85% of the farmers have joined and besides paying $10 cash for membership dues for the first year have given notes for two years' additional dues. This is not a common movement; it is uncommon. It is developing with a suddenness and a strength unparalleled in our day. The farmers are aroused.

The farmers in this movement are clamoring not only for fair prices for themselves, but for fair prices to the ultimate consumer; and in this they show a spirit that is worthy of emulation. They believe that a fair wage should produce a fair living, and that nothing short of the elimination of profiteering will allay the unrest here and abroad, with its perplexity and distress.

A difficulty that the farmers' bureaus are confronting is that in many places they have been organized under state auspices, the funds of the local treasuries coming partly from national appropriations, partly from state appropriations and partly from county appropriations. The activities of the farm bureaus are therefore under a limited supervision of public officials, but the farmers are endeavoring to find a way to rectify this arrangement.

The latest information available is that the plan in each county is to get a representative gathering of 300 farmers together, organize them, appoint a university man as county agent, the state paying one-half the agent's salary and the county the other half at the start; but as soon as the whole county is organized the bureau takes over the agent as its paid representative.

The object of the fees charged, varying from $10 to $25 in various states, is to accumulate a large fund to carry on a campaign for the education of consumers in production and coöperation from the farmers' standpoint. The ultimate aim is to take over the stock yard and packing industries and flour mills, control the prices of cattle and wheat, and prevent the sudden depressions of the market which have been so disastrous to the farmer, while at the same time affording little or no real benefit to the consumer. The farmers are freely saying that they expect their movement to sweep the country like a tidal wave and to give certain financial interests a severe chill.

SCIENCE AND INVENTION

Are There Dead Stars?

ON ONE occasion a dark spot at an immense distance from the earth partially eclipsed the star Sinus and gave rise to the theory that here and there in the heavens are stars that have gone out. One argument in support of this theory is that the spectroscope indicates the existence of dark bodies in the vicinity of other stars; and another argument is that in the milky way there are dark spots, called "coal sacks," and supposed either to contain no suns or to be filled with suns that have ceased to give light. These dark spots can be seen at any time when the stars are clearly visible and when there is no moonlight to dim their glory.

This theory suggests an age to the universe that gives food for reflection. All of these stars, no matter what their age, are expressly declared in the Scriptures to have been made by our Lord Jesus Christ, himself the "first and last" direct creation of God. Notice the way the Scriptures read. First they declare that he is Jehovah's "firstborn" [brought forth] (Psalm 89:27), "the beginning of the creation of God". (Revelation 3:14) Then they supplement this thought with the many-times repeated declaration that he was not only the *first,* but the *only* one thus directly created. On this point see Revelation 1:8, 11, 17; 2:8; 3:14; 21:6, and 22:13. The latter passage reads: "I am Alpha [first letter of the Greek alphabet—the first brought forth] and Omega [last letter of the alphabet—the last brought forth], the beginning and the end, the first and the last". This is the tenor of them all.

The Scriptures are no less explicit as to who carried on the further works of creation, after the creation of our Lord Jesus, the Logos. They say of him: "In the beginning [of all creative activity] was the Logos [the official title of our Lord Jesus before he became a man], and the Logos was with the God [so the Greek language reads], and the Logos was *a* God [mighty one]. The same was in the beginning with *the* God. All things were made by him; and without him was not anything made that was made." (John 1:1-3) The Apostle Paul also declares that God "created all things by Jesus Christ" (Ephesians 3:9) "for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers" (Colossians 1:16) —"by whom also he made the worlds". —Hebrews 1:2.

Our Lord Jesus is the personification of wisdom; and it is generally believed that there is a direct reference to him in the following beautiful passage: "Jehovah possessed me [the Logos] in the beginning of his way, before his works of old. I was set up from everlasting [Hebrew, "age-lasting"—not eternity, but the far-distant past], from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him."—Proverbs 8:22-30.

The dead stars, if there are such, must be incomprehensibly old, or presumably would be so; and this thought agrees with the passage just quoted which implies that an almost infinite period of time has elapsed since the heavenly Father was alone in the universe. At that time nothing that we can see with the eye or with the telescope or discern by any other instrument or means had ever come into existence.

Transparent Flesh

MOST people in middle life can recall the excitement caused by the announcement that a Wurzburg scientist by the name of Roentgen had developed certain electrical rays, termed "X-rays", by which it is possible to see through human flesh, leather, wood and other cellular substances. At first the reports were received with incredulity by many scientific men, and the leading electrical paper of the country came out

with an editorial proving that such a thing is impossible. But we still have the X-ray with us—and the scientist.

Now comes the announcement that a French investigator, Dr. Jules H. Stean, has developed a fluid which, when applied to human flesh, accomplishes the same thing as the X-ray. As a drop of oil applied to a piece of paper may render it transparent, so the new X-ray fluid renders the flesh transparent, revealing all the veins, arteries and tissues. The degree of transparency can be regulated by the operator. The solution penetrates the skin and may be made to penetrate the flesh as far as desired. A board covered with the fluid is made as clear as glass, so that a newspaper can be read through it.

Referring to the discovery of the X-ray in 1896, Pastor Russell said:

"A lesson goes with this discovery which will not be generally recognized at first, and yet one that sooner or later is bound to influence many. For centuries, skeptics and infidels have been disposed to smile incredulously at the words of our Lord, 'Enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret, and the Father who *seeth in secret* shall reward thee openly'. (Matthew 6:6) Can these scientists any longer mock at Christians for 'credulity', because we believe that 'all things are naked and open unto the eyes of him with whom we have to do'? (Hebrews 4:13) Surely human pride and positiveness may well be abashed by its own nineteenth century discoveries. 'He that formed the ear shall he not hear? He that formed the eye shall he not see?' And we begin to see how that other prediction can be fulfilled, largely in a 'natural' way—'There is nothing covered that shall not be revealed; and hid, that shall not be known'.

"Step backward only one century and you can sympathize with the infidelity which disputed and denied everything which it could not see and handle and comprehend; for men's belief in unseen things and powers was in full accord with their experiences. But when God's set time for 'knowledge to be increased', 'the time of the end,' had come, God began gradually to lift the curtain, and to show the world invisible things and to teach them faith in invisible powers, and ultimately through these lessons to *see him 'who is invisible'*, with the eyes of their understanding.

"The telephone, by which men hundreds of miles apart may speak to each other through little boxes on their office walls, and recognize each others' voices, tells us, suggestively, that God can hear infinitely better, and without the wires and batteries necessary to our service.

"The phonograph, recording our words and tones, preserving them if needful for years, and repeating them with their original emphasis and intonation, reminds us, suggestively, that similarly our brains are much more delicately constructed and can record not only words, but also thoughts and feelings, and classify these, and lay them away for future use, subject to the call of memory. It gives us a hint, also, of how simple a matter it will be for God to resurrect the dead, by creating new bodies with brains having similar convolutions to the deceased which, thus revived by the breath of life, would reproduce beings which would recognize and identify themselves by the memory of their past thoughts and experiences.

"Machinery and cars moved by the *invisible* electric current of *power* are common everywhere today, though undreamed of fifty years ago. And through these we and all men have illustration of the invisible power divine, 'which holds all nature up,' and runs the vast machinery of the universe.

"These lessons to the child of God enforce the salutary thought that God hears the 'groaning of the prisoners' of sin and death, the prayers or the murmurs, the thanks or the sighs of his children; that 'Thou God seest me'; that 'the eyes of the Lord are in every place beholding the evil and the good'; and that divine power, although invisible, is omnipotent and everywhere present. The same lessons will be valuable to the world by and by, when God's kingdom shall shine forth and chase away the night-shades of sin and sorrow. But meantime the prince of darkness will no doubt continue to deceive many, and will use these wonderful signs of the dawn of the Golden Age to support delusions and to oppose the truth. For instance, the natural man, not led by the spirit of God, will thereby be led, by the adversary, toward some one of the manifold phases of Spiritism."

Curious Accidents

THERE was a coin on the bridge. He got out of his friend's automobile to pick it up. Around the turn came a motor truck; and in trying to escape he fell into the way and the rear wheels smashed his head and enabled the family to realize on a $5000 insurance policy.

Look out for dreams near Chicago. Two men were riding when one dreamed that he was being robbed, drew a revolver and mortally wounded his companion.

Errata for Number 14

PAGE 420, fourth paragraph, ten years not five years; page 426, ninth paragraph, 1,000,000 cars, not 1,000,000,000; page 439, insert title, *Color, Sound and Form;* page 440, omit title Housewifery and Hygiene.

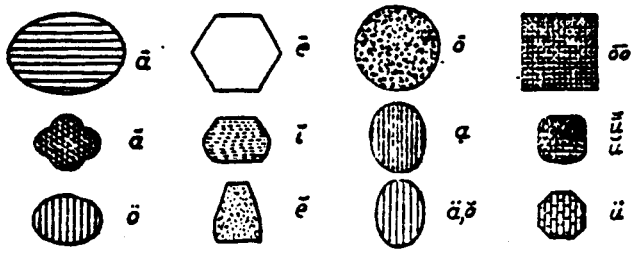
TRAVEL AND MISCELLANY

COLOR & CHARACTER

Chromo-Phono-Geometric Co-ordinates

NOT only is there a similitude existing between basic colors, basic sounds and basic forms, but the parallelism extends to the more complex tones and figures. The secondary and tertiary colors are merely modifications of some primary color, formed by the addition of another primary, or a secondary, as the case may be. If a tertiary color be modified into a tint or a shade by the addition of white or black, respectively, the product is a quaternary.

All of the secondary colors, some of the tertiaries and perhaps one quaternary (light brown) are identifiable in the realm of phonetics. Between incomprehensibly rapid vibrations of white light and the absence of pulsation in dead black lies the gamut of lesser vibrations. The same remark applies to the domain of sound: between the high, piercing *e* and the point where vibration ceases to be perceived or, perhaps, ceases to exist. These delicate gradations are not so easy to trace in geometric forms. But our inability to trace them by no means disproves their existence. Nature makes use of fully as many figures as colors and sounds.



It will be noticed that of all the vowel combinations, those with the elements corresponding to red and yellow are the most frequent. Yellow is *light;* red is *action.* Apparently here in man's speech we have another index of his disposition toward ambition and struggle. Members of the *u* group of vowels are much rarer, and in Japan's cherry-blossom-chrysanthemum language are almost entirely eliminated. This suggests a dearth of the cool, reflective faculties.

All of nature's lavish contributions to our happiness through sight, hearing and touch are drawn from these omnipresent storehouses of color, sound and form. It is not too much to say that a complete understanding of all human history, grand and lowly, would be within our grasp had we the sense to perceive and the judgment to arrange our perceptions in these fields. While all these colors, hues, shades and tints abound in nature they somehow manage to blend in pleasing harmony, which is more than can be said of many of our attempts at creation.

> "Flowers of all hue are struggling into glow
> Along the blooming fields, yet their sweet strife
> Melts into one harmonious concord."
>
> —*Schiller.*

How Old Was The Toad?

THE London *Post* reports that a miner working a seam of coal six hundred feet beneath the ground struck a pocket of clay out of which rolled a live toad. We do not vouch for the truth of this story; but if it is not impossible (considering the hibernating powers of the toad) we might meditate upon its age in the language of the Photo-Drama of Creation:

"The appearance of the sun and the moon on the fourth day implies that another ring (layer of watery vapor in the air) broke at that time and precipitated its great mass of water and mineral upon the earth. Great gullies were washed between the mountains. The atmosphere, heavily charged with carbon, was very favorable to the development of plant life. It is supposed that the earth still had considerable heat in its crust, that oceans were warm and highly carboniferous, and that the air was surcharged with carbon to the extent that no breathing animal could have existed. But those very conditions were extremely favorable to gigantic growths of vegetation. This giant vegetation presumably passed into a condition resembling that of the peat-beds of our day. These beds of incipient coal afterwards came under great pressure, as one after another the rings of earth came down in deluges, burying vegetation under slimy deposits. Our coal fields are the result."

We have reason for believing that the seventh day of creation is a period of 7,000 years, beginning promptly after the creation of father Adam

in the fall of 4127 B. C. (according to the true Bible chronology) and ending in the termination of the Millennial age, about a thousand years hence. Reasoning thus, and noting that the toad was imprisoned toward the close of the fourth creative epoch or the beginning of the fifth, we calculate his age at 7,000 years each for the fifth and sixth epochs and 6048 years in the seventh—a total of 20,048, which is good age for a toad!

Fumaroles of Katmai

IN THE Valley of Ten Thousand Smokes, near Mt. Katmai, Alaska, are thousands of fumaroles, or vents in the earth, from which issue steam so intensely superheated that a log of wood when held over it kindles as quickly as does a match when held over a gas flame. When the fumaroles were first visited by the agents of the National Geographic Society none of the instruments carried with the party were able to measure the temperature. Special instruments were brought from the United States and the heat was found to be 1,192° Fahrenheit.

If these fumaroles were located in the temperate zone, near the sources of some raw materials used in the manufactures or arts, they would be inconceivably valuable. Nature has here accomplished in an almost inaccessible wilderness what has been proposed by the British Association for the Advancement of Science to be done somewhere in England, i. e., the boring of a shaft twelve miles deep, at a cost of $25,000,000 and eighty-five years time, to procure power direct from the earth's heated interior in the shape of superheated steam.

Will the earth ever cool off so completely that it will become uninhabitable? Some scientists say that it will, but they do not take into account the Scriptures and the infinite resources of the Creator. They are as far from the mark as many other unfortunates who have never noted the plain teachings of the Bible on this point. We quote the Scriptures for the benefit of some who have misunderstood certain symbolical statements in other portions of the divine Word. It is strange that these Scriptures are not more generally known and believed.

"One generation passeth away, and another generation cometh: but the earth abideth forever." (Ecclesiastes 1:4) "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." (Isaiah 45:18) "The world also shall be established that it shall not be moved." (Psalm 96:10) "He built his sanctuary [his eternal and incorruptible church in glory] like high palaces, like the earth which he hath established for ever." (Psalm 78:69) "Who laid the foundations of the earth, that it should not be removed for ever." (Psalm 104:5) We can but pity the unfortunates who refuse to believe the truth of these Scriptures, and whose minds become periodically heated like the fumaroles of Katmai with ideas of a coming destruction of the literal earth—ideas that are of even less value to mankind than the heated air rising in the Valley of Smokes.

Peruvian Raintrees

A TREE in Peru possesses the remarkable characteristic of drawing moisture from the surrounding atmosphere and depositing it in drops on the ground, at the rate of a gallon an hour. The trees can be planted in rainless deserts; and as soon as they reach a considerable size, the ground beneath them and in the immediate vicinity will become marshy because of the moisture they gather and distribute.

The segregations of moisture are particularly pronounced in the dry season, rivulets of water flowing away from the tree for a considerable distance. This feature is taken advantage of by the natives, although to a very limited degree. If the waste places were systematically planted with these trees, vast areas which are now totally unproductive could be made to yield food for man and beast.

It is suggested that if these trees were planted at intervals of twenty-five yards apart they would provide all the moisture needed to raise crops in the unoccupied space. This tree grows rapidly and survives the greatest atmospheric fluctuations without injury. The foliage of the tree is remarkably luxuriant.

Possibly here is a means that may be used in desert regions in many places of the world to cause vegetation to bloom where now all is barren. It is a well-recognized fact that all vegetation draws rainfall to some extent, and it is possible that the general planting of these trees in a desert region would entirely alter the climate. In any event such changes are on the way and sure to come in the Lord's own due time. When the Golden Age is in full swing there will be no barrenness anywhere.

HOUSEWIFERY AND HYGIENE

Health of Children

IT HAS been recently estimated that of the 22,500,000 school children in the United States 200,000 are markedly defective mentally, 250,000 have organic heart disease, 1,000,000 have or have had tuberculosis, 1,000,000 have defective hearing, 5,000,000 have defective sight, 4,500,000 are suffering from lack of food or of the right kinds of food, 4,000,000 have adenoids, enlarged tonsils or other gland troubles, and 12,000,000 have defective teeth. Not over a quarter have good health. We are repeating these data because we think the people of this country ought to know the condition of the health of their children. No child can be the credit to his parents that he might be, if he does not have the vigor and vitality of good health. He cannot make his way in the world as he should. He cannot be the good citizen he would like to be. He must needs lack in neighborliness, in the social qualities. Since a community can rise no higher than its members, the subnormality of the people that the unhealthy children will grow up to be, bespeaks a low grade in the ideals and practices of the local community and the larger ones. Much depends on the health of those who are now children, but who will soon be the people of town and nation.

Philosophy of Chiropractic *By H. L. Philbrick, D.C.*

IN THIS day of rapid increase of knowledge along all lines, it is but reasonable to expect that discoveries should be made which would enable mankind to relieve itself of some of its sufferings. To be sure, many advancements have been made since the time of Hippocrates, the so-called father of medicine, who lived about 460 B. C. Much has been done to alleviate the sufferings of hundreds of millions of people who have groaned and travailed under the weight of their pains. Yet in view of all that has been accomplished, much of the misery and the suffering continues. Is there not further relief?

Our question would be answered variously as it would in turn be presented to men schooled in the different health systems of our day. But there are certain facts which all must sooner or later recognize, regardless of whatever may be their present ideas.

The basis of our advancement in any given subject is our love for the truth, our willingness to stand squarely in front of facts and accept them when they are unmistakably proven. Surely no one today would sympathize with the scoffers of Robert Fulton, the inventor of the steamboat. We have found that when our telephone system is tied up for a few days because of a strike we are much perplexed. We have come to appreciate its great worth. Yet only a few years ago the telephone was in its infancy; it was almost unknown.

Thus we are reminded that in order to appreciate the worth of a thing, when it is brought to our attention we should have minds void of prejudice; for prejudice is but premature judgment on any subject. How easy it is to jump to conclusions before we have taken time to weigh all of the facts! In setting forth briefly the philosophy of Chiropractic it is done with the object in view of arousing interest in honest investigators that they may be enabled to see the logic of this health system and the part it plays in the alleviation of human ills.

Chiropractic (pronounced ki-ro-prak-tik) means literally to do by hand. The hands alone are used upon the body by the chiropractor to bring about the results that he is seeking. How is this done? In this manner:

During the past centuries very little attention was given by scientists to the study of natural law until the study of the law of gravity. It was only in the seventeenth century that the circulation of the blood was discovered. Previous to that time, during the dark ages, people were led to think that a sort of "spirit" circulated in their arteries and veins.

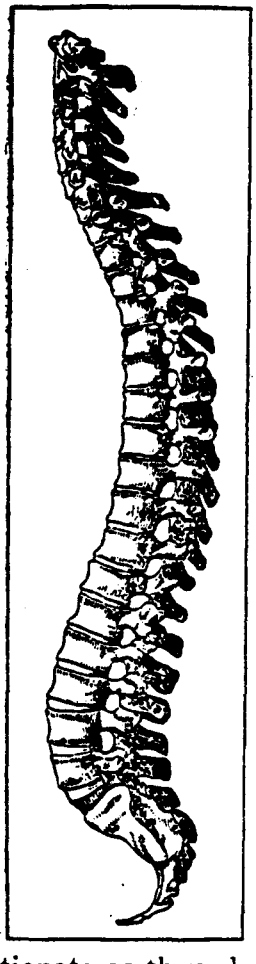
The same is true with the structural framework of our body. Until recently we knew little of the relationship of our spine to our health. The large triangular-shaped bone at the base of the spine is called the sacrum. This word means sacred bone. The ancients thought that the seat of the soul was located in this bone.

Since the discovery of Chiropractic in 1895 by Dr. D. D. Palmer, of Davenport, Iowa, the relationship of the spine to the remainder of the

body has been rapidly brought to the attention of the people. The reason therefor is simply that certain facts have been accepted and acted upon and results have followed.

The spine is made up of twenty-four small bones called vertebrae, a sacrum and a coccyx. This bony framework encloses the delicate spinal cord. Between the vertebrae are little openings through which the nerves come out from the spinal cord and lead off to the various organs and tissues of the body. This is shown in the accompanying illustration of the spine.

This is in a way similar to a telephone cable, which contains the many wires that go out from the central office. The wires are all separate in the cable, yet they are placed in a very compact way within the lead casing. So it is with the spinal cord, which is a very wonderful system of human wires. Over these wires the nerve energy passes from the brain to the stomach, liver, kidneys and, in fact, to all of the minute tissues of the organism.



It can be readily seen that if nothing interrupts this flow of energy from the brain the health will be maintained until the organ dies from old age or from lack of restorative force. Exceptions are of course made where one is insufficiently fed and clothed, and deprived of a reasonable amount of fresh air. If the nerve impulses are constantly passing from the great center of energy, the brain, the stomach will do its proper work and all of the other organs will functionate as they should. We know that up to a given time we do have health. How very easily our arms work when all is well! Little attention do we give to our bodies when health prevails; but when a pain is felt we begin to think of ridding ourselves of it, and in so doing we learn something about the intricate workings of the body, of which man knows so little.

When something happens to the telephone wire coming from the cable into our home, what occurs? We know how the phone scratches and grates; and we have difficulty in talking over it. If we happen to be in a hurry, the delay is quite a trial to our patience. What is wrong? Is there something wrong with the current? No; it may be that there is nothing wrong at the central office. The power may be flowing forth from the power plant as well as ever. But there is trouble with the wires. There may be what an electrician calls a "ground" or a loose connection somewhere; or perhaps the wire has been injured in some way. This interference with the current produces the trouble that is manifest at the telephone.

Bringing the comparison back to the maintenance of our health we notice how it fits. The little bones in our spine get slightly out of place quite frequently—become subluxated, as illustrated by the few vertebrae with the nerves coming forth, one nerve being pinched by the bones.

It will be noticed that pressure upon a nerve is caused by a partial closing of the little openings between the vertebrae, having such effect upon the flow of the nerve current as pressure upon a rubber tube has upon the water flowing through it. What is the result? The same as with the telephone when the wire is injured—the current is hindered. If a percent of the current is cut off on nerves going to the kidneys, would it seem reasonable that the kidneys could filter the impurities from the blood stream as well as with full nerve strength? Surely not; no more than we could have a properly working telephone with the current partially impaired.

If this is true with the kidneys, it logically follows that the same must be true with the heart, the pancreas, the intestines, etc. This simply means that there is a natural law governing the vital energy of the body. If Nature has the resource of energy in her power plant—the brain—and if nothing hinders the passage of that current to the life-producing organs, the body functions will continue.

Again, it may be asked: 'How is it that our spines were made so weak that they get out of

order so easily? Would it not seem that our Creator lacked wisdom?' To be sure these are but reasonable questions that arise in the thinking mind. However, the writer's understanding of human history is that mankind is quite far from the perfect standard, and that life in its full is enjoyed by no human being at present. This fullness of life is the glorious hope of the better future of the Golden Age.

From the cradle to the grave the spine, being very flexible, is subject to many twists, strains, falls and various other injuries. Vocations which necessitate the assuming of a fixed position throughout the day cause the spine to assume an abnormal position. The result of all these misfortunes is displacement or subluxation of one or more vertebrae of the spinal column. The injury may be insufficient to cause a pain in the back; for the nerves supplying the muscles of the back may not be compressed by the injury, and pain anywhere is but the cry of an injured nerve. From the time the pressure takes place upon the nerve until disease manifests itself, the process of the breaking down of tissues is taking place.

How often we are confronted with the fact that we are suffering from pain in some portion of the body. But the process was working before we discovered that we had pain. The *disease* is but the effect of an existing cause. Of necessity the cause must have existed before the effect was manifest, even as rain must be in the clouds before it can fall upon the earth, to water the fields and flowers.

Chiropractic is a science of dealing with the CAUSE of disease, based upon these fundamental principles already set forth. At no time does the chiropractor seek to instruct nature how she should act if the energy flows through the nerves. To enjoy the sun's rays we remove the blind from the window and let the warm rays do what they will to gladden our hearts and to give life to the plant in the window. If there is life enough in the plant it will revive and bloom again; if not it will die. So it is with the forces operating within our bodies.

The chiropractor examines carefully the spine to determine where the offending vertebra is located. (The chiropractic training has been to this end with scientific means for developing theory and technic.) After the cause has been found the offending vertebra is adjusted into its natural position by a sudden and skillful movement of the hands pushing the vertebra back into its place, so that it no longer presses the nerve. If the cause in the spine affected nerves which control the action of the stomach, when the pressure is removed the nerve energy will again return to those minute glands, and the secretions will again form properly. If the pressure be upon nerves affecting the kidneys, when the energy is again freed at the spine the great filters of the body will resume their important functions. The same is true with the muscles of the limbs, the movements of the eyes and the action of the heart.

When the skilled electrician seeks out, locates and corrects the cause of the faulty telephone we use the instrument again with a deep sense of satisfaction. No longer does it make annoying sounds, and we talk over it with ease. The electrician simply repaired the defect that hindered the current from flowing readily. In other words, he placed the telephone in harmony with simple and well-known laws.

When the chiropractor has adjusted the vertebra and thus released the pressure from the nerves, the restorative powers are in nature's possession. How little we possess in ourselves! We are gladdened by the harmonious working of nature's forces within us. "Simple!" says some one. Indeed, all of the great laws of nature are simple when understood. Surely there must be a wonderful Author behind them all!

Do Movies Hurt the Eyes

SOME people experience a certain amount of eye-strain at a motion picture; but according to the United States Public Health Service the trouble appears to be due to an ocular defect, rather than to the motion pictures. Such persons should have the eyes examined by a competent eye specialist; for it is quite certain that the same person would find even more discomfort in the same period of concentrated reading. The employes of motion picture establishments, who spend a large part of the day looking at the pictures, do not seem to be troubled with their eyes any more than other average individuals.

It is safe to say that a person may witness a picture play lasting an hour and a half without straining the eyes or experiencing any discomfort, provided that the eyes are good, and that there are no hidden defects of the vision. Indeed, a motion picture might be the means of advising a person of faulty eyes.

RELIGION AND PHILOSOPHY

THE NEW EDEN FORESHADOWED

By Judge Rutherford

"And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden."—Ezekiel 36:34, 35.

EDITORIAL NOTE: Judge Rutherford visited the Imperial Valley with a view of noting the steps the Lord is taking in causing the waste places to be glad and the desert to rejoice and blossom as the rose. None who love their fellowmen can read his article without delight and joy of heart at the grand evidence it presents of God's purpose to ultimately fill the earth with peace and plenty. It is a remarkable addition to the literature of THE GOLDEN AGE.

OTHERS have written of Imperial Valley as a monument to the ingenuity and achievement of man. We shall here attempt to treat the subject from the viewpoint of fulfilled prophecy, showing another step in the majestic and progressive plan of God. Jehovah made the earth not to be destroyed, but for man's habitation. (Isaiah 45:18; Ecclesiastes 1:4) He has promised to make the earth a place much to be desired, and his promise shall not fail, because he has said: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it". (Isaiah 55:11) All honor is due to the Lord for the transformation of this valley; for he located in their proper respective places the rivers, the mountains and the valleys, and in his due time he will use them to his glory and for the blessing of all who love and obey him.

Imagine yourself standing upon the crest of a barren mountain looking to the eastward across a desert land to another mountain range a hundred miles away. The unusually rarified atmosphere makes your vision clear. Below you, some 4,000 feet or more, even below the level of the sea, a saucer-shaped basin, approximately 100 miles wide, lies utterly desolate. The semi-tropical sun beats upon the pitiless waste of sand which covers the surface of this basin, producing such a terrific heat that no vegetation save the gnarled mesquite and the scrubby greasewood brush can survive. The winds have whisked the sands into dunes, where the horned toad alone finds a habitation. No other creature can live in this barren waste. Even the coyote, as he approaches the valley's edge, gives forth a howl of dismay, because his instinct tells him that there is nothing for him in its wide expanse. It is a land without word or song, a place of silence. Yet in symbol it speaks to the weary traveler, saying: This is a land of thirst, without water to cool your parched tongue or lave your weary brow, without food, without shelter, a land of silence, of desolation and death.

The weary traveler then changed his course and passed by this land of desolation; and as he went, mused thus: Why all this waste? Why did God make such a place of desolation? What profit and glory to him? What benefit to man? The answer is found only in the divine Word; and here the Lord makes plain his intention and purpose; and as these unfold to the student, his heart responds with gladness.

Twenty years later imagine yourself again standing on the crest of that selfsame mountain. An awesome sight greets your vision. Like a white ribbon you see stretching from the mountain's edge, out across this wide valley, a modern concrete highway, flanked on either side by lofty shade trees, waving their green arms in the gentle zephyrs and clapping their hands together for joy. The meadow-lark, the linnet, the dove, and many other sweet warblers have come to join in the song of praise. No longer is it a land of silence, no longer a land of death. Herds of cattle, swine and sheep peacefully feed in the fields ever green with life-nourishing alfalfa; and the chickens, the ducks, the geese and the guinea hens, doing their bit to help enrich the inhabitant, join in the refrain with their peculiar sounds of happiness.

Thrilled with this entrancing scene, you speed in a modern Cadillac over the concrete highway, and shortly find yourself comfortably located in a modern, well-appointed hotel, in the very center of this valley where twenty years before not even the wandering coyote could exist. Now

you find in this hostelry hot and cold water, bath, and all things incident to a modern hotel. A concert is in progress in the spacious rotunda. Sweet strains of music are wafted on the air where once silence and desolation reigned. Upon the table in your room you see a Bible, and from it you read the word written long ago by the prophets of God.

Call to mind now that more than 2,500 years ago these holy prophets had a vision of that above described—first a land of desert waste and desolation, and then a land transformed into an Edenic paradise. They had this vision, but they understood not. Yet moved upon by the spirit of Jehovah they wrote: "The desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden"; and "The desert shall rejoice and blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing. And the parched ground shall become a pool, and the thirsty land springs of water: in the wilderness shall waters break out, and streams in the desert. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."—Ezekiel 36:34, 35; Isaiah 35.

And now, dear reader, seeing the things that have come to pass in your day, can you doubt that these prophets of old, under the supervision of Jehovah, wrote of these great historic facts long before they occurred, and that now they are being fulfilled in God's due time, and that this is the time when the eyes of your understanding should be open, and that this is the time when man should begin to understand? Can you doubt that the rapid transforming of Imperial Valley marks the beginning of the fulfillment of divine prophecy and foreshadows further fulfillment on a far greater scale, and that this is in harmony with and in furtherance of Jehovah's plan for the blessing of mankind? And seeing these things, ought they not to inspire in you a keener desire to make a careful, painstaking examination of the divine programme as recorded in Holy Writ? So doing, you will find that therein is recorded the panacea for all human ills; and as you find these things, would it not fill your heart with an eager desire to inform others of the blessings that are coming to the human race?

Let the clergymen of earth take notice! We shall be pardoned for here humbly suggesting that these men of the cloth—men of influence and power, which can be used for great good—are missing the greatest God-given opportunity ever offered to man when they fail to teach the people the true meaning of the divine prophecies now in course of fulfillment. Nearly half a century ago Pastor Russell, the greatest modern interpreter of Scripture, began to teach, and continued to teach and to preach until his dying day, that we are in the time of the end of the old order; that the new order is coming in; that 1914 would mark the beginning of a world war; that within a short period thereafter restitution blessings would come to the people; and that the prophets foretold that these restitution blessings would consist of the reclamation of vast desert wastes and the blessing of all mankind with life, liberty and happiness. A few clergymen joined with him; but most of them, neglecting the great opportunity of representing the Lord, contented themselves either by following the old course of taking up collections and attending social functions, or else by joining in the persecution of that great Bible scholar and those who did join with him in the proclamation of the divine program.

Events that have occurred in the last decade have proven beyond a doubt that the explanation of the Scriptures given by Pastor Russell is correct and true. All who are interested in the welfare of humankind will have a keen interest in the great transformation of the desert in Southern California, which we hold is but the beginning of the fulfillment of prophecy, foreshadowing greater events to happen for man's welfare. People in general are comparatively ignorant of Imperial Valley and its history. This valley consists of approximately a million acres, half of which is now subject to irrigation and cultivation. In the year 1900 not a sprig of grass grew upon it. But in less than twenty years it has been transformed into the richest farming land of the world.

Located in the extreme southeastern corner of the State of California, the Imperial Valley, embraced in Imperial County, is bounded on the north by San Bernardino and Riverside Counties, on the east by the Colorado River, on the south by the Mexican state, Lower California, and on the west by San Diego County. It is 125 miles from San Diego to El Centro, county seat; 215 miles to Los Angeles. Much of its surface is below the sea level, some parts of it as much at 256 feet.

The tillers of the soil find some crop abundantly maturing practically every month of the year. For instance, January is the time for harvesting lettuce, and this year 4,000 carloads of lettuce were produced for the market. In February strawberries, asparagus and alfalfa hay are ready for the market. In fact, on an average seven crops of alfalfa hay per year are produced, or about eight tons per acre. The average price of this hay in the field is $20 per ton, making a total of approximately $160 per acre per year for the hay crop alone. Two or three crops of vegetables are produced on much of the land. In March peas are harvested in abundance. In April is the harvest of onions, squash, tomatoes, apricots and spring lambs. In May is the harvest of the wheat, barley and cantaloupes; in June, table grapes in abundance and many varieties; in July the cotton is matured and gathered in, while the grapefruit in abundance is harvested in November. In the autumn months also are gathered dates in abundance, which for richness and sweetness are equal to any dates in the world. Honey sorghum is also produced in abundance, which grows to a height of eleven feet, produces forty-seven tons per acre and sells at an average price of $10 per ton. Much of this is stored in silos for feeding stock throughout the year. Milo maize is another crop abundantly produced. Other crops in abundance are oranges, lemons, pears, figs, almonds, spinach, and many other farm products. In the year 1919, 10,000 carloads of cantaloupes were marketed from this valley. With the coming of these wonderful products have come the bees in great numbers, and large quantities of honey are produced.

The valley is designated "The Creamery of Southern California", its butter, milk and creamery production excelling that of any other county in California. It is verily a land flowing with milk and honey. Grazing upon the broad alfalfa fields are great herds of cattle, sheep, swine, horses and mules. It has been found that the soil in Imperial Valley is so rich that it will never wear out. Holes have been bored to a depth of 900 feet, and at that depth the soil was found to be as rich as it is on top; thus proving that this valley was once the bed of an inland sea which the silts coming down from the mountains for ages have filled in. Its natural agricultural riches are therefore inexhaustible. Yet the Lord permitted it to remain a barren waste for ages, until his due time to make it productive. The modern tractor, carrying the combination reaper, gathers in one crop and immediately prepares the ground for a second crop.

Some idea of the productive power of the land can be gathered when we learn that lands readily rent for $50 per acre per year. Our attention was called to the fact that in February, 1920, a Mr. Brooks rented to one W. S. Faucet 320 acres for five years at an annual rental of $50 per acre; in other words, $250 per acre for the use of the land for five years, which land twenty years ago was absolutely worthless. This is but a sample of the rental values of land. Without a doubt this valley within a decade, at the present rate of progress, could easily feed 5,000,000 people; whereas twenty years ago it produced not enough to keep alive even a jack rabbit. So rich is the soil that cottonwood trees three years old have grown nine inches in diameter and to a height of thirty feet or more.

The Imperial Valley produces the finest cotton in the world. The average yield of the short staple cotton is one bale per acre. A similar yield in quantity is obtained from the Durango or long staple cotton. The Pima variety of Egyptian cotton also produces about a bale per acre. The Goodyear Rubber Company, the Fisk Tire Company and other manufacturers of automobile tires, have found the long staple cotton grown in the Imperial Valley to be so superior to any other that they now make contracts with the cotton raisers guaranteeing to pay them not less than 60 cents per pound for all of the long staple cotton raised, and to pay more if the market price is higher. After the cotton crop is planted, these tire manufacturers advance to the farmer $25 per acre on his land, with which to raise and harvest his crop, and then pay him the market price when the crop is gathered, which must be not less than 60 cents per pound. The cotton is ginned at some of the fifty or more gins in the county; and the seed extracted from the cotton brings an average of $66 per ton.

Many will ask, How could such a great transformation of a bleak, barren desert to a rich, productive farming land take place within a period of twenty years? The truth concerning this is stranger than fiction; and the student of divine prophecy, learning of it, naturally calls to mind the words of our first text: "And the desolate land shall become tilled, whereas it lay desolate in the sight of all that passed by".

In June, 1901, the first faint rivulet of water was turned into a canal that had been prepared for the irrigation of the land. There is no other irrigation project in the world which excels that of the Imperial Valley. The water for this valley is taken from the Colorado River through a 750-foot reinforced concrete skimming gate, situated at a point on the California bank of the river five miles west of Yuma, Arizona. A canal or ditch was constructed from the point named through the southern part of California and into Mexico, where reservoirs and distribution works were constructed near Calexico. The waters then fed into Imperial Valley through irrigation ditches. There are thirteen different water companies that handle and distribute the water throughout the valley.

On the east side of the valley is a ditch known as the High Line Canal, and another as the Main Canal; and on the west side, one known as the West Side Main Canal. Branching from these main canals are a great number of smaller canals, through which the water is diverted and spread out over the farms. The average cost to the farmer is about $3 or $4 per acre per annum for the use of the water. In ordinary times the water in these canals is approximately six feet in depth. The canals are equipped with hydrochronometers, and the quantity of water passing through the main canals at a given point in ordinary times is 240 cubic feet per second; while, in what is known as the busy season, from April to September, approximately 500 cubic feet per second passes a given point in these canals. In addition to the richness of the soil, the water carries a heavy sediment, which is very fertile and supplies the land with fresh fertilizer on the surface throughout the season.

Rains are not needed in this valley; in fact, the farmers prefer not to see any rain. The rain actually does their crops damage. The irrigation system furnishes all the water necessary and produces crops far more abundant and satisfactory than lands fed by rains.

If this desert waste could be so quickly transformed into an Eden, what will prevent the many millions of other desert lands throughout the world from becoming productive? Ways and means will be found to provide irrigation for all the deserts. Since we have reached the end of the old order of things and the beginning of the new, who will dare dispute the fact that the Imperial Valley of California is but an example of what the Lord will cause man to make of the deserts of earth within the next few years? Who will dare dispute that this is the beginning of the fulfillment of the Lord's prophetic statement: "The desert shall rejoice and blossom as the rose, . . . and rejoice even with joy and singing"? Verily, the Imperial Valley has become a place of song and rejoicing. Twenty years ago no song-bird was there heard. Now the trees are filled with warblers, while fowls and the beasts of the field give forth a joyful noise, and the peoples sing together for joy. Who will dare say that the Lord did not have this in mind when he caused the prophet to write: "The parched ground shall become a pool, and the thirsty land springs of water; and waters shall break out in the wilderness, and streams in the desert?"

The Menace—A Warning

Christ Jesus, discussing things that would occur at the present time, stated that the great world war would be followed by other troubles more severe, the like of which the world has never known. The trouble is not yet ended. The selfishness of man, looking with greedy mind and heart upon the prosperity of his fellow-creatures, may lead to other and greater troubles for the peoples of Imperial Valley as well as other parts of the earth. Most men give all credit to man for the reclamation of this desert, and utterly disregard the prophetic statement of Jehovah, not giving credit to him for the progressive steps in his great plan. In this they are encouraged by the clergy, who neglect or fail to teach the people the true meaning of the Scriptures, but with other men of the world become self-centered, austere and haughty. The Lord has stated that the haughtiness of all men shall be brought low, that Jehovah alone may be exalted.—Isaiah 2: 11, 12, 17.

In looking over the Imperial Valley and the conditions surrounding, we can see a situation that menaces the prosperity of this beautiful land. Every Congressman who feels an interest in his fellow-creatures—and the presumption is that all do—should look well to the protection of the peoples of Imperial Valley and others who derive benefit therefrom. It will be observed that while the waters which feed this land are all taken from the United States, they are first conveyed into Mexico and then by canal from Mexico back into the United States, the reser-

voirs being situated in Mexico. Mexico does not feel kindly toward the United States; and besides, the United States has other enemies on the other side of the Pacific, who look with a greedy and selfish eye upon the prosperous farmer of Southern California. It is not at all unreasonable to suppose that these may arise and cause trouble with the United States and her people; and by cutting off the water supply from these canals, which comes in through Mexico, the entire valley could be ruined in a short while. To guard against this threatened menace it has been proposed that an All-American canal be constructed entirely on the American side, which could be done at an approximate cost of $30,000,000. We quote from the President of one of the banks of Imperial Valley, who said: "We are not asking Congress to appropriate one cent to build this new canal, but we are asking that the Government underwrite or guarantee the payment of the bonds until the second year after the construction of the canal, at which time we have no doubt that the bonds will be easily disposed of at par." Thirty million dollars is a small expenditure for the protection of a million acres of fertile farm land such as is contained in Imperial Valley. The profits of one year would wipe out the debt thus contracted.

The Scriptures clearly indicate that there are other troubles ahead, and we shall be pardoned for suggesting that it would be advisable to lose no time, but to put a large force of men to work and construct the all-American canal within a short time. This may not be done. The Lord may permit a disaster for a purpose, allowing the people to pass through some trying experiences in order that they may recognize that these blessings are not of men but of the Lord. And while man may be permitted for a time to hinder and destroy, as soon as the Lord's kingdom is in full charge this valley, as well as many others, will blossom abundantly and rejoice with joy and singing.

The Reason

As we come to a knowledge of the divine plan and its beneficent outworkings for mankind, we can fully see why the Lord has permitted this desert to lie desolate for centuries and to be reclaimed only in recent years. We can further see why, within a few years, all the desert lands of earth will be in process of reclamation. The reason is this: Nineteen hundred years ago Jesus of Nazareth provided the redemptive price for the human race. Prior thereto, all the prophets from Samuel to John the Baptist had taught that times of restitution would come, in which mankind should be restored to the blessings of life, liberty, peace, abundance and happiness. At Pentecost the Apostle Peter said: "Times of refreshing shall come from the face of the Lord, for he will send Jesus Christ, whom the heavens must retain until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began".—Acts 3:19-21.

As we have heretofore stated in these columns the old world, or social order of things, has ended, and the new order is beginning. Jehovah has already sent Jesus Christ, who is now present and who is directing the forces for the preparation of the full establishment of his kingdom in a short time. The wars, famine, pestilence, revolutions, discontent, distress of nations—all fulfilled in our day—are evidences of the time of the end, in which we are living. The reclamation of desert lands is but an example of what the Lord will do for the whole earth; for, according to his prophet, he has said: "He hath formed the earth and made it, he hath established it; he created it not in vain, he formed it to be inhabited". (Isaiah 45:18) He has promised to restore the desert waste places in order to make a fit habitation for man, and these times of refreshing are now due to begin. Another century will mark the most marvelous transformation of the earth and the blessing of the people that has ever been dreamed of. The earth will become a place of glory and beauty during the reign of the Messiah. Jehovah has promised: "The earth is my footstool, . . . and I will make the place of my feet glorious".—Isaiah 66:1; 60:13.

Frequently words are used in the Scriptures in both a literal and a symbolic sense, and such is true in references to the desert or waste lands. The desert is a barren place upon the earth, devoid of food and water. Symbolically it pictures human society. Water is a symbol of refreshing truth. In the deserts of the earth water is very hard to find. Applying these symbols to society, how aptly they fit the conditions existing in the present social order of things! Human society is indeed in a wilderness or desert condition; because in it is found very

little, if any, refreshing and quickening truth. For centuries such a condition has prevailed. The heat of trying experiences and blinding influences has beaten heavily upon the people, who have long sighed and moaned for relief, and still sigh in their distress.

St. Paul wrote: "The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God"—the Messiah. (Romans 8:19, 22) The phrase "sons of God" means the house of sons, of which Jesus is the head. During the gospel age the true followers of Jesus have been journeying through a desert or wilderness condition, but have found relief in Christ when they have cried unto him and followed his admonition. Thus the Psalmist puts it: "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might *go to* a city of habitation".—Psalm 107:4-7.

The wilderness condition of mankind is due to the baneful influence of sin and death. It was Satan who involved the human race in sin, resulting in the whole social order being in a wilderness condition. "The whole world lieth in wickedness." (1 John 5:19) The condition prevailing at the present time, due largely to the fact that many who have had an opportunity to preach the truth have failed to do so, is graphically described thus: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it". (Amos 8:11, 12) The relief for such a condition is to give the people the refreshing truths of the divine plan, showing them God's provision for their blessing. The beginning of that glorious time is at hand! As we see the springs of water beginning to break forth in the literal desert, causing the earth to yield its abundance, so shortly we shall see the waters of truth increasing in volume among the people until its beneficial effects will make glad the hearts of all who love truth.

The process of irrigating the natural desert is by opening the gates leading from the main canal and permitting the water to pass through the smaller ditches and on to the land. A gate is a way or means used for letting in the water. Every Christian person who is now telling forth the message of Messiah's kingdom is therefore a gate or an instrument for letting in the water to a famished population. We fully believe that THE GOLDEN AGE magazine is one of the gates through which the water of truth is conveyed to the thirsty souls. Soon the Lord will use every willing one to carry the glad tidings to his fellow-creatures. The prophet of God in symbolic language graphically and beautifully describes the process of refreshing the people, thus: "He turneth the wilderness into a standing water, and dry ground into watersprings. And there he maketh the hungry to dwell, that they may prepare a city [government] for habitation; and sow the fields, and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease." (Psalm 107:35-38) What a glorious prospect is just ahead for the groaning creation!

The productiveness of the desert land will be essential for the maintenance of the human family, because there are millions now on earth who will never die, and all who have died in the centuries past will be awakened out of death (John 5:29) and given a fair trial for life (Acts 17:31); and the obedient ones will be restored to life and live forever on the earth. (Matthew 25:34; John 11:26) These teeming millions will require food and shelter and a place to reside; and when the earth yields its increase (Psalm 67:6) there will be abundant space and an abundance of nourishment for all who have ever lived and will again live. In fact, we stand today at the portals of the Golden Age. Just beyond the distress that is now upon mankind, by the eye of faith we see the incoming blessings. Why not relieve the people of their sorrow and distress by teaching them the truth concerning God's wonderful arrangement? While Pastor Russell thus tried to teach, the clergy opposed and persecuted him; and while some others with him still seek to teach the people these great truths, many of the clergy are interesting themselves in trying to have prosecuted and incarcerated in prison some of these humble teachers of the Bible.

Thanks be to God, however, that in a few years these blinded ones shall have their eyes

opened (Isaiah 35:5), and then all the people shall begin to know the Lord, from the least even unto the greatest. Therefore we can confidently state that notwithstanding the opposition to the truth at this time, its flood tide that is beginning will continue to rise higher and higher until it has filled the whole earth as the waters fill the deep. (Habakkuk 2:14) We invite our clergy brethren to cease their warfare and selfish course and join hands with us in the proclamation of Messiah's kingdom, just now at hand. This kingdom, when established, will have a compulsory service law; and every man who would have a blessing will be compelled to do Messiah's bidding for the beautifying of the earth and the helping of mankind. Every lover of the Lord and righteousness will voluntarily and joyfully respond to the command of the new King and participate in the blessed work of causing the desert to rejoice and blossom as the rose. Imperial Valley is but a sample, indeed, in an embryo condition. The thousand-year reign of Christ will result in making the entire earth an Edenic paradise, and in this paradise of earth will the thief who died upon the cross and who cried to the Lord for help have his portion and his blessing because of his faith in the Lord; and doubtless he and all others will gladly perform the duties devolving upon them during Messiah's reign.

JUVENILE BIBLE STUDY

ONE question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *Why is Jesus coming again?*
Answer: See Luke 12:36-42; Ephesians 1:10; 1 Corinthians 15:25, 26; 2 Timothy 4:1; Acts 17:31.

2. *Will Jesus ever die again?*
Answer: See Romans 6:9; Revelation 1:18.

3. *Will the earth ever be destroyed?*
Answer: See Ecclesiastes 1:4; Isaiah 45:18; Psalm 119:90; Numbers 14:21.

4. *Is all of God's work perfect?*
Answer: See James 1:17; Deuteronomy 32:4; Psalm 18:30.

5. *Is the earth perfect now?*
Answer: See Genesis 2:8, 9; 3:17, 18, 23, 24; Romans 8:22.

6. *Will the curse which is now upon the earth be rolled away?*
Answer: See Revelation 22:3.

7. *Will the whole earth become like the garden of Eden?*
Answer: See Matthew 5:5; Ezekiel 36:33-36; Isaiah 60:13; 66:1; Psalm 67:6; Micah 4:1-4; Isaiah 35; 41:18; 43:19, 20.

8. *When will the earth be perfected?*
Answer: See Acts 3:19-21; 15:13-18; Zephaniah 3:9; Ephesians 1:9, 10.

9. *How did God rest from all of his work?*
Answer: See Genesis 2:2; John 5:17; 1 Corinthians 15:24-28.

10. *Who was the first man?*
Answer: See 1 Corinthians 15:45.

11. *When was Adam created?*
Answer: More than 6000 years ago.

12. *How do we know this?*
Answer: By studying Bible chronology.

13. *Who created Adam?*
Answer: See Genesis 1:27; John 1:3; Colossians 1:15-17.

14. *Where was Adam's home?*
Answer: See Genesis 2:8.

AS OTHERS SEE US

By Martin O. Christenson

The poet Burns expressed the wish that we
Could see ourselves as others see us.
But that wish has no advocate in me—
The fates from that forever free us!
For then a thousand views
Would you and me confuse,
And not a single one would be us!
I have in mind a better view,
More benefit to you and me,
Than seeing ourselves as others see us:
If I saw me, and you saw you,
The way we are, just through and through—
A view that might from blunders free us!

The time is coming with a mighty stride,
When we shall see each other as we are,
When e'en our thoughts no longer we can hide,
Be they as white as snow or black as tar;
When shall we thus each other see?
The Bible tells it shall be
When Christ sets up his righteous government.
But for this time to ready be,
What can be done by you and me?
I think that we should start a movement—
Let each elect a committee—
Say, you choose you, and I choose me,
For true and earnest self-improvement.

MANUFACTURING AND MINING

Steady Work for Miners

ANY idle industry assesses its loss upon its employes, upon the owners and upon the public. Idle plants and idle men are taxes upon the community and upon the nation, taxes which must inevitably be paid. If the coal mines are idle part of the year the public must, in the long run, pay for the idle time of the miners and of the mines, as well as for the days they work; for the living expenses of the miners and the constant overhead costs of the mine are necessarily added to the price of the coal.

Bituminous mines are always idle for one-third to one-fourth of the time in ordinary years, because they are worked on the basis of the winter output. In the year 1914 the soft coal workers operated the mines but 195 days, an average of three and three-fourths days per week. Even in the banner year, 1918, the miners lost sixty-one working days.

The situation is worse in some states than in others. Ohio is the worst; during the past five years its soft coal mines have averaged but 176 days of work per year. In the same period the Indiana mines worked 196 days per year, the Illinois mines 205 days per year; the Alabama mines worked 252 days per year, the Virginia mines 258 day per year and the New Mexico mines 292 days per year.

Soft coal does not store any too well. When exposed to the weather it loses a considerable portion of its fuel value. But in Europe the mines operate steadily the year around; and those who have studied the matter feel that similar customs and practices should be inaugurated here. It is also believed that prices should be so adjusted here as to make it profitable for large buyers to buy during the time when there is normally little demand for coal. Such an equalization of markets would give the miners steady work and be better for them, for the mines and for the public.

Alien Mine Workers

THE first workers in American mines were Americans or men from the British isles who were familiar with the English tongue—English, Scotch, Welsh and Irish. About 1890 the first generation of miners began to give way to a new generation of immigrants, Poles, Slovaks and Italians, many of them brought in by the wealthy corporations to stabilize wages, i. e., lower them. In 1900 the immigrants were Russians, Bulgars, Rumanians, Syrians and Armenians. The first generation understood the English tongue and coal mining itself; the later arrivals did not understand either of these.

The accident rates are much lower in England, Wales, France, Belgium, Germany, Austria and Japan, because all the miners in one mine speak the same language. The polyglot workers in American mines are unable to understand the printed or spoken instructions, and do not have the experience in mining to enable them to understand the dangers apparent to those who have been brought up in the mines. The pioneers have not stayed in the mines to work with the newcomers. This makes it bad all around. The standard of safety in the mine is the standard of the most ignorant miner or laborer. He may cause the accident that will endanger the lives of all the rest, and experience has shown that this is what frequently occurs.

Very much has been done in the way of making the mines safer, by means of mine legislation and mining engineering; but many accidents happen due to those who know little of rock formation, fire damp, the properties of coal dust, the handling of explosives, and the liability of roofs to fall. Props are left unplaced, open lamps are used and explosives are handled recklessly. The result is mine horrors that make the heart sick. An offset is the growing use of rescue apparatus of a high degree of efficiency, oxygen-breathing devices that make rescues hitherto useless to attempt.

World's Deepest Mine

THE world's deepest mine is the Morro Velho, in Brazil, the lowest working being 6400 feet vertically below the surface and 3650 feet below sea level. The ventilation is effected by exhaust fans, and a $200,000 refrigeration plant insures that, no matter what the depth, the working temperature in the stopes shall never exceed 82°. The mine is absolutely dry.

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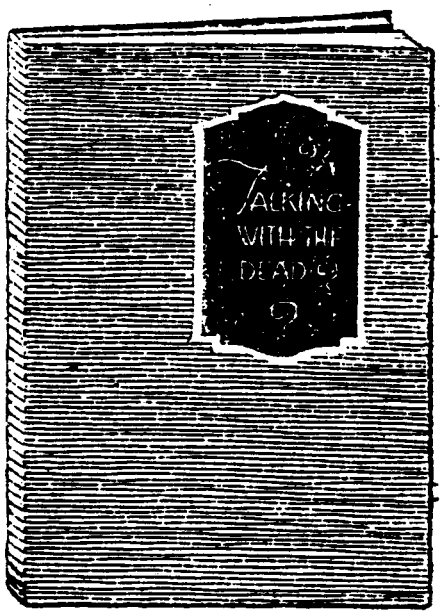

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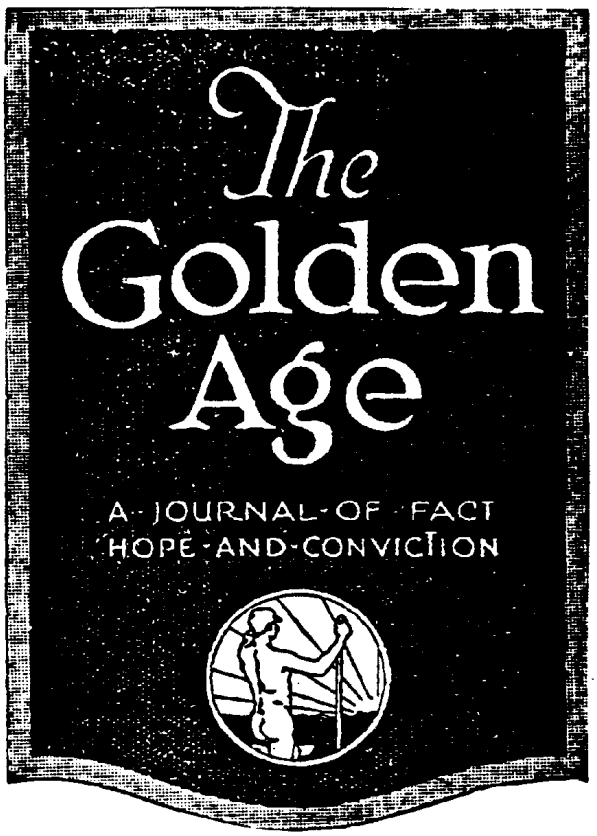

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CURRENT EVENTS—THEIR MEANING

THE world's weather—social, political, ecclesiastical, economic—continues unsettled. The majority of people know that it is unsettled, although there is a division of opinion as to how it will end. Here or there is a fatuous group that, while rubbing its hands from cold, calls for the imprisonment of the thermometer, as though the thermometer were responsible for the changes in the weather.

The Spartanburg (S. C.) *Herald* recently carried an editorial which sums up the sentiments of the average person very well:

"Not even the wisest men of our day seem able to make out what is next ahead of us. Opinions of every conceivable variety are laid before us day by day, but agreement upon any single prediction—there is none. Never was there such complexity in human affairs. There are so many competing forces struggling to prevail that the probable result is not to be calculated by any mathematics nor perceived by any intuition at our command.

"More than half of Europe is in such a fluid, unsettled state that anything may happen within the current calendar year. In our own country a national campaign for control of the government is on, and not a soul can figure even on probabilities as to the outcome. Anything may happen there before this calendar year is gone. Will prices begin to recede or ascend still higher? On this point even the keenest minds are all at odds. Will the senate ever ratify the League of Nations covenant? Who can say? What of the railroads, what of the ships, what about our military system henceforth? Nobody can hazard even a reasonable reliable guess as to where we shall be when 1920 has become history.

"Here we are in a world better equipped with ways and means of knowing all the facts as they stand from day to day than ever before. We have more trained men, accustomed to survey and marshal complicated data so as to get at the proper conclusions. Yet they all alike are helplessly baffled by the endless complications of life as it is now. We are just groping along till things clear up somehow. That is about the simple truth. We take care as best we can for today and trust for tomorrow.

"But it is a critical year—this same year now slipping by us. It will in due time settle many questions now asked in vain, and it will raise probably just as many more to puzzle thinking minds twelve months hence. A new order of things is doubtless on the way, but what it is to be like—well, there is no oracle can tell us and in patience we must abide until it has arrived."

All agree that very significant symptoms are present. The disease is selfishness, of course; but the particular phase of the disease which is most apparent in all the world today is disregard for the idea of authority. Every one wants to be a leader and no one wants to be a follower, for fear the leader will gain some prestige or advantage not enjoyed by all the followers. All men are not equal in endowment; and nearly all men recognize this fact, though they do not always acknowledge it. Those who are more generously endowed in some respects are able and generally very willing to carry a little more than their own responsibility. On the other hand, the world is full of people who are trying to dodge responsibility. If they can find some one who is willing to assume a partial oversight over their affairs they are glad of the opportunity to be relieved from a burden which they cannot easily carry. So the world has been divided for the most part into masters and men, though the names have changed to suit the taste of changing times.

If the masters, having assumed the responsibility for others, have not carried that responsibility with fair consideration for the interests of the men, the men have taken steps to get new masters. There seems to be a deep and very general impression in the world that the masters of the last fifty years—political, financial, ecclesiastical—not only have not taken their responsibilities seriously enough but have actually used their advantageous positions for self-aggrandizement to an extent hitherto unknown

in modern times. Whether this impression is founded entirely upon fact or not is beside the question; the impression prevails. And it is because of this distrust on the part of the men in those who have superior endowment or advantage that almost no one is willing to do quite as he is directed, even though the direction be accompanied with the most elaborate reasons why the directed course is best.

This condition is partially recognized, and hence only partially expressed, by an editorial writer in the Tulsa (Okla.) *Daily World*:

"If you sift most of the complaints lodged against things as they are you will discover that they spring from an unwillingness to earn promotion. There is a world-wide revolt against discipline. Mankind in the mass refuses to recognize superiority in either God or government. Armies are turned into impotent mobs because all the soldiers want to be commanding officers. Industrial establishments are bereft of efficiency, because every member on the pay-roll insists on becoming boss.

"In our Quixotic attempt to make the world safe for democracy we appear to have succeeded only in making democracy unsafe for this or any other world.

"That only a good soldier can make a good officer, is a doctrine no longer accepted. Discover a man nowadays who adheres to the theory that he who has proven his ability to execute orders is the only man safe to entrust with the authority to issue orders, and you will have found a rare specimen."

Possibly this would be looked upon as capitalist "propaganda", but it at least contains a modicum of truth.

The Reverend Richard W. Boynton recently told members of the Social Workers' Club in the Hotel Iroquis in Detroit that

"There is no certainty the world is going forward to better days".

"This is not pessimism. It is looking the facts in the face. Our generation has got to get down to the hard facts. The world is closer to barbarism today than it was in June, 1914, and life will be sterner for us of this generation so long as we live. Our generation will have a job on its hands that will try it to the utmost."

But it is hard to get the facts. If we try, for instance, to get the truth on even the commonest of subjects, we find that the newspapers have long been bought up for propaganda purposes. We find that dispensers of facts unwelcome to the aristocracy were for a time heralded in magazines; whereupon these were bought up or controlled to the suppression of information. More recently the book, which had been rather relegated to the background as a medium of anything else than entertainment, has been made use of in the world. *Life* thinks man's wisdom is as a small light in a murky world, adding:

"Our world is desperately befogged, and the wisdom of man is stumped to find a course for it to safe harbor."

Mexico, like several of the countries of Europe, has had an epidemic of revolutions. As one result there has been a very general effort on the part of those who are not enthusiastic about a revolution in the United States to make it appear that everything in Mexico has been on its last pair of legs for many years. The mistake was made of trying to hold the emotions up to a strained pitch too long. The last pair of legs seems to be holding out pretty well.

In the last few weeks it has become less elegant form to speak slightingly of Mexico. *The Rocky Mountain News* (Denver) contains an editorial as follows:

"The news from Mexico is not all blood, thunder, and petroleum. Comparative peace is permitting the Mexicans to start a new decade in a way that leads to better things in the way of civilization and prosperity.

"Some facts and figures for the year 1919 are beginning to come through from the land of the Montezumas. For instance, Mexico is a land of silver. Its soil is full of the white metal; and a good deal more digging was done last year than for many years previously, with the result that shipments of silver to the United States for the twelve months totaled $10,000,000 more than the previous year.

"The crops of Mexico in 1919 were the best in years and of course sold, when shipped out of the country, for the highest figure on record. The abundant yield made food plentiful and far cheaper than in the United States.

"And after all is said about the wonderful mineral resources of Mexico, they are nothing to what that great country can be made agriculturally. Her future is in farming. But the prime necessity for successful farming in many of her states is irrigation, and it is interesting to know that the government has worked out a great irrigation program and is already spending money to carry it out.

"With reasonable scientific education and management, the agricultural possibilities of Mexico startle belief. No other country in the world has such a variety of soil and climate; within its territory can be grown every product useful to mankind. Every one of its thirty states is highly productive. A noted American agricultural expert, after a visit to all these states, ventured the opinion that, given even a half-hearted effort to extend the neglected farming industry, Mexico by 1950 will be one of the first countries of the world in the volume of its agricultural products."

To this the New York *Evening Sun* adds:

"Thirty billions of unbacked paper money issues and

an Oriental trade growing by leaps and bounds are features in the present situation that promise untold wealth in the years to come for the American and Mexican owners of silver mines. Silver must be found to back almost unlimited quantities of Europe's paper money. Silver must be found wherewith to pay China and India for a trade balance swollen greatly in volume and made up of greatly increased units of value."

Russia was rubbed off the visiting list of the polite smart-set nations of the world some two years ago. Of late there has been a somewhat grudging and reluctant inclination to stop fighting the Russians and to trade with them. How to get the cheese of Russian trade without springing the humiliating trap of Soviet recognition is a problem which claims the attention of the most astute statesmen of Europe and America.

Meanwhile a somewhat cautiously presented course of instruction is being given the public. Very gently the light is being let in on their perceptions. Gradually they are being given to understand that the Russians walk on two feet rather than on four, and that while they may grow a little more beard than other men, they really do not have horns. *The Rocky Mountain News*, of February 20, contained one of these entering-wedge editorials, parts of which read:

"How to resume business with Russia without beginning diplomatic relations with the Soviet Government at Moscow is now the problem that confronts the council of Premiers in session in London. Hence comes the proposal to send a special commission to find out what is the situation in that country, and whether or not the reign of terror has come to an end.

"Berlin has notified the world that unofficial negotiations, or conversations, between a Soviet trade agent and German representatives have progressed in the direction of a working agreement. This is the significant and outstanding fact in the situation. While the French balk because they want to be reassured that the Soviet Government will recognize the loans made to Russia, largely by the French, under the old régime, they naturally have no desire to see Germany enjoy anything like a monopoly even for a time of a great source of supply of food and raw material.

"Anyhow Great Britain, France and Italy need to do business with Russia because they need the money to pay America and for other purposes. Besides in extremities they might fall back on the good old self-determination theory to prove that Russia has in the present system the sort of government that she desires."

Another one appeared in the New York *Sun and Herald* of February 25:

"Today was the first time since the advent of the Bolsheviki in Russia that the Allies have officially mentioned diplomatic relations with the government of that country. The official communique of the Supreme Council of the Peace Conference today outlines a policy of testing the Soviet's international reliability. The encouragement of trade with Russia and the discouraging of anti-Bolshevist activities by the states bordering on Russia already are foreshadowed here, but a positive step in the direction of recognition of the Soviet was made when the Premiers decided to ask the League of Nations to send a labor investigation commission into Russia to study the situation there. This is construed in high circles here as representing an unexpected triumph for the prorecognition policy of Lloyd George and Nitti."

Carl W. Ackerman, correspondent of the Philadelphia *Public Ledger*, in its issue of March 14, goes even further:

"England and France today are looking to Russia for food, raw materials and coöperation. The United States is criticized, denounced and hated. The suspicion that we are a 'dollar-chasing nation', which was always talked about during the war, is now a conviction. England and France—England more than France, and Italy more than England—look to Russia instead of to the United States for future economic assistance.

"I do not believe it would be a rash forecast to say that within considerably less than a year England, Italy, and possibly France, will extend *de facto* recognition to the Moscow government. Today everything tends toward such an official step by these three great allied powers."

The European nations are in hard financial straits. These facts have been very generally published in the newspapers. We quote from the Houston (Tex.) *Post*:

"Owing the United States $18,000,000,000 Europe is bankrupt and probably will never pay its debts, in the opinion of Mark O. Prentiss, chairman of the board of directors of the Bankers' Foreign Credit Clearing House.

"Mr. Prentiss, who is in Washington participating in conference on the foreign exchange situation, said Friday that he looks for the repudiation by the Allies of their enormous financial obligations 'as the only way out'.

" 'The world is sitting on a volcano that may start its eruption at any time with the result that the financial structure of the world, as we have grown accustomed to it, will be totally destroyed,' said Mr. Prentiss.

" 'The nations of Europe,' he said, 'are now trying to devise some form of promises to pay which really partake of the character of receivership certificates. There are few men who really have any hope that any part of the international debts will be paid.'

"Germany is worth $50,000,000,000, Mr. Prentiss estimated, and owes $55,000,000,000.

" 'We do not like to disclose Great Britain's plight',

the banker continued. 'The people are prone to look to Great Britain as the most solvent of nations; and thought of British repudiation is one that we have refused to entertain. But here are the conditions:

" 'Before the war Great Britain had $20,000,000,000 invested throughout the world. This has been reduced 75% by forced sales, shrinkage, destruction and other causes, leaving $5,000,000,000. The income of Great Britain last year was $10,000,000 per day *less* than her national expenditures, and it is estimated that the discrepancy is greater today. The British government is under tremendous expense to maintain the 'penny loaf', which costs $5,000,000 a week; and this expense is steadily increasing. Her interest charges are $1,840,000,000 against a pre-war interest charge of $122,000,000.' "

This statement was published partly with a view to eliciting American sympathy for the British plight so that those canny financiers without too much abruptness could decline to pay interest on their large American loans and would therefore be in a position to use such financial resources as are at their command, before America can start in the same direction, in opening up trade with Russia and in extending their activities in South America. American financiers have been willing to play up the situation, thinking that their chances of getting the interest on United States loans would be greater after, say, three years of British forehandedness in foreign trade than they are now.

But was not the interest of these foreign loans to be used, in part at least, to pay the interest on the American popularly sold bonds? Yes. And how is the interest on those bonds to be paid now? Indirectly by taxation. The poor and moderately circumstanced bondholders are selling their own bonds, at a reduced price. As a result they pass into the hands of a financier who does not pay the taxes but who does receive the interest on the bonds which he has bought at a reduced figure.

And how is it that the great and strong financiers, perhaps it would be better to say the profiteers, do not pay their share of the taxes? The Oakland (Cal.) *Daily Post* gives this as the answer to the question:

"The burden of the world's war debt would be heavy enough to make every human being feel it in some way, even if every sane adult should do his very best to carry his just share of that burden. Is it any wonder, then, that it is crushing the hope out of millions since so many selfish individuals are dodging responsibility, compelling others to do all the paying for the sins of Europe?

"In theory the federal income tax was to compel the rich to pay in cash as the poor had paid in blood to free civilization from the blight of Prussian militarism. In practice it has only whetted the avarice of the rich! It has only succeeded in making them bolder so that they take even a greater share of the medium of exchange.

"Study the financial news; follow the reports of the gigantic combinations of capital and you will learn that many of them laid away larger net profits during 1919 than during any previous year!

"That is, they paid all the income taxes Uncle Sam demanded and still had left, out of their enormous gains, a greater interest return on their investment than during any year before the income tax was suggested!

"The men at the head of such unholy enterprises sat back comfortably amidst their luxurious surroundings while the youths of America crossed the seas on their way to eternity. They allowed others then to do all the sacrificing; and now they greedily take all they can get, and refuse to make the slightest effort to help heal the wounds of wartorn humanity.

"It is rank hypocrisy for any rich man to say he is paying income taxes when he insists first on gathering profits of such outrageous proportions that he can surrender the taxes and still have normal profits!

"If a man, who had been laying aside profits annually equal to 6% on his investment should so regulate his business that he continued to receive profits equaling only 6% interest return and then should reduce that income by giving part of it as tax to the government, he could honestly say that he was helping pay the cost of the salvation of civilization.

"But money-making becomes a vile habit just like the use of morphine or cocaine; and, like the drugs, it drives the decent instincts out of most mortals."

As one result of this state of affairs the men of small means are bearing a disproportionate amount of the enormous taxes which the war has brought upon the populace at large. The Phoenix (Ariz.) *Gazette* informs us:

"Government taxes during 1921 will amount to approximately $550 for every family in the United States, Representative Luce, Republican, of Massachusetts, declared . . . in the House. Criticising the federal reserve board for issuing $3,000,000,000 in notes, Luce said there was an impending 'financial menace'."

The New York *American* speaks of the financial condition thus—and the Hearst interests cannot be accused of being pro-British:

"Some optimists still make themselves believe that England can pull through. But when the situation is considered soberly and calmly, England's prospect of pulling through is practically hopeless."

"Undoubtedly England is in better financial condition than is any other European nation. And yet with

everything taxed practically to the limit of taxable possibility, England's expenditures at this very time are almost double her income.

"An examination of the taxable wealth of England shows that if she were to raise revenue equal to her going expenditures she would have to take the whole of every individual and corporate income and take besides a part of everybody's property and actual capital."

Even as thorough-going a Britisher as General Smuts is reported in the Manchester (Eng.) *Guardian* as saying that "the British Empire ceased to exist in August, 1914".

On top of this financial condition, and in all probability not dissociated from it, is discernible a growing tension in this country against the British and a similar tension in Great Britain against things and influences American. The Philadelphia *Public Ledger*, of March 14, has the following to say:

"Anglo-American relations, unknown to the world at large, are drifting into a state of tension that is beginning to cause anxiety. Anti-British agitation in the United States is provoking equally intense anti-American sentiment in Great Britain. It is unquestionable that a condition of strain is coming about which, if unchecked, must sooner or later directly affect the official relations between the two countries.

"Charges and counter-charges are being flung back and forth across the Atlantic. Attacks on Britain in the United States Senate are met with recriminatory references to America in the British House of Lords."

It is not, let us explain, the purpose of this journal to be either socialistic in its views or capitalistic in its sympathies. It is no part of our mission to deepen class feeling, but rather to tell the facts as best we are able to ascertain them, and to call attention to the significance of the affairs of the day.

The New York State Bar Association believes that some of the unrest, which aristocratic agencies are wont to call Bolshevism, merely because that word sounds so much more dreadful, is due to a too careless regard for the spirit of individual liberty. On this the New York *Evening World* says:

"Fear for 'all that we have saved in the evolution of human justice, when so much of constitutional liberty and protection is lightly set aside simply because it seems inconvenient to the single-tracked mind,' is expressed in a report given out by the State Bar Association's Committee on Law Reform.

"'As a result of war conditions there is danger', the report says, 'that the fundamental spirit of individual liberty may be seriously impaired in the supposed interest of public safety and efficient administration.'"

Justice and the Poor

Reginald Heber Smith, of the Boston Bar.

THE FIRST DEFECT: DELAY. "While the law is enforced, justice waits. The possibilities of delay and of enforcing a compromise to avoid expense and annoyance induce litigation by those who wish to escape the faithful performance of their contracts. The calendars are crowded with such cases. In such a game the poor stand little chance against the rich, or the honest against the unscrupulous."—Elihu Root.

Although the days of Jarndyce v. Jarndyce are over, the course of American justice still amply provides the opportunity for delay "which gives to monied might the means abundantly of wearying out the right". Delay is not entirely bad. In cases where it serves to cool hasty tempers and stay spiteful litigation it is desirable. But when it becomes so prolonged that the issue ceases to be that of the merits of the case and becomes one as to the respective length of the parties' pocketbooks, it is altogether intolerable.

This evil of delay is established, and the injustice which it causes is universally recognized. It works to defeat justice in two ways: first, by making the time required to reduce a case to final judgment so long that persons unable to wait do not start the case at all but give it up; and, second, by forcing unfair settlements and compromises on persons so situated either before suit is brought or in discount of a verdict after trial in exchange for a waiver of appeal. In a wage claim speed is the essence of justice, for the suit is brought to obtain the means of livelihood. A judgment years or even months later is little better than no judgment. In negotiations between counsel for the settlement of personal injury cases it is customary to deduct something for the amount agreed on as fair damages on the theory that less is better now than more three years hence in the due course of the law. The evil tends to aggravate itself by encouraging parties without meritorious defences to make a sham contest so that they may avail themselves of delay and perhaps beat down the claim against them. The natural delay of the system is thus increased by this artificial burden; it is like throwing sand into unoiled gears.

Delays are mainly of two sorts: those encountered in getting a case, after taking its en-

try in court, actually heard and determined; and those occasioned by the taking of appeals on points of law to the highest courts.

The following case illustrates the delays in securing a final judgment in Philadelphia before the creation of the Municipal Court in 1913 and is typical of a condition which has existed in every large city:

A wage earner had a claim for ten dollars, which represented a week's work. On January 19, 1911, the Legal Aid Society tried his case in the Magistrate's Court and secured judgment. On February 8, 1911, the defendant appealed to the Court of Common Pleas, which gave him the right to have the entire case tried over again. On March 11, 1911, the plaintiff's claim was filed in the Court of Common Pleas and the case marked for the trial list. Owing to congested dockets the case did not actually appear on a trial list until February 7, 1912.

Here entered a rule of procedure which would be incredible if it did not exist. A case marked for trial Monday must be tried Monday or Tuesday or else go off the list entirely. That is, if any prior case or cases marked on Monday's calendar should occupy the time of the court during Monday and Tuesday, then all other cases assigned on that list are cancelled and the parties must begin at the bottom again, re-marking the case for trial and awaiting the assignment. While this is going on in one session, another session of the same court may have no cases and so be obliged to suspend; for, under the legal procedure, it was forbidden to do the commonsense thing of transferring cases from a congested to an empty session of court.

The wage earner's case, assigned for February 7, 1912, was not reached on that day, or the next, and so went off the list. It was re-marked and assigned for April 3, 1912. Not being reached on April 3 or 4, it again went off and did not reappear until October 10, 1912. Fortunately it was reached and tried on October 11, 1912, and judgment entered for the plaintiff.

It took one year and nine months and required eleven days in court for both attorney and client to collect the original ten dollars.

In the criminal law, delays while awaiting trial are even more serious; for, where the defendant is too poor to furnish bail, delay is equivalent to a sentence of imprisonment for poverty.

In appeals taken to the courts of last resort on points of law, a reasonable delay is to be expected. The right of appeal cannot be cut off, and a certain deliberation of the points raised is desirable. Such appeals are relatively few in number and are not objectionable. But when the highest courts get years behind in their cases, as has happened in California and New York, and parties appeal, not to secure rights but to secure delay, to get the benefit of the old adage that "time fights for the defendant", with hopes that the opposing party will die, or run out of funds, or become discouraged and give up, then delay becomes an outrage.

The delays which mar the existing administration of justice originate in, and are made possible by, our faulty court administration and our "thoroughly antiquated civil and criminal procedure". With unification of court organization and simplification of procedure unconscionable delay will be swept away.

The outlook for speedy reform is promising. Already great strides have been taken. On this score the public conscience is aroused. The elimination of intermediate appeals permitting two trials on the facts has accompanied the creation of modern municipal courts and has done away with one of the most flagrant abuses. The modern municipal courts, despite their vast number of cases, are keeping abreast of their dockets. In February, 1917, the New York Municipal Court rendered judgment in a tort claim for an accident which happened in February. It is not unusual for judgment in breach of contract cases to be entered the same month in which the breach occurred.

The intelligent propaganda of the American Judicature Society is clearly pointing to the methods whereby judicial administration can be lifted out of the muddle into which it has fallen; and there is an increasing disposition on the part of the courts, the bar, and the legislatures to make the needed changes.

Tedious proceedings and long delays are not necessary. They are not inevitable or inherent in the nature of our judicial institutions. They can be abolished whenever we so will it.

[This is the fourth of a series of articles reprinted from a work of limited circulation published by the Carnegie Foundation for the Advancement of Teaching and entitled "Justice and the Poor". The articles are: (1) Freedom and Equality of Justice: The Ideal; (2) Denial of Justice: The Fact; (3) Defects in the Administration of Justice; (4) The First Defect: Delay; (5) The Second Defect: Court Costs and Fees; (6) The Third Defect: Expense of Counsel. Letters are welcome from readers giving an account of their experiences with the administration of justice.]

LABOR AND ECONOMICS

How to Profiteer

SUCCESSFUL profiteering calls for an elaborate and efficient, withal invisible and unscrupulous organization. It is not a game that the tyro can break into without proper training of conscience and greed. Not every one can find admittance into this charmed circle of Chamber-of-Commerce respectability, where there exists "commercial honor". The honor of thieves is more worthy of respect than is this pilfering of the pockets of widows and paupers.

However, if one is to become a profiteer, he must dedicate himself to the profession, and learn the way into the sacred precincts. Cleveland, it appears, is able to teach something about profiteering. There is a lake on one side of that city, ready to function for an important part of the profiteer's art, but lacking in the essential of secrecy; for nothing done upon Lake Erie could be kept from the populace, who are to be profiteered upon, and must not learn the game.

On the far outskirts of the city is a bog traversed by a lonely railroad line, and there it is that the daily "rot" train dumps its burden of eighteen to forty-one carloads. Not that the fruit and vegetables are spoiled, or in any way inedible. They are too good to keep—so good that the Cleveland rabble of a million hungry stomachs would gladly buy such perfectly good food. But part of the education of the profiteer is in the art of making away with sufficient supplies to keep the price up enough for a real profit on the rest, and not to educate the common people back to the ancient idea that occasionally there are bargains because there is plenty.

The Cleveland *News* is to furnish lesson number two in the school of profiteering. According to this publication admissions have been made by prominent Cleveland railroad officials, who do not desire their names made known, presumably because it might interfere with the revenue from the "rot" train or perhaps affect their "standing" with other members of the commercial and financial "elect". In Cleveland it takes four concerns prominent enough to be able to control the situation to profiteer properly in food products that the populace would eat, if they could get them.

The consignees, says the *News*, are members of what is known in the commission house district and at the railroad receiving stations as "the combination".

All four members, it is pointed out, very often deal with the same shippers simultaneously, even going so far as to offer special inducements, this being done, it is said, for the purpose of giving the impression that there is no secret understanding between them.

In the case of four carloads of cucumbers that were destroyed the four consignees placed their orders simultaneously, one of the combination for two cars out of a total of five. When the cars were delivered, however, he accepted only one. That left four cars on the track, all of which were refused, despite the fact, according to the railroad officials, that they were in perfect condition.

The purpose of placing the order, when the "combine" had no intention of making use of the entire shipment, was to prevent it from going to any one else, it is said. In this way they had the market in their hands and could dictate prices.

The combination is so perfect, one railroad official says, that the four members even go so far as to share one car of a shipment and refuse the remainder.

He specifies one instance where a Cleveland commission merchant not in the combination he so vigorously condemns, cornered the entire Michigan potato output for a period of weeks on a promise to the shippers to give them ten cents a bushel above the market prices.

"When the shipments began to arrive," he says, "the commission man proceeded very promptly to refuse all but a few cars, making the excuse that many lots were specked and otherwise bad. He then made the offer to take over the shipment on speculation, agreeing to give the shippers what he could get. By the time the dickering was completed much of the shipment had rotted, and the shippers got for the rest a price that was ten or twenty cents below the prevailing market price. The commission man, of course, sold at the then current prices. He cleaned up a nice sum of money, while the shippers suffered."

In the meantime, the railroad official explains, decay of most of the shipments served to keep potatoes on the "scarce" list and made it possible to maintain high prices.

This will do for lesson number two. The profiteers are still out of jail, except a few ones of microscopic importance that retailed a little sugar a few cents above the current price prematurely—that is, before the word was passed among these "men of social and commercial importance" that the time had come for the big raise from ten to twenty cents a pound and for the releasing of the millions of pounds "hidden"

in store cellars, barns, warehouses, lofts and buildings of every description and "concealed" so mysteriously that not even the sleuths of the law could "find" them. These were perhaps the same officials that, after war prohibition was in effect, and saloons were then selling drinks in every corner of New York, could not get even a scent of the forbidden liquids—a scandal that was no sooner out than it was hushed up, because it was openly charged that widespread bribery of sleuths figured in the case. This will do for lesson number three in this course by mail in the elements of the new profession.

The "scarcity" of food has spread from Cleveland to other portions of the world. It was noticeable in Indianapolis, where carloads of fruit rotted in the railroad yards. In New York the sick could not get enough lemons, though truckloads were being dumped into the river. Poor people went hungry in Chicago, while millions of pounds of good food were being destroyed.

The trouble passed the confines of the United States; and in Winnipeg great quantities of eggs rotted in storage warehouses, and had to be scrapped because they were not fit to eat. The price had not risen soon enough. It spread like the influenza into Italy, and at Genoa five million eggs from America would have decayed on the docks if the government had not seized them and sold them to the people at a fair price.

It touched Northern Europe—"starving" Europe. Tens of millions of pounds of the best kind of food lay deteriorating in bursting warehouses and on wharves, waiting, waiting, for the "killing" that never came; for Europe bought to the limit of her credit through the Allies, and there was neither money nor credit left to pay the tribute demanded by profiteers.

Meanwhile babies died at birth; mothers ill from undernourishment could not climb out of the valley of death of childbirth; little children were swept away in thousands by colds and other slight affections; and men were not strong enough nor ambitious enough to do a good day's work. "The food for starving Europe," says Mr. Hoover, "was bought up by speculators to corner foodstuffs and hold them for the tremendous demands that would rise from Central Europe when the embargo was lifted." But now Europe must be "helped" with billions of dollars from rich and charitable America; for the people must have the food, and it cannot be had except by buying the hoards of the profiteers. Here endeth the fourth lesson.

It is not to be expected that the graduate profiteer intends to let the people alone permanently, even if he should be checked. What is an education for? Mr. Hoover expects the "D. P's", the Doctors of Profiteering, to bring on more price climaxes:

"Unstable political conditions, a recurring shortage of shipping, a shortage of credit and a combination of either buyers or sellers will tend to create great speculative waves and may inflate prices to a point unendurable to the consumer, or in the reverse direction, unendurable to the farmer."

According to this, profiteering is destined to be a good, permanent occupation, which is quite likely if the same individuals as now continue to control politics, shipping, credit, buying and selling. But that is not likely, if heed is to be paid to the voice of the farmer and the worker in politics, who say that they expect to take control of the administration in the old-fashioned American ballot way and to snow in the profiteer, his friends, and the political, financial and ecclesiastical autocrats, in a second "glacial age in North America". This will be the last lesson of the course in profiteering.

After the profiteer has abdicated the throne and come down to be one of the common people from whom he sprang, better times will begin to dawn. The day of the ordinary man is at the door. For a while in that day profiteers and their friends will be unpopular. Very likely they may have to suffer some of the "many stripes" of which Christ spoke.—Luke 12:47.

After the San Francisco earthquake rich and poor fraternized for a little while in the sudden leveling. The rich forgot that they had held themselves aloof, and the poor forgave the once proud. In a time when all needed help, all helped one another; and so it will be in the Golden Age when the artificialities that now separate man from man are gone.

For the people and the profiteer this will be the post-graduate course in the school of a life that for apt pupils will never end; for the time will come in the Golden Age when people will no longer have to die. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Corinthians 15:54)—the God-given victory over imperfection, evil, sin and death.

SOCIAL AND EDUCATIONAL

Children Must Play

IT IS as natural for children to play as it is for them to breathe, but children should not have this tendency stimulated unduly by parents or others playing with them too much; for it excites their nervous systems more than is good for the little ones.

When the child first begins to play alone its natural tendency, if there is a fire in sight, is to move toward the fire. Hence it is never safe to leave any minor child alone where it can gain access to an unprotected flame. For the same reason the child should never be in a position to get his hands on guns, knives, scissors or razors.

Children should not be permitted to play with toy guns, toy soldiers and other playthings that foster the war spirit. It is impossible in the same breath to teach children "peace on earth, good will toward men" and "war on earth, hate toward men"; for children are not naturally hypocrites. It is their nature to believe what is taught to them and to act upon it. It was our Lord that said to some grown people on one occasion, "Except ye be converted and become as little children ye shall not enter into the kingdom".—Matthew 18:3.

The true child is simple of heart, meek, truthful, free from ambition and rivalry, faithful, trusting, loving, obedient, teachable, without guile, indifferent to social distinctions and popular notions; and until he has been spoiled by contact with those who have not these qualities he is a living sermon to every honest adult. It is hard to estimate what a horrible place the world would be without the softening influence of little children. It is folly for those who do not love children to think that they do or can love the Lord; and when the little ones come into a home they should be as welcome as the flowers in the month of May.

The natural place for a child to play is out of doors; and the best place is in his own back yard, where he can dig in the earth and do all the other unaccountable things we all delighted to do when we were children. Parents who can do so should try to find such homes for their children as will provide the little ones with such yards, even if it makes considerable extra effort on the part of the workers getting to and from their work. It is one of the chief businesses of a city to see that transportation between the workers' homes and workshops is quick and cheap, so that as many people as possible could have semi-country homes for their children.

All children love to watch the development of seeds into plants in the spring-time; and every child should, if possible, have a little plot of ground for a garden, even if it be no more than a flower-pot in a sunny window.

In a metropolitan area like New York it is next to impossible for all the children to live out within reach of the country. Hence we find tenement houses overflowing with children, while apartment houses inhabited by the well-to-do are empty of youngsters.

As the proper care of children is a city's first duty, the apartment house building regulations should provide that a certain percentage of all the apartments should be available for occupancy by children, and all apartment houses of every kind should be built with the correct amount of light and air, with roof playgrounds and nurseries, and, if of large size, with porches and open air suites. Why allow a hard-hearted and stingy landlord class to rule out children? Such landlords are like the so-called Christians who would class Jesus Christ as an undesirable citizen were he to appear in their midst.

The children of New York city have very few playgrounds; and there are vast areas where the standard form of entertainment of the children consists of shooting craps, this sport being less offensive to their elders than dodging trucks, taunting merchants or slapping pavements with slapsticks—pastimes which engage their attention in intervals between gambling.

Considerable efforts are being made to improve the situation. In the summer of 1919 Health Play Schools were organized in five New York city centers, with excellent results, every child showing benefits at the end of the season. The course of training included a daily bath, a lunch, a nap, an afternoon meal of bread and milk, games, instruction in singing, dancing, cobbling, chair-caning, basket-weaving and other practical things, with an outdoor picnic once a week. Regular medical examinations were made.

At Christmas time special efforts are made to bring some sunshine into the lives of the most needy. In New York a pathetic incident of child life happened in connection with a Christmas festival in one of the armories, arranged by the Police Department. Seven thousand children were invited, to whom presents were to be given. The 7,000 came; and with them, as a perfectly natural sequence, 7,000 other children that had not been invited. The armory was divided into sections, and at first the children were crowded into the places that had been assigned to them, those from the same specified precincts all being put in a certain place.

This was all very well until the entertainment began; but as soon as the two dozen clowns engaged to entertain the children began to march around the armory the 7,000 preferred and the 7,000 common broke all the bonds restraining them and started after the clowns. All barriers and rules were broken down, and in a few minutes that armory was one of the wildest spots on earth.

Knowing that they had come there to receive presents, and realizing that in the mixup somebody was liable to get to the place where the presents were being given out before they could get there themselves, each child tried to beat the other to the end of the room where the representatives of Santa Claus awaited their visitors.

The result was that 7,000 of the non-elect showed themselves warriors of equal ability with the 7,000 of the elect. Individuals of both classes fought and scratched each other for the possession of dolls, toys and packages. Many received gifts only to have them torn from their arms by other youngsters. When the police tried to separate groups of combatants, some of them were considerably mauled by the youthful warriors. The police had to clear the armory in the effort to restore order, and it took the reserve of six precincts fifteen minutes to perform the task.

About English Children

THERE recently appeared in THE GOLDEN AGE an article on the working conditions of English children, the data for which was drawn from an extended and supposedly reliable article in The London *National News*. We now have further information. Mr. J. Hemery, of London, having personal knowledge of matters treated in the *News* article, writes us:

MR. EDITOR: THE GOLDEN AGE magazine is very welcome here. It is a refreshment to the mind not only because it is unusual in style and matter, but because it is so clean and because it so evidently looks at things from the Bible's viewpoint. If I might offer a criticism I would say that if more British items were given, the magazine might be more acceptable to the British subscribers; for at present the atmosphere is almost wholly American. I notice that you have made a beginning, for you have given us in your issue of February 18, No. 11, some British items, and it is really this that causes me to write. I refer you to your article "English Child Slaves" on page 327.

Someone has misled you rather badly. Without doubt the labour conditions in this country in time past have been such as to bring shame to the faces of good men and women, but conditions have materially changed, though no doubt the spirit of greed in some parents and some employers is unchanged. When I read your article I asked a friend, a Manchester cotton merchant, to give me the facts respecting child labour, and his reply is:

"The half-timers under 12 years of age are not allowed to work in the mills. Both girls and boys are allowed to work full time from 13 to 14, according to the town. In Oldham boys can commence at 13—in Manchester at 14; girls at 13 to 14 years of age. In the weaving section of the cotton trade there are no half-timers at all, and almost immediately the age for full timers both girls and boys is being increased to 14 years. Half-timers whether boys or girls work 24 hours per week and girls are paid 10s. (C. I. R.) and boys 12s. When working full time they work 48 hours per week, and their wages are about 30s. When merely learning, say for six to eight weeks, they are paid 5s. per week.

"Newspaper and errand boys, half-timers, ages 12 to 14 years, earn from 7s. to 10s. per week.

"Boys of the age of 14 are employed by the various Railway Companies from 8 a. m. to 5 p. m., with an hour for dinner: these earn about 24s. per week."

You will see that now there are no such young children working in the mills as stated in your article, also that the week's pay is not on so miserably low a scale as you state. I do not know how many half-timers are employed in the towns of Manchester and Warrington: perhaps your figures are correct as to the number of these: The point I would make is that they are not paid such miserable rates. The writer had a turn at this now nearly 50 years ago. When only 11 years old he had to get up at 4:45 a. m. so as to start work at 6 o'clock. As half-timer he worked 36 hours per week for the sum of 2s. 6d. Things are now somewhat improved, as the enclosed note shows. Child labour is not now optional; the law of Parliament is obligatory.

What you have to say about Deansgate as a centre of child labour is quite out. Deansgate is a Manchester business street which may for this purpose be compared to New York's 23rd street.

MANUFACTURING AND MINING

American Manganese

MANGANESE is a hard, gray, brittle, lustrous metal which has no value in the arts by itself, and which is never found in nature except in combination with other elements, but which is exceedingly valuable in the manufacture of steel, its presence in small amounts adding to the hardness, tenacity and elasticity of the metal. While the steel is molten, the manganese is added to it in the form of an alloy known in the steel industry as ferromanganese or spiegeleisen.

When the war became imminent, the Government sensed the possibility that the destruction of shipping by submarines would make it difficult or impossible to obtain from abroad the manganese upon which the steel industry in America has hitherto depended. Thereupon it took steps to encourage domestic production.

The foreign sources of the ore, in the usual order of the value of imports, are Brazil, Cuba, Costa Rica, England, Russia, Mexico and Argentine. Small quantities have also come from Colombia, Ecuador, Chile, Portugal, Japan, Australia and South Africa. The domestic ores cannot compete in quality or cost with the foreign ores.

The development of manganese properties in the United States produced shipments from Minnesota, Nevada, Montana, Michigan, Colorado, California, New Mexico, Virginia, Arkansas and Arizona, listed in the order of their importance as producers. Much of the production was at a loss. In some instances there was a little temporary profit, but the business is now at a standstill and with no bright future.

Three things have combined to demoralize the American manganese industry. In the first place, on account of its relatively poor quality, there would have been no demand for the domestic ores except for the war. In the second place the great war contracts have all been filled or cancelled and the production has continued until there are great quantities piled up at the mines for which there is no adequate market. In the third place, and most disastrous of all, four or five years of normal steel production will exhaust the manganese resources of the country.

An effort is being made to assist investors in American manganese properties by putting a protective tariff on imports of the manganese ores of other countries.

When needed, something to take the place of manganese will surely be found. The all-wise Creator in forming the earth knew just what things man would need. In the Golden Age these will be developed by metallurgical processes of which the wisest engineers of our day have little or no knowledge.

England and the Gold Standard

EXCEPT on paper, the gold standard is a thing of the past in every country in the world. Before the war, all paper money in England was redeemable in gold except five-pound notes, or notes of larger denominations. At the outbreak of the war the gold was called in; and by the middle of 1919 paper money to the extent of $1,700,000,000 was in circulation, or $15 in paper for every gold dollar that was in the vaults. In the fall of 1919 British one-pound notes were worth 15% less than gold in the open market; this is as though, in the United States, an American paper dollar was worth but 85 cents. Since then the situation has become worse in this respect.

Inflation has produced the same results in England that it has elsewhere. In 1914 the English sovereign was worth more than twice, in purchasing power, what it is now worth. As a consequence, those with fixed incomes, especially in view of the larger income taxes, find themselves in greatly reduced circumstances.

There is one mitigating circumstance in connection with the impoverishing of the great landed proprietors, and in the breaking of their magnificent estates up into smaller parcels. The economic result will be to make the rural population largely independent land owners, and more of the soil will be devoted to productive purposes. This levelling process, while regrettable from an esthetic point of view, is nevertheless a necessary part of the work of the Golden Age. The mountains and hills of society, the prominent ones, are being brought low, and the valleys, the lowly and depressed ones, are being lifted up. Thus the whole surface of the sym-

bolic earth is being made level for the inauguration of the long-promised Messianic kingdom. The levelling work must go on, and is going on.

Lloyd George says that in whichever way England tries to go she is in a fog. Lord Curzon, viewing the world as a whole said:

"In looking to the future nothing seems to me more certain than that a time of great trouble and unforeseen developments lie before the nations of the world. I doubt very much whether as the result of the war we have succeeded in pacifying Europe. But whether we have done so or not, it is quite certain that for some time we shall not secure stability in Asia. The breakup of the Russian and Turkish empires has produced a vacuum which will take a long time to fill by orderly and settled conditions."

Improved Car Refrigeration

A NEW system of car refrigeration that shows great economies over older systems has been invented by C. W. McCoy, of Spokane, Washington. In old systems the cold air is administered from the ends of the car, and the storage tanks in which the ice and salt are kept are not insulated. The result is that about 20% to 25% of the storage capacity of the car is consumed by the tanks, and the cars have warm air strata in the top, and especially in the top center, near the doors, where deterioration or loss is almost sure to occur in hot weather.

The new system takes advantage of the scientific principle that warm air rises and cold air falls. The tanks for the ice and salt occupy no part of the loading space of the car, and they are insulated, on the principle of the Thermos bottle, so that no appreciable loss occurs from radiation. The brine of the tanks is made to circulate automatically, by valves so adjusted that the movement of the car insures the flow. The pipes conveying the brine traverse the ceiling of the car, resulting in uniform chilling.

This A-B-C system, as it is called, can be applied to all existing cars at low cost, and affords a double service; namely, uniform and economical heating in winter as well as refrigeration in summer. As a refrigeration car it hauls 25% more product with an ice consumption ranging from 50% to 70% less. Tests have been made in every branch of the perishable freight industry, and it has been proven that the new system requires only about half the re-icing of other cars and will result in a saving of millions of dollars a year in foodstuffs as soon as it can be applied to all cars in the service. It has been adopted by the three Canadian transcontinental lines and by Wilson and Company, packers. Its adoption by all other railway lines and packers is only a matter of time.

In a run from Chicago to Jacksonville this new system used 4,200 lbs. of ice and 504 lbs. salt, at a cost of $6.32, as against the use in an old style car of 11,000 lbs. of ice and 1,230 lbs. of salt, at a cost of $19.45.

In a run from Calgary, Alberta, to Boston, it used 8,400 lbs. of ice as against 15,000 lbs. for an old style car. When opened, the temperature on top of load between doors was plus 14° Fahrenheit, ten degrees better than old-style.

Among the records established, attention is directed to the following: Shipment of fresh fish from Prince Rupert, B. C., to New York in ordinary Great Northern Express car. Time in transit, nine days. Re-icing en route, one. Total ice consumed, including initial icing, 5,200 lbs. An even temperature of 36° was maintained and the condition of the fish at point of destination was declared by the consignee to be perfect.

Heating test over Canadian Pacific Railway, from Vancouver to Montreal. Time consumed in transit, eighteen days. Contents of car, Japanese Lily Bulbs and Bottled Preserves. Reheatings in transit, four. A temperature of from 45° to 50° was maintained.

Shipment of mixed chilled fresh meat, Chicago to Jacksonville, Fla., covering a period of seven days and ten hours, no re-icings in transit. Total ice consumed, 3,400 lbs. An average temperature of 30° was maintained. Meat unloaded at Jacksonville in first-class condition.

The Great Northern Railway moved a car of apples from Wenatchee, Wash., to Chicago, and because of reduced ice consumption and increased loading capacity, earned $130.37 more than an ordinary car could earn.

We give space to this invention, because it is in line with the spirit of the times, greater efficiency, better food for the people, more of it, and at less expense. All this is moving toward the Golden Age, the time when food will be abundant, wholesome and ready for man's use in a perfect or nearly perfect condition. We wish the enterprise well and hope it does not fall into the hands of those whose only interest in their fellow men is to gouge them of the last dollar and the last cent that is possible to obtain.

FINANCE·COMMERCE·TRANSPORTATION

British Railways

WHEN the railway men's unions were first recognized by the railways in Great Britain, in 1907, the membership was but 95,000; now the membership is 400,000. The railway strike last fall was taken as a struggle between labor and the government; and for a time the situation, with 1,000,000 men out of work because of it, was so alarming that one excited man paid $500 for the use of an automobile to enable him to get from London to Plymouth so that he could catch a boat and get out of the country. Another offered the same amount for like service, but the offer was refused because in the meantime the government had assumed control of the supply of gasoline. The strike cost the British Treasury £10,000,000. There was comparatively little disorder, however, as the offers of volunteer service were overwhelming, and enough trains were moved to prevent any considerable suffering.

The strike was settled on terms that both the government and the strikers described as a victory. At first the strike was denounced as an anarchist conspiracy that must be fought to the bitter end, as was the war with Germany. Then negotiations were immediately opened up which gave the men more in wages than had been offered to them before the strike began; 60 shillings was to be regarded as the average minimum weekly wage for the different grades of workers, with a shilling advance for every 5% rise in prices until September, and after that a sliding scale proportioned to the cost of living. This is considered as equivalent to 100% advance on the pre-war wages.

Somewhat along the lines of the American Plumb plan, the railways of Britain are to be managed hereafter by an executive committee composed of company and labor members which, through the Ministry of Transport, shall be responsible to Parliament. The men are to be given an insight into the economic state of the railway industry, which is something they have never before had, and will have responsibilities regarding the maintenance of a competent and self-supporting railway service. This will be a good thing for the railway men; and it is hoped and believed that it will be a good thing for the whole people. The old railway directors will remain and draw their fees, but they will no longer do all the directing. Appeals on wages will go to a board of thirteen men, consisting of four representatives each of the men, their managers, and the public, with an "independent" chairman.

Although the wage bill is now £10,000,000 more per year than it was a year ago, yet there are some who fear that even this large concession has effected but a temporary settlement of the difficulty, inasmuch as the railway men, at their conference in London early in 1920 adopted the settlement by a majority of but two votes, and the acceptance specifically stated that it was made under protest.

The proposition is under foot in England, as in America, to raise the railroad rates so as to put the railroads on a paying basis. Those who use the railways, whether for travel or for merchandise, should pay for them.

British Trade Balances

ENGLAND is not producing as much as she consumes; and if this condition lasts, the result is bankruptcy, as surely as in any business enterprise. The British imports during 1919 were almost twice the amount of her exports, which means that she is living upon her capital. A nation can do that for a time; so can a family, but it comes to grief later. Before the war England had an adverse trade balance of £150,000,000; and this was overcome by investments abroad and by the lower wages paid for British labor. But she no longer holds these investments in the same degree as formerly, and labor is no longer willing to be underpaid, so that the adverse trade balance is now five or six times what it was before the war and cannot be economically borne.

The London *Spectator*, commenting on the difficulties of the situation from a trade standpoint, said:

"The British people were misled when they were encouraged to believe that the cost of the war could be recovered from Germany. From a common-sense business point of view the best thing to do is to restore to our

enemies the ability to recoup us as much as they can by international trade."

It is these trade balances that have made the price of British exchange so low in the American market that the trade between the two countries is being choked to death. The British can not afford to buy in a market where their money is worth so little. The slackening of American trade is already noticeable because of this, and one of the largest banks in America has just dismissed forty of its clerks because there is nothing for them to do. It is believed that the only way out of the difficulty is for America to invest in British securities and to buy generously such British materials as can be used to advantage in this country.

Shrinking Bank Deposits

ON THE face of it there is the greatest, in fact absolutely unprecedented, prosperity, as shown in the exhibit of deposits in the banks. How otherwise could such imposing figures be interpreted, of the total deposits in all banks, as the following:

Year	*Total Bank Deposits*	*Year*	*Total Bank Deposits*
1910	$12,085,629,545	1915	$14,886,760,165
1911	12,468,141,591	1916	17,532,345,589
1912	13,196,994,749	1917	20,330,494,322
1913	13,760,945,902	1918	22,024,275,977
1914	14,432,077,496		

The increase in total bank deposits, taking 1910 as 100%, was $9,938,646,432, or 82%. Surely it would seem that this inconceivable amount added to the wealth of the people, and stored in the vaults and investments of the banking system, represents a vastly increased prosperity.

Genuine prosperity consists in the things that money will buy. Which is the more prosperous, a man last year possessed of $100,000 which would buy at $5,000 each articles to the number of 20, or the same man this year with $150,000 which would buy the same kind of articles, which now cost $10,000 each? On account of the increase of price he can buy this year 15 articles. Although he is worth $50,000 more than last year he is really 25% poorer than last year, when he had $100,000. In other words, real prosperity is ascertained by dividing the money by the average price.

The figure for average price is known and published monthly by the Bradstreet Commercial Agency. It is the average price of a certain quantity of about 100 different commodities that find the largest sale, and closely represents the largest price of all commodities. It is called "The Bradstreet Price Index," and is published every month in the weekly "Bradstreet's," a business journal. The average Bradstreet Price Index for the year from 1910 to 1918 has been:

Year	*Price Index*	*Year*	*Price Index*
1910	8.988	1915	9.853
1911	8.713	1916	11.825
1912	9.187	1917	15.656
1913	9.208	1918	18.725
1914	8.903		

If this average price be divided into the total money represented by the bank deposits, it will give the true value of the bank deposits expressed in terms of the number of articles the bank deposits will buy. The number of articles purchasable by bank deposits in different years was:

Year	*Number of Articles*	*% of 1910*
1910	134	100%
1911	143	107%
1912	144	107%
1913	149	111%
1914	162	121%
1915	151	113%
1916	148	111%
1917	130	97%
1918	117	87%

It looked for a while as though the war would do the bank depositor some good; for the amount of goods purchasable with his deposits increased from 100% in 1910 to 121% in 1914. But since then, with all the effort put forth by corporations and individuals to save money, and with an increase of over nine billions of dollars in savings, the total amount of goods obtainable in exchange for all the deposits is 13% less than in 1910.

On the same basis the unfortunate savings-bank depositors have increased their total deposits by the tidy sum of $1,402,158,412, but the total amount of goods that the deposits in saving banks—including this vast increase—would buy, is 36% less than it was in 1910.

If the 1896 dollar is down to a value of 29 cents now, how long will it be before the Biblical prophecy is fulfilled, "They shall cast their silver in the streets, and their gold shall be removed [diminished in value]: their silver and their gold shall not be able to deliver them in the day of the wrath of Jehovah"?—Ezek. 7:19.

AGRICULTURE AND HUSBANDRY

The Cheapest Nitrogen Fertilizer

ONE of the costly items of a plant factory, otherwise known as a farm, is the fertilizer to make the plants grow as they should. The name of fertilizer is legion, and their expense is one of the chief considerations in deciding what crops to plant or what fields to plant them in. Since the war, the farmer has realized the increasing importance of watching his fertilizer bill; for the high cost of living has hit the fertilizer bill and reduced the possible margin of profit of many farm products.

It was a godsend to the farms of the country when H. D. Hughes, in charge of the farm crop work of Iowa Agricultural College, noticed a strange, new plant in a clover plat. Many men would have disposed of the new plant with the regular output of the plat and thus lost a golden opportunity. Mr. Hughes, however, examined the newcomer, ascertained what it was, and decided that he had made an epochal discovery.

To the layman the discovery of a new plant may seen nothing unusual; but the value of this new plant lies in the fact that it affects the fertilizing of tens of thousands of acres and will save immense sums on the fertilizer bill.

One of the most ancient practices of well-ordered farming is based on the fact that if a plant is produced year after year on the same land it both draws out the elements of the earth requisite for the growth of that plant and poisons the ground, in much the same way that human beings poison air by repeatedly breathing it. Plants, too, have certain excreta; and the growth of a given plant is greatly reduced if its waste products are allowed to accumulate in the soil.

To obviate this tendency well-informed farmers do not plant the same seed a second year in succession, but follow one planting with a crop of another kind the next year, returning to the first kind in three or four years. This practice is termed rotation of crops.

One of the plants regularly used in the rotation of crops is clover. Clover has the peculiarity of leaving in the ground a fresh supply of nitrogenous plant food, which is contained in little nodules attached to the roots. Nitrogenous plant food is the kind which is furnished by the manure from the barns, and is an indispensable element of food for most plants. Manure coming from live stock is limited in quantity, and fertilizers containing nitrogen are costly; and many farmers supply the needed nitrogenous fertilizer by planting clover in the regular rotation, cutting it off for hay and plowing the second or third growth into the ground.

The trouble with clover has been that it has taken two years for the clover plant properly to develop; and the clover in the rotation took double the time of other plants. It was a great and beneficent discovery when Mr. Hughes ascertained the fact that the new plant in his clover plat was a large variety of white sweet clover which possessed the invaluable trait of maturing in a single year.

This means that the farmer need no longer devote double time to getting the soil enriched with the nitrogenous plant food that clover supplies. In innumerable instances farmers have avoided the use of clover in the rotation of crops and thus have lost the benefit to the soil that the clover supplies. Now the progressive farmer can use clover without being put to the year's loss that has hitherto been his lot, and millions of farmers will plant clover more freely than they have in the past.

According to the *Rural New Yorker*, one of the most interesting tests made thus far with the annual white clover was at the Iowa Agricultural Experiment Station in 1919, when the clover was sown with Iowa 103 oats. The oats were drilled in at the rate of three bushels per acre and ordinary biennial clover was seeded at the rate of fifteen pounds per acre, with a small amount of the seed of the new annual white sweet clover scattered in also. An excellent stand of clover was secured. When the oats were in the "milk" stage they were cut with a mower for hay, clipping the clover plants off close to the ground. Following the removal of the oats the clover grew vigorously. The biennial white sweet clover, which made a very thick stand, grew to a height of 18 inches; while the annual white sweet clover plants grew to a height of from three to nearly five feet.

It is impossible to tell definitely where the new clover plant came from; but it is regarded as what is technically termed a "sport", that is, an odd change or development in a regular plant, apparently without reason or cause. Some regard such a transformation as accidental; others think of it as the kind of evolution by which species and varieties of plants and the lower animals came into existence. But some who believe in the providential oversight of a Father who cares for us and brings things forth from his storehouse when they are needed and will do good and be appreciated, regard it as a kind of creation, a gift from God, who loves to give gifts to the children of men.

Readers of THE GOLDEN AGE who may be interested in the annual sweet clover may get information and seed by writing to Farm Crops Section, Iowa Agricultural College, Ames, Iowa.

Farmers More Inquisitive

THE *American Agriculturist* gives voice to what is probably the general sentiment among farmers on the high cost of living:

"From banker to candlestick maker, from millionaire to day laborer, we are spending money like the old-time drunken sailor. Of course, more is going for the necessities of life. But never in the history of America was there such a craze for luxuries and pleasures of life. People are out for 'a good time' regardless of cost.

"Americans have always been notoriously free spenders. One keen observer says there is nothing strange about it, for with the war and the influenza scourge people have had enough trouble the past two years. They have ceased to worry. They don't care.

"To all this the farmer is reconciled. If city folks want to spend so much on movies, automobiles and pleasure, that is their business. However, when these same folks kick about the prices farmers must have to break even, then it becomes the farmers' business. Our farmers do not intend to accept below-production costs for their produce to the end that consumers can spend less on necessities and more on luxuries and pleasure. That isn't the kind of team work that will maintain American industry."

In rather facetious strain, yet not without some solid foundation of sense, was the joint petition recently presented to members of Congress by The Corn Belt Meat Producers' Association of Iowa, The Farmers Grain Dealers Association of Minnesota, and The Illinois Farmers Grain Dealers Association. These three organizations represent about 120,000 grain producers and stock shippers of the three states mentioned. After some statement of the facts involved in their petition, certain resolutions followed:

"Therefore, be it resolved, that we ask our representatives in Congress to enact immediate legislation dividing the country into farm zones or districts, and guaranteeing to the farmers, in the aggregate, in each zone or district for a period of two years from the effective date of the legislation, a net return of 5½% profit, plus ½% for new fences and barns; and that the said total of 6% shall be above all taxes, and above all cost of labor, and supplies; and it shall be computed on the present cost of reproduction of the farms in said zones or districts, in their present condition.

"Further, be it resolved, as an incident to the foregoing guaranty, that Congress shall also be requested to guarantee: (1) that we won't have a drought this summer; (2) that our sows will bring forth of their kind bountifully and plentifully; and (3) that our eggs will hatch, our hens will cackle, and our roosters will crow."

Anything but the Real Reason

WHEN a financier gives the reasons why certain things are so, he may be depended on to tell all but the real reasons, if those reasons affect his personal interests. When one of the big packers was discussing the price-and-production situation he gave many reasons why food and other prices might be expected to be high, as follows:

1. Inflated currency.
2. Scarcity of staple goods in Europe.
3. Higher wages.
4. Reduced output due to strikes and shorter hours.
5. Government price-fixing.
6. Colossal consumption of industrial material during the war.
7. A wave of unprecedented buying extravagance.

Food prices took a sharp slump in 1919, owing to the beneficent activities of the politicians in cutting down the amount of money the unorganized and unprotected farmer might receive for his year's work. The packers helped along the losses of the farmers, instead of doing something to protect the men through whose toil they made their money. If in 1920 the farmers should prove to be sufficiently disgruntled to cut down their acreage and their production to only what is profitable; and if the prices of farm products, which are the base of the high cost of eating, should soar, and another food administrator be deemed necessary, the real reason for the higher cost of living in this respect might be put down as the following:

8. The meanness of politicians, packers and middlemen.

SCIENCE AND INVENTION

Showers of Blood

WHEN the red rains or red snows occur, as they have on several occasions in various parts of the earth, they are not showers of blood as supposed; for in most instances the coloring matter was not in the rain or snow at all when it fell. The coloring is usually due to the rapid multiplication of certain insects containing red coloring matter, or else to the ejection of red fluids by numbers of other insects.

Occasionally the red rains are due to red dust, and in other cases to the red pollen of certain plants. There have been instances in which the highly inflammable pollen of pine trees has fallen in such quantities as to convey to some minds the idea that the heavens were raining brimstone.

Showers have sometimes contained so much fish spawn and other material from the surfaces of ponds as to convey the impression of flesh storms; and in still other instances fishes, frogs and toads have fallen in quantities as the result of the operation of atmospheric phenomena. On one occasion, near Vicksburg, Mississippi, a turtle six by eight inches in size fell to earth entirely encased in ice.

With the information at hand, we can now see the basis of the plague in which water was turned into blood at the command of Moses, as set forth in Exodus 7:14-25. Pastor Russell writing on this subject said:

"The first plague—the waters turned to blood—caused serious inconvenience for the Egyptians, who are noted as the most cleanly of all the Orientals. They were obliged to dig wells near the river, using the soil as a purifier or strainer of the water. Of course the thought must be that the waters became bloodlike. Geikie offers a not unreasonable suggestion respecting the basis of this miracle—that it was the presence and inconceivably rapid growth of microscopic animals (infusoria) and minute cryptogamous plants of a red color. Ehrenberg, in 1823, saw the whole bay of the Red Sea at Sinai turned into the color of blood by the presence of such plants."

"In Silliman's Journal there is an account of a fountain of blood in a cave in South Africa. It grew solid and burst bottles in which it was put, and dogs ate it greedily. The cause of these wonders is a minute alga which grows so rapidly that it actually flows, and is so small that there are from 40,656,000,000 to 824,736,000,000 plants in a cubic inch. Another writer says of the Nile, as he saw it one morning, that the entire mass of the waters was opaque and of a dark red color, more like blood than anything else to which he could compare it."

"The fact that we can imagine the process by which divine power produced this miracle does not interfere with its miraculousness, which is fully attested by its appearing just at the time indicated by Moses, and by the fact that it affected the water everywhere, even in household vessels."

The brimstone rained upon Sodom (Genesis 19) was no doubt bitumen, petroleum-soaked earth, from the deposits which still abound at the head of the Dead Sea. Caught up in the great storm, and fired by the bolts of lightning, it provided the "fire and brimstone" which destroyed the cities of the plain, representing the utter destruction of those who resist to the uttermost God's efforts for their recovery from sin and death conditions.

The "Sun of the Universe" *By Joseph Greig*

NO center of interest will ever surpass the bright group of stars known as the Pleiades, from which are said to emanate the fine invisible influence which regulates the divine government. Hence it has been appropriately metaphored: "The Sun of the Universe". The poets have sung their songs to it, while astronomers have sought to fathom its delicate lines of contact with the great system of worlds stretching out into the infinite. No wonder the Prophet Job sounded the same depth of enquiry when he said: "Canst thou bind the sweet influence of the Pleiades or loose the bands of Orion?" (Job 38:31) The inference is plain that more than from any other source will come that irresistible power which will eventually link all creation to this grand magnet of jubilancy and light; and so the Psalmist caught up the refrain of dear old Job, as he sang: "The heavens declare the glory of the Lord, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge."—Psalm 19:1, 2.

In view of such magnificent greatness we wonder why any should look for interplanetary collisions or for the destruction of our own

sphere, inasmuch as long ages were consumed in the preparation thereof specifically for man's habitation as well as for "God's glory". Moreover, it would not be in accord with the divine attributes to connect this "sweet influence" with that diabolic concoction palmed off upon mankind in the name of Theology, wherein the major part of humanity were to be roasted in a specially prepared blast furnace for all eternity. Of a truth no libel has deprived the Holy Name of its lustre, more than this "bitter spirit from Draconis", the wormwood star. From the pure testimony of Holy Writ we find mankind are having their quota of trouble here and now. Otherwise the Biblical good news of great joy which is to be unto all people, would be but an idle tale shorn of any practical virtue. However, the reign of sin and death is fast reaching its finalé, and we are witness to Satan's outpouring of a spurious spirit along occult lines, as against the spirit's coming when "all flesh shall see the glory of the Lord together", and when "the old men shall dream dreams and the young men see visions". For "he shall pour his spirit upon all flesh".—Joel 2:28.

History tells us how the Chinese women worshipped this celestial group as the "seven sisters", while other nations alluded to them as the "shining dewdrops," and "the swarm of fire-flies". Further is recorded in legend that one of these bright shiners became lost for a time, to be afterwards rediscovered by straining the sight of a mightier telescope. Whether this refers to the Logos leaving his heavenly glory for his mission of love, is conjecture; but nevertheless the tradition is magnified when on its rediscovery, the story goes how much more brilliant it appeared, scintillating the reflections of the key-sparkler of this happy sky family. Ah! it looks as if we have too long bowed before the wrong God; and as the great Apostle to the Gentiles wrote, we "have worshipped demons", and wrought blasphemy against the real God of Love. The Golden Age will declare the comparisons, as this attraction-group draws all hearts and things to itself; for then as the prophet says: "They shall all know me from the least of them unto the greatest of them". (Jeremiah 31:34) and again: "Then will I turn to the people a pure language [doctrine] that they may all call upon the name of the Lord with one consent". (Zephaniah 3:9) No wonder "the stars of the morning shouted for joy" at man's creation, and no wonder Psalm 150 was penned as the afterwards of fruit accruing from the reign of good and evil. "Praise ye the Lord!"

Springtime in Old Kentucky *By Martha L. Pelle*

IT IS springtime in old Kentucky! The first little leaves are out on the rose bushes and the honeysuckle; the jonquils are about four inches above ground, and have buds on them; the lilies are even farther up than the jonquils; the hyacinth is up about two inches; the first tiny leaves are springing from the hollyhocks; the golden glow is peeping out of the earth; the grass is the greenest ever; the trees are waiting for a very warm, sunshiny day (it has been raining for the past week) to burst into full bloom. The cardinals have come home again; the northward-traveling blackbirds are to be seen everywhere; the voices of the meadow lark and song-sparrow are to be heard the whole day long; the robin is out looking for all he can find; the frogs have never stopped singing for the past week; and the crawfish are as thick as hops.

Yes! It is springtime in old Kentucky! Was there ever such a beautiful land as that of one's own native state? To me it is the most beautiful and how I love it! The little brook that is so peaceful and drowsy in summertime is a rushing big brook from the recent rains. The water leaps and skips over the rocks, jumping and foaming up into the air, laughing at the solemn, quiet, still-brown hills above it. It prattles and gurgles along, singing a song all its own as it goes on its course, forming miniature waterfalls and whirlpools. I could walk along its high and rugged banks all day, delighting in its song, its beauty, and its freedom.

And the Kentucky hills! How wonderful, how grand and magnificent they are! How powerful, and solemn, and stately they look! They are just awakening from their winter repose. They are majestic. Their rugged sides are covered with budding trees, hundreds of ferns, and the greenest moss that ever grew. Oh, it is so picturesque, so beautiful, so sublime and so uplifting! When one gets among them, off to one's self (as I did for a moment) one feels indeed that he is alone with God. Reverence, awe and love fill one's heart, mind, and being. One's troubles and tribulations, yes even one's self, seem so trivial, so unnecessary, out there away from the busy hum of the streets.

HOUSEWIFERY AND HYGIENE

Food Combinations *By Mrs. Andrew J. Holmes*

VERY few people have any conception of the meaning of proper food combinations. I am convinced that the meals eaten every day by the most of us cause much sickness, and destroy our mental efficiency more than anything else. And my convictions are confirmed by the very best authorities on the human body and its needs. All agree that ninety per cent of all disease is traceable to the digestive system.

To eat good food is not necessarily to eat correctly. Many kinds of food which we have come to regard as good are the most harmful—are in reality about the worst kind we can eat; while those foods we regard as poor have the most food value. And in many instances the inexpensive foods are really the best, and the high-priced ones are the least nutritious.

Again, many times two perfectly good foods when eaten at the same meal form a chemical reaction in the stomach which literally explodes, liberating dangerous toxics which are absorbed into the blood-stream and form a basis for nearly all sickness. The first indications of this are acidity of the stomach, fermentation, constipation and many other ills leading to most serious consequences.

Correct eating involves, first, the proper selection of foods; second, the right combination; and third, proportions that each meal may form a constructive healthy and energy-building whole. Well chosen, rightly proportioned, properly combined meals are very much more satisfying than are meals chosen in a haphazard manner. Many times it has been shown that just as wrong eating causes sickness and loss of vitality, so good foods, rightly combined and proportioned, will remove the cause of almost any disease and restore health and energy.

When you learn to eat correctly, not only do you regain good health, but you insure your good health against future impairment.

In the study of foods we must acquaint ourselves with the different foods composing our dietary, so as to have well balanced meals. An understanding of food values is essential. It is of more practical value to classify foods according to their nutritive value than to remember that this or that food contains such and such a percentage of proteids, carbohydrates, etc. By a wise combination of food a more nourishing diet will result, and less in quantity will be required than now seems needful.

The more thoroughly mastication is practiced the less food is required to satisfy hunger. One of the causes of heavy eating is that the foods used are lacking in their nourishing qualities, and the person eats a larger quantity in an attempt to satisfy his desires.

In a wise management of our diet, we choose our foods for the nourishing qualities; and if we combine them properly we are better nourished, and that without sacrificing any enjoyment of deliciousness in the eating.

The first consideration in combining foods is to provide nutritive properties in their due proportions: proteids, fats, carbohydrates and mineral salts; second, that the result will be tasteful and attractive and thoroughly enjoyable. If the food is not enjoyable there is not much benefit derived from eating it. Only food that is thoroughly enjoyed is properly digested.

If, on the other hand, food is enjoyable, but not nutritious, though it has been digested thoroughly, it will not produce energy enough for the body. Both the nutritive quality and enjoyableness are absolutely essential. A combination may be made in two ways; it may be complete in itself, or two or more foods may be combined as one dish, one complementing the other. Such combinations are very appetizing.

In planning a meal one principal dish should be decided upon, and then the rest of the foods should be chosen to make up for the elements not contained in the first.

In homes where meat is not used, the staple foods usually are vegetables, cereals, eggs, milk, flour, crisco, oils, fruits, nuts, butter and cheese. Among vegetables the dried legumes, beans, peas and lentils, are the highest proteid foods. They also, with the exception of peanuts, have considerable carbohydrates, but lack fat. So in cooking peas, beans, etc., fat should be added. If beans are cooked with tomatoes, and an onion is cut up and cooked with them, and if fat in either butter, olive oil, or crisco is served with

graham bread, a vegetable salad, fruit as a dessert and milk for a beverage, you have a well chosen, well proportioned and well combined meal as a result.

The egg is an important food. Its nutrive elements are proteid and fat, but it is lacking in the carbohydrates. But as eggs are used in combination with flour, cornstarch, rice, milk and sugar these are supplied. When not used in the above mentioned manner eggs should be eaten with graham bread, potatoes, etc.

Fat is provided in the non-meat diet, in milk, cream, cheese, butter, oil, crisco, nuts, etc.

Cheese is twice as nourishing as meat, for the reason that it is a highly concentrated food. In a pound of meat there is more or less waste, bones, gristle and fat trimmings. But in cheese there is practically no waste. Therefore it should not be used in anything like the quantity of meat. Cheese is best when eaten with graham bread. Bread is lacking in fat, but cheese is about four-tenths fat. Cheese is rich in protein. In cooking, cheese is used in combination with macaroni, rice, spaghetti and similar foodstuffs because they are lacking in fat.

Nuts and fruits make an ideal diet when used at the same meal, as they supply all the elements. The sugar is supplied, in its purest and most digestible form. The juices of the fruits when combined with nuts serve to offset the richness of the nuts. Nuts eaten in combination with graham bread make an excellent meal if finished off with oranges, peaches, etc.,

Fruits can be served in many pleasing combinations, but they are best served in their natural state.

The starch vegetables are rich in carbohydrates; but owing to their utter lack of fat and protein, potatoes, the chief of starchy vegetables, should be combined with foods which contain fat and protein—butter, cream, milk, eggs, fish, poultry, etc. Other vegetables, carrots, beets, turnips, spinach, squash, brussels sprouts, parsnips, etc., may be served simply with butter, cream, or white sauce. Some cooked vegetables are more nutritious if served in the water in which they are cooked. The salts and minerals are thus saved, which are very valuable, and with the addition of butter are very delicious.

Cereals are our chief source of carbohydrates. They also contain proteid, and when served with cream, butter and sugar will provide the basis for a nourishing meal.

The reason one can make a satisfactory meal on graham bread and milk, or "Pettijohn's", which is rolled wheat, and milk, or corn bread and milk or oatmeal and milk is, that all the nourishing elements are supplied in sufficient proportions and properly combined. Cereals, because of their amount of starch, are balanced by the addition of fats.

The addition of onions,tomatoes, carrots, etc., to macaroni, spaghetti, barley, rice, when properly combined makes a wholesome food. Split peas, when soaked over night, cooked with an onion and crisco, served with sweet cream makes a delicious puree. Milk is a food in itself. (I expect to contribute an article on milk shortly)

There are three elements which make up our food supply. Protein is found in lean meat, white of egg and gluten of wheat. Its chief purpose is to replace worn-out tissue. The average daily requirement is 40 to 74 grams or 164 to 303 calories. Fats are found chiefly in meat, fish, fowl, butter, vegetable-produced fats such as crisco, olive oil, cotton seed oil, etc., which supply heat and energy for the body, 54 to 157 grams or 312 to 902 calories. Carbohydrates are found in starches, bread, cereal grains, sugar, and potatoes, of which the average daily requirements are 244 to 440 grams or 1,000 to 1,800 calories.

How much food is required by the average individual is one of the most difficult problems and has never been answered. The amount of energy required varies with the seasons, and the kind of work done. Hard work out in the fresh air requires a larger food supply. Indoor workers as a rule do not require as much food.

NUTRITIVE VALUES OF FOODS IN COMMON USE

Household Measures	*Foods*	Calories	Carbo.	Protoid	Fats
A glass	Milk	160	12.	7.5	.5
A tablespoon	Cream	60	.5	.5	6.
A heaping tablespoon	Fish	105		11.	6.5
A heaping teaspoon	Sugar	33	8.		
One inch cube	Cheese	70		4.	5.5
One slice	Fat meat 5x4x1"	150		11.	9.5
One medium	Potato	90		2.	
One	Banana	100	22.	1.5	.5
One	Orange	70	15.	1.	
A soup plate	Pea puree	40		2.5	4.5
A heaping tablespoon	Oatmeal cooked	35		1.	
One slice	Bread	70	13.	2.3	
A heaping tablespoon	Dried beans cooked	40		2.5	4.5
A heaping tablespoon	Rice pudding	80	13.	2.	2.
An individual pat	Butter	80			8.5
	Cocoa	50	3.5	2.	3.5
A heaping tablespoon	Pumpkin cooked	20	3.5	.5	
A heaping tablespoon	Barley cooked	40	6.	1.	1.
A heaping tablespoon	Custard	55	9.	2.5	5.
A heaping tablespoon	Turnip	20	3.5	.5	
A heaping tablespoon	Bread pudding	80	13.	2.	2.

TRAVEL AND MISCELLANY

COLOR & CHARACTER

Diphthongs and Triphthongs in Color

A DIPHTHONG, as the name suggests, is the compound sound produced by binding two vowels together by rapid successive pronunciation, still retaining a certain measure of identity with respect to the component parts. In this they differ from the vowel modifications delineated in the preceding article. To draw an illustration from the world of chemistry: a diphthong or a triphthong is a *mixture* of two or three sound elements, respectively; whereas the foregoing vowel modifications constitute *solutions*, so to speak.

In the color parallels to these vowel sounds, however, there seems to be no way of making the distinction between a modification and a diphthong—each is shown by a blending of the two elements. *E-u* (pronounced as *yu* in *yule*) is, of course, merely a tint of *u* or blue.

A-u (pronounced as *ow* in *owl*) is the most restful sound, as green is the tranquil color. The diphthong *a-u* indicated above has a tinge of the *o* sound, even as green, except the crudest values, always has some red to deepen it and to make the pleasing effect more lasting. Rarely, if ever, does Nature display a green unmodified by red. In certain parts of Great Britain, New England and the Southern States this diphthong is pronounced *a-u*, especially by feminine lips. A-u abounds in the languages of the Indo-Germanic peoples, who tend to be philosophic, but is a rarity in the Latin tongues, whose users are much more emotional—having a larger admixture of vivacity (red) in their tribal character.

The twin diphthongs *o-e* and *a-e* are barely distinguishable, the *o-e* being used almost exclusively by Hebrews who have spoken more Yiddish than any other language. The *a-e* blend (pronounced as *oi* in *oil*) is most frequent in the Northern languages, even as pink is a delicately cool color.

A-e (as *i* in *isle*) is a perhaps all too frequent sound among English-speaking peoples, but it is not notably offensive, as buff is an inoffensive yet durable color. The apparently impossible triphthong *a-a-u* is the analysis of the closed English pronunciation of *o*, a sound so foreign to American ears, yet not without a rich, contemplative beauty.

Needs of the Far East

IN Australia and New Zealand the farmers propose to gain relief from the tiresome exercise of milking the cows by hand. The visitor to these lands is liable to see in many places something that very likely he never saw in America; namely, farmers milking two to five cows at a time by machinery. The drudgery of this part of dairy work comes to a quick end when from eighteen to forty-five cows can be milked in an hour.

In the Philippines the United States Government is giving the natives practical demonstrations of what can be accomplished by the aid of some of the most improved machinery for the farm. Agriculture is toilsome enough anywhere, but doubly so in this tropical land where the people have for centuries used only the most rudimentary implements. The change from a lean animal tractor to the up-to-date farm mechanism, known as the "mechanical horse"—the gasoline tractor—may be one of the surprises to the traveler there; for hundreds of acres are to be cultivated by tractors and the land rented to the people after its preparation for crops.

Pittsburgh was once only a trading camp protected by a fort. Its emergence into a giant manufacturing center was assured when coal first began to be shipped. There is a good chance of an even greater Pittsburgh growing up in the neighborhood of the enormous coalfields of China—the greatest in the world. In view of the shortage of coal from American mines and the uncertainties of its production and delivery by rail, some manufacturers on the Pacific Coast are taking advantage of the low-

priced coal of China. The first delivery of Chinese coal to the American continent was made recently, when 1600 tons were shipped from Chinwangtao to Alaska. The coal is of good quality and costs but $7 a ton on board ship at the Chinese port. This first venture of Chinese coal operators went to a canning firm at Bristol Bay, Alaska. That it is not the last is assured by the fact that the Chinese coal is good and cheap—qualities it is likely to have for some time to come.

40% Profit in Sugar

WE HAVE a copy of a letter sent out by a firm of trust organizers of Philadelphia which was not intended for the eyes of sugar consumers or retail grocers, but which contains information for our readers. It says in part:

"The Cuba Cane Sugar Corporation is now the largest single producer of raw sugar in the world. Its output exceeds one seventh of the entire production of the Island of Cuba. Since the Cuba Cane Sugar Corporation was organized on December 31, 1915, the Company's operating profits have averaged, after taxes but before depreciation, slightly under $10,000,000 per annum, equal to 5.71 times the annual interest requirements on the debenture bonds we are now offering for investment."

A little figuring with the dullest kind of pencil shows that the company which, for convenience, is called the Cuba Cane Sugar Corporation, has been cleaning up each year 5.71 times 7%, or 40%. But the trust organizers did not like to come right out in print and barefacedly admit that in the past five years they have cleared 200%; so they stated the shameful fact in a more obscure manner.

It is a strong picture that Solomon gives of trusts of all kinds, labor trusts as well as capital trusts, in that wonderful passage, Proverbs 1: 10-19. We quote the passage to save you the trouble of looking it up:

"My son, if sinners entice thee [into any scheme to wring 40% profits out of the common people in these trying times], consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent [ordinary citizen] without cause: let us swallow them up alive as the grave [Hebrew *sheol*—the only word "hell" for more than 4,000 years of human history—but let us be glad for the courage of the translators in rendering it honestly in this passage, though they could hardly do otherwise without intimating that the innocent go to hell]; and whole, as those that go down into the pit: we shall find all precious substance [40% dividends], we shall fill our houses with spoil [rare old masters, tapestries and other junk]: cast in thy lot among us [get in on the sugar proposition before its sweetness is all gone]; let us all have one purse [with which to buy up all the sugar in sight]: my son, walk not thou in the way with them; refrain thy foot from their path: for their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. And they lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof."

The suggestion has been made that we should not mention in THE GOLDEN AGE matters of this nature, but we think it will please the Lord if we follow the example of his Word and conceal nothing bearing on the subjects we discuss.

Life in the Country

By Martha L. Pelle

TO LIVE out there surrounded by beautiful nature, to live a free, happy life with those one loves—ah! that strikes me as being near to the way weary humankind shall live in the Golden Age; for "in the wilderness shall waters break out and streams in the desert" (Isaiah 35:6) and "the desert shall blossom abundantly". (Isaiah 35:1, 2) The people will all be happy then; for "thou shalt be far from oppression".—Isaiah 54:14.

The revivifying of every thing in the spring of the year reminds us of the resurrection of the human race. During the long winter (the past six thousand years) humankind has suffered from hunger and want, and from the cold of separation from God. In the Golden Age, however, conditions will be greatly ameliorated. As the grass which flourished during summer becomes dry and lifeless during winter but grows green again when the warm April rains and sunshine favor it, so humanity, which was cut down on account of disobedience, will because of the "ransom for all" (1 Timothy 2:5, 6) blossom forth again in the resurrection. Then the willing and obedient will be restored to that beautiful Paradise condition in the summertime of God's favor and blessing; and how happy to know that these promised "times of refreshing" shall never cease.—Isaiah 65:17-25.

Disinfected Wheat

IF YOU eat poison with food you will be poisoned; and if you plant disease germs with wheat the wheat will catch the disease. So figured Russell G. East, agricultural agent of Shelby County, Indiana, when he thought of trying the effect of disinfecting seed wheat.

The effect of disinfecting wheat was apparent in two adjoining fields, one planted with disinfected wheat and the other with ordinary wheat. The field of ordinary wheat came up and was heavily spotted with rust, but there was no rust in the field of treated wheat.

Rust is one of the great enemies to the production of the proper amounts of wheat. It is a bacteria which grows in the tissue of the wheat plant, and in different stages of growth or development appears in different aspects, giving rise to the names of different kinds of rust. Like any other diseased organism, the wheat plant affected by rust is unable to develop seed as it would if it were well; and hundreds of millions of bushels sorely needed by a hungry world fail to grow on account of the rust.

The treatment Mr. East gives for rust is simply to give the wheat a hot bath in water at 120°, and another in water at 129°. The wheat is placed in a wire screen cylinder of five bushels capacity, which is revolved, raised out of the water and emptied of the wheat, which is then dried. It is planted the same as any other wheat, but being disinfected by the simple process it comes up free from the dreaded rust.

The United States Department of Agriculture, attracted by the reports of Mr. East's work, investigated the process and is introducing the East System wherever wheat is grown.

Evening World Sees Something

THE conditions that the liberties of the American people are in today is largely due to the decadence of the Press as an instrument for the conveyance of news, and its prostitution to purposes of propaganda having as their object the concealment of the real facts from the common people, and their continued blindness.

"'Through the veil of apprehension or of terror or of unpopularity we should still be able to defend the principles of constitutional liberty. Never more than at present have we needed leadership which will not suffer these principles to be impaired. Even an enemy should have the protection of fundamental law when he is arraigned under the processes of law.'"

Coming, Millions Strong

AT THE rate of 50,000 immigrants a year, Palestine can absorb and maintain an additional population of 3,000,000, according to Dr. Chaim Weizmann, head of the Zionist Commission to Palestine, in an interview given out in London recently on the occasion of his latest return from the Holy Land, where he is administrative chief of Zionist affairs.

"This is a conservative estimate," declared Dr. Weizmann. "Some people claim Palestine can support an additional population of six or seven million. My figures are not based on guesswork, for the Jewish colonies already established afford a valuable index as to future possibilities. From results obtained in the neighborhood of Jaffa and elsewhere, the coastal plain alone should absorb some 300,000. The Jordan valley can take another 500,000, and then in between there is the hill country with its olive groves and their almost unlimited field of development."

Commenting upon holding immigration down to 50,000 annually, Dr. Weizmann explained that when the ban on immigration is removed, it will be necessary to place some restriction upon the influx that might otherwise set in from Russia, Poland, Rumania, etc. Unrestricted and unregulated immigration would be in the interests neither of the new country nor of the immigrants themselves, he emphasized.

Great interest has been attached to Dr. Weizmann's report because of his months of personal investigation and personal contact with all classes and races in Palestine. He insists that there is ample room and scope for the additional millions without crowding out or disarranging the present inhabitants and that Palestine is to be the common possession of all its citizens, not a Jewish state with a large subject population.

"Vast tracts of Palestine are at present practically unoccupied and undeveloped and experts agree that there is plenty of room for millions of additional inhabitants," he continued. "I foresee an era when Jew and Arab will work side by side in the building up of a state which each will regard as a common possession. The Arabs are an intelligent race and it is quite a mistake to regard them as inherently unfit to take their proper share in the development of a modern industrial and agricultural state.

"Already this process of coöperation is at work and that the Jew can live peacefully with his prospective fellow-subjects has been proved by the Jewish colonies already in Palestine. The classic example is the Jewish settlement at the foot of Mt. Hermon, where an entirely isolated Jewish colony lives surrounded by Druses, as well as by Arabs, both Christian and Mohammedan."

RELIGION AND PHILOSOPHY

THE VAIL OF TEARS

"And he will destroy . . . the vail that is spread over all nations."—Isaiah 25:7.

STEERING blindly through a mist of tears the human race has encountered many rocks. Weeping and the causes for weeping have obscured in the minds of people the true understanding of why they are here and what they are trying to do. Only a clear knowledge of the course to be traversed can guard them from total shipwreck of faith.

All the nations of the earth have entertained some kind of hope for the future blessing of mankind. Alas! it must be often said that their hope is founded more on desire than any clear knowledge of God's purposes for human blessing. The Bible alone is able to give us a satisfying basis for hope; and some of the clearest statements of the Bible are to be found in the ancient Hebrew prophecies of Isaiah, from whose record our text is taken.

The 25th chapter of Isaiah's prophecy makes brief mention of the destruction of mystic Babylon, that great fusion of ecclesiastical systems which has fastened its fangs in the human vitals for more than sixteen centuries. He encourages us with the thought that when the Lord has made of this great, impressive, and defenced city a heap of ruins those who are strong in faith shall glorify God. They will then be able to say that his counsels, or prophecies, of old are faithfulness and truth, because he will have proven by fulfilling his prophecies that his words are dependable.—Isaiah 25:1.

Some of these counsels are given in the 13th chapter of Isaiah; others of them may be found, with considerable elaborateness, in the 51st chapter of Jeremiah. Both of these prophecies are reiterated and substantiated by the 18th chapter of Revelation, which also proves that the former prophecies were not made merely with reference to literal Babylon, since that city had been in ruins for some 600 years before the Apostle John wrote the Revelation.

The prophet Isaiah then describes the first and third phases of the time of trouble (verses 4 and 5); but all these efforts of men to establish a rule of righteousness in the earth will be found to be abortive. To the extent that they overlook the basic principles of the universe will their reigns be brief.

Then turning from the climax of human selfishness which will be manifest in the distressing, though brief, last period of the time of great trouble, the prophet turns to the happy time which lies just beyond the dark cloud. He says that in Christ's kingdom shall the Lord make unto all people a feast of fat things. The last six thousand years of human experience have been years of deprivation. They have been years of gradual destitution. The wonderful endowments and blessings which God showered upon his human son Adam have all but slipped away from Adam's imperfect and disobedient posterity.—Romans 3:23.

The sentence of death which hangs like a pall over the earth came as a legal and just consequence of Adam's disobedience. (Romans 6:23; 5:19) The present members of the human family are not, therefore, individually responsible for the presence of death in the world; but they have inherited the death sentence along with the small measure of life which they received from their parents, who in turn got it from Adam after his transgression and condemnation.—Romans 5:18, 19.

Among the blessings which Adam had to use and to enjoy were a perfect mind, a perfect body, a perfect environment, a perfect life, and a perfect dominion. With his perfect mind he was able to enter into all the processes of reasoning which were necessary for the fulfillment of his obligation to God and to the lower creation. There was no danger or possibility of mistake in the processes of reasoning. He had a perfect memory, and could store away such facts as were necessary for his information and happiness. He had perfect powers of classification, as is shown by his ability to name the animals of earth. We should not suppose that he gave them mere odd names, chosen at random, but that the names were properly significant of the genus, species, and specific difference

of each creature. When one remembers the tens of thousands of animals on earth, the fowl of heaven, and the creatures in the sea, this single feat is seen to be an indication of Adam's mental prowess.

Our first parents also had a perfect organism, complete in every part and perfectly balanced as an intricate nervous machine. It was a body not only beautiful to look upon, but able to fulfill every desire of the mind and to respond to every determination of the will. It was an organism in which all the vital functions worked in perfect harmony, and in which the tissues were rebuilt as rapidly as they were torn down by proper and reasonable activity. All this is implied in the statements of the Scriptures that "his [God's] work is perfect" (Deuteronomy 32:4), and that man, together with the balance of creation, was "very good".—Genesis 1:31.

Adam's perfection did not stop with his mind and body. He had perfect environment. These perfect surroundings administered in every possible way to the enhancement of his joy as an obedient son of the Almighty. There were no repulsive sights, no inharmonious sounds, no unpleasant odors, nothing to taste or to touch which would in any manner mar his happiness or peace of mind.

But life, perfect life, was the basis for all of these blessings. Perfect life implies not only an immense vitality of organism, but also a divine permission for or authorization of life. (Psalm 30:5) Such a life did not need to ebb and flow out, but could continue everlastingly. And another prominent feature of Adam's perfection was his dominion over all the earth. The Lord told him: "Be fruitful, and multiply, and fill the earth, and *subdue* it; and *have dominion* over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth". (Genesis 1:28) Naturally, Adam had the first requisite for dominion—self-dominion, self-control.

In Hebrews 2:8, however, the Apostle Paul reminds us that "now we see not yet all things put under him". Man is not the master of the earth, but Satan is "the god of this world" (2 Corinthians 4:4), and "the prince of this world". (John 12:31; 14:30) Man has been able to hold on to fragments of these original endowments so that he even now has some mental capacity, often quite remarkable in some one or two directions, but seldom in all directions. He also has a measurable use of his body; though the many hospitals, the many cripples, the many disabled of all kinds, bespeak the fact that man is far from being perfect. His environment is often far from as bad as it might be, but at the same time far short of perfection. His little flame of life has flickered down until it is but a short span and almost nothing compared with the eternity of life which he might have had through continued obedience. There is some little measure of dominion, some fragments of the princely power of self-control.

Jehovah has allotted man six thousand years in which to try every conceivable scheme for the maintenance of these points of perfection. Man's dearth of success will find its pitiable climax in the time when "every man's hand shall be against his neighbor". (Zechariah 8:10) Thereupon the Lord will begin to do all for man which man has sought to do for himself; only Jehovah has allotted himself merely one thousand years. This happy time of "restitution of all things" (Acts 3:19-21), this time in which the Master will not only "seek [but also] save that which was lost" (Luke 19:10), is that to which the prophet refers under the expression "a feast of fat things".

Man has been starving; but God will gradually feed him with the rich and nourishing portions of truth, that his character may be rebuilt and his body follow gradually to perfection. At this banquet of blessing there will be room for all. There will be no favoritism based on aristocratic birth or previous social standing.

"Wines on the lees" will be served at that banquet—our prohibitionist friends notwithstanding. But the wines here referred to are symbolic of doctrines, teachings, instructions. A doctrine is the presentation of an ideal to the mind. When the mind grasps the ideal the vision is enlarged and the hope is spurred to the accomplishment of that ideal, very much as wine furnishes a temporary stimulus to the nervous system. These ideals which will be offered to man's perception will be, first, such basic and necessary understanding of the divine character as will enable men to know God and to conform themselves to those standards back into the image and likeness of God. Further than this, these exalted and exalting ideals will cover all the ramifications of human interest. They will offer to man's original thirst for knowledge science, the most boundless and sublime.

But let no one suppose that this wonderful kingdom will be established through man's unaided efforts. It requires superhuman wisdom and superhuman power to disengage the tangled threads of human aspirations, human loves, and human needs. Christ Jesus came and "gave himself a ransom [a substitutionary price] for all, to be testified in due time". (1 Timothy 2:6) Only on the basis of this ransom work can the blessings be brought.

Another comprehensive phase of Messiah's kingdom is mentioned by the prophet when he says: "He will destroy in this mountain [during the operation of his kingdom] the face of the covering cast over all people". And what is the covering cast over all people? Where are most of the people who have lived during the last six thousand years? Dead. They are down in the ground, covered over. They are in the tomb, the death state. The prophet Daniel says that they "sleep in the dust of the earth". (Daniel 12:2) Our Lord Jesus says that they are "in the graves".—John 5:28, 29.

The face of the covering is the crust, or apparent surface of the covering. That which caused the human family to go into death, and which still holds them there, is the death sentence, the edict which God issued against Adam's disobedience. By willful transgression man became "the lawful captive". (Isaiah 49:24) The sentence of death shall be annulled, as it touches the whole race of mankind, when Christ shall establish the new covenant for the blessing of all the families of the earth. That new covenant will be made possible because of Christ's obedience to God's law while on the earth as a man, and because of his willingness to coöperate with God's redemptive plan when he gave his sinless human life to be an offset for Adam's condemned life. Since all of Adam's children were condemned in him, it is possible for one man to effect the release of all humanity.—1 Corinthians 15:19, 22.

As the death sentence touches individuals, it will not be destroyed until those who are in their graves shall hear the voice of the Son of man and come forth. And the release will have no practical value for them unless they are appreciative of the opportunity extended to them and render the devotion of their hearts and the obedience of their lives to the new régime.

During Messiah's kingdom it will no longer be true that death, sorrow and sickness prevail. Instead of going into the tomb, the great stream of humanity will be reversed; and the dead will come forth. They will come forth to the same degree of character strength or weakness which they had at the time of death, but come forth (as the picture of Lazarus' calling forth would suggest) to a state of normal physical health. Instead of sad farewells, broken home ties, bitter partings, there will be gladsome reunions, happy welcomes, and joyous fellowship in the opportunities of the Golden Age.

As conditions now exist in human society, a vail or heavy curtain of obscurity stands between God and the perceptive powers of most people. This vail is threefold in its nature. It is a vail of ignorance, a vail of superstition, a vail of tears.

Ignorance is merely lack of knowledge. It is a pitiable state, but not necessarily a hopeless condition. There can be no question, however, that ignorance obscures a true conception of God's glorious and lovely character in the minds of a majority of earth's inhabitants. Ignorance is darkness. So the prophet says that "darkness covers the earth [Christendom] and gross darkness the people"—heathendom. (Isaiah 60:2) To dispel ignorance it is necessary merely to let in the light of information. It is a comparatively simple process.

But there is something much more difficult to deal with than ignorance; and that is superstition. The word superstition means the act of building upon or adding to, and usually means the adding to something which we do not know. All the tribes of earth have certain superstitions. There have been certain vital points of religious knowledge on which they were lacking in information. But instead of acknowledging their ignorance, and oftentimes their entire inability to grapple with almost infinite problems they have worked up out of their imaginations various theories which have come to be accepted as gospel truth. As superstition touches the Christian religion, it means any theory or doctrine which is not set forth by the Bible, God's Word. Probably none of us is entirely free from the baneful effects of superstition, but some students of the divine Word are more so than others. In fact, it came to be quite a common practice to add to and determine upon doctrines for the church of Christ by ecumenical councils and committees on creeds. As time progressed into the dark ages, ecclesiastical functionaries

ceased to claim that their doctrines were built upon the Bible, but boldly averred that their united judgment was as valid as anything taught by our Lord or the apostles.

There is nothing in the Bible about the trinity; and no one who is familiar with God's Word would even claim that it is there. There is nothing in the Bible about the incarnation, as that doctrine is taught by the ecclesiastical world. There is nothing in the Bible about inherent immortality of man. There is nothing in the Bible about eternal torment as the wages of sin. There is nothing in the Bible about purgatory as the place or condition from which souls may be "prayed", at so much per prayer. There is nothing in the Bible about limbo, or about the confessional as an ordinance. There is nothing in the Bible about indulgences, or about hearing mass on Sundays, on holy days, and days of convocation. There is nothing in the Bible about fasting as a religious ordinance for the new creation. There is nothing in the Bible about confirmation of children, about penance as a church ordinance, about extreme unction, about holy orders, about the virtue of priestly prayers and pilgrimages, of oil from the lamps that burn over the tombs of the "saints", of wooden crosses, of cream and spittle, of salt and holy water, of the sign of the cross, of vows and relics, of monastic rules, etc., etc.

Many very devout, loyal Christian people have looked with reverence upon these many superstitions or additions to God's Word. But it must be said that most of these errors tend to fill up the mind and to obscure the real simplicity and beauty of God's message and the wonderful righteousness of his own character and being.

Ignorance might be illustrated by a man standing in an open field on a densely dark night. No star is visible, no shimmer of the moon, no glint of lamp or lantern light. His condition is merely a negative one, however. Should the clouds pass by and the stars appear, or should the moon shine forth, or a lantern come his way, he will get whatever benefit the light may bring. But if, instead of watching and waiting for the light, he busies himself with building a little hut, crawls inside the hut, pulls to the door, and locks it—that is superstition. In the one case there is possibility of encountering the light. In the other case there is no possibility, even if all the stars shine forth, even if the moon shines full, or even if the daylight comes, so long as the hut of superstition stands.—Matthew 15:13.

But there is another thing which obscures in the minds of people a true conception of God. That thing is tears. Unhappiness, sorrow, suffering, misery, death: these occupy so prominent a place in human emotional experience that few have the faith to realize their part in human education. It takes great confidence in the integrity of God's purposes to bridge the chasm between the conditions that now exist and those that shall obtain under Messiah's beneficent reign. Few people can understand how God can be a God of love and still permit the agony of heart which tears apart the fondest ties. Few can understand how God can be a God of power and still permit the monster death to claim his victims by the thousands. Many minds, with more reason than devotion, have discarded the idea of an intelligent God, much to their own loss. Others have striven to assure themselves by saying that death is not an enemy, but that it is a friend. The dreams of pagan poets and the speculations of heathen philosophers have been made use of to prove that there is no death, but that which seems so is transition.

The Bible, however, does not offer any chimerical hope of a fulfillment of one part of God's purposes by a denial of another part of his Word. The Bible tells us plainly that there is death, and that death means the cessation of conscious being. (Ecclesiastes 9:5; Psalm 146:4) It tells us the cause for death, that it was willful disobedience. It tells us that death shall be done away with, only because our Lord Jesus gave his human life in death.

These facts are expressed by the prophet in the following words: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces".—Isaiah 25:8.

The joyous response of men's hearts for God's kindnesses extended to them through Christ Jesus is further shown by the prophet: "And it shall be said in that day, Lo, this is our God; we have waited for him". It is true that while man has been waiting for God's arrangement for his blessing, he has incidentally tried all sorts of schemes and devices for blessing himself, but he was really waiting on God, for nothing else than Jehovah's plan could satisfy. So happy mankind will say: "We have waited for him, we will be glad and rejoice in his salvation".—Isaiah 25:9.

JUVENILE BIBLE STUDY

ONE question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *What seven names for the Bible are used in the Bible itself?*
Answer: John 5:39; 2 Timothy 3:15; Daniel 10:21; 2 Timothy 4:2; Hebrews 4:12; 2 Timothy 2:15; Philippians 2:16.

2. *Who is the Author?*
Answer: God.

3. *Is he the writer?*
Answer: No.

4. *How many writers?*
Answer: Thirty-six.

5. *How many years were taken to write the Bible?*
Answer: Seventeen hundred years.

6. *What materials were used to write it on?*
Answer: Parchment, papyrus, stone, wood, and silk.

7. *How are the books in the Old Testament classified?*
Answer: (a) Pentateuch—5; name them. (b) Historical—12; name them. (c) Poetical—5; name them. (d) Major Prophets—4; name them. (e) Minor Prophets—12; name them.

8. *How are the books in the New Testament classified?*
Answer: (a) Historical—5; name them. (b) Epistles of Paul—14; name them. (c) General Epistles—7; name them. (d) Prophetical—1; name it.

9. *When you undertake any kind of work is it necessary to first plan that work?*
Answer: If we wish to build even a chicken coop, we must first think how it is to be made, and the greater the work the more necessary is a plan.

10. *Does the Bible show that God had a plan from the beginning?*
Answer: Acts 15:18.

11. *Is God's plan orderly and progressive?*
Answer: Mark 4:26-29.

12. *Is it certain of fulfillment?*
Answer: Isaiah 14:24; also 55:10, 11.

13. *How is God's plan arranged?*
Answer: In "worlds" (Greek *Kosmos*) meaning arrangement or social order of things. See 2 Peter 3:5-7, 13.

14. *When did the first "world" or arrangement of things "perish"?*
Answer: At the time of the flood.—2 Peter 3:5, 6.

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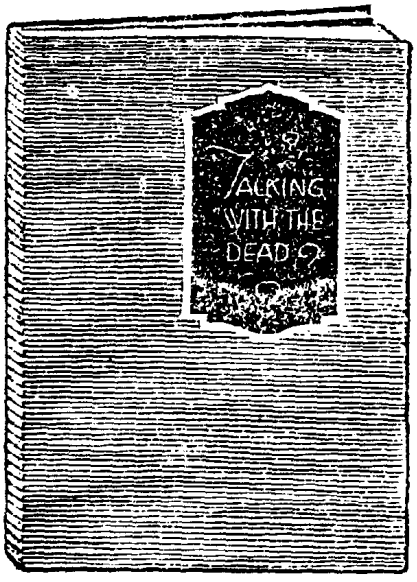

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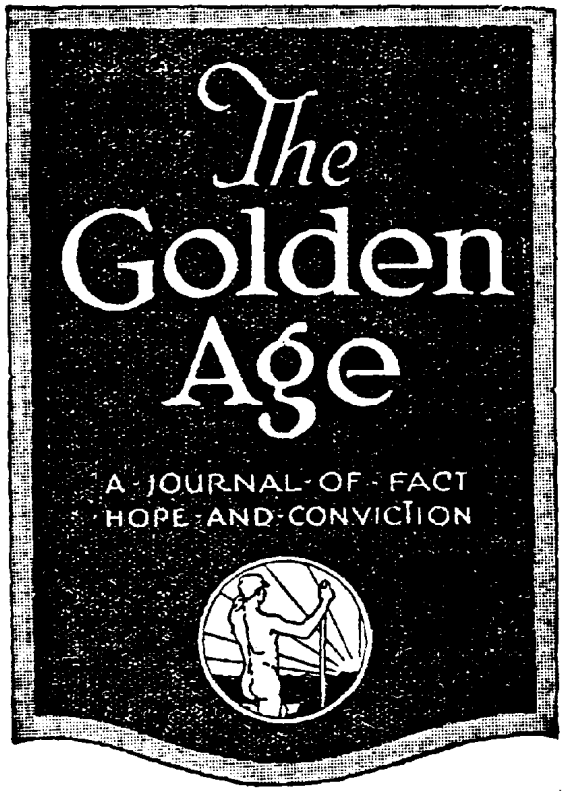

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KILLING THE GOOSE

WHEN the alien stream flows and ebbs to and from American shores in such a manner that the net gain in immigrants in a year is under 50,000, it becomes a question of importance. During 1919 the number of aliens that left America approached 200,000.

In the five years from 1910 to 1914 the aliens that returned home were 29% of those that came; in the next two years 37%; in the three years to 1919 88%. In other words, in the first period the conditions here suited the aliens so well that only one out of three went back home; in the next period two out of five left us; in the last period seven out of eight have left our shores for other lands.

It is said that many thousands are desirous of going to their home countries, but are hindered by a variety of considerations, including that of getting passports promptly. The number so minded is variously estimated from one to two million, and is reported to be increasing.

America has plenty of money—too much, some students of the inflation problem aver; and the money never would be missed, according to financial authorities, if each emigrant takes with him the estimated average of $3,000. On this basis, the 200,000 wanderers returning in 1919 took with them some $600,000,000. If the tide should rise and reach a million, the money taken away would reach three billion dollars. This sum, if taken in currency, might seriously embarrass even a country having the total money circulation of $5,998,000,000, that which the United States has; for it would be just half the amount of circulation. If it took the form of foreign exchange, it would create a demand for three billion dollars worth of foreign exchange and might materially help a situation where London exchange is depreciated some 20%, Paris exchange 65%, and Berlin exchange at least 95%. When the three billion dollars got into circulation in Europe it would help the situation there just as much as a loan of like amount from America, subject, however, to the drawback that Europe needs, not so much money, as the things that money can buy. But the three billion dollars put into circulation "over there" would be acceptable to Americans for purchase of American products, and indirectly would bring Europe some of the things that war-torn region craves.

In former days, when the annual immigration passed a million, the human flood that poured into cities and construction camps was not rich in money, but it brought to this country the kind of riches that a country requires for its growth and development—the same kind that the ebb tide is bearing back to Europe. That wealth was the power of strong, willing bodies and ambitious brains, the wealth that was transmuted into railway embankments, concrete work, good roads, coal from the mines, lumber from the forests, and steel and iron from the mills. Conditions seem now to have changed somehow; for that kind of wealth is getting chary of America, and inclined for the present to flow to South America, South Africa, and may shortly run in trickles, brooks and rivers into other sections–Mesopotamia, Palestine, North Africa, there in turn to be changed into the permanent form that constitutes the real wealth of a nation. Meanwhile it is estimated that the 40% shortage in things done in this country is owing in considerable measure to the choking of the flood that in the past created the wealth of America.

Immigration is the goose that lays golden eggs of national wealth. It was expected that after the World War there would be a tidal wave of immigrants and an abundance of the riches that strong muscles create. There seemed every reason why the people of poverty-stricken Europe should come here. Capital would be

depleted there, but plenteous here. Mills and railroads would be worn out there, but well kept up here. Money and credit would be scarce in Europe, but abundant here. Is some one killing the goose, and is America not to have the golden eggs, after all?

The lure that drew across the ocean the multitudes that have done the basic work of rich America was, first, the opportunity to make a good living. Many an immigrant knows the disappointment of seeing that the streets of America are not of gold, but like other streets. But the gold was in the mills and the mines, and the aliens went to work with a will to save the little money that would make them rich at home again. And in the palmy days of immigration two out of three decided that America was better than Europe and stayed here to make it their home, with their children and their children's children.

Many came to the Western Continent because within them was the urge of freedom. These people make the true Americans; for was not the nation founded by men and women who braved poverty, hardship and loneliness, to live in an atmosphere not polluted by tyranny and oppression? It is said that these people are not coming so freely as before the war; that Europe is being republicanized and freed from the autocracy of kingship, nobility, wealth and priestcraft; that it is needless to sail three thousand miles for freedom; and last, but not least, that workingmen can get $9 a day in Poland and in others of the newly born nations.

The feeling is rife here that America has not been as thoughtful for the stranger in her midst as she might have been. The people here have been so busy making their own living, and having their own good time, that they have forgotten the lonely, queer figure on the back street —quite regardless that not seldom the stranger was possessed of education, talent, ability out of the ordinary that would make him an acquisition in any group. On the whole the man from across the water was a man to be shunned, because—"Well, he isn't in our set".

But the past is to be "bygones", and now, at last, the alien is to be made "one of us". He is to be made into an American. He is to be taught English. Statistics recently compiled show that he is 80% as substantial a citizen as any one, 15% Socialistic, and 5% a mentioner of overthrow of government. Now he is to be made to feel the big-brotherliness of the people here. Not that he is to be welcomed into any American home, but Americans are to be sent into his home—circular distributors, notice servers, literature carriers, slummers, paid uplifters, English teachers and—spies; for must not the 20% or at least the 5% be "rooted out of the land"?

Great, say some, was the blame of the foreigners! They came to this country of liberty and equality to find every door closed socially. They were guilty, says the National Security League, of the following "removable causes":

"1. They did not learn the English language, and so could be deceived oftentimes by the vicious of their own race [the 5%].

"2. They congregated in foreign quarters and did not learn American ideals, so they did not know of the opportunities of advancement.

"3. They spent their time talking over the grievances of the old land, and were thus led astray by revolutionary propaganda not needed in America [the 15%].

"4. They sent their money to other countries instead of building up their homes here [about 30%].

"5. They did not realize that if any injustice is being done to any in the community, there is a law to which to appeal for the righting of the injustice" [see articles on "Justice and the Poor"].

Incidentally, if the foreigner got to living with native Americans, the priests found that they could not hold him in "the church," as they are unable to hold the children and grandchildren of immigrants. For if, for example, the alien miner in a coal region should become Americanized, he would not believe that the priest could "change him into a pig". And the eternal salvation of the foreigners, and of church revenues, depends on eternal ignorance of America and American ideals. To a large extent this influence is responsible for the stunting of aliens as regards the high ideals of the land to which they have given themselves. For fresh immigrants constitute the chief additions to Romanist membership, and a stoppage of the flow would affect the plans of the hierarchy.

Means are planned for regulating the immigration tide. Government regulation of immigration would seem to those in authority as essential as of food, railroads and trade. Care is to be taken not to restrict the flow in a manner to hinder business. According to the *Textile Review* the proposed rules are to cover:

The complete suspension of all labor immigration for two years or more.

Regulation of immigration then on the basis of a certain percentage allowed from each country, by which from 3% to 15% as many immigrants may be admitted as there are already aliens here of that nationality. This will make admission a privilege, it is hoped. The percentage, with other matters, will be set annually by an immigration commission.

Immigration officials are to be sent to the countries whence immigrants seek to come, to keep foreigners from starting who might be kept out on arrival.

Standards for citizenship and naturalization are to be raised, and a wife's citizenship is to be separate from her husband's.

Laws discriminating against certain nationalities are to be repealed, so as to remove present causes for animosity from the Japanese, Chinese and others. Besides, Chinese and Japanese labor will help out in the industries of the country. This will do American labor little harm, if the immigration commission is controlled by persons appointed by or in sympathy with working men; for the percentages will be controlled and varied to suit shifting conditions. If the farmers and workers vote themselves into control of the administration in November, this feature would be certain not to interfere with the interests of American labor.

A thoroughly restricted immigration would dissipate or destroy something for which America has ever stood. This country has always been a Mecca for the oppressed and for those persecuted for religious or political reasons. It would be a distinct loss to humanity and to American prestige among liberty-loving people for such a thing to happen. But the drift may be sensed in the now-forgotten veto by the President on the immigration bill of January, 1917, when the veto message ran:

"The bill exempts from the operation of the literacy test all aliens who shall prove to the satisfaction of the proper immigration officer or to the Secretary of Labor that they are seeking admission to the United States to avoid religious persecution in the country of their last permanent residence, whether such persecution be evidenced by overt acts or by laws or governmental regulations that discriminate against the alien or the race to which he belongs because of his religious faith. . . . This provision separately and in itself renders it unwise for me to give my assent to this legislation in its present form."

The principle of a special welcome to the oppressed, in the provision objected to in the veto, has been one of the foundations of American ideals; its negation 300 years ago might have excluded the little band that sailed from religiously inhospitable England to Massachusett's then unknown shores. In the hands of Roman Catholic officials the administration attitude would effectually debar any sincere adherents to their faith who might not have been welcome in their home country, and would cast many Jews back into the fires of the persecutions from which they fled.

In foreign lands the word is being passed around that alien workers had better endure the troubles they have than fly to others they know not of in America. It is said that this country is being quite well advertised as very reactionary, as a place which seekers after freedom would do well to avoid until distrust of and agitation against foreigners abates. Something like this has happened several times when American conditions were temporarily unfavorable. Immigrants stopped coming in a measure during the Civil War, after the Chinese exclusion act, after the contract labor law, and during various industrial depressions. It is thought that fully a million and a half may not merely forbear coming, but actually leave the country. This may create a serious condition, when the country is short 4,000,000 workers for the normal development of industry and construction.

The Straus Investors' Magazine says:

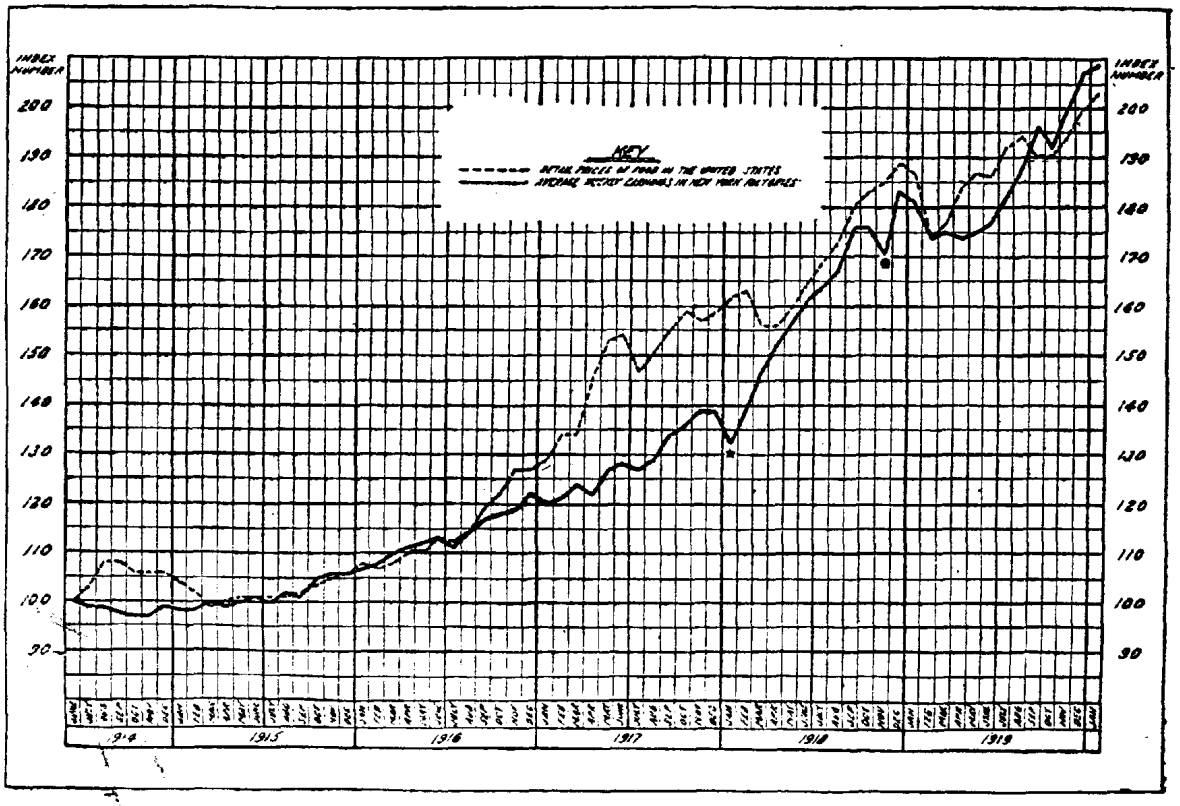
"If we are no longer supplied with the yearly million of new-come immigrants, who formed this class from year to year, one of two things will happen: either this work will be done by a class of native-born workmen who will tend to form a separate class of casual workers—which past events show would be a serious economic and social danger—or we shall not have enough men to do this kind of labor, and new development work will be seriously crippled. No one can be certain as to what will come, but it is certain that serious consideration must be given to the question, and it will be generally agreed that everything possible should be done to make this country attractive, under proper restrictions, to the better class of new blood from abroad.

"Although we have viewed with some alarm the large influx of foreigners, especially of the more ignorant classes, still it has always been a source of national pride that so many of the oppressed peoples from all over the world should find in this country the opportunities and attractions which they could not find elsewhere. We have prided ourselves on being a haven for the oppressed and a land of opportunity for the ambitious. We see no reason why this should not be as much true at present as in the past. But now immigration seems practically

to have stopped, if the tide has not set definitely the other way."

This country may soon have to give profound attention to the fact that another virgin country of vast extent and of at least as great natural opportunity for the ambitious worker is now beckoning to workmen, to the poor and oppressed all over the world. The New York *World* is sponsor for the statement that conditions in Russia are good for working people, and that the poor there are probably better off than they have ever been. Perhaps the tide of the world's ambitious workers which has long flowed America-ward, is about to turn to the exploiting of another Mississippi Valley, to the development of another Rocky Mountain region, to the settlement of another Great Plains—in Russia and Siberia. If so, this country would do well quickly to make the stranger within its gates feel once more that America is the land of opportunity and freedom for him, to make the alien feel that this is "home", that he is welcome here, and is to find, not hard-hearted taskmasters, but genuine friends in mill, shop, store and home.

America will open her heart to the stranger —but it will be in the Golden Age. In those days no matter who steps down the gang plank, he will be made to realize that he has fallen among more than friends—among brothers; for it is not far off when the realization will come of a law spoken thousands of years ago, "The Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible [to evil doers then], which regardeth not persons, nor taketh reward; He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment; love ye, therefore, the stranger."–Deut. 10:17-19.



Comparison of course of average weekly earnings in New York State factories with the course of retail food prices in the United States. *Drop in January due to fuel-closing order January 18 to 22, 1918. °That in November due to closing of factories on November 11, 1918, Armistice Day.

(From the Bureau of Statistics and Information of the New York State Industrial Commission)

SOCIAL AND EDUCATIONAL

Prohibition at Work

PROHIBITION has grown into the dignity of an institution, like the Constitution, of which it is now a part. It has been functioning for some months, and an appraisal of the workings of the new institution is of interest.

Like other changes, this permanent drought has injured certain industries and destroyed others. Grape culture languishes, as does that of the hop. The billion invested in the liquor business fortunately is not entirely gone, but what is left is directed into more useful channels, if the alteration of breweries into soft-drinks factories can be called useful. Other adjuncts to the industry have taken leave. No more does the Keeley cure flourish, and homes for inebriates have been turned into other kinds of homes —a benefit doubtless in the existing scarcity of homes for the people. The police industry is apprehensive, as the arrests lessen and police commissioners decide on a decreased personnel.

Genius wilts, and the poetry business may suffer a relapse; for what would Poe have done without his daily potations? Swinburne was fortunate that England was his habitat; for, according to the poet Sadachi Hartmann:

"That the soul uplift and inspiration without which no great work is ever achieved, comes from some stimulant; that our hidden self, our subconscious mind, can rise to no great endeavor unless so influenced; and that to the masters in art and letters alcohol has given this psychic impetus is a matter of history."

Concluding, he says, in language as plain as a mental alcohol mist:

"And so, granting that for some the plaudits of the crowd give the needed kick to their sleeping talents, that to others the psychic reaction comes from the expectation of immortality for their embryo achievements, to many more the awakening of genius can only be accomplished by the magic that lies in the cup. This prohibition will deprive the world of art and letters of many a song from the soul from which the umbra might be lifted by the warmth that comes with imbibing."

Too bad! Perhaps somewhere outside the three-mile limit a sanitarium for genius may yet be provided.

Worse yet, the coal strike was due to prohibition, according to the British press. And still darker:

"Prohibition preceded the revolution in Russia, and prohibition in the United States preceded the biggest attempt at revolution yet made in that country."

Perhaps for the first time the Russian people got out of their government-fostered befuddlement and began to THINK. Are the British newspapers and the powers of reaction afraid that America sober will begin to use her brain? And what will one of the great religious denominations do without its saloons?

The American people, so say the calamity howlers, are irritated over the new institution. According to one writer:

"The compulsory abstention from spirituous liquors is the subject of daily conversation. A sudden change in the habits of the average citizen, particularly when enforced against his will, is bound to cause irritation and evoke protest."

A pledge was signed all over the country:

"Believing that the Constitutional Amendment passed by Congress and ratified by a majority of the States is an infringement upon my personal liberties, I hereby pledge myself to vote against any candidate for public office, regardless of party affiliations, who favors its enforcement."

The habits of some of our elder brethren have suffered a ruthless break, as bad as when the supply of "dope" is cut off from the morphine fiend; for King Alcohol belongs in the same drug category as Queen Morphine, Princess Opium, and the rest of the Vice family.

The *Wall Street Journal* is authority for the suggestion that prohibition may practically ruin the American shipping industry:

"Steamship men are pessimistic as to the future quality of sailors on ships trading with the United States. No sailor wants to sign up for a trip here if he can possibly help it. The pick of the sailors in the trans-Atlantic trade is now signing up to go to South America. Prohibition enforcement caused a near riot recently on a ship in Boston from an Italian port which was manned by an Italian crew. Under the ship's articles the crew was entitled to be furnished a daily ration of rum. The customs officials under the new law were obliged to require the captain to seal up all liquors while in port, forcing the ship to violate its contract with the crew, with results that can well be imagined. There is no expectation that any member of that particular crew will ever sign up for a trip to the United States again."

Other industries are affected, or are liable to

be, by prohibition. Millions of workers from foreign lands, who have been accustomed to wine or beer, consider America a less desirable place to live in than it was, and emigration on a huge scale is hinted at. It is more the infringement of personal liberty and the fear of further restrictions by sumptuary laws than a longing for liquor that actuates millions of people. The lengths fanatical extremists may go to may become a real menace. Already a small army of prohibition spies is asked for, some of whose deeds have had headlines in the press in sensational affairs. The matter goes into the citizen's castle, his home; for rulings are in effect that fruit juices and ciders come within the law if they contain over one-half per cent of alcohol, and violation of this ruling carries the same penalties as though it were the regular manufacture or sale of stronger liquors. Let the farmer and the housewife beware lest their canned or bottled juices begin to "work"; for the one-half percent limit is quickly reached. Any home may be searched for such "liquors"; and under conditions where the owner is unpopular, information might at any time be lodged that would cause the distressing publicity of a "raid", if nothing worse.

From every direction come reports of beneficial effects of prohibition. In ten Massachusetts cities the arrests dropped 80%, from 4962 to 805 within a month. Springfield enjoyed a decline of 85% in crime. Similar figures are given out in Cincinnati, Baltimore, Chicago and New York. Accidental and suicidal deaths have fallen off. The promised increase in drug fiends has not yet materialized, though there are indications that it exists. The jail at Lowell, Mass., was closed and twenty employes found better work. The Taunton, Mass., jail has no inhabitants. In Columbus, Ohio, the city prison has been vacant. Houses of correction are being closed. Atlantic City has averaged not over one arrest a day.

The parole breakers and wife-beaters have quit. The police are relieved at the sudden lessening of the dangerous features of their work: for, according to them, the Saturday night "drunks" no longer have to be rounded up and tended until sober, the singing victim and the pathetic crying "jag" are no more, the dreaded "fighting drunk" has turned pacifist, the drunken flirt no longer tries to charm the ladies, and the profane and "wild-west" "drunks" are not found. Accidents are diminished. The police have less to fear from the intoxicated chauffeur and truck driver. Mine operators no longer chart the homes of workers causing disastrous accidents, only to find them grouped about the local saloons. Railroad managements sleep more sweetly; for the danger of holocausts is practically over, as far as they may be attributable to drink.

The health of the people is bound to manifest improvement. Mortality and disease statistics will not be available till the end of the year, but the absence of alcohol as an irritant and deadener of tissues should cause a betterment in the bodily condition of millions of former addicts. The burden is lifted from the families of men that once spent their money for drink, and mothers no longer dread the possibility of their boys having their careers ruined by influences impossible to control. If the Golden Age were here and the whole world had the new institution in force such a scene as was reported in a London dispatch could not have happened:

"Virtually the entire male population of the village of Lagrana, Spain, was in a state of helpless intoxication for three days recently, the fishing industry and all other work being at a complete standstill. Owing to the stormy weather a number of cases of spirits laden on incoming vessels had been washed overboard. The casks were picked up by villagers, who assembled in a building and consumed dozens of bottles of brandy, rum and other spirits. At the end of six hours the crowd was found lying about the floor in an unconscious condition."

In some respects these Christians might learn lessons from the heathen; for it is certain that nothing more discreditable was ever seen in a settlement of American Indians.

Yet there is a powerful political reaction to get the country back toward the condition of Lagrana. The issue raised, however, is not the direct one of pro-liquor, but that of personal liberty, and with considerable justice. There was seldom a drunken man who would not volubly protest his personal right to drink and to get drunk, regardless of the personal rights of his family, his employer, and other people transgressed upon by his condition. But the new issue goes to the roots of freedom. As ex-Mayor Raymond, of Newark, puts it:

"There is a tremendous wave of reaction against prohibition from one end of the land to the other. I am not interested in any candidate for nomination who does not stand openly and valiantly for the personal liberty of the American citizen. Let us demand candidates for

President and Vice-President who not only stand for this, but believe it and are real men enough to say so."

The "dry" question got promptly into the courts; and Rhode Island took the lead with a preferred suit to test the constitutionality of the new institution, saying that she "desires to sue the United States on the ground that the Prohibition Amendment takes away the right of that sovereign State to regulate her own affairs, and to appeal, too, on the ground that when Rhode Island ratified the Constitution originally she did so with a reservation that she would control her own affairs". "States rights run mad," was the comment of a Southern editor on the Rhode Island "dry" argument.

However, there are powerful interests, from Wall Street to the Vatican, back of the movement to destroy prohibition. Eminent lawyers are employed, and even the Supreme Court is reported to have promised to rush a decision on the Eighteenth Amendment. Governors of States are lined up with the "wets," promising the people that everything will be done to irrigate the desert as quickly as possible. State legislatures are passing obviously unconstitutional laws providing for 3% and 5% liquors, so great is the scramble to be found on the "right" side of the question whether again to start the people toward the degradation and distress of a drink-sodden nation.

And why? The matter has developed into a clean-cut religious issue. On both sides the armies are falling into line. The Roman Catholic Church, to whose members 85% of the saloons, breweries and distilleries belonged, through its bishops denounces any candidate for office who has the temerity to have dealings with the prohibitionists. A thousand Protestant clergymen of New York State signed a statement that "New York State is the danger point in the whole nation, and New York City is the danger point in the State" in the "tremendous struggle now on for the retention, protection and enforcement of prohibition".

The *Western Christian Advocate* puts the shoe right on and openly admits that the prohibition-amendment movement is a political affair of the Protestant churches, saying:

"It has scarcely been a generation since the Protestant bodies of this country drew together and formed the Anti-Saloon League for the defeating of the liquor traffic. That was a form of federation unknown up to that time among religious bodies. But the leaders of the churches had fought single-handed the enemy of the home and church and state. They had made small progress. They needed to get together. One grand frontal attack by the united bodies of Protestantism could not only make a dent in the armor of John Barleycorn, but put him down and dispatch him. That policy had been demonstrated as of the most profound wisdom. The Anti-Saloon League, representing the combined efforts of the [Protestant] Christian churches of America, has performed its function to the great delight of all good citizens."

Thus has Protestantism been enticed under the guise of doing good with political tools, into what amounts to the same kind of union of church with state that they so loudly denounce in their Romanist brethren. As says the Washington correspondent of the Boston *Transcript*:

"Consider first that the Anti-Saloon League is the cleverest, shrewdest and most efficient political machine ever built up in this country. I do not question the perfect right of all of them to advocate and fight for prohibition, nor their right to insist on enforcement of the eighteenth amendment. I am merely dealing with political tendencies that may have to do with our larger liberties. And I suggest that if the Anti-Saloon League, with all its vast power, is the political arm of the organized evangelical churches, and at the same time controls the [Protestant] church organization, then we have in effect a combination of church and state in control of government, and that combination always has been and always will be a menace to liberty, no matter what church it happens to be."

And the Protestant churches intend to make further use of their political machine. The Anti-Saloon League has finished what these churches set out to do under that name. In the same editorial quoted above, the *Western Christian Advocate* continuing intimates the further direction that the activities of this organization will take, under another name:

"Now comes another alignment of the churches of Protestantism under the organization of the Interchurch World Movement. There is a coming together to organize for a task that has been approached by the denominations singly. In that capacity they have met with comparative failure. Their responsibility was too large for any one of them to carry alone. What one of them could Christianize America? Could any two of them work the Christianizing of the heathen world? Could any group of them undertake successfully a program of reconstruction that would be ample for the nations when the peoples of the earth are staggering under the heaviest load of doubt and uncertainty they have ever carried? The organization of the Anti-Saloon League was eminently providential. Time has vindicated its claim. The

same method has been used in the formation of the Interchurch World Movement. We are trusting that this is of God also. The churches get together for the purpose of leading one united drive against the forces of ignorance and the resurgence of paganism. Federation and alliance and coöperation and a united leadership mean the solving of the problems that have hitherto checked our progress. Time will vindicate our faith."

There is much more to this prohibition movement than appears on the surface. Very likely the men back of it mean well, and most of them seem sincerely desirous of doing great good. But anything approaching a union of church and state, such, for example, as a church in politics, has invariably created worse evils than it cured, as the Anti-Saloon-Interchurch zealots will discover. Theirs is not the method that will bring the Golden Age. Rather they would hinder it, if such a thing were possible; for it is coming, and coming on time.

Beautiful Belle Isle

By B. E. Rockhoff

BELLE ISLE is Detroit's playground, not because it is the only park the "city dynamic" has, but because on Belle Isle, or "The Island", as all Detroiters call it, are found all the necessary conditions for the thorough enjoyment of the out-of-doors, be it a stroll through the woods, a boat ride, bathing or athletic sports, and at the same time there are to be found all the modern conveniences of the city.

Belle Isle is located on the Detroit River opposite the foot of East Grand Boulevard, with which it is connected by a bridge. It is easily reached by street car, auto, or ferry boat.

The Island is over two miles long and about a half mile broad, and its area is over seven hundred acres. By the process of filling in, the city is adding four hundred acres more. Near its center a boulevard extends from one end to the other, and a good road surrounds it, besides which there are many shady lanes and by-paths. The principal ways on the Island are not its boulevards and roads, however, but its waterways. There are miles and miles of canals with grassy banks, which connect with two lakes and also with the river. The beautiful bridges spanning the canals do much to add to the charm of the scenery.

On band concert nights a most unusual sight is to be seen. A band-stand is built on a bridge over one of the principal lagoons; and while the sweet strains of music float out on the air, thousands of people are sitting idly in their ornate canoes, piled high with embroidered and many colored cushions, while other thousands are seated in their autos on shore and other thousands of less fortunate ones occupy the benches on the canal banks or sit on the spacious lawns. The encore is a deafening medley of tooting auto horns and screeching sirens.

A trip around the island reveals many things of interest as well as the great variety of means for enjoying out-door life. There is the Casino with its broad verandas filled with chatting people sipping sodas. Then there are the domed horticultural building, the aquarium and the zoo, where many of the wonders of God's creation in plant and animal life may be seen. There are the yacht club, the boat clubs, the bathing beach, athletic fields, recreation buildings, picnic grounds and real woods with wild flowers, birds and squirrels. The squirrels are very tame, and even some of the birds will vie with the squirrels in getting peanuts out of our hands. No doubt, when man's present destructive instincts are overcome and animals are no longer hunted, they will all be tame.

As we skirt the river we see the never-ending procession of watercraft passing. Great and grim freighters, sedate passenger steamers, and gaudy excursion boats with bands playing and flags flying, and now and then a dignified private yacht will slip quietly by; and darting in and out among all these are the little popping and snorting speed-boats. A greater tonnage passes Belle Isle each year than enters the harbors of New York, London and Hong Kong combined.

Even in winter the Island is Detroit's playground. Broad expanses of white snow replace the green lawns, and skaters with sweaters and caps replace the hatless, shirt-sleeved canoeists.

Probably no city in the world can boast of such a park; for it is wholly devoted to outdoor pleasure. The Island is entirely separate from the mainland and is kept solely for the purpose of giving Detroit people and their guests real outdoor fun at all seasons of the year.

In the Golden Age Belle Isle will no longer enjoy its present unique distinction; for then even the desert shall blossom as the rose and all the solitary places shall be made glad. A perfect people, with perfect health and happiness amid perfect surroundings will then enjoy life everlasting, as a result of the death of our Lord.

MANUFACTURING AND MINING

Building With a Gun

THIS gun shoots, not bullets, but cement, and is reported to do certain work in building operations more cheaply and quickly than anything hitherto. It was first tried in 1910, gradually improved, and now is a recognized method of good building construction.

Least of all things does the cement-gun look like a gun, but more like a partly conical tank over a cylindrical fireplane, with a hose coming out near the bottom. The cement and sand are mixed dry, and blown out through the hose to the point of application. Just as the mixture reaches the nozzle, water is introduced into it, and water, sand and cement are blown together on the surface which is to be covered with cement. The particles of sand act as tiny rammers to condense and compact the cement already attached to the surface. After ramming the cement to the unusual density that characterizes the cement, or gunite, as it is termed when applied by this method, some of the sand rebounds and drops to the ground. After application the substance quickly hardens in position.

The strength of cement put on with a cement gun is extraordinary, being three to five times as strong as cement laid by the ordinary hand method. It is a perfect process for applying cement to old surfaces; for there is no difference in strength between the body of the cement and the line of application. When one section is joined to another, the joints are as strong as the rest. The reason is that the cement is shot with a pressure of 35 pounds to the square inch, and penetrates the underlying surface. Of course, the surface to be cemented is first thoroughly cleaned with the cement gun, used as a sand blast.

One of the first uses of gunite was in the fire and rust protection of the heavy steel in the lower levels of the great New York Central Station in New York. The columns and girders were coated two or three inches deep with the cement at a cost of about 15 cents a square foot. The work is permanent because the cement is so dense and adheres so closely to the steel that moisture cannot reach the metal, a result unattainable with paint or concrete. The steel work in the famous Woolworth Building in New York is also protected with gunite.

The new cement is successfully employed in putting a cement exterior on houses. What are practically solid cement walls are quickly built up with the cement gun, walls that are moisture proof and have no joints, seams or surfaces subject to disintegration. Unlike ordinary concrete walls the porous wooden forms used in pouring concrete walls are needless. Only one light back wall is necessary; the wire netting, or other metallic reinforcement is placed properly over the wooden background and the gunite shot at the surface. In an hour a solid cement wall can be built out to a thickness of several inches, then scraped or smoothed down, and finally finished with a thin waterproofing or ornamental layer of white or colored cement, resulting in a building of unusual attractiveness and solidity. Brick, tile, stone and wooden buildings may be resurfaced by the new process.

It often happens that stone, brick, or concrete walls or foundations in exposed positions wear away, or deteriorate to a depth of several inches or more. The cement gun repairs such wear and tear quickly and economically, and it has been employed on worn bridge abutments, foundations, cement piles, and the surfaces of dams and sea walls. Gunite may be seen protecting the stone sides of deep railroad cuts. It covers the sides and walls of mine passages. It protects the shafts and timberings of mines and of structures where there is a fire hazard. It furnishes a waterproof lining to the canals and ditches of irrigation systems, and to leaky reservoirs. Protection is furnished in chemical works against the corrosive action of chemicals. Ships are built with it. Coke ovens and blast furnaces are repaired with it. Its uses, in time, will become innumerable.

For ages the world has been looking for the ideal building material and the ideal building method. Perhaps in gunite and the cement gun lies the great forward step in the building industry; for in the Golden Age ten homes must be erected to one now, and when people are planning to live forever, as will ultimately be the case in the good age coming, houses must be of

the most permanent character—such structures as are built of extremely dense hard and durable products of the the cement gun.

As the timber supply becomes more and more depleted it is fortunate indeed for a needy world that cement comes forward as a suitable substitute for building purposes.

Toucher Steel

STEEL is variously defined on the bases of the amount of carbon in the iron and of the qualities of the alloy; for steel is an alloy of iron and carbon. As usually manufactured, steel has lacked in uniform consistency, causing uneven wear and strength; or in strength it has lacked the hardness or toughness requisite in the often rapid operations of efficient modern manufacture. The effort has been made to produce steel that would possess the proper quality to fit it for certain kinds of work to which iron was unequal. Purer and more uniform steel was finally made by the crucible and electric processes. Harder, stronger or tougher steels were produced by alloying the basic steel with certain metals. An immense variety of experiments were made, and certain alloys of steel survived as the fittest, and are widely known among steel men. Among the best known are nickel steel, vanadium steel, chrome steel and tungsten steel.

During the war, when expense cut less figure than with a country legally at peace, a formerly neglected element, molybdenum, was alloyed with steel, with gratifying result. In the past molybdenum had gained a bad name on account of its associates; for with it there had been certain impurities that ruined the steel with which the molybdenum was mixed. When further experiments were made with pure molybdenum, the alloy of molybdenum-steel was found to be remarkably tough. Plates of this alloy might be quite thin and yet impenetrable to bullets, so the British tanks were encased in molybdenum-steel, against which machine-gun bullets streamed without effect at 30 foot range. In the United States the crank-shafts of the Liberty motors were reported to be made of this alloy. So tough is it that a cold axle was twisted six times around without breaking or showing cracks.

The future of this alloy depends on the price and the supply; for during the war it ranged from $4 a pound up—a price too high for peace purposes. It may find a place in various parts of automobiles, trucks and airplanes, where great toughness is indispensable at any price.

As the day of preparation for the Golden Age advances, progress is made to an unbelievable extent in every line of endeavor that is not fettered by limitations of thought and research. When the shackles of the past and the present are all broken, the advancement that will appear everywhere will be astonishing.

Asphalt from Kentucky

VENEZUELA and the asphalt trust are the thoughts that flash when asphalt is mentioned. It is new to think of this sticky blackness as a home product. But in Edmonson County, on the Nolin River, some 70 miles south of Louisville, the Kentucky Rock Asphalt Company is blasting asphalt rock at the rate of 1,000 tons a day.

Once there were in Edmonson County the sands of a dried-up sea, which instead of forming into ordinary sandstone, became impregnated with petroleum. The volatile oils have long since evaporated, but the heavier constituents remain, in a bed of rock dozens of feet thick.

Now that the country is about to embark on good-road building running into the billions of dollars, there arises a hungry demand for such asphalt as Kentucky can supply. There is an immense quantity ready for the dynamite. The preparation is simple. The soil covering of rock bed is swept away by hydraulic nozzles throwing water at 140 pounds pressure. The blasted rock is broken and pulverized, and is then ready for use.

On the road the pulverized asphalt rock is laid over a broken-stone or concrete base or upon an old brick or cobble street. It patches holes and worn spaces in old asphalt streets and avenues. Worn-out macadam streets become like new when surfaced with it. Heat is not used, but the powdered stone is spread out and rolled cold under the ordinary road-rollers.

Ten years ago no one would have thought of making successful use of the asphalt of the Kentucky field; for as mere asphalt it is not usable. But sudden call for better roads immediately brought into favorable attention this remarkable, because already prepared, road material. Mother Earth has within her bosom many like treasures, which as field after field of opportunity opens up in the Golden Age, will come forth for the good of man.

FINANCE-COMMERCE-TRANSPORTATION

Patents and Business

A PATENT is a kind of government insurance on the reward of ability. This definition took form before the day of big business. Now it is stated that the 17-year limit upon a patent is something to protect the public against the rapacity of patentees. Still another explanation is that a patent is a device for keeping the public from getting the benefit of a patentee's improvement—this owing to the proneness of "important" corporations to buy up patents to keep the new idea from displacing their own products. Again, a patent is a plan for letting piratical competitors know exactly what you are doing, so that they may cover the market before you can.

Whatever a patent may be, the present crisis, with its perplexing flux in the elements of the entire social order, seems to call for a new appraisal of the patent situation and a fresh arrangement suited to the interests of both the inventor and society.

There are seven objections to the present patent grants:

First, in a competitive system of manufacture and trade, a monoply such as is obtained through a patent is inharmonious with the general arrangement. Under the New Zealand patent law any one is permitted to manufacture the article patented, but each manufacturer must pay the inventor a royalty. This in most instances gives the inventor a larger return than under the American law, because he receives a profit on the product of many factories in contrast to the limited profit obtainable in the average inventor's little shop. The public immediately obtains the benefit of the inventor's skill on a scale commensurate with the real importance of the device.

Second, by the present system great and important businesses may be disturbed, injured or ruined by the appearance of a new invention. This difficulty is inherent in the nature of things —a new device must displace an inferior one. But by the New Zealand plan, a business that might otherwise be injured could add the new invention to its line of products, and both it and the inventor secure the benefit of his ingenuity.

Third, patents now cause an endless amount of litigation, the incentive to which would disappear under the New Zealand plan, because the fear of injury to established business would not exist, and the patentee could collect his royalties through a simple application to the proper government bureau, which would compel an accounting and settlement on a just basis.

Fourth, patents now benefit the capitalist at the expense of the inventor. This is so great an evil that many persons of genius are kept from troubling themselves with good inventions, on account of the probability that they will get nothing for their pains. The new plan would help the capitalist and insure a proper return to the inventor of any really beneficial invention, for some one would be bound to take up the manufacture of anything new that promises to yield a profit.

Fifth, the present patent system sets no limit to what the public may be obliged to pay for the use of a good invention. A capitalist in exclusive control of an invention for which there is a great natural demand, may extort almost any sum from those that desire to use it; but under the proposed method every meritorious device would promptly be made by many concerns and the price would become subject to the law of competition, and a government bureau would determine equitably the amount the inventor is to receive as his share of the proceeds.

Sixth, there is now no penalty for the non-use of an invention, and many a useful article is kept off the market to protect existing vested interests that would be injured by its appearance. The new plan would make the use of an article subject entirely to the good judgment of experienced manufacturers as to the probability of sales being made with a new invention.

Seventh, the present patent law enables the owner of a patent to boycott other inventions. This is because of court decisions that a patentee may prescribe what other devices may or may not be used in connection with his device. Under this law many an improvement or minor appliance of great use in connection with existing articles is kept out of the market. It is plain that the adoption of the New Zealand patent law would eliminate this evil at a stroke.

Other improvements suggest themselves in connection with the proposed change in the patent situation. There would be no objection to giving an inventor a life interest in his invention, or a term interest to his surviving wife or dependent children; for the chief interest of the public, i. e., the opportunity to have unrestricted use of an invention, would be provided for. The poor inventor would be especially encouraged, and would doubtless give the world the benefit of his inventiveness, made the more active by the spur of poverty. Capitalists would help genius in return for a share in the royalties. There would not be so many piratical patent lawyers, and there might be fewer millionaires, a calamity over which there would be few tears shed. The courts would be lightened of the burden of innumerable patent cases; for every case would be heard and settled merely by proof properly submitted before a regular government bureau. The present tendency toward the use of new inventions in secrecy would cease.

Something like the New Zealand patent system may be looked for in the better arrangement of the Golden Age. It will not be true as now that inventors as a class will have to say, "I have laboured in vain, I have spent my strength for nought, and in vain" (Isaiah 49:4), but rather they "shall long enjoy the work of their hands; they shall not labour in vain, nor bring forth for trouble".—Isaiah 65:22, 23.

Chain Stores

HARD as it is for a business that has to go under when some great improvement emerges, the improvement is a forward step, if beneficial to the common people. The small stores have decreased greatly in importance and many have quit since the advent of the chain store, but the latter is a benefit to the public.

Anything based on righteous principles that keeps down the cost of living is in the public interest. The chain stores, except where they have taken to profiteering, sell goods cheaper than the ordinary small store. They purchase in immense quantities at the lowest possible figure. Their overhead cost is small. They have a quick turnover of capital, so that the same capital is used several times a year in buying new goods, and the profit per sale can be correspondingly less. The average profit in the chain stores is about ten cents on the dollar sold.

Prior to the war the chain stores specialized exclusively in goods for the poor, but since then they have expanded their field and are providing cheaper goods for other classes forced by the high cost of living to economize in their expenses.

The principal chain stores with their capitalizations are:

F. W. Woolworth Company	$62,500,000
United Drug Company	45,000,000
S. H. Kress & Company	15,740,000
Jones Brothers Tea Company	14,000,000
S. S. Kresge Company	12,000,000
McCrory Stores Corporation	6,178,900
TOTAL	$155,418,900

This is a vast capital; but it is probable that there is no equal sum so usefully employed, outside of the gigantic coöperative systems of Great Britain and the Continent.

The profits of the businesses expressed in dividends on common stock, are quite reasonable, certainly nothing that could be objected to as profiteering, as follows: Woolworth $8, United Drug $7, Kresge $6, Kress $4, and Jones Brothers $2; an average of about $7, the average being high because of the higher earnings of the larger businesses. Actual earnings, part of which were not paid out in dividends, were in 1919: United Drug $17.50, Kresge $15.61, Woolworth $12.43, Kress $7.45, McCrory $5.25, Jones $1.01. The Jones dividend of $2 evidently represents two years' profits. The real profits on the business were much greater; for much of the common stock does not represent money invested, but good will or other intangible elements that sometimes go to make up wealth.

Businesses of this character, which make a reasonable profit, are a distinct asset to the present social order. They or something like them may characterize the immense emporiums of the Golden Age, when populations will be five to ten times what they are now.

The Weary Sea Bird

"The weary sea-bird goes to sleep
On tossing waves,
Untroubled by the storm, the deep,
In trust that saves.

"It is the hollow of thy hand
That shapes its nest.
So, though I may not understand,
Make me to rest."

POLITICAL—DOMESTIC AND FOREIGN

Law and Order

By Newton T. Hartshorne

IN THE physical universe law is inexorably enforced; but it is clear that the Creator is still at work, involving an apparent though not real disorder. All things are gradually responding to the laws of the universe.

In the spiritual world there is also disorder, apparently the result of disrespect for authority—the gratification of selfish desires of individuals, regardless of the rights and interests of other people.

This seemingly chaotic condition is due, not to a lack of ability to control on the part of the Creator of all things, but to unfinished conditions in construction, the same as in the construction of a house. To the observer who does not know the plan of the finished structure which the builder is working out, there seems to be disorder. The condition of disorder in the spiritual world is analogous to the condition of disorder in the physical world.

In human history we have an up-to-date record of the two final stages in the process of construction of this planet. The finishing touches will have been made when the polar ice-caps will have entirely melted.

In the spiritual social, political, economic and religious world we have an up-to-date record of the final changes in its construction; and the final touch will have been made when gratification of self at the expense of others, and to their detriment, will have been eliminated and when the law of love for the Creator and for fellow man will prevail in every heart. The abolishing of chattel and wage slavery and of the rum traffic is a prominent phase of this constructive process, now nearing completion, the consummation of which is now coming within the range of our mental perceptions.

The polar ice-caps, which at their maximum, just after the Noachian deluge, approximated in area 11,000,000 square miles, have now melted to an area approximating 7,000,000 square miles. Ice is a marked devitalizing agent; and these vast areas of ice were the agents which shortened human life from duration of nearly 1,000 years before the deluge to 70 years, more or less, after that event.

As the area of ice diminishes, vital energy (and prolonged life) follows; and when all the ice on the planet has melted, as it will in the not distant future (ice on the planet being abnormal, normal conditions are steadily asserting themselves), human vitality will not only be gradually restored to what it was before the deluge, when men lived nearly 1,000 years, but to far greater vitality; for even before the deluge a devitalizing agent (a dense cloud shutting off the sunlight) prevented the development of normal vitality. Organic life does not reach normal conditions in constant shade. Hence we perceive that never since Adam has the human race known normal conditions. For 1,656 years it lived in the shade; and for 4,344 years it has lived, chilled and benumbed, in the glacial age, at the close of which we are living.

All of New England, thence west along the same latitude to the Pacific, varied by thermal conditions of air currents and altitude—all was under ice hundreds of feet deep. The vital belt where conditions of life were then most favorable was located in Guatamala. But when the north wind blew from off the vast ice-fields, frost and even snow in summer must have resulted; and when the south wind blew from the near equator the heat must have been excessive and the sudden changes from one extreme to the other racked the human body. This explains the reason why a cave, during that period, was a very comfortable and healthful residence, and why the next best was a stone house with walls four feet thick, such as the prehistoric buildings found in that latitude in both the northern and southern hemispheres. The caves in Europe were all inhabited for centuries.

Formative processes are slow; and physical formations pass through many stages before final crystallization to the strata which are the bones, so to speak, of the planets.

In the spiritual world the same age-long processes go on; and by what he sees going on or by what he meets in his personal experience no man can tell what will be the ultimate formation of which he is only an insignificant fraction, as pliable now as clay. He is as absolutely ignorant of his ultimate state as is the horse or the cow,

unless he has access to THE BOOK in which history past, present and future is given, by which the Creator of all things takes man into his confidence and shows him the facts.

This Book may be before the man all his life and he may even read it every day; but without faith in it, the Book is merely a collection of paper, covered with printed words that mean nothing to him. He has no real access to it.

Though in that Book it is repeatedly stated, and logically demonstrated, that the normal condition of man is eternal existence, as age-lasting as the granite strata of the planet, yet he sees himself only a part of the sticky mass on the shore of time. The records in earth strata and fossils combined with human historic records, also of biological and chemical research, all demonstrate the unerring accuracy of this standard authority—the greatest, most comprehensive and concise encyclopedia extant.

A careful and pains-taking study of this great Textbook, not from the narrow standpoint of theological technique woven about one passage or group of statements to prove some denominational creed, but taken as a whole—a pains-taking study of it in connection with what we find in secular history and with the events we see taking place today—discloses to us the fact that we are near a great focal point in the creation of the physical and spiritual universe—the consummation of the age, the greatest epoch since the Noachian deluge, the momentous point of time fixed by the great Creator, when for the first time since the creation of Adam those who comply with certain conditions named in this authoritative Book will enter the normal state designed for man—eternal life on this planet—and will never see death. Of course it is obvious that many years will be required to demonstrate literally the accuracy of this conclusion by pointing to those who have lived hundreds of years; nevertheless it can be demonstrated that the changes in physical, social, economic, religious and spiritual conditions are phenomenal, and are precisely as forecasted in Biblical statements concerning this time—conditions that were forecasted to be followed by other conditions under which eternal life on earth would begin to be normal for mankind.

Medical experts claim that once a means could be found to prevent the cells in old people from breaking down, endless life would follow.

We are living in a period of phenomenal scientific attainment in almost every department; and though we know that literally all attainments are governed by natural, not supernatural, law, and that no miracles are performed, yet, for instance, the fixing of the intangible human voice in tangible material and the giving of it out again with all of its delicate intonations by turning a crank, and the talking half across the world without any wire connection, while not miracles, are as phenomenal as any miracle that was ever performed. No one will deny the statement of Mr. Edison that we are only on the threshold of scientific attainment, that what is to come will make what now is, seem very tame and commonplace.

As we emerge from the darkness of the past our perspective grows wider; and as the light of the new day increases we gradually distinguish a new world of surpassing glory wherein there will be no disorder because the law will be just and will be enforced with divine wisdom, love and power. Then love of the great heavenly Father and his Son, the Christ, will fill every heart with joy, and the human race will come back (re-created) from the grave with songs of gladness.—Isaiah 35:10.

Statistical Religion and The Press

ROGER W. BABSON, Statistician, in his special letter of March sixteenth says, "Statistics show conclusively that Jesus' teachings were sound and most business men who have acquired riches freely admit it." After wealth has been amassed it is statistically correct to urge the poor to follow Jesus' teachings and be content with what they have, lest peradventure the wealthy be called to account.

John D. Rockefeller, Jr., is said by the New York papers to have spoken to 6,000 people in the Hippodrome on April eighteenth, in the great drive to raise $336,777,000 for the Interchurch World Movement. The Hippodrome has 4,800 seats, nearly one third of which are in the gallery. Ten persons who were present have reported to us that the gallery was almost empty, and none standing anywhere. The New York papers gave a column to this meeting.

When Judge Rutherford spoke in the same auditorium March twenty-first every seat in the building was occupied and all the standing room allowed by the city fire ordinances. At the doors seven thousand people were turned away, many of them in tears. The New York papers gave not a line to this meeting.

AGRICULTURE AND HUSBANDRY

New Egg Preserver

AS THE season for low-priced eggs approaches, the invention of Victor Clairemont, of Santa Cruz, California, becomes of special interest. The current methods of keeping eggs until the high-priced winter season have been cold storage, and the preserving of them in salt, brine or water-glass. The new plan makes it possible to keep eggs without the former expensive arrangements and without special regard to the temperature to which the eggs are subjected during the summer. Patents for this process have been acquired by the Poultry Producers of Central California.

The Clairemont process, in brief, consists of the momentary application of a heat of about 250° in a special solution, which sterilizes the air in the eggs, after which they are coated with a neutral material keeping air out and preventing the water in the egg from evaporating. The treated eggs cost only a trifle more than when first bought, which presents a hope of attaining the hitherto unattainable—some reduction in the cost of living, without ruining the farmer.

There is no reason why farmers, individually or in connection with their dairies, should not use this egg-preserving process, hold their eggs until winter, and get some of the profits that have been raked off by the packers and their friends. Even then the eggs will be cheaper than they have been, and no one will be the worse off except those mysterious individuals, the secret order of profiteers.

Chemical Control of Weeds

THE customary hoeing and cultivating to rid the ground of weeds is not always practicable, but chemicals may successfully destroy the weeds. These substances either kill all the plants, or act selectively and kill only certain undesirable growths.

If grain fields are infested with wild mustard, wild radish, small ragweed, pepper grass, pigweed, or shepherd's purse, they may be freed from these to a large extent by a 20% solution of iron phosphate—100 pounds to 50 gallons of water. This must be sprayed with a fine nozzle which applies the mixture as a mist; for the value of the spray lies in its reaching and killing every part of the plant above ground. The work should be done on a clear day, however; for a shower will wash off most of the chemical.

Mustard among cereals is difficult to kill, but can be reached with a 5% solution of copper sulphate—25 pounds to 50 gallons of water—at the rate of 50 to 100 gallons per acre. This equals the 20% iron phosphate, the market cost determining which is to be used. These sprays injure peas, vetches and potatoes, among which weeds must be controlled in other ways.

Dandelions and chickweed in lawns may be exterminated by a 15% solution—75 pounds to 50 gallons of water—of iron phosphate, sprayed on by a hand or power sprayer with a Vermorel type of nozzle. Dandelions should be sprayed when they begin to bloom, or on a bright day after the lawn has been mowed. This spray will not kill crab grass and other weed grasses, and is injurious to clover.

Moss in lawns is eradicated with a 15% solution of iron sulphate at the rate of 50 gallons per acre. After this spray has been used a few times, it is well to use a 3%—15 pounds to 50 gallons—solution of nitrate of soda, to stimulate the growth of the grass.

Plaintains and daisies may be eliminated by use of substances called lawn sands, usually a mixture of sulphate of ammonia and sand or brick dust. Sulphate of ammonia is somewhat poisonous to the weeds, but acts mainly by stimulating the growth of the grass, and crowding out the weeds.

In driveways, tennis courts and walks, where it is desired to kill all vegetation, a solution may be used of 1 to 2 pounds of arsenite of soda to 10 gallons of water, applied with a large hand sprinkler or a barrel sprinkler mounted on wheels, putting plenty of the solution where the weeds are thick and less where they are thin. This chemical remains in the soil a long time, so that one or two thorough treatments usually will clean up the area treated. If weeds are scattered about lawns, or walks, the arsenite of soda may be applied by punching a hole in the crown of the plant and pouring a little of the solution into the hole.

Arsenite of soda—1 pound to 5 gallons of water—will kill poison ivy at the foot of trees or the base of walls, where a bare spot makes no difference. The soil should be thoroughly soaked and the sod raised, so as to reach the roots with the mixture. Along fences which may harbor insects or mature seeds, the same chemical may be sprinkled so as to leave a bare strip along the fence.

In ponds where weeds and algæ form slimes, the undesirable plants may be killed by copper sulphate, which may be sprinkled on the slime —1¼ ounces to 2 gallons of water—or put into a bag and dragged through the water. It may be put in small handfulls into the muck about the roots of the plants. The amount should not exceed one pound to 125,000 gallons of water. This proportion may be figured by estimating the number of gallons in the pond by multiplying by 6¼ the average length, breadth and depth of the pond in feet.

It is by such methods and not so much by miraculous means that the earth will gradually be freed from objectionable plants, and the Biblical prophecy fulfilled to the effect that—because the weeds will finally be no more—"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree".—Isaiah 55:13.

Killing Cutworms

MOST city dwellers know nothing of the disappointment felt by a gardener when he finds carefully sown and cultivated plants mysteriously cut off as by a knife at or just below the level of the ground. The enemy does this repeatedly, and is almost never seen. To get at the cutworm is like an operation against soldiers in invisible trenches or dugouts. Almost any juicy plants, such as grass, clover, corn, wheat, oats, garden vegetables and flowering plants, are subjected to the nocturnal trench-raids of these enemies of society.

Cutworms may be killed, before a garden is planted, by scattering here and there over the ground clover heavily sprayed with Paris green. The worms coming up after food will eat the poison and die.

After a crop is planted the poison may be administered in a different manner. Mix thoroughly a peck of dry bran, one-fourth pound of white arsenic or Paris green, a pint of cheap molasses and two gallons of water. The poisons should be handled without touching the hands to them at all, and the mixing done with a paddle. After the mash has stood several hours, scatter it in lumps the size of a marble over the garden and near the bases of the plants, late in the day, the amount prepared sufficing for an acre. Children, chickens and cattle should be kept away from the field until a rain has done away with the poison. One treatment usually kills nearly all the cutworms.

For larger fields the cutworms may be controlled as follows: Mix thoroughly into a paste dry enough to be readily scattered, 20 pounds of coarse flaked bran, 1 pound of Paris green, 2 quarts of molasses, and 6 oranges or lemons whose juice and rinds chopped fine are both used. The mixing should be so thoroughly done that every flake of bran carries both the fruit flavor, the molasses and the poison. This mixture scattered at nightfall over 3 to 5 acres will usually kill the cutworms.

Excuses! Excuses!

IN THE good old schooldays the best boy, in the teacher's eyes, was liable to be the boy best with excuses. Now it may be that these same boys are in the leather business, telling why shoe prices do not come down.

When hide prices dropped 25% to 40% the buyer of a pair of shoes naturally expected the retailer to begin to make some concession. But no! What he got was an excuse. The present excuse is:

"It takes many months to tan leather and prepare the hides before they are ready to be made into shoes, and the shoes now being sold or even manufactured are made out of the old high-priced leather."

Therefore it will be a year before the consumer gets the benefit of the reduction in the price of hides. Then, it is quite safe to predict, another good excuse—a really good one this time—will be ready to show why it will be another year before the rising prices of shoes can be checked, to say nothing of lower prices.

But the day of the profiteering leather maker, shoe manufacturer and packer is about come to its sunset; for the Golden Age is at hand, with deliverance for the people from their bondage "into the glorious liberty of the children of God".—Romans 8:21.

It is conceivable that with improved weather conditions footwear will become much more simple, inexpensive and hygienic than now.

SCIENCE AND INVENTION

Nitrogen from Air

FOR several centuries the world depended for its nitrates on the guano beds of Chile, and later got some as a by-product in the making of ammonia. In more recent years the inexhaustible fund of nitrogen in the atmosphere has been tapped, and there are now several ways of extracting the gas.

In one process the nitrogen is oxidized in a powerful electric arc; in a second it is combined with carbide into cyanamid; in a third nitrogen and hydrogen are combined into ammonia; in the fourth it is fixed as cyanid; and in the fifth it is absorbed by a metal, the combination being a nitride.

It is in Norway that the first process is employed. Some 350,000 electric horsepower are in use; and as it takes about 12 horsepower to produce a ton of nitrogen in the shape of a strong acid, the product is approximately 30,000 tons a year. The nitric acid obtained is useful chiefly for explosives, and the Norwegian process is not destined to be used much in America on account of its cost and the narrow market for the product; for the nitrogen obtained is not usable in agriculture, which is the chief field for nitrogen combinations.

"Ammo-Phos", the trade-name of the principal American nitrogen product, is composed of 15% ammonia and 50% phosphoric acid, or a total of over 60% of plant food, four to five times as much as is found in most commercial fertilizers. The ammonia comes from cyanamid, which is made by passing electricity through carbide at a heat of 2000° Fahrenheit, into which pure nitrogen from liquid air is passed, the operation resulting in cyanamid, containing 20% of nitrogen.

In the past ammonia was the product of the decomposition of animal matter, such as manures. But synthetic, that is, chemically combined, ammonia has the prospects of the largest production of any of the nitrogen combinations. The nitrogen and the hydrogen which combine into ammonia are both produced by powerful electric currents, and their combination into ammonia is made in a suitable apparatus. One plant is being built to use over 50,000 horsepower for the electric current. The ammonia is useful in many ways, but especially in fertilizers.

Ammonia is produced by another synthetic process by the use of electricity, soda ash and powdered coke, with some iron. This process is not as promising as the others.

By another method ammonia is formed by means of electricity, and a heated mixture of alumina and carbon, but the process is not considered to be a success yet.

The importance of nitrogen lies in the fact that it is regarded as an indispensable element in certain fertilizers. It is the chief fertilizing constituent of manure, and is necessary on the farm for the proper development of many plants. Some plants have little nitrogen; for their seeds abound in starches. But a familiar example of a nitrogenous product is the common bean, which on account of its rich content of nitrogen is called the flesh-food of the vegetable kingdom.

According to the Good Book the mission of mankind in part is to develop and "subdue" the earth: "Be fruitful, and multiply, and fill the earth, and subdue it". (Genesis 1:28) The expression "subdue" finds an exemplification in every successful endeavor to render the earth useful to mankind, and particularly in such interesting developments as the extraordinary processes by which fixed nitrogen is obtained through the employment of some of the most powerful electric currents known.

Lighter than Cork

INSTEAD of saying, "As light as cork," the phrase will be "As light as balsa"; for the newly discovered balsa wood is only half the weight of cork. Cork weighs 13.7 pounds per cubic foot, but balsa tips the scale at 7.3 pounds. The heaviest wood is quebracho, at 91 pounds, or half again as heavy as water, and spruce, an average wood, weighs 27 pounds a cubic foot.

Spruce is so strong a wood, with a fair degree of lightness, that it is considered indispensable for airplane construction. Balsa wood has half the strength of spruce; but when it is paneled with fibre board on both sides, it is fully as strong as spruce. The panels of fibre board for

one-inch board of balsa consist of layers .04 inch on one side and .09 inch on the other. The value is apparent of having a wood equal in strength to as strong a wood as spruce, and weighing only a quarter as much.

The crushing strength of balsa is also half that of spruce, but the effect on the qualities of the wood is different. The same pressure that would crush the ordinary wood to disintegration, simply compresses balsa, which promptly expands, rubber-like, to nearly its original size, its powers but little affected by the experience.

Balsa has unusual value for the purpose of insulation against loss of heat. Tests have shown that through an inch thickness of balsa only seven British thermal units of heat filter in a day of twenty-four hours. This is due to the fact that balsa wood is composed of numberless minute cells, each filled with air, one of the best non-conductors of heat. The usefulness of the new wood is apparent for refrigerators, thermos bottles, refrigerator cars, cold storage houses, and the lining of ships for transportation of meats and other products at low temperature. Balsa keeps heat out from buildings, and is destined to find a large place in the construction of houses, office buildings, mills, factories and theaters, where it is desirable to retain the heat in winter and to keep it out in summer. To the housewife it would be a novelty to have a refrigerator which she could carry around with one hand; and to the burner of $12 to $15 anthracite, it would be a godsend to have the house lined with something that would cut the coal bill in two or in three.

Balsa wood began to fill a want when the American Balsa Company of New York employed it for the filling of life preservers and for life rafts and life boats. During the World War balsa filled the buoys that held up the floating mines off the German coast and disposed of many submarines, which otherwise might have played havoc with the world's shipping and caused a different ending of the war.

Attention was first drawn to balsa when it was noticed that the natives of Ecuador used logs of very light wood for making rafts. That this use was ancient appears from the word "balsa", meaning raft. The wood was examined, but was found useless, because it rotted quickly and could not be protected by painting or any other ordinary method. Many attempts were made to treat the wood without success until Colonel Marr's process was tried, which carried a waterproofing mixture to the very center of the wood, coating the cells with extremely thin permanent film, the method now employed.

The scientific name of balsa is Ochroma Lagopus. The tree looks like the North American cottonwood, and the wood resembles clear white pine. In the young plant, the leaves are two or three feet across, but those of the mature tree are smaller. Its rapidity of growth is astonishing. The United Fruit Company has plantations of balsa, where in one year from the planting of the seed the trees grow to a height of 36 feet. The diameter increases about five inches a year, so that logs thirty inches thick can be produced in the short period of six years.

A fast growing tree of this type is destined to be useful, and the supply can be made inexhaustible. Its discovery at this time is doubtless part of the work of the day of preparation for the Golden Age; for it is a distinct benefit to humanity, and under auspices where its distribution will not be subject entirely to the laws of mercantile profit, but where men will work for the common good and for love of one another, it will fill a wide field.

The Longest Bridges

AMONG the fine engineering feats of the world are its bridges, and among the notable spans the following are the leading ones:

1800 ft.—National Transcontinental Bridge at Quebec.
1700 ft.—Forth Bridge in Scotland.
1600 ft.—Williamsburgh Bridge at New York.
1595½ ft.—Brooklyn Bridge at New York.
1470 ft.—Manhattan Bridge at New York.
1182 ft.—Queensboro Bridge at New York.
1017 ft.—Hell Gate Bridge at New York.
840 ft.—Arch Bridge at Niagara Falls.
820 ft.—Cantilever at Lansdown, India.
812 ft.—Cantilever at Pittsburgh, Pa.
790 ft.—Cantilever at Memphis, Tenn.
775 ft.—Chesapeake & Ohio bridge at Sciotoville, Ohio.
721 ft.—Arch Bridge at Viaur River, France.
720 ft.—Burlington Bridge at Metropolis, Ill.
675 ft.—Suspended Span at Quebec.
643 ft.—Pennsylvania Bridge at Louisville, Ky.
630 ft.—Fixed Span at Blackwell's Island, New York.
621 ft.—Fixed Span at Memphis, Tenn.
614 ft.—Arch over Rhine at Bonn, Germany.
595 ft.—Arch over Rhine at Dusseldorf.
592 ft.—Santa Fe Bridge at Needles, Calif.
591 ft.—Arch at Mungsten, Germany.
521 ft.—Northern Pacific Bridge at Portland, Ore.

HOUSEWIFERY AND HYGIENE

Intravenous Medication Approved

By Martha E. Burnet

MR. EDITOR:—Having noticed that many of your subscribers write you regarding artiles which you have printed, and thinking that prejudice might inspire some adverse comments on your article on "Intravenous Therapeutics" in the March 17th number, I want to say a few words in favor of it.

First, I was glad to see the article printed. While we have sickness to fight, we want knowledge of the very best way to do it spread abroad as widely as possible. When people know of these new methods they can demand that these be used; for there are many physicians who will not use them without request. For their own profit, they cling to the "ancient and honorable" methods.

One doctor that I know of flies into a rage at the mention of such ways of medication. Others say: "A serum could be used for this, but I don't recommend it", leaving the use of it to the choice of the patient, who in his ignorance rejects the life-saving medicine.

I have had an iron tonic administered by means of the hypodermic needle; and so quickly was it carried through the system that in twenty minutes after taking it I could taste it: and in twenty-four hours the invigorating results were plain to be seen.

This winter four of our family took the whooping cough—myself and three children. There is no cure for whooping cough outside of intravenous medication. It cured us all in four or five weeks, and well it did; for we had been out of the doctor's hands only two weeks when the "flu" epidemic began. We all took this, but did not have it badly, due to the treatment we had just taken.

The doctor treated us for the flu with the needle; and we recovered speedily, except the baby, a boy 2½ years old. For some reason he developed pneumonia, but one dose from the needle broke his fever and started him toward recovery. By the time the doctor came, three days later, to give him the second dose he was well on the way to health. We feel sure that he would have died had the old method been employed; and indeed more of us might have gone, too.

We are thankful indeed that the lives of all our loved ones were spared. Perhaps it is not too much to think that the Father himself sent us to the doctor who uses the new methods; not too much to thank God for putting so great an enthusiasm for his work and desire to help the suffering into the heart of the unassuming little backwoods doctor, who keeps up with modern methods in order to give his patients all the chance for life and health that science affords.

This particular doctor handled 700 cases of flu and pneumonia in the winter of 1918 and 1919, and lost only one case, and that one had double pneumonia before the doctor was called.

A Word to the Nervous

By Martin Harbeck

FEW people who are nervous receive due consideration from others. One who has never suffered from nervous weakness finds difficulty in realizing the true condition of one who does thus suffer. We give to the nervous a few suggestions which we have found helpful.

Before retiring at night, if the sky is clear step out into the open and behold reverently and thoughtfully the starry heavens, or if the weather is unfavorable read and meditate upon Psalm 19:1, 2.

Then measure your own little world of cares, a burden too heavy for your heart and mind, with the mighty universe of God. Lose yourself in the immensity of space, and receive a sober impression from the expression of a perfect ideal, the lack of which has so much to do with your overly sensitive condition. Correct your feverish pulse by God's timepiece. Think of the majestic grandeur displayed by more than 375,000,000 worlds silently and unostentatiously obeying God's will, running in their orbits with order and precision.

Remember, too, that while the whole creation is God's charge, only this little planet earth is in a state of confusion—during the permission of evil—which, however, does not cause any variableness nor even a shadow of turning in the perfect equilibrum of Jehovah's attributes. His mind is always in a state of perfect peace.

Knowing the end from the beginning, he has resolved to wait patiently for the time when earthly rebellion against his dominion shall be subdued, when his character-glory shall be revealed and all flesh shall see it together.

Moreover, some of the great men of history were able to show forth remarkable soundness of mind in the crises of nations, simply because of their acquaintance with the laws of God. Martin Luther, who lived in the stormy days of the Reformation, said that he always used a few Scriptures for a pillow on which to sleep.

When Jesus, the Master, had been pressed hard by the multitude during the day, at night he often sought a lonely spot on the mountain slope of Galilee; and there, while in communion and fellowship with his Father, "the sweet influences of the Pleiades" would cool the fevered brow and calm the heart which had suffered and sighed with the sinful, helpless, dying race of convicts that inhabit the earth.

Since Adam sinned and defaced the image of God, our race has been without its original poise of heart and mind. Additionally, the great adversary of God and man has lashed freely the minds of men with fear and terror. With unthinkable lies, such as the doctrine of eternal hell-fire, he has driven the hearts of men farther and farther away from that perfect peace and rest which our first parents once enjoyed.

In the long, weary train of six thousand years of sorrow caused by sin, nervousness is one of the most alarming sources of trouble in our twentieth century civilization. Adam's sin, the original cause of nervousness, was man's first step toward the curse of insanity, which now preys upon the human family as the sea-monster of many coils in ancient lore preyed upon the mariners who fared forth upon a cursed sea.

The secondary causes for nervousness are spiritism, selfishness, pride, ignorance, immorality, accidents, wars (international or domestic), drugs, diseases of the body and sufferings of all kinds. All of these will cease to exist during the incoming Golden Age; for then the great Physician will prescribe harmony with God, to be obtained through faith in Jesus, the Mediator between God and man. Later on, the joys of ceasing to live for self and of entering into the hopes of others will be rewarded with perfect health, sound mind, and everlasting happiness.

Under present conditions, and while waiting for the better day, the best way of bearing the stress and strain of our day of trouble, and thus preventing nervousness and insanity, is the cultivation of pure and noble thoughts, love for God, love for fellow men, and self-control in eating and drinking and along any and all lines upon which nerve-energy may be expended.

Another suggestion for strengthening weak nerves is concentrating the mind upon one task at a time and relaxing thoroughly afterward.

Moreover, the above cure can be greatly assisted by reading hope-inspiring and sane literature, such as THE GOLDEN AGE magazine.

Some Tried Remedies

By Celia M. Ensign

USE honey when baby is fretful and teething. Honey rubbed on its gums is soothing. "Honey is nature's own sweet remedy for all diseases of the throat and lungs", another adds, "and mouths too. I put it on the children's hurt fingers and it heals like magic, *especially if a little is put into the mouth at the same time.*" There are so many good home remedies that almost any ailment can be cured if taken in time.

As farmers we find that balanced rations are much used and valued in feeding stock, and the same principle has helped me in feeding my large family (in the past) and in keeping them well. Foods may be divided into two classes: those containing sugar, fat, and starch (carbonaceous), and those not containing these (nitrogenous). When a proper balance is maintained in eating, all is well; when not maintained, some trouble results.

Salt in the mouth in the morning will prevent colds, pneumonia, or "flu".

Lemon and *salt*. On arising in the morning with all symptoms of a hard cold coming on no breakfast was eaten, but instead a lemon with salt, taking a little at a time. Before noon all symptoms of a cold were gone and a light meal of nitrogenous food relished.

White bread and *honey*. Another time the same symptoms of cold were cured in a few hours by no other breakfast than white bread and honey—all one could eat.

Another time, the system not being in good condition from overwork and lack of sleep, resulting in a complication of troubles, it took two weeks to cure the cold.

We find other things besides food are required to keep one healthy. These are important: deep breathing, exercise, work, rest, sleep, and continual peace of mind.

TRAVEL AND MISCELLANY

COLOR & CHARACTER

Color and Tone Pitch

FROM the warm white light of the coloratura soprano's high *e* to the darksome shades of the basso profundo one can discern all the hues of color save greens; and these are formed by the commingling of soprano and bass. Perhaps the most notable example of green landscape depiction in voice is the duet from Haydn's *Creation*, "By Thee with Bliss". The warm, mellow sunshine of the treble part blends into the cooling shadows of the bass. The restful undulations of the landscape are flecked here with bright patches of new verdure, there with the quiet shadows of a tranquil pool. Eve's pleasing perception joins with Adam's righteous judgment in a hymn of praise and adoration to their Maker.

Soprano merges into the yellow orange of mezzo-soprano, and mezzo-soprano into the orange of alto. The mellowness of alto is due to

its two constituent parts—light and action, wisdom and love. A soprano and tenor duet, such as Puccinni's "The Power of Love" (in *La Boheme*), produces the general color effect of orange but has more interest than a single orange voice because of the harmony of the two parts, each of which maintains its own *quality*.

Tenor is unquestionably the voice of love, of love that moves things. In mediæval times the tenor always carried the air, and such is still frequently the case—wellnigh always in ballads, the songs of love and adventure. It is well fitted for such a role because of its position in the center of the chromatic scale, as love is the actuating principle in the midst of human experience.

The violet tones of the baritone voice are best suited for subjects of majestic sweep, love tinged with the shadows of life, love refined with sorrow. Bass runs into the still deeper shadows as exemplified by such semi-popular songs as "Asleep in the Deep", "Rocked in the Cradle of the Deep," and "The Sexton's Song".

In color, as in tone, pulsation and cadence enter into symphony. The various keys furnish modifications inside a given register and allow ample scope for the expression of both basic and transient moods of individual character.

Another United States

THERE will arise in due process of time another nation as much superior to the United States as its natural advantages are greater than America's. The land area of this country compares with that of the United States as 3,300,000 square miles to 3,026,788. Its shape is such, that superimposed upon the United States, it would stretch 2,500 miles from New York nearly to San Francisco, and from Chicago almost to the Panama Canal. It has mountain regions, mineral riches, a varied climate, and a Mississippi basin double the area of the American Mississippi plains. It is so varied in climate and natural characteristics and so immense in possibilities that only a book could do it justice.

No spot on earth could so quickly answer the call for useful development. It has room and natural wealth for the hundreds of millions that are to occupy it; for it has but seven persons per square mile against the thirty-five of the United States. With double the blessings of nature it can support two billion inhabitants, as its fruitful soil and climate will feed one person per acre.

The peopling and developing of a country of such immensity of possibilities must be as yet a vision of the future; but plans are in the making for a very slight work, relatively speaking, in that direction. The country needs modernized and better organized steel and iron manufacturing, to utilize its enormous deposits of iron ore. There are coal beds, which are not well adapted to transportation and manufacturing; and the virgin forests contain trees without number to supply charcoal to make up the lack of coal. Great waterfalls await the touch of the civil and electrical engineer to transform the tumbling power into electricity.

Herds of cattle feed upon the prairies; but the demands of the packers to supply an insatiable world-need for food, endanger the existence of the herds and flocks. The country is the world's great lumber storehouse, with an endless mass of forests of tens of thousands of square miles. The supply is inexhaustible even for the building of a world; for lumber grows five times as fast as in the United States.

Cotton will grow anywhere but on the mountain tops, sugar cane abounds, and coffee and tea are figuring on filling the void left by American prohibition. Textile mills work busily, but other mechanical lines are dormant.

It is as though the Creator has left empty the best portion of the world's surface for the coming gigantic colonization of the Golden Age: for Brazil is too late to be settled and developed into the prominence that awaits her by any available agencies of a world distraught, as this is. But when the world is a brotherhood and nation is joined with nation in the bonds of peace and love, when the world population is doubled and is reaching toward its ultimate of twenty billion, then the Great Republic of the South, freed from the chains of ignorance, prejudice, industrial and religious serfdom, will shine as one of the brightest jewels of the enlightened nations of the Golden Age.

"We'll Go to Jerusalem!"

AFTER a 1500 mile journey, trudging on foot except for a stretch in small river boats, a group of Persian Jewish mountaineers has just reached Jerusalem, according to a report received by the Zionist Organization of America. In order to fulfill their life desire of passing their remaining days in Palestine, these ardent Zionists hiked from their mountain homes to Bagdad, embarked on boats up the Euphrates, and then by way of Damascus, finished their pilgrimage to Jerusalem.

Another group of 120 Moroccan Jews from Casablanca and neighboring cities, exemplifying the world mass-desire of Jews to reach the Holy Land, has also just arrived in Jerusalem, the report states. Selling out their business and their homes and consuming all their life savings in the expense of the slow, costly and dangerous trip they arrived penniless but happy in Jerusalem, according to the report.

The report relating the sacrifices which Jews are now undergoing in attempting to reach Palestine says:

"A ship has just landed in Haifa bringing Rumanian and Polish Jews, who also have arrived penniless after months of toilsome and dangerous wandering through the war-inflamed lands of Eastern Europe. Their little capital has been swallowed up in purchasing the right to leave their native land and cross others, in wearisome passage by foot over hundreds of miles, months of waiting for a ship, and in exorbitant passage rates, and what little they have left, is in paper roubles and similar depreciated currency with no value in Palestine.

"The seething caldron of Eastern Europe is boiling over with tens of thousands of Jewish families praying for the opportunity to flee to Palestine."

Discussing the intense desire of Polish Jews to leave for Palestine, a writer in the current issue of *Cornhill Magazine*, after a visit to Poland, declares:

"From house to house I went, to hear the same tales everywhere. They stared at me with wondering eyes when they heard that I had come all the way from England, and they looked at me gladly and gratefully, as if my mere presence had brought them a ray of sunshine—the vision of a Promised Land. And like a red thread winding through all their talk, now in a passionate whisper and now in a tone of firm resolve, but always present as the one strong prop of hope, came: 'Jerusalem! We'll go to Jerusalem to live and die in our own land'."

The world beholds today, before its eyes, the fulfillment of the words of the ancient prophets of Israel, spoken to comfort and encourage the Jews: "Fear not; for I am with thee: I will bring thy seed from the east, and gather them from the west; I will say to the north [Russia and Poland], Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name."—Isaiah 43: 5-7.

Curious Wage Phenomena

A NATURAL result of wages in the shipyards going to the skies was that inexperienced men received very large wages to induce them to take up the work, and old experienced hands received wages on piece work which enabled them and still enable them to earn in a day more than the average American workman formerly received in a week. In December, 1919, it was said that at Newport News, Va., both white and colored riveters, drillers, chippers and caulkers were making as high as $28 per day.

RELIGION AND PHILOSOPHY

God's Inheritance in the Earth

By J. Hemery (London)

IN THESE go-ahead days the Bible is reckoned to be not of much account. Indeed, all institutions, no matter how respectable in age, are held in but little esteem. Before the World War there was a general tendency to discard almost everthing which had held the field in human thought or action. Even old age was to be reckoned to a man when he had turned forty years. But since the war there has been so much of a break-up of things that either every institution is threatened or its utility is questioned, and not least amongst the things which have held sway in the world, and which are being discarded, is the Bible. It is supposed to belong to and to support the old order, and with them must be relegated to the past as a thing better fitted for the glass case of a museum than to be received into that which affects the daily life of the people. Yet, after all, it is from the Bible that we get our illumination respecting all things earthly and heavenly that our Maker wishes us to know. No advancement in human research has thrown any light whatever upon human history in relation to that which we call "eternity". Apart from the Bible there is nothing that can tell us our place in the scheme of things. But rightly understood and rightly received the Bible is like a sun—it gives light and warmth to the human mind and heart.

Without specially stating so, there is no question that the Bible intends us to understand that the earth is of next importance to that place which is the throne of God. There are several reasons for this conclusion, the chief one being that it was for something done here and for the human family that Jesus was raised to the right hand of God and exalted to the divine glory. This is stated very distinctly by Paul in his Epistle to the Philippians. He says that Jesus humbled himself and became obedient to the death of the cross. "*Wherefore* God also hath highly exalted him, and given him a name which is above every name." (Philippians 2:9) Further, God says, "Heaven is my throne, and the earth is my footstool" (Isaiah 66:1); and he adds, "I will make the place of my feet glorious". —Isaiah 60:13.

A very interesting feature of the Bible is that in which it points out that one portion of the earth is God's in a very special sense. When Moses was leading Israel from Egypt into Canaan he told the people that long ago, even before they were a people, God had arranged that Canaan should be theirs. (Deuteronomy 32:8) And in this fact a very interesting light is thrown on human history in what is often thought to be an uninteresting part of the Bible. After the disaster of the Flood, when the human family began to increase they looked about for places for themselves. They went hither and thither, north, east, west and south. They thought they were going according to their own will, but divine providences were controlling their movements. God had his own purpose in mind, his own plan to work out.

Immediately connected with this is a corresponding feature of the divine revelation which shows that God has a special people chosen for himself—that part of the family of Abraham which descended through his grandson Jacob, the people who even today are known as "the chosen people". All this shows that God has a special people chosen from out the human family, and a special portion of land which he called his own, and which he reserves for his own people.—Deuteronomy 11:11, 12.

At first sight this looks as if there were undue favoritism; and, indeed, it is only when the plan of God as a whole is discerned that God's way is found acceptable. Our gracious Creator is not averse to giving a reason for his actions even to his erring children. He says: "Come now and let us reason together" (Isaiah 1:18); also, "If ye will inquire, inquire ye".—Isaiah 21:12.

Our reverent inquiry as to why God chose a people is abundantly answered by the Scriptures. They were chosen in order that they might be God's means of conveying his many blessings to those of his offspring who in this sense are non-elect, but his nevertheless. Restoration is the message of the prophets, as the Apostle Peter declares. (Acts 3:19-21) When, after being the working agent in the most notable miracle of healing a man crippled from birth, he said that the miracle was only a foreshowing of the mighty power which will be used

in the "times of restitution"; which times, he says, are spoken of by "all the holy prophets".

Now it is the case that the land which God set apart for his people is the center of the land surface of the world, and by reason of this splendid geographical position it is best fitted to be the governmental center of the earth. To the nations it is not a very pleasant thought that the Jew, the despised and rejected of the nations, is, after all, to be God's channel of blessing for the world; but this is the Bible's story, and present events prove that the Jew is the great miracle amongst the nations.

The Apostle Paul, discussing the question of God's purpose in election, declares that he has the right of the potter over the clay, to make vessels such as please him. He shows that God has chosen some to be his very specially: the true Christian Church, God's special elect; and the Jews as a people. In this connection the Apostle says: "If the firstfruits be holy, the lump is also holy".—Romans 9:20, 21; 11:16.

But this is also applicable to the earth itself. If one portion be taken for God, to be called his, the other portions are not to be cursed. If one little nation is his, that does not mean that all the others are cursed. In both cases, whether of land or of people, that which is not specially chosen is also to be blessed. The plan of God begins to emerge out of apparent chaos. From its vantage point a clear view is discerned of God's purpose for the world. He purposes the earth shall be the home of man, and that his human sons shall inherit a Golden Age of divine blessing.—Isaiah 45:18.

But if this is really the case, we ask, why has God not yet gotten his inheritance? For nearly 2,000 years his people, the Jews, have been out of the land which they call theirs, and which we declare is his choice for his own people. Why is this? We can thank God we are living in the day when the light of his coming kingdom is casting its rays upon the dark path of humanity and upon the ways of God.

We now see there are several reasons given in the Scriptures why God is not presently enjoying his own chosen inheritance, the land of Palestine, and therefore why his people are not in that land enjoying its blessings under his gracious care.

One reason is this: God has made the Jews to be a sort of panoramic picture of his purpose to all men. He has been working out a great picture-drama. The Jews, after being separated from the peoples of the world, by the mighty power of God and by their law-covenant made with him, were blessed by him in their own land. They failed to keep the covenant, and thus incurred the curses which they had acknowledged were properly to come upon them if they did not keep this covenant.

God had great mercy upon them; but when finally he sent his own Son amongst them to give them their last and greatest opportunity, they crucified him. It would seem as if they had gone beyond any possible hope of ever again getting into favor with God. Their sin was grievous, as all admit. Their punishment was that they were turned out of their land and were to remain out.

Not forever, however, "for the gifts and callings of God are without repentance" (Romans 11:29), and God promised that in his own due time he would send from heaven the second time the One who was his minister of salvation to his people. When he comes again he comes not with vengeance. They have already felt the vengeance of God (1 Thessalonians 2:16), but with such blessings for them as will melt their hearts. Humility will open the way for God's blessings to be poured upon them through their accepted Messiah, with the result that as a people they will readily give themselves to the God of their fathers.—Isaiah 25:9.

That the Jews now living are not the only ones to benefit by this gracious arrangement is clear from the prophecies, especially from Ezekiel's prophecy. (Chapter 37) Their dead who are neither in heaven, nor in a place of eternal torment, are to come forth and dwell "in the land of their fathers".

What God does with Israel he intends to do with all; they are a sample of his gracious dealings. They had more light than other nations: God gave his favor to them only (Psalm 147:20), and thus their sin was more grievous than that of the Gentiles. But this mercy of God to them is to show the exceeding riches of his grace towards all. This miniature drama inside God's great Drama of Creation enables us to see the greater picture. We can thank God that the light of his truth is now open for those Bible

students who diligently seek him and his way.

It is only now that we can see that creation is not a tragedy, but a great drama. The moral is about to be disclosed. The permission of evil with all the villainous work that has happened during the exhibition of this drama will give place to the rule of God through Christ, resulting in the blessedness and happiness of the everlasting Golden Age which is to be the immediate result of the lessons of the permission of evil. Conduct, not wealth, will rule and be esteemed; and filial homage to the great Creator will keep the heart, the mainspring of life, in right motion.

True it is that only those who are "awake" see the light and enter by anticipation into the joys of the day to come. But it is also true that very many discern that there is some movement of heaven in these strange things now happening in human affairs. We are living in a time when we can, in that light of the kingdom not only look forward but backward over the work of God and see the end from the beginning. We can see the completion of the will of God in that restored earth which Paul and John saw: when sin and death shall be conquered, and when God will dwell with men; when he will have restored his banished again to himself.

Now we begin to see more clearly why God's people, the Jews, are not in his land, Palestine, and why for so long a period God has permitted these people to be either oppressed in their own land, or scattered out of it, and the land under control of evil earthly powers such as the Turks.

But the answer to this question takes us into the secret things of God, into those purposes of his plan which were "hidden from ages and generations" (Colossians 1:26), and which even now are hidden from the majority of Christians, and of which even the best of clerical expositors seem ignorant. The mystery of the divine purposes, which seems so unfathomable to Christian interpreters, should be no mystery at all: it ought to have been realized, as the Apostle Paul said, that by him the mystery of God was then made known to the saints. The mystery of godliness is the Christian Church and its place in the divine plan, and the secret which neither the majority of Jews nor Christians have seen is that from the time the Jews were cast off for rejecting Christ, God began the selection of a spiritual Israel.

Unlike the sons of Jacob, these are not related according to the flesh. The tie which binds them as one family is that each is begotten of the holy spirit of God. These are gathered out from many nations and many creeds; but while not adhering to a particular denominational church, their true relationship has been to the church of the firstborns, whose names are written in heaven. (Hebrews 12:23) No earthly power has introduced them into this special calling of being spiritual Israelites; for they are of God's choice. *These also* are called God's inheritance (Ephesians 1:18), and they are his in the very special sense of being spiritual sons..

Unlike earthly Israel no part of the earth's surface is reserved for them: they are to find their eternal home and rest in heaven with God, being begotten according to the spirit. It is through lack of keeping distinct this special salvation of spiritual Israel that so much confusion has been brought into Bible interpretation. That which is spoken of them has been taken as if it applied to all men.

But the Bible always makes it very clear that only those who are of this special inheritance in Christ have any hope, or really can have any expectation of finding heaven their eternal dwelling place. The earth is given to the children of men; the heavenly salvation of the church is special to it. All the indications, whether from the Word of God or the providences of God, are that this little company of devoted followers wholly consecrated to God and to Christ is now nearly completed. As soon as the number is filled the time will have come for God's earthly inheritance to be put in order.

In beautiful harmony with this is the fact that the Jews are now like the fig tree putting forth its leaves. It is one of the marvels of human history that these people, God's people, so long without any light from him, without prophet, priest or king, are now putting forth national hopes. Even the nations, following out what seems to be the best policy for themselves, are making an endeavor to settle these people in their God-given land. Thus prophecy is being unconsciously fulfilled both by Zionists and by the nations of earth.

Surely God is moving amongst men; and as salvation is to the Jew first, and afterwards to the Gentile, it is evident that the affairs of the world are moving in God's order for the restoration of the children of Adam to their long-lost inheritance, as well as to restore Israel to his

But just here we see another interesting phase of the purposes of God. The Bible is very careful in speaking of the Holy Land and the house of Israel as God's inheritance, also in showing that spiritual Israelites are his special inheritance, but it does not speak of any others as being related to God in this special way. It does, however, show that all other peoples and the other parts of the earth have a relationship to heaven. When Jesus was praying to his Father in his last words upon earth he said: "Father, I pray not for the world but for those whom thou hast given me", these chosen disciples.

It seems strange, and to the ordinary view inexplicable, that Jesus should not pray for the world for whom he came to die. The explanation is that it was not yet time to pray for the world. A work needed to be done: spiritual Israel needed to be gathered, as we have seen. But when this Israel has been gathered the time will have come when the Son of God will pray for the world, and when, in the words of the second Psalm the Father will say to him: "Ask of me and I will give *thee* the heathen for *thine* inheritance, and the uttermost parts of the earth for *thy* possession". So then, all the rest of the nations and all the remainder of the world become an inheritance and a possession for Christ.

What will Christ do with *his* inheritance? A false theology said that he would set it on fire and burn it up, while all who had not known him or who would not acknowledge him would be turned into a fire which would always torture but which would never consume. Here comes in the glory of the Bible's revelation, and that which assures us of a real Golden Age. Christ, who thus comes into his inheritance, is the one who died for all men. He comes back to deliver his purchased possession, and with power to make the wilderness blossom as a rose, to cause waters to spring forth in the desert, to heal the sicknesses of mankind, to deliver from the bondage of death so that even the grave shall give up the dead. He will lead men in the way of righteousness and bring mankind back into harmony with God.

Here is a glorious picture indeed. God's arrangement has not been a selfish one, choosing some merely for his pleasure. It is ideal. He blesses some ahead of others, puts them into places of power, gives these, who have nothing to boast of in themselves, and who have tasted the bitterest woes of men, but who are then the recipients of his favor, the chance of showing the goodness of God. In this arrangement there is the grandest hope that the human family could possibly have set before them.

When the lessons of the past have been learned, when Christ has become a real Prophet to men, when they are instructed in the way of righteousness, when Jew and Gentile are at one and all in harmony with their Creator as Adam was in the days of innocency, then man will enjoy his Creator's blessing in a heaven-given GOLDEN AGE —"the desire of all nations".

The Interchurch Movement *By J. H. Moffatt*

WHERE our fathers talked in terms of thousands we speak in terms of millions, and where they spake in awesome tones of millions, we talk in quite a matter of fact way of billions of dollars.

The great organizations calling themselves by the name of Christ are raising and have raised within the past year enormous sums, aggregating hundreds of millions for religious work.

They hope to enlarge their denominational tents and strengthen their stakes—to build finer churches, pay bigger salaries, and do bigger things all around along their usual lines of endeavor, and to branch forth into new and untried fields of activity.

In addition, we have with us the Interchurch World Movement, which seems to aspire to the position of a kind of superchurch, dominating and directing the common activities of the federated Protestant denominations.

This movement proposes to raise $1,330.000,000 within the next five years, "to be used in coördinating the energies of the Protestant denominations for the evangelization of the world," as expressed by the conference of 1,400 church leaders assembled in Atlantic City. Of this immense sum it is proposed to expend $320,000,000 during the year 1920.

"It provides for evangelistic work in America and the foreign field, proper financing of hospitals and homes, liberal awards to struggling colleges, for the fighting of social and industrial unrest, and better wages for both ministers and missionaries."

Analyzing the above outline or prospectus indicating the wide range of activities upon which the new world movement proposes to enter, we find that in addition to preaching the gospel, they are to expend their energies and means in the support of charitable and benevo-

lent institutions, secular education, increased compensation for their workers and in fighting what they call "social and industrial unrest".

Just how this "fighting" is to be done doth not appear. What of politics it may involve may be merely a matter of conjecture. No precedent for that kind of fight can be found in the acts of the apostles, or the example or words of our Lord, as far as I know. These are the patterns for the church and its leaders.

It may be noted that the whole program of the Interchurch World Movement is shared by the state and national governments, and private and fraternal organizations, except preaching the gospel and ministerial salaries. In fact this field may be said to be practically covered and the only thing the church can do is to unite with them in these lines of endeavor or displace those already in the field.

It may be also noted that the Apostle Paul, whose actions are recorded in considerable detail, meddled not with social, industrial, economic or political conditions in the Roman empire. Nor did he urge others to do so.

It is true that he made some collections for the poor saints in Jerusalem and exhorted to generosity and nobility of conduct on the part of all God's people toward all men, especially towards fellow-members of the household of faith, but he did not himself undertake to reform the world, cure its mental, moral and physical ills, or provide homes for its homeless, food for its hungry, raiment for its naked, etc. He himself was at times a sufferer from both hunger and nakedness, and was one of the poor of this world, a homeless wanderer.—1 Cor. 4:11-13.

The glad tidings have been proclaimed throughout the whole world, not to convert the whole world, nor for the purpose of converting it, but "for a witness unto all nations".—Matthew 24:14.

The signs fulfilling all around us—the great World War, followed by symbolic earthquakes (revolutions) and famines and pestilences, both natural and symbolic, distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things that are coming on the earth (radicalism, bolshevism, anarchy, etc.)—all point indubitably to the early establishment of the kingdom of God in the earth. The dissolution of the present evil world (order of things) is a preliminary necessary to make way for the promised kingdom. Therefore the watching and waiting saints are wasting no vain regrets over its prospective early demise, but on the contrary are obeying the Master's command, "When ye see these things begin to come to pass, then look up and lift up your heads, for your redemption [deliverance] draweth nigh".—Luke 21:10, 11, 26-28, 31.

Are ye among these watching and waiting children of God, ye great church leaders of the Interchurch World Movement? Are ye taking the attitude above outlined as the correct one for the meek and humble followers of Jesus in the present world crisis?

From your prospectus I greatly fear not. I fear that you are about to lead your confiding people into the ditch. Instead of preaching the real and only hope of the world, the near approach of the kingdom of God, which is his appointed agency for blessing the world, you seem to be engaged in the futile and unauthorized effort to patch up the present worn-out and dying order of things, and give a new lease of life to what God has condemned.

Why not try out our Savior's advice to the rich young man: "Go sell that thou hast and give it to the poor. . . . and come follow me"? —Matthew 19:21.

Take those 320,000,000, and the many added millions that you expect to put into the brick and mortar and marble of fine new church houses this year, and give it to feed and clothe the desolate millions of Europe and Asia. Place the fund in the hands of some great and tried executive like Hoover, so it will not be wasted on overhead expenses, multitudinous salaries, junketing committees, fool investigations and the like, but be wisely and impartially dispensed among the needy without delay; and you will do more to allay unrest and give a black eye to bolshevism in this year of our Lord than all your proposed propaganda and social settlement work will accomplish in a century, if you had the century in which to work.

If then you will follow Christ, Paul and other true imitators of Christ, in preaching the true gospel, the glad news that the kingdom of God is very near; that the promised blessing of all the families of the earth by the promised seed of Abraham (the Christ) is soon to begin, and show that you are rejoicing over the Lord's arrangements instead of mourning the passing of the present evil order, you will find many to listen to you and rejoice with you.

JUVENILE BIBLE STUDY

ONE question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *Of what two parts did the first world consist?*

Answer: "Heavens and earth".—See 2 Peter 3:5, 6.

2. *What part stood "out of the water"?*

Answer: The invisible, fallen angels that helped to degrade the human family before the flood were not drowned, were not "in the water", but were reserved in chains of darkness until the judgment day.—See Jude 6; 2 Peter 2:4.

3. *How is the second world designated?*

Answer: "Heavens and earth".—See 2 Peter 3:7.

4. *In what world was Peter?*

Answer: The second world.—Same reference.

5. *When was the second world to end?*

Answer: "Against [or at the beginning of] the day of judgment and perdition of ungodly men."—Verse 7; Matthew 24:3-22.

6. *How long is the "day of judgment" to last?*

Answer: "A thousand years."—2 Peter 3:8.

7. *How was the second world to end?*

Answer: With a "fire".—Verse 7.

8. *What kind of fire—symbolical or literal? How shall we find out?*

Answer: Compare Scripture with Scripture and let plain statements explain symbolic language.—Isa. 28:10.

9. *What other Scriptures refer to the second advent and tell what is to happen at that time?*

Answer: Daniel 12:1; Matthew 24:21, 22; Zephaniah 3:8, 9.

10. *How did the Apostle Paul express the matter?*

Answer: See Hebrews 12:26, 27, 29.

11. *Why is God called "a consuming fire"?*

Answer: Because he will "remove [or destroy] the things that are made" (man-made institutions, etc., that are not in harmony with truth and righteousness).

12. *Why is it stated that God will "shake" or "remove" "not the earth only but heaven also"?*

Answer: Because religious or spiritual institutions not in harmony with his Word are to be "removed".

13. *What "kingdom" is it that "cannot be moved"?*

Answer: God's kingdom.—See Daniel 2:44.

14. *Were people in general to know, in advance, of the "coming of the Son of man" and the destruction of the world—the arrangement of things?*

Answer: No. See Matthew 24:37-39.

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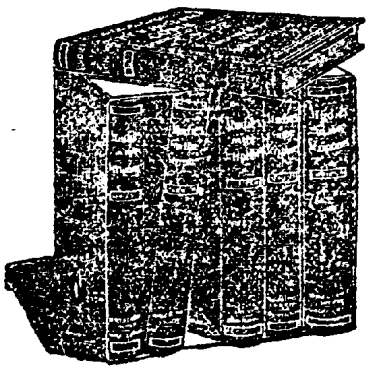

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FACTS ABOUT THE AMERICAN NEGRO

IN the early years of American colonies 50,000 men were exiled here from England and sold into slavery ranging from a few years to life. The colonists also made slaves of some Indians, but found them hard to manage. The first African slaves were sold in Virginia in 1619, by a Dutch man-of-war, in exchange for provisions. Subsequently Newport and Bristol, R. I. became centers from which regular raids on the African coast were made, and vast numbers of Negroes were seized and brought here into slavery.

Although slavery was forbidden by the constitutions of Massachusetts and Rhode Island, the capital for the Rhode Island slave raids was largely obtained in Boston, and slavery was common in both states. The old North Church in Boston still contains a gallery that was used by the household slaves of some of the families that furnished the capital for the raids in question. The treatment of the slaves varied greatly, depending upon the owner's benevolence and the development of the community's conscience. In 1780, in a certain American state, a Negro who had killed a white man was found by Saint-John Crevecœur, confined in a cage and left there to be devoured by the elements and by insects. He was still living when Crevecœur saw him, although his eyes had been destroyed.

The development of slavery southward was due to the invention of the cotton-gin, which made cotton a profitable crop, capable of being tilled by slave labor. At this time objection to the evangelization of slaves was raised on the ground that a baptized slave might claim freedom as a Christian. Slavery in the North gradually became unprofitable; and between 1777 and 1800 Pennsylvania and the states north had abolished it. Those who found it unprofitable could see many reasons why it was unchristian.

By 1850 there were 2,000 families in the South with 100 to as high as 2,500 slaves each, managed by white or colored overseers; and about 350,000 families had smaller numbers, generally managed by the owner himself. Three-fourths of the whites owned no slaves at all, but defended the institution. Owners and managers varied greatly in character, intelligence and temper, and treated their slaves accordingly. Occasionally the most kind-hearted and easy-going were the least successful and had to sell their holdings, thus causing the heart-rending breaking of family ties. By 1860 one-sixteenth of all slaves had been freed; and many were enjoying full citizenship.

For two centuries the American people as a whole profited by the unpaid labor of the Negro and then set him adrift, ragged, unguided and unlettered, to assume the burdens of citizenship and to be further exploited by politicians, to his real injury. But "the chain that holds the slave has its other end fastened to the master"; and the Almighty God of Justice paid the back wages of the slaves in the flood of white blood that flowed from all parts of a guilty land in the Civil War of 1861-1865.

Negro Distribution

AT the beginning of the nineteenth century the Negro was 19% of the population; at the beginning of the twentieth century, 11.6% of the population; at the present time, 10% of the population. In every state in the union the proportion of Negroes is slowly decreasing.

Roughly speaking, the black belt is a strip 250 miles wide, beginning at Richmond, Va., and running through Raleigh, N. C., Columbia, S. C., Macon, Ga., Montgomery, Ala., Vicksburg, Miss., and Shreveport, La., into eastern Texas. The center of Negro population is in northeastern

Alabama, near the city of Chattanooga, Tenn.

There are over 50% Negro population in South Carolina and Mississippi, over 37½% in Georgia, Florida, Alabama and Louisiana, over 25% in Virginia, North Carolina and Arkansas, over 12½% in Tennessee and Texas, over 5% in West Virginia, Kentucky and Oklahoma, over 1% in thirteen other states and less than 1% in the eighteen far northern and western states.

In 1910 there were living in the United States 473 Negroes who were born in Africa, 100 born in Asia, 94 born in Australia and 61 born in various Pacific Islands. At the same time the occupations of all Negro workers (and these comprise one-seventh of the total working population of the United States) were:

Agriculture, Forestry and Animal Husbandry	2,893,375
Domestic and Personal Service	1,122,231
Manufacturing and Mechanical Industries	631,377
Transportation (including 37 railroad officials)	255,969
Trade (including 135 bankers and bank officials)	119,491
Professional Service (including 123 chemists, assayers and metallurgists, 237 civil and mining engineers and surveyors, 478 dentists, 798 lawyers and judges, and 3,077 physicians and surgeons)	67,245
Extraction of minerals (including 126 mine operators)	61,129
Public Service	22,382
Clerical Occupations	19,336
	5,192,535

Negro Migration

THE Negro race is not migratory, and therein is much of its value and reliability. However, the World War, which disturbed everything else, disturbed also the Negro. Immigration from Europe ceased, former immigrants returned, and at the close of the war America was short three million immigrant laborers.

Northern employers were troubled by shortage of labor and high wage demands, and looked toward the South for a possible labor supply. They sent representatives South to find many Negroes whose earnings were small, due to the plant-destroying boll-weevil and to consequent unemployment of cotton acreage.

These employment agents promised the Negroes better wages, better housing, better education for the children, better treatment in the courts, and free transportation for themselves and their families if they would come North. One large railroad system operating in the South started special trains, notifying the Negroes at each stop that any who wanted to come North might do so without charge. As a result, 500,000 migrated to a climate to which they were unaccustomed, and on account of bad housing conditions died in large numbers.

The factory doors which had hitherto been closed to the Negro opened wide, and to a large extent still remain open, and large numbers of the migrators who formerly worked in southern fields are now engaged in all sorts of industrial occupations in the North. The plants of seven states, numbering 244 plants in all, into which Negro laborers were introduced during the war were investigated by the Department of Labor as to conditions prevailing during 1918 and 1919 and disclosed a good feeling between whites and blacks in all the plants, with the blacks showing equal attendance and supplying an equal quantity and quality of work.

However, the Northern social organism did not support the sudden influx. At first the new arrivals were crowded into certain sections long recognized as plague-ridden, disease-infected and vice-ruled; but when the new arrivals, as in case of Detroit, increased 500% in five years, those sections could not contain the newcomers, and other sections were necessarily occupied. Declines in real estate values followed; and although these declines were quickly succeeded by recoveries larger than the declines, due to the enormous rents collected from the new arrivals, racial prejudices developed and trouble ensued.

Southern Negro Prosperity

WHEN the Negroes first began to go North not much attention was paid to their exodus in the South. But the size of the migration seriously affected the Southern labor market, increased the shortage of farm products, raised the prices of foodstuffs; and ere long the planters and Chambers of Commerce of the South were urging the Negroes to return South to bettered conditions, such as larger wages and gifts of land suitable for homes and gardens.

Meantime, those Negroes who remained in the more fertile parts of the South had fared far better than most of those who went North. Vast numbers of them work on a crop-sharing system; and where the farm superintendents and operators are honest men, the Negroes have made enough out of the high prices obtained for their products, to lift them completely out of poverty.

There are vast sections of the Mississippi

River delta land in the hands of Negroes who have become well-to-do. Many of these farmers have accumulated fortunes ranging from $10,000 to $175,000 and are permitted the full use of sidewalks, streets and thoroughfares.

These lands have produced as high as 500 lbs. of 51-cent cotton per acre, and under such conditions the making of money by an industrious and intelligent man is most natural. One such man, a Negro who had nothing eighteen years ago, now owns 1,600 acres of this land. Nine Negroes have recently clubbed together and bought a tract of 1,200 acres; and twenty-five others have clubbed together and bought a 3,000 acre tract for $225,000, intending to cut it up into 100-acre farms. In one county of Mississippi Negroes possess more than $5,000,000 worth of property and over 2,000 automobiles.

With improved economic conditions the Negro has improved otherwise, has organized an insurance company doing a large business, has employed a farm demonstration agent in one important agricultural center, and has organized various kinds of commercial enterprises in many places. Among these is a steamship line.

General Negro Advancement

THE percentage of Negroes that own their own homes has increased from 18.7% in 1890 to 23.3% in 1910, and varied in 1910 in the different states as follows:

New York	7.8	Indiana	26.4
District of Columbia	10.8	Missouri	26.6
Pennsylvania	13.3	Colorado	27.6
Georgia	14.7	Florida	27.7
Rhode Island	15.2	Oregon	28.2
Massachusetts	16.2	Texas	28.5
Alabama	16.4	Idaho	28.7
Mississippi	16.9	North Carolina	28.7
Louisiana	17.1	Iowa	29.9
Connecticut	18.1	Ohio	30.1
Wyoming	18.4	New Mexico	30.3
South Carolina	18.5	New Hampshire	30.6
New Jersey	18.6	Arizona	30.7
West Virginia	19.3	Kentucky	31.8
Vermont	20.4	Washington	32.1
Utah	21.2	Montana	32.8
Illinois	23.0	Oklahoma	35.3
Delaware	23.2	North Dakota	35.6
Nebraska	24.1	Nevada	35.7
Arkansas	24.6	California	37.8
Minnesota	24.7	Virginia	41.3
Tennessee	25.3	Michigan	44.0
Maryland	25.6	South Dakota	45.1
Wisconsin	25.6	Kansas	49.6

In education the Negroes do not linger so far behind the whites as many suppose. In 1910 the percentage of native whites that spent some time in school was 22.9 and of Negroes 17.0. The percentage of illiteracy is rapidly decreasing; in 1890 it was 57.1; in 1900 it was 44.5 and in 1910 it was 30.4, while for persons between the ages of ten and fourteen it was 18.9. In cities of over 100,000 it was 12.6 and in forty-five American cities of over 100,000 it was 6%.

Race Riots North and South

THE United States has suffered deservedly in the eyes of intelligent people elsewhere because of the race riots that have disgraced New York City, Philadelphia, Chester, Coatesville, Washington, Norfolk, Charleston, Atlanta, Knoxville, Memphis, Springfield (O.), Indiana Harbor, Chicago, Springfield, (Ill.), East St. Louis, Omaha, Longview, Houston, Bisbee and other places. At the riot in East St. Louis over forty Negroes were slaughtered, while at Washington and Chicago it is said that six hundred fatalities occurred. Outnumbered ten to one, the Negro stands no chance in a race riot, and resistance only increases the fury of the mob that has allowed race prejudice to sweep it off its feet for a time.

The temper of these mobs was shown in the nine-hour battle at Omaha in which a mob of thousands determined to lynch one Negro offender, stormed the county jail, located on the fifth floor of the Court House, scaled the walls by rope ladders, burned the lower floors with all their precious records, damaged the building to the extent of $1,000,000, forced the surrender of the prisoner, shot him to death, dragged his body by hand and by automobile through the streets, kicked, hanged and finally burned it. And all this time American churches send missionaries to China instead of Nebraska.

The mob seized $50,000 worth of arms from hardware establishments, burned a patrol wagon, took the rope meant for the Negro and threw it over the mayor's head, dragged him a block, threw the rope over a trolley pole and twice hauled him from the ground, and would have hanged him had not police officers cut the rope. It fired repeatedly at the 121 helpless prisoners assembled on the roof of the burning building, and was subdued only by the arrival of national troops.

Of a different nature was the trouble near Helena, Ark., having its origin apparently in the dishonesty of certain farm superintendents or operators who refused to give the Negro farmers the large profits which the high prices of cotton had enabled them to earn. These farmers work for a share of the crops; they furnish all the labor, the superintendent or operator of the farm furnishing everything else. This arrangement works well or ill, depending upon the honesty of the supervising white man who has the farm in control.

In some places these white men have taken advantage of the Negroes, forcing them to turn over all their cotton in payment for supplies which, in instances, have amounted to but a mere fraction of the value of the cotton, and refusing to give settlements or statements of account. For example, a case is cited where a Negro worked 27 acres for a year and produced six bales of cotton, his share of which was $753. In lieu of a settlement he was charged $52.60 for freight charges for removing nine small articles 100 miles and $700 for groceries which could not have been worth more than $150; and when he made objection was ordered off the place, penniless, with nothing for his year's work.

At a point below Helena where the Negro population is largely predominant, a number of Negroes, acting under white legal advice, formed an association for mutual legal protection and were preparing to bring legal action against certain white landlords. It is admitted that these Negroes were hard-working farmers, considered the best class of Negroes in the South. It is also admitted that their association, while organizing, had armed guards about the building or buildings where the meetings were held, or at any rate that in the meeting there were men who were armed.

While one of these meetings was in progress, an automobile containing a white deputy sheriff and others in search of a revenue violator had a tire burst in front of the house. This was probably mistaken for a shot and was answered by a shot from the house, the beginning of a small-sized war, in which, within the next few days, twenty-five blacks and five whites were killed, and others wounded.

Within a few more days forty-eight Negroes were sentenced to death or penal servitude without any witnesses in their defense being called. Twelve of these were sentenced to death, and six of the twelve were sentenced to the gallows in a total of seven minutes time. Ten were sentenced to twenty-one years, and eleven were given one year for night-riding. It is claimed that the accused men were provided with the best available local white lawyers. They were tried before a white jury, blacks being excluded from jury duty in that section.

Negro-Lynching Problems

EX-Attorney General Gregory of Texas said of lynching:

"Lynch law is the most cowardly of crimes. Invariably the victim is unarmed, while the men who lynch are armed and in large numbers. It is a deplorable thing under any circumstances."

Henry Watterson, Editor of the Louisville *Courier-Journal* says:

"Lynching should not be misconstrued. It is not an effort to punish crime. It is a sport which has as its excuse the fact that a crime, of greater or less gravity, has been committed or is alleged. A lynching party rarely is made up of citizens indignant at the law's delays or failures. It often is made up of a mob bent upon diversion, and proceeding in a mood of rather frolicsome ferocity to have a thoroughly good time. Lynchers are not persons who strive from day to day toward social betterment. Neither are they always drunken ruffians. Oftentimes they are ruffians wholly sober in-so-far as alcoholic indulgence is concerned, but highly stimulated by an opportunity to indulge in spectacular murder when there is no fear that the grand jury will return murder indictments against them."

In the thirty years, 1889-1918, lynching mobs murdered 3,224 persons in the United States, of whom 2,522 were Negroes and 702 were white persons. Of the Negro victims fifty were women, and of the whites eleven were women.

What a lynching is like in Christian America may be gathered from the following account taken from the Chattanooga *Times*:

"Jim McIlherron, the Negro who shot and killed Pierce Rodgers and Jesse Tigert, two white men, at Estill Springs last Friday, and wounded Frank Tigert, was tortured with a red-hot crowbar and then burned to death here tonight at 7:40, by twelve masked men. A crowd of approximately 2,000 persons, among whom were women and children, witnessed the burning.

"McIlherron, who was badly wounded and unable to walk, was carried to the scene of the murder, where preparation for a funeral pyre was begun.

"The captors proceeded to a spot about a quarter of a mile from the railroad station and prepared the death

fire. The crowd followed and remained throughout the horrible proceedings. The Negro was led to a hickory tree, to which they chained him. After securing him to the tree a fire was laid. A short distance away another fire was kindled, and into it was put an iron bar to heat.

"When the bar became red hot a member of the mob jabbed it toward the Negro's body. Crazed with fright, the black grabbed hold of it, and as it was pulled through his hands the atmosphere was filled wth the odor of burning flesh. This was the first time the murderer gave evidence of his will being broken. Scream after scream rent the air. As the hot iron was applied to various parts of his body his yells and cries for mercy could be heard in the town.

"After torturing the Negro several minutes one of the masked men poured coal oil on his feet and trousers and applied a match to the pyre. As the flames rose, enveloping the black's body he begged that he be shot. Yells of derision greeted his request. The angry flames consumed his clothing, and little blue blazes shot upward from his burning hair before he lost consciousness."

Of another Sunday morning lynching in the center of a Christian city of 7,000 population in the same state and not greatly unlike similar occurrences at Coatesville, Pa., and Springfield, Ill., the Memphis *News Scimitar* said:

"Not a domino hid a face. Every one was unmasked. Leaders were designated and assigned their parts. Long before the mob reached the city the public square was choked with humanity. All waited patiently. Women, with babies, made themselves comfortable.

"At last the irons were hot.

"A red streak shot out; a poker in a brawny hand was boring out one of the Negro's eyes. The Negro bore the ordeal with courage, only low moans escaping him. Another poker was working like an auger on the other orbit.

"Swish. Once, twice, three times a red hot iron dug gaping places in Lation Scott's back and sides.

"'Fetch a hotter one,' somebody said. The execution went on.

"Now some one had another poker—jabbing its fiery point into the ribs of the doomed black.

"Then rubbish was piled high about the agonized body, squirming beneath its load.

"More and more wood and rubbish were fed the fire, but at three o'clock Lation Scott was not dead. Life finally fled at four o'clock.

"Women scarcely changed countenance as the Negro's back was ironed with the hot brands. Even the executioners maintained their poise in the face of bloody creases left by the irons—irons which some housewife had been using.

"Three and a half hours were required to complete the execution."

In the year 1919 there were 78 blacks and 6 whites lynched in the United States—22 in Georgia, 12 in Mississippi, 10 in Arkansas, 8 each in Alabama and Louisiana. Of the remaining number 9 were in Northern states and 15 in various Southern states. Eleven of these were burned to death, two beaten to death and one cut in pieces. Ten of them were soldiers in the World War. Thirty-four of them were taken from officers and jails in fourteen states. The causes of lynching were as follows:

Murder	27
Assault on white woman	14
Attempted assault on white woman	5
Insulting white woman	5
Intimacy with white woman	2
Attempting to pull white woman from horse	1
Shooting white man	7
Assault on white man	1
Altercation with white man	1
Beating and robbing white man	1
Found under bed in white man's house	1
Not turning out of road for white boy in auto	1
Misleading mob	1
Insulting white man	1
Boastful remarks re killing of sheriff	1
Result of race riot	1
Talking of Chicago Riot	1
Expressing himself too freely re lynching of Negro	1
Leader among Negroes	1
Circulating incendiary literature	1
Member of Non-Partisan League	1
Trouble between white and colored cotton mill workers	1
Abetting riot	4
Causes unknown	4
Total	84

Negro Characteristics

IT is claimed by some that during the World War the Negroes though constituting but ten percent of the population, supplied fifteen percent of the soldiers, thus taking the places of others exempted. We do not know the facts of this assertion, but we do know that when the richest man in America would surround his home at night with the most trustworthy guards that his means could provide, he chose colored men for the task; and the faithfulness of Negroes has endeared them to true Americans in all ages. An instance of their reliability was brought to light in one of the Northern race riots in 1919, when a Negro policeman shot another Negro for firing at a white policeman.

The Negroes are peaceful and law-abiding.

They have never been accused of night-riding and lynching. They have shown that they can suffer without becoming embittered, and can forgive those who have done them wrong. As a race they are happy, gentle, affectionate and humorous; and most of them are honest and industrious. To be sure they have faults; but so have others. Those who have had the freedom of the homes of the southland for a hundred years have seldom betrayed their trust.

Ten years ago an old colored man of some means and education, acting as Santa Claus for the Confederate Soldiers Home at Atlanta, Ga., found there his old master, Thomas M. Yopp, whom he had rescued from the field of battle and nursed back to strength fifty-six years before. Since finding him this Negro has visited the Soldiers Home annually at Christmas time on the same errand. Moved by this example of love and faithfulness, the Georgia legislature has provided funds to carry on the work; and the Governor of the state and other officials were present at the last Christmas celebration.

The Negro and The South

WHILE the social attitude of the South toward the Negro is one of aloofness, it is not more so than in the North; and it is a significant fact that in the South it is generally recognized that there are many good Negroes and few bad ones, and that the good ones are valuable and useful citizens. Mobs in the South never, as in the North, vent their anger against the colored people as a whole.

The South is still suffering from the effects of the Civil War; and although she has not done for the Negro all that could be wished, yet she is constantly doing something; and in sections where the races have known each other for generations, and where the Negroes own property and the whites are educated, there is seldom any trouble between them.

The best lawyers in the South still keep up practice on both the civil and the criminal side of the court. In many localities Negroes are sure of a fair trial, and there are instances where they have been defended from mobs with the greatest courage. The whites always aid the colored churches and are always glad to speak in them when requested. The best type of Southerner tries to be just to the Negro and to avoid pampering him.

Hopes of Negro Well-Wishers

THE Negro educators of North Carolina met and proclaimed a platform condemning all advocacy of social equality with the whites, intermarriage of the races and all attempts to settle racial disputes by violence.

Dr. George Cleveland Hall, a prominent Chicago Negro, says:

"Our enemies always emphasize social equality. But you will notice we put the strong pedal on economic and political equality. Let us have these and social equality will take care of itself."

Negroes Elsewhere

SAD as are the injustices visited upon the Negro in America; and horrible as are the atrocities which an honest examination of the subject compels one to mention, yet America is today the best country for the Negro, and the race has made greater progress here than under any other government on earth.

It is claimed that the Negroes of Cape Colony, South Africa, who are of exactly the same type as American Negroes, are allowed to do only menial labor, for which they receive an equivalent of 37½ cents per day. They may travel only on a pass and on the streets called for by the pass, and only at the time called for in the pass, a pass being required for every movement from one locality to another.

Change of employment cannot be made without the written consent of the previous employer. Married women cannot live with their husbands without paying a special tax of one shilling per month. Natives pay the same taxes as whites and special taxes in addition, but the children of black taxpayers are rigidly excluded from the schools. Since 1913 it is a criminal act for a native to buy real estate from a white owner, whites being allowed to sell only to other whites.

The remedy for the injustices the Negro has suffered, and still suffers, is the same remedy that the Lord has reserved for the downtrodden of every race and clime. It is the coming of Messiah's kingdom of wisdom, justice, love and power, which will remove all the disabilities under which every race and class of human beings suffer, lifting up from poverty to wealth, from ignorance to enlightenment, from sorrow to joy, from weakness to strength, from sickness to health and from death to life. Lord, hasten the day of thy kingdom!

MANUFACTURING AND MINING

An Alaskan Gold Tragedy

With my husband I was in the great rush of thousands to the Alaskan gold fields during the summer of 1898; and I here condense some items from my journal which may be of interest to readers of THE GOLDEN AGE. —*Bertha Bens.*

IN the summer of 1897 we turned all our property into cash and went to Port Townsend, Washington, where we formed a company of seventeen persons, composed of sixteen men and one woman. We built and fitted out a small boat, The Elk, and with high hopes sailed away on June 11, 1898. It was the irony of fate that out of that company only one-third are known to have been alive a year later, and one of them a woman, who at that time weighed less than one hundred pounds and who escaped as by a miracle.

Early on the morning of June 24 we first saw the Aleutian Islands just above the horizon, after having been out of sight of land for thirteen days. As we neared the Islands we passed reefs, in one place sailing between rocks which did not appear to be more than fifty feet apart. But the captain thought we could make the passage safely, as we did not draw more than six feet of water, whereas if we went around it would take us a good many miles out of our course. If a storm had come up at this time we would most certainly have been sent to the bottom.

A little later, after passing through Unimak Pass into the Bering Sea, a terrible storm came on, accompanied by a dense fog. The supply of coal became exhausted, the men mutinied and threatened to hang the captain, and Mr. Bens the engineer. They sawed up the lumber which we had brought with us to make sluice boxes, and for which we had paid a big price, to keep the fires going under the boilers, tore the mattresses from the beds, soaked their contents with kerosene and fed them to the flames, together with a ton of the pork we had brought with us as food. When the storm abated and the fog lifted, it was discovered that the boat was in the same position as when the storm began, whereupon the mutineers returned the boat to the captain's control. In a week he brought us under sail into Dutch Harbor.

Dutch Harbor is in the Aleutian Islands, 800 miles directly south of Bering Strait, and about two thousand miles almost due west from Port Townsend. The town is situated at the foot of a low hill on a stretch of level land running along the beach, and in front of it is a small bay, both entirely surrounded by high green mountains, so that a glimpse of the ocean is caught at a certain point in the bay. The mountains had not a tree or a shrub on them, but were covered with a growth of beautiful wild flowers and moss about a foot thick, and looked greener to me than any green thing I had ever seen.

After three days in Dutch Harbor, laying in coal and water, we sailed again, July 7, straight north through the Bering Strait, on up past the Arctic Circle, and into Kotzebue Sound, where we engaged Indians to pilot our ship up the Selawik River. We landed in the Sound, July 14, and had hardly dropped anchor before a half dozen Indians boarded us.

The Indians knew very little English, but were friendly and always hungry. They had no use for the knives, forks and spoons laid before them, but saw only the victuals the cook had placed on the watertank on deck. This was round and about four feet high; some climbed on top while others stood around, and a dozen brown hands were stretched out at the same time to grab what they could, a piece of bread or meat with one hand, and a quantity of beans with the other. They conveyed the food to their mouths in the way that suited them best, and then wiped their hands on the front of their parkies or outer shirts, much as a two-year-old child would that had been taught no better.

When the men tried to teach them to feed themselves with fork and spoon, they would hold the fork in the fist, thrust it into a piece of meat, hold it up in the air, take the meat off the fork with the fingers and convey it to the mouth. When trying to feed themselves with a spoon, the spoon would frequently turn upside down just before it reached the mouth. This method of eating did not satisfy them after they had tried it once.

Both men and women chew tobacco, and it seems as if they cannot get enough. They do not chew as does a white man, but put a piece

an inch square into their mouths, suck it and swallow the juice, so that nothing is lost. If they get tired sucking, or if they take it out to eat something, they stick it behind the right ear until they want it again.

The old Indian who served as our pilot up the Selawik brought with him his whole tribe, his children and grandchildren, and a few near relatives, thirty-five in number, not counting the dogs. The sleds of some of these Indians were sixteen feet long, with runners of solid ivory, some spliced while others were all of one piece, evidently from mastodons. The straw mats which they make of dried swamp grass, braided and sewed together, would be an ornament to any modern home.

In the winter the Indians build fires in their huts twice a day, seldom using more than an armful of sticks for either fire. When the fire is nearly out the coals are covered up with ashes, and the hole in the roof is covered with a clarified skin. The hole through which they crawl into the hut is covered in the same way. This affords the women ample light to sew by, and they do some very fine work on their footwear. In the morning they warm their bodies by taking off the upper garments, and the children take off all the clothes they have on.

We found the Indians in this part of Alaska strictly honest. We could trust them in or out of sight. We never thought of such a thing as locking our doors when we left the camp, even to be gone all day, and never missed anything or found anything disturbed, although it was not uncommon when returning to camp to find a dozen of them stretched out on the cabin floor so thickly that it was almost impossible to get around them without stepping on them. They soon learned the hours for meals and were around promptly on time, and sometimes for a week or more at a time, before they proceeded on their journeys. Many of these Indians were Christians, converts from the Quaker mission in Kotzebue Sound.

A young Indian cannot get married until he is the happy possessor of a good blanket. This he then throws over the girl of his choice, while running after her; and if she allows him to catch her, she thus gives consent to become his wife. They then live together for a time, after which, if no one objects and both are satisfied, they are considered married. If, on the other hand, they do not agree, or do not care to live together for life, they simply part, going their own ways.

If more female children are born than are desired, they are neglected at birth, with consequences fatal to the child and frequently to the mother. Polygamy and polyandry are unknown. The natives are peace-loving and peaceable; they do not quarrel with one another. They are bright and learn rapidly. One young man who visited our cabin learned all the letters of the alphabet, and to read and write his name, in two days.

Among the Kotzebue Indians the summer seems to be the season for hunting game of a special kind, judged from what occurred while the Elk was on its way up the Selawik. Men and women took off a garment at a time, their costumes consisting of but two pieces, trousers and parka (loose shirt), hunting for what they could find, and evidently expecting to find something. As fast as they found the game they put it into their mouths. A favorite method was to put one end of a seam into the mouth, biting and running to the end of the seam, destroying and swallowing anything in the way of animal life that might be so unfortunate as to be on the track of the ivory crushers that were running them down.

The girls are very good-looking up to about fifteen or sixteen years, at which time they are usually married. They age very rapidly after that; and within a few years it is almost impossible to judge their ages, and they keep no age records of any kind.

The Indians carried with them walrus-hide boats, decked over entirely except a place in the middle large enough to receive the hips, the feet being stretched out under the covered part. Although these kayaks, as they are called, are so light that an Indian carries them as easily as a gun, and so small that a white man can scarcely keep himself right side up in one of them, yet the Indians seemingly take as much comfort in them as a white man does in a rocking-chair. They use a single paddle, with a blade at each end, dipping the water first on one side and then on the other, and speeding through it like an arrow.

The Indians drink large quantities of water. Before starting on a journey I have seen four or five of them drain the contents of a common wooden water-bucket, filled for the purpose only a few minutes before. And the first thing they

ask for after coming in from a journey is a drink of cold water.

In the spring large quantities of salmon are caught and dried for winter use. The backbone is removed, and the fish hung in the sun. There are no flies to "blow" or infect them; and in a short time the flesh becomes as dry and hard as a chip of wood. No salt is used in the drying process, the air furnishing all the curing properties required.

Their sepulchres are log cribs built on posts high enough from the ground so that a man can walk under them. Into one of these the body is put with all its earthly belongings, gun, knife, blanket and other possessions, all safe from molestation. In a year's time there is nothing left of the body but the bones, and it is claimed that this is entirely due to the action of the air.

As we went up the Selawik we saw vast reaches of the so-called tundra for which Alaska is famous. The ground is covered with a dense growth of grass and moss which looks smooth as a lawn, and yet it is almost impossible to travel over. This accounts for the winter travel described later in this article. The grass forms large stools, which mat together with holes between them filled with water often more than two feet deep. Large quantities of blueberries and some cranberries, salmon berries and red currants grow in the tundra.

The tundra is the breeding-place of the mosquitoes about which every writer on Alaska has had much to say. When disturbed these insects fly in swarms so thick that it is difficult to breathe without swallowing them, and their incessant attacks almost drive a person frantic.

While we were on our way up the Selawik ten of the men went ahead on a prospecting trip, returning in a few days much discouraged, with hands, feet and faces badly swollen with mosquito bites, with no gold, and nothing to encourage them to look for it. Five of these ten men had had enough and went back down the Selawik from here, eventually finding their way back to the States in safety.

Although on the edge of the Arctic Circle the country hereabout was dotted with clusters of straight, slender spruce trees, some of them sixteen to eighteen inches through at the butt. This wood is very soft and has little strength when dry. From the earliest growth of the tree the limbs all start from the heart, making it difficult to split.

On September first, the Elk was run into a little lake near the head waters of the Selawik, there to winter. Had she remained in the open channel she would certainly have been crushed when the ice floated out in the spring. Meantime my husband and I had made a box-shaped boat to hold our belongings, and were now ready to set forth to make our fortunes.

I asked the cook for our share of the dishes to keep house with; and he gave me one granite plate, one small tin plate, two tin covers from lard buckets, one tablespoon, one knife, one fork and a five-pound lard bucket half full of meat fryings. When I told him this was hardly enough dishes to keep house with, he told me that he could spare no more and that I might take them or leave them. To supplement these we had two old paint buckets, two gold-pans and a little sheet-iron kettle, but no stove, although my husband afterwards made one from two large tin cans that he obtained by trading.

We left the Elk on September ninth; and during the ensuing winter, every person on board died of the scurvy, and strangers came and took possession of the vessel.

From reports received from other prospectors we determined to try our success in the head waters of the Tagragawik, which flows into the Selawik from the north. The current of this river is very strong, and it was possible for us to ascend the stream but thirty miles. This required fourteen days of the hardest kind of work, most of it in a cold rain that chilled us to the bone.

At one place we came to a rapids that it seemed impossible to cope with. But it was a case of do or die. My husband and I shook hands as old friends might do before going to battle. I went aboard our box and took my seat at the helm, while my husband took the tow-line. Soon we were in the edge of the boiling rapids. My husband was in the water above his knees with the tow-line over his shoulder, and stepping along as if he were making good time. But for at least ten minutes we made not an inch of headway, as I could distinctly see by the rocks in the water.

I dared not swing our boat in shore further for fear that she would grind on the rocky bottom; for we had about a ton of goods on board, besides my own weight. My husband dared not look around for fear of losing his footing. I feared that our tow-line would break

under the terrible strain; and if it had done so, our lives would have been the forfeit. Finally I turned the box in a trifle toward the shore, and to my glad surprise the craft slowly moved up stream. In ten minutes more we were safely ashore, my husband drenched and shivering with cold in the raw wind. A little later I was thrown into the water and similarly drenched.

We finally reached the little mining settlement or prospectors' settlement which we christened Smoky Point; and there with seven other prospectors we built log-cabins, surrounded by stockades packed full of boughs, intended to shield the cabins from the full blasts of the Arctic winter. I helped cut the logs with a crosscut saw, and learned that a woman less than five feet tall can do many things she would not ordinarily think possible. We chinked the large logs with smaller ones and packed the interstices with moss. Our first stove was made of cobble stones laid in mortar made of mixed sand and clay. We moved in on October fourth.

Along with the other prospectors we started to sink a hole in the ground, looking for gold. In about two months several of the holes had struck bedrock, with very little indications of gold and nothing to justify further effort in that vicinity. The thermometer was now around 30° below zero. A little later it was 56° below.

Shortly after New Years the men in our party began to plan to leave the country by crossing the mountains to the Koyukuk River, a branch of the Yukon, and descending that stream to its junction with the Yukon. They began practicing to see how much they could haul on a sled, and were very much surprised at first to find how little they could haul. Most of them started with one hundred pounds. A few of them took this about five miles, while others began lightening up after making the first mile. After weeks of practice they could haul a load of two hundred pounds. The goods were all put up in packages marked with the weight, so that they knew just how much they had in a load. The men worked in harnesses which they made for the purpose.

Early in the winter the snow was like sand, caused by extremely cold weather. This snow goes through the heaviest clothing like water through a sieve. In the midst of a storm a man cannot see three feet ahead of him, and without shelter would freeze in a short time. Travel was impossible until these storms had ceased and the wind had packed down the snow.

Just before leaving Smoky Point my husband made a trip back to the Elk to obtain the last of our supplies. When he started it was 20° below zero. This weather did not seem so severe to us, by this time, having become somewhat inured to the cold, so my husband took no extra clothing with him, not even an overcoat; for he said this would hinder him in his travelling. He made the round trip of sixty miles, and returned alive, but there is no doubt that the great exposure and fatigue were the direct cause of his death; for he never saw a well day after his return. The round trip required six days, and during part of that time the thermometer was 50° below zero.

During the latter part of January and the early part of February the men carried our goods, little by little, over the mountain range, into the camp selected on the other side, some thirty miles away. Some of this work was done with the thermometer standing at 65° below zero. When the last of our goods had gone, and the camp was deserted, my husband came down with the scurvy. For a few days I doctored him with remedies specially prepared for the purpose, but the time came when we must rejoin our goods or perish. So on February 27th, a bright morning, with the thermometer at 52° below zero, we started out for our return to civilization. We engaged an Indian and dog team to make the trip with us.

I did not ride, but led the dogs, going before them and keeping up a little dog-trot, the same as the Indian women do, to encourage them. It was all up hill for many miles, and the cold air and high altitude made breathing very difficult. Travelling became more tedious. I suffered intense pain, and finally I could not raise my feet over the little lumps in the path. My husband rode a little; but the strength of all the party, except the Indian guide, was completely exhausted by the time we reached the summit of the pass. Our first camp was but a short distance down the eastern slope. We slept in a tent made of eight-ounce duck, wrapped in all the blankets we possessed, but scarcely lost consciousness during the night.

I think I suffered more pain that night than ever before in my life. I could not lie on my side at all, and once on my back could not raise a hand or foot without suffering the most excruciating pain in the muscles of the whole body. I never knew before what the expression "bitter

cold" meant, but I realized it then in that tent; for when I took off my mittens and the air struck my hands it felt as if red pepper had been sprinkled on them. Our Indian went back to Smoky Point from there, promising to return after five sleeps to help us farther on our journey. Only three white men were now in our party, aside from my husband, the others having determined to try to fight their way back to the States by the Selawik route.

My husband now took to his bed, and from that bed never arose. I had to learn to chop wood, and finally became quite expert at it. After two days in this camp I was taken with pleurisy. If I had been anywhere else than in that wild country I would have considered myself sick and sent for a physician; but I doctored myself as best I could and kept on with my chopping. The three well men were busy carrying the things of the party forward to the next camping place. It was three weeks before we broke camp, but we finally started on a bright morning with the thermometer standing at 43° below zero. This time my husband was forced to make the entire journey on the sled.

As we came down the mountainside the country before us presented a beautiful picture, glittering in the sun as if sprinkled with millions of diamonds, large and small, with not a breath of wind nor a sound to break the awful stillness. Surely this was nature in death, and I could not help thinking of a beautiful, white, spotless corpse. Everything was so cold, so pure, so maddening and yet so fascinating. We reached the camp of the three men, on a tributary of the Little Koyukuk; and they helped us set up our tent, after which they went on down the stream to find a better place in which to launch the boats as soon as the ice should go out. The place where they finally pitched their tents was fully nine miles away; but they told me it was about two miles, so as not to make me feel that they were too far away. At intervals of a week or so they visited us to see how we fared. Had I taken sick in the periods between their visits we would both have perished in a short time, as the thermometer was frequently around 50° below zero, although it was now nearing the first of April.

My days were spent in cutting wood and in caring for my husband. At night I tucked him up well in the blankets and crawled in beside him to keep him as warm as possible. We both wore heavy woolen caps and mittens, fur socks and extra coats in bed, and covered our heads with the blankets. This was cumbersome, but we had to do it or freeze before morning. After sleeping about two hours we usually awoke aching with the cold, often not being able to go to sleep again; for as soon as the fire was out it was as cold in the tent as it was out doors.

When I got up in the morning our blankets, which were dark brown, were as white with frost as if it had snowed on them during the night. I dreaded getting up and building a fire worse than staying up all night and keeping one. When I first pulled off my mittens to hold a match to the kindling-wood, it felt like holding the hands in a red-hot furnace. Often I made two or three attempts before I succeeded in getting the fire to burn, blowing in my hands and rubbing them, to soften them so that I could hold a match.

The timber here was not more than seven or eight inches through, and most of it not more than three or four inches. The trees are covered with branches from ground to top, all growing downward, so that the branches must be trimmed off while the tree is yet standing before it can be felled. The upper branches are full of thousands of small cones. Had I but known it, a tea made of these cones would have saved my husband's life; but alas! there was nobody there to tell me, and it was not until many weeks afterward that the same remedy was used to bring me back from the edge of the grave.

I could cut only from eight to ten trees in a day, besides getting our meals and taking care of my sick husband. That amount of wood, when cut in stovewood lengths, would keep us warm for forty-eight hours. I gathered it one day and cut it up the next, so that I always had one day's wood ahead. I dared not think what would become of us if I should get sick for only one short day, or if a very severe storm should set in.

Our stove made of old tin cans was not all that could be desired. Sometimes the wind would blow the flames and ashes out of the front of the stove and so fill the room with smoke that we could scarcely see or breathe. To add to our troubles the wind blew burning sparks on to the tent, so that there were now thirty-six small holes in it. When the wind blew it was not safe for me to leave the tent for a minute.

On one occasion the stovepipe was down in the morning; and almost as fast as I put it up,

the wind blew it down again. I tried to build a fire; but the wind blew the fire and ashes out of the front of the stove, and I had to give it up and go back to bed again. I tried it again in the afternoon, with no better results than in the morning. The wind grew fiercer every minute and roared down the mountain like a wild animal. We had nothing to eat all day, not even a drink of water; for everything was frozen solid.

The following day was the same as the day before. Again I tried to start a fire, and again I failed. We were, oh! so cold now, and hungry too. At three o'clock in the afternoon the wind died down somewhat, and I succeeded in starting a fire, although it smoked terribly. I managed to cook some oatmeal and a cup of tea, after a long time; for I had first to melt snow to get water for this. After eating and drinking we felt better, and let the fire go out, to get rid of the blinding smoke, and went back to bed.

The long and intense cold made my sore side ache; the blankets were so heavy that I could hardly turn over under them; and the fir boughs under us were getting badly worn, so that the knots and ends were sticking up all over and made lying on them very uncomfortable. The weather lasted from the sixteenth of April up to noon of the twenty-first, during which time we had only three meals. All this time we spent in bed and without a fire. It was too cold to talk; we had no need of sleep; death would have been a relief.

Early in May, as I was closing up the outside work for the day, and bringing in the last armful of wood, I saw the most beautiful rainbow I have ever seen. There were four in one. Of these one was a perfect horseshoe, rising and setting on the same mountain. The second, a little higher up, was also perfect from base to base, as was the third, still higher. The fourth was like a horseshoe turned upside down, in the center of the upper two, and touching both. They were as perfect as if painted on canvass.

Winter does not last forever, even in Alaska; and we had days early in May when the thermometer rose to 50° above zero at midday, with not a breath of air stirring and a dead silence reigning over the mountains as they lay glistening in the warm sunshine.

I will spare the reader the account of the death of my husband which followed, his days and nights of delirium, the gradual encroachments of the terrible plague of scurvy which finally brought his troubles to a peaceful end a little after midnight, May 15th, 1899. I am grateful that he had a few days of sunshine to ease his last moments; but they were hard days for me, and his cries for milk, eggs, apples and other things impossible to secure within two thousand miles, will ring in my ears forever.

At one o'clock in the morning I fastened up the tent door well, so that nothing could get in, and started in a straight line in the direction in which I had been informed our neighbors had pitched their camp. It was freezing a little, and I thought the snow would hold me up. But I had not gone twenty steps before I was compelled to turn back; for every step I got in deeper, until I sunk in above the waist.

I returned to the tent and got my husband's snowshoes, but they were not ready for use, not being slung. So I got some cord that we had for the purpose, tied them on and left the tent again, taking nothing with me, not even a bite to eat, and I had eaten nothing but one small biscuit since Thursday morning, and this was Monday.

The first few miles I made good time, not breaking through oftener than every third or fourth step, and not falling down oftener than once in five minutes. This was the first time I had ever travelled on snowshoes, and I did better than I had expected. I walked fast, trying to run away from myself. My heart beat rapidly, my eyes and cheeks burned and my brain whirled like mad. I dared not stop a minute, fearing that I might be tempted to turn back. So on, on, I went toward the East, over the hills and through the brush, with not even the sun to guide me; for heavy black clouds were coming up that hid the sun.

It was now getting warmer and the snow was getting softer, so that every step I broke through six or eight inches and the front of the snowshoes slipped under the crust. They often became untied because I could not fasten them on right, or the heel or toe would slip out because they were too large. And now and then the ice would cut the strings, so that I had to take them off entirely and mend them. At such times I dared not look around; for I could not trust myself. Travelling up hill was harder work than going down. My tongue was dry and rough, and I was very thirsty. I had noticed something warm and wet on my lips some time back and had paid no attention to it; but on putting my hand to my face I found it was blood

running from cuts on my nose and chin, that I got from falling on the frozen snow.

I had travelled many miles by this time, and no sign of a human habitation. Was I travelling in a circle, as people do when they get lost, or still worse, had I lost my reason? It was well along in the morning, and the snow was getting softer with every step. In some places there was water under the snow. Two or three times I saw the river, and I must cross it somewhere; for the men said they were camped on the other side. Sometimes I stopped and called at the top of my voice. But only the deepest silence reigned over everything; not even a bird was to be seen.

I suddenly came upon the bank of the river, eight or ten feet high and very steep. There was a cut in the snow which bore the prints of snowshoes that led down to the river. These I followed, but not far; for they lost themselves in a pool of water a foot deep. Through this I waded, hoping to see the prints on the other side, but none were visible.

My snowshoes were fast giving out and I had used up all the cord I had to mend them. I now kept the river, and after travelling about a mile, with great difficulty keeping on my snowshoes, and mending them several times, came to a beaten path that led up the bank through a small patch of brush, at the end of which the path was wiped out as by magic. This magic was the sun.

I retraced my steps, and just as I got to the river again one of my snowshoes gave out entirely, so that my foot went through to the bottom and I had to take the snowshoe off. Then I tried travelling with one for a while, but that would not work. It was like travelling with a cart with the wheels off on one side. Then I took them both off, and tried walking without them, but this was still worse. Burying my face in my hands, I lay down in the snow and prayed that I might die where I was.

Then another idea occurred to me. I arose, placed one shoe before the other on the snow, and stepped from one to the other, at each step bending down and reaching the shoe behind and placing it in front again. This was the crowning misery of the trip; and a kind Providence had so arranged it that in a short time I was able to reach a hard path where I walked for some time without the need of snowshoes at all. The path disappeared at the edge of another long pool of ice-cold water that would have reached over the tops of my boots.

Not wishing to wade through this water, I cried, Halloo! although I saw no sign of a habitation of any kind. After calling five or six times I was so hoarse I was ready to give up in despair when I thought I heard a voice. I listened, and in a few seconds heard it again. I gathered all my strength, and called once more, which was promptly answered by a man's strong voice, one of the party I sought.

He led me to the camp; and when I had gained a little strength, so that I could control my feelings enough to speak, I told him what had happened, in as few words as possible. This brought tears to his eyes and he said again, for the fourth or fifth time; "But, Lady, how did you get here? I can hardly believe it is you. How did you find us? You must have come at least nine miles across a trackless wilderness."

The men were very kind. One of them gave me his tent, while he found shelter outside. They provided me with food, clean clothing and the opportunity for a much-needed bath. As I changed my garments I found that I, too, was far advanced in an attack of scurvy, and within a day or two was unable to move except with assistance. The men inquired how I wished my husband's body buried; I gave them the directions previously agreed upon between us and they went the next day and built his sepulchre, high in the tops of four pine trees, where his bones lie bleaching until the Judgment Day. Late at night they returned, bringing some of our goods with them.

The following day, May seventeenth, the water began to ooze up out of a hole in the ice. In an hour the river was covered with water from shore to shore. The following day the ice went out, accompanied by large quantities of drift wood. On the twentieth, the ice was all gone, the snow had nearly all melted, only small patches remaining here and there, under which the green moss and grass were peeping through; the willows were again green, great swarms of golden-blue blowflies were sunning themselves on the bank, and a bumble-bee or two was contentedly humming on a fir bough. Thus suddenly does the Alaska winter turn into summer.

On the twenty-first the men went to our old camp and brought the remainder of our goods down stream in our boat. On the twenty-fourth they broke camp, carrying me, a helpless invalid, hundreds of miles down mountain torrents, rushing rapids, past whirlpools, along the edge

of vast lakes and on the bosom of broad streams until finally they landed me safely at Nulato, on the Yukon River, after a journey lasting ten days. During the latter part of this trip all hands, including myself, expected my death momentarily; but no one ever knows what he can endure in this world until put to the test.

Nulato was much crowded when I was there, and with difficulty I was finally quartered in the Post Office building and cared for until able to travel. Here a part of my sad story was told by the kind men that brought me down the river. Many a moist eye left that room that day. The men here were not ashamed of tears. I was safe at all times from molestation, and am glad and proud to bear this record that there are more good men in the world than bad ones.

While at Nulato a steamer passed down the river containing a coffin in which reposed the body of an old sea captain who had died of scurvy during the winter. He had offered five thousand dollars if his body could be sent home to his friends, so a water-tight box had been made and into this the body was put along with sixty-four gallons of whisky. Where the whisky was obtained I do not know.

Prices at Nulato remind one of present prices in the United States. Butter was two dollars a pound, put up in two-pound cans. Sugar sold from fifty to seventy-five cents a pound. All canned goods were seventy-five cents to a dollar a can. Flour varied in price according to supply, all the way from one dollar to ten dollars a fifty-pound sack.

I saw very little gold while at Nulato. One man came in and had his dust weighed, but its value came to only ninety-six dollars and represented a season's work. I asked where the gold had been found, but received no answer. The man who had the gold did not want to tell, and no one else seemed to know. I heard a great many gold stories, but they were always surrounded by secrecy. Few of the men I met while there had seen any gold; and most of them were thoroughly discouraged, disgusted, and ready to return to the States and work for a living.

No doubt there is plenty of gold in Alaska that has not yet been discovered, but there are so many drawbacks connected with hunting it that the greater part of it will never be found. Cold weather and lack of fuel in winter, wet springs and falls, short summers, tundra land, mosquitoes, alternately high and low water, all are great hindrances. No wonder that many of these men, as I saw them at Nulato, had partially or entirely lost their reason. The Government eventually sent many of them home.

After my recovery, or partial recovery, and before the end of the steamboat season, I traded my goods—six sacks of flour, two copper-lined gold pans, two picks and shovels, a handsaw and a plane, fifteen pounds of bacon, coffee, sugar, candles, soap, my husband's clothing and my own, and the fifty cents in money which I had left—for transportation from Nulato to St. Michael's at the mouth of the Yukon, nine hundred miles distant. There, at the suggestion of a noble woman who had heard my story, the kindhearted miners who were going out and coming in made up a purse to pay my way to my mother's home in Michigan.

Among my things was a forty-five dollar shotgun that belonged to my husband, with a box of cartridges and a cartridge loader. This I tried to sell. I offered it first for ten dollars, then for five, then for one; and when I found I could not get that I offered to give it away and failed even in this. Those who already had one or two guns did not want another, and those who had none were glad of it, because they had less to carry.

I left Nulato at two o'clock on the morning of June twenty-ninth. Of two hundred fifty passengers on the boat fifty-seven were deadheads, ruined and discouraged men, trying to return home. We reached St. Michael's on July fourth. I sailed again on July tenth, reaching Dutch Harbor on the fourteenth, and San Francisco on the twenty-second. On August third I reached my mother's home.

Though I lost my home, my husband and my fortune on this trip, now more than twenty years in the past, I view it all calmly in retrospect in God's "afterward" of peace (Hebrews 12:11); for it has brought me into a fellowship with the Lord that makes all trials easy to bear. Without these experiences I doubt not that I might still have been among those whose ears are dull of hearing the Good News of the Better Day. Therefore I count all these experiences valuable, and encourage others, who may have to suffer in the dark days through which the world is now passing, to look ahead to the time when the clouds will be lifted and the sunlight of God's favor will shine again upon a weary and heartsick world, bringing in the Golden Age toward which we are rapidly coming.

FINANCE-COMMERCE-TRANSPORTATION

Transportation in Prophecy

IN 1828 the school board of Lancaster, Ohio, authorized the writing of the following letter:

"You are welcome to use the schoolhouse to debate all proper questions; but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the Word of God about them. If God had designed that his intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam he would have clearly foretold it through his holy prophets. It is a device of Satan to lead immortal souls down to hell."

There are many things in the Scriptures that the Bible students of 1828 did not know were there. None knew then the the Prophet Nahum 2:3-6 gave an interesting description of a railway train in motion, as an event that would be common at the time of the establishment of the Lord's kingdom in the earth. And yet that is what the passage seems to describe. We give the text and the explanation which we find most acceptable:

The Prophet stands looking at an engine coming toward him, and then says: "The shield [the thing ahead of this great warrior—its protection from danger—the headlight] is made red [shines brilliantly], the valiant men [the engineer and the fireman] are dyed scarlet [when the flames from the firebox illuminate the interior of the cab at night, as the fireman opens the fire-door to throw in the coal]. The chariots [the railway coaches] shall be with [shall be preceded by locomotives that, at night, have the appearance of] flaming torches, in the Day of Preparation."

Next the Prophet takes his place in the train and looks out of the window. Then seemingly, "the fir trees shall be terribly shaken [the telegraph poles alongside the track seem to be fairly dancing]. The chariots shall rage in the streets [a railway is merely an elaborate, scientifically constructed street, or highway], they shall justle one against another in the broad ways [the clanking and bumping of the cars together is one of the significant items of railway travel]. They shall seem like torches [a railway train at night, rushing through a distant field, looks like nothing so much as a vast torch, going at flying speed], they shall run like the lightnings."

Next the Prophet sees the conductor coming for his ticket and says: "He shall recount his worthies [the conductor spends his entire time, almost, counting and recounting his passengers, keeping them checked up, etc.]; they shall stumble in their walk [try walking on a rapidly moving train]; they shall make haste to the wall thereof [to the next city or town] and the coverer [the train shed, the station] shall be prepared [the baggageman, expressman, mail wagon, hotel bus, intending passengers, and friends to meet incoming passengers, will all be there waiting for the train to come]. The gates of the rivers shall be opened [the doors of the cars will be opened and the people will flow out] and the palace [car] shall be dissolved [emptied]."

Of similar import and of equal interest is the following corrected translation of Job 40:15 to 41:34, with comments thereon from the pen of one of Pastor Russell's followers, identifying and describing the steam-engine — stationary, railway and marine:

"Behold now one with great heat [the stationary steam-engine], which I have made to be with thee; he will consume fodder [peat, wood, coal] as do cattle. Behold now his strength is in his loins [boiler plates], and his power is within the parts bent in a circle [boiler shell] of his belly. His tail [smoke-stack, opposite the feeding end] will set upright like a cedar; the couplings of his leaping parts [connecting rods, pitmans] will be clamped together. His bones are tubes of copper; his solid bones [grate bars] are as hammered-out bars of iron. He is the greatest of the ways of power. He that made him [the Lord] can make His sword [Word] to approach unto [reveal] him. (Isaiah 27:1, 2) He shall rest under thin shelter [steam jackets] within a covering of fibrous reeds [jute] and clay [mortar]. The willows of the valley [the trees overhead] will enclose him around about. Behold [as a pumping-engine] he will drink up an overflowing river without much exertion; he will cause the people to trust [that their cellars will keep dry], though a Jordan should rush forth over its border. He will gather it up in his fountains by means of traps and with a perforated nozzle.

"Thou wilt lengthen out leviathan [the locomotive] with a hook [automatic coupler] or with a snare [coupling-pin] which thou wilt cause his tongue [coupling-link] to drop down. Wilt thou not place a ring [piston] in his nostrils [cylinders] or pierce through his cheeks [piston-ends] with a staff [piston-rod]? Will he make

repeated supplications unto thee [to get off the track]? Or will he utter soft tones unto thee [when he screeches with the whistle]? Will he make a covenant with thee, that thou mayest take him for a servant forever [without repairs]? Wilt thou play with him as with a bird [make him whistle at will]? Or wilt thou bind [enslave] him for thy maidens [so that you can take them to a picnic or convention]? Companies [of stockholders] will feast upon him [his earnings]; they will share him among speculators. [Psalm 74:14] Thou wilt fill his skin with pointed irons [bolts], and his head with a cabin of fishermen [a cab similar to the cabins on fishing vessels]. Place thy hand upon him, be mindful of the conflict [raging within the boiler] and thou wilt add no further questions. Behold his confidence [boiler] being deceived [not properly supplied with water] shall not at once his mighty form be spread asunder [by an explosion]? There is none so bold that he will stir him up [to run at his very highest possible speed], and none who will then place himself before him [to be run over]. Who will compete with this one and endure [pass him on the track]? Under the whole heavens, none, unless [one like] himself.

"I will not pass in silence his members, nor the cause of his mighty forces, nor the beauty of his equipment. Who can strip off the facings of his jacket? Who can penetrate between the double lap of his shield [the overlapping sections of the boiler-plates]? Who can force open the doors of his shield [the boiler-ends]? The circuits of his teeth [rows of rivets] are formidable. His strength depends on courses of shields [sections of plates] closed up tightly with a seal [calked]. They shall join one upon another so that a hiss of air [steam] shall not escape from between them. One to the other shall adhere. They will be welded together that they can not be sundered. In his sneezing [when he puffs from the cylinders] light will shine, a flood of light pervading the mass of vapors: and his eyes [headlights] will be as the eyelashes of the morning [as rays of light from the rising sun]. Out of his mouth [fire-door] will leap forth flaming torches, and [from the smoke stack] glowing sparks will slip themselves away. From his nostrils [cylinders] will issue forth vapor as from a boiling pot or caldron. His inhaling [forced draft] will vivify burning coals, and a flame will leap forth from his mouth. Within his neck abideth strength, and a desolation will dance with joy [become a prosperous community] at his presence. The separable parts of his body are connected together; all will be made fast upon him; nothing will be shaky. His heart will be indurated similar to a stone, and will be firm as a piece of the lower [rocks]. When at his full speed the most courageous will fear, [lest] from accidents they lose themselves.

"When dryness exalteth him [or renders him furious], he will not have power to withhold; the curved vault [fire-box] being caused to tear away, and also the armor. He will esteem iron as straw, and brass as rotten wood. The archer cannot make him flee; missiles [of war] will be turned unto him as chaff; he will rejoice at the poking of the fireman. Hewed [or notched] timbers of the craftsman [ties] are under him; he will spread an embankment [or trench] upon the mire.

"He will [as a marine engine] cause deep [places] to become as a boiling pot [about his propellers]; he will make the sea appear like boiling ointment. He will make a path to shine after him; one will think the deep to be growing gray. [Psalm 104:26; Isaiah 27:1] Upon the earth there is not his like—he that is [so] constructed that he can fear nothing. He can oversee [control by his work] all that which is great; he is indeed king over all conceptions of power."

So then, those good men of Lancaster were wrong in their thought that the Scriptures have nothing to say about railroads. No doubt some of the board lived to travel by the very method they thought unscriptural, and at a much more rapid rate than fifteen miles an hour.

And they were equally in error in the thoughts embraced in the last sentence of their letter. It is evident that they did not understand the Scriptures which say of Christ Jesus that "He hath poured out his soul unto death" (Isaiah 53:12) and of the heavenly Father that "Thou shalt make his soul an offering for sin". (Isaiah 53:10) Nor did they understand the prophet's statement that "the soul that sinneth it shall die" (Ezekiel 18:20) or the Lord's plain statement that we should fear Him who is able to destroy the soul. "There is one lawgiver who is able to save and to destroy."—James 4:12.

They had not yet seen that God "only hath immortality" (1 Timothy 6:16), and that the only mortals (not immortals) that will ever "put on immortality" (1 Corinthians 15:53) will be those that do not already have it "on" at the time they put it on, but who "seek for glory, honor and immortality" (Romans 2:6, 7) as something desirable and possible of attainment, but requiring to be sought for before it can be obtained. It is only those who "seek for immortality" and who "put on immortality" that "shall be like him" (1 John 3:2) "who only hath immortality". How wrong and foolish it is for Christian people to imagine that the people who lived a hundred years ago knew as much about the Bible as it is our privilege to know!

From the statement of the prophet Daniel, "Many shall run to and fro and knowledge shall be increased", Sir Isaac Newton formed the opinion that some time men would travel fifty miles an hour. Because of this the infidel Voltaire referred to him as a "poor old dotard".

POLITICAL—DOMESTIC AND FOREIGN

As Norway Sees It

By N. O.

MR. Nordahl Olson of Bergen, Norway, editor of *Refleks*, recently had an interview with Prime Minister Chr. Mickelsen, in which the latter made some stirring statements regarding the political situation of the world in general.

Mr. Olson inquired:

"You have not as yet written your memoirs have you, Mr. Mickelsen?"

To which the Prime Minister replied:

"No, I have not yet arrived at that stage; but should I live to a ripe old age and my spiritual digestion fail me so I am forced to play solitaire, this no doubt would be a pleasant diversion."

Mr. Mickelsen stated furthermore:

"Our coming economical situation appears very dark to me, and I fear we shall have to face a serious catastrophe. Whether or not this will come very soon or a little later on, I cannot predict. It will depend upon circumstances of which we have no knowledge."

"But can nothing be done to reduce the present high cost of living and its results?"

"This is a very difficult question to answer. All our prominent augurs in the different countries state that the most effective preventative of this threatening catastrophe is more work and more economy. But no one follows this teaching. Never before has there been more talk about the necessity of saving and working, and never before has there been less of it, or more reckless spending of money. The State and the Community take the lead, borrow money unscrupulously and spend whatever belongs to the Community freely and unnecessarily. And the jobbers and a large percentage of the working class follow their example. This must necessarily end in the gutter. The large middle-class and those who have fixed salaries become, therefore, a new proletariat."

The Prime Minister became excited. It was easy to see how this matter gripped and lay heavily upon him.

"Do you mean that the condition is worse here in Norway than in the other countries of the world?"

"I dare not make any decisive statement regarding this, but according to my mind the conditions here at home are deplorable enough. These phenomena are, to a certain degree, all international. A large convention was held recently in one of the Scandinavian capitals for the purpose of considering the burning questions of the day. Prominent representatives from Scandinavian countries' business world were present. They discussed for three long days the present high cost of living and the conditions regarding importation and exportation. At last, tired and exhausted, they came to the conclusion that the only solution was to save, save and save—publicly and privately. However, they still had sufficient strength after this strenuous meeting, to hurry to a banquet of ten courses and nine wines. Thus promptly and conscientiously do they practice their theories!"

To Mr. Olson's question regarding the Peace Conference in Versailles the Prime Minister answered:

"As yet I have noticed no peace. The Peace Conference in Versailles created chaos and called it peace. In my opinion the Conference at Wien and the Holy Alliance was an innocent affair compared with this one."

"But Wilson?" interrupted Mr. Olson.

"Wilson? It is as yet too early to predict whether or not he will remain in history as a weak and insignificant politician, or as a truly tragic character with high ideals. He came to Europe with his Fourteen Points which contained the most valuable extracts of the thoughts and hopes for the future's political reorganization of the last century's most broadminded political thinkers. And never before has any statesman held a better hand of cards or a stronger position, where everything depended upon the building up of a new era of peace and reconciliation between the nations. But under Clemenceau's and Lloyd George's strong hands the whole thing was torn asunder."

"You mean then, presumably, that his strength was not of the caliber to conquer two much stronger-minded co-workers?"

"Yes, that is my opinion. Had he been a more far-seeing statesman, or just a man, he would have stood and fallen for his issue. He would have said to his opponents at the card table in Versailles: 'On these my Fourteen Points all warring nations laid down their weapons of warfare, and in this way only can peace be brought about if a new era built upon understanding and good-will will be able to save Europe. I have pledged my own and my country's honor to these points; and if you can not or will not help me put them through you will have to bear the responsibilities of Europe's fate. America and I have not come here to create a new European militarism worse and more dangerous than the old one, which we have with combined powers just destroyed.'

"But Wilson made none of these statements. He did not take his hat and go, but remained seated and was a witness to it that his and the new era's political ideals were sacrificed for French Chauvinism and British Imperialism."

AGRICULTURE AND HUSBANDRY

Irrigation Oppression

By Victor C. Elder

MR. EDITOR: Irrigation has its advantages but also its disadvantages. If the water is controlled by a private company and the landowner is solely dependent upon it for the success of his crops, he stands "between the devil and the deep blue sea", or rather between the company and a desolate farm.

Land was bought from a land and irrigation company in this section of B. C. Many of the purchasers were poor and able to pay only in part, the rest in installments or interest on the same. The water was 50 cents an acre. Later on the company, wishing to put in a cement irrigation canal at a higher level, sent their agent around with a revised contract for the settlers to sign, which in turn was to be presented to the government for ratification.

He first went to the English settlers, patted them on the back, gave them the contract to sign, and then having gotten their signatures came to the two lone Canadians who felt that they were in such a helpless minority that they too must sign. Besides, the company had a mortgage on their land. Result, they are now paying as high as $4.00 per acre, and $2.50 early in the season.

In hard times this took all the profit out of a hay crop, making one go into intensive farming to make a bare living. When hay is $25 per ton one can pay for water, but at $10 a ton if he pays for his water he cannot buy anything to eat. This is going on without any redress. The company was greedy, and the settlers were easy. The rulers are singing, and the people are weeping. Few people realize the difficulties with which the farmer has to contend.

"So I returned, and considered all the oppressions that are done under the sun: and behold the tears of the oppressed, and they had no comforter; and on the side of the oppressors power; but they had no comforter. . . . If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter. . . . The profit of the earth is for all. . . . Surely oppression maketh a wise man mad."—Ecclesiastes 4:1; 5:8, 9; 7:7.

Justice in the Northwest

By J. A. Edmonds

MR. EDITOR: In the last three and one-half years more than $400 worth of chickens and produce have been stolen from my place, and I have been unable to obtain redress. Thieves came to my place and hauled away two loads of my corn, while I was out in the field picking corn, and in a part of the field where I could not see my buildings.

On one of these raids two boys ran away and left a tub that would hold a bushel of corn. I kept the tub ten days, and they came back and claimed it. I tried to get the state attorney to call a grand jury and investigate the stealing of my property; but he refused to do it. I took it up with the attorney general of the state, and he likewise would do nothing. I took it up with the Governor, and he did nothing about it.

This state has a hail-insurance law. If you do not exempt your crops on or before June first your crops are insured whether you want them insured or not. I did not exempt my crops, got hailed on, put in a claim for damages; and the adjuster estimated my damages at $4 per acre on 100 acres of corn, a total of $400. Now they will not pay me the loss. I wrote the Governor, and he did not even answer my letter. I saw an attorney; and he wanted $100 before he would bring suit against the state. So I cannot get justice. The poor man has no chance.

(Do not become discouraged. There are better times beyond the dark days now enshrouding things.)

Farmers Not So Docile

EVEN "the conservative yeomanry of Christendom", as it has often been called, is not so conservative any more. Farmers are too well informed to be quite so docile as at one time. *The Rural New Yorker*, one of the oldest of farm journals, says editorially:

"Is there anything in the present political situation of state or nation to lend courage or hope to agriculture? If so, we confess that we have not yet discovered it. We say political situation, because after wealth is once produced the distribution of it is a purely social or political problem. It must be produced under certain fixed, definite laws that man has no power to change, but once in existence it is subject to any disposition that mankind may care to make of it."

HOUSEWIFERY AND HYGIENE

Preparedness for Life *By Mrs. Andrew J. Holmes*

TODAY we hear a great deal about military preparedness, but very little about preparedness for life. The man or the woman who is best fitted is the one who has made a study of the human body and its needs, something which every man and woman should do. There are preparatory schools for almost every human occupation, but there are no schools that prepare one for setting up and maintaining a home. There should be institutions for training men to be good husbands and for training girls to be good wives and mothers.

The man or the woman who is most thoroughly fitted to meet the obligations of marriage and parenthood is the one who has learned the laws of right living and who puts these laws into daily practice. Every day the blood must circulate through the body, the heart must continue its pumping, and the stomach must digest food. The man or the woman possessing a knowledge of the laws governing exercise, diet and hygienic living is the one best qualified to live a right life.

The human body is a machine delicately constructed of flesh, blood and bones; and in order to be healthy this machine must be kept in the best possible condition. It is the duty of every man and woman to learn the laws of right living and to live according to those laws, in order to possess a healthy, strong, vigorous physique. Then when they assume the duties of marriage and parenthood they are in a physical condition to transmit strong, robust constitutions to their children, and to impart by precept and example the knowledge which will insure for them the right start in life which should be every child's heritage. Unless children are so fortunate as to have parents intelligent enough to see the need of such instruction and education for their children, they are denied the benefits which such knowledge would bring them.

The man or the woman who enters into a marriage contract to make a home should have a full complete understanding of right living, in order to fulfill that contract properly. The husband should know how to keep healthy and strong, so that every day he is ready to do a good day's work efficiently and satisfactorily in providing for his home. The wife should know how to keep herself well and strong, and to do the same for every member of her family.

A married woman should have enough common sense to know that food robbed of half of its nutritive qualities is not fit for use as food for human beings, and that it is her business to see that her table is not provided with such articles. The health of the family lies in the hands of the wife. She should know what constitutes a well-balanced meal. She should know the importance of fresh air and should see that her home is supplied with it all the time; for without fresh air it is impossible to feel well or to be healthy.

A woman should know the importance of keeping the body clean internally as well as externally. She should know how to use hot and cold water as a remedial agent in relieving soreness or lameness. She should know that intelligently directed exercise is one of the main factors in promoting and maintaining health and in preventing premature old age. She should know how to proceed in assisting nature by natural, drugless methods, in case any member of her family be sick. As her children grow up, she should instruct them in the way that they should go, and should see to it that the laws of right living are observed in their daily life.—Proverbs 31:10-12, 25-28.

The wise man or woman is the one who strives to put into life his or her best efforts, and who gives aid and assistance in all things that bring joy and happiness into the lives of others by radiating the cheer and genuine enjoyment which right-living affords. Such a life is a joy to its possessor and an inspiration to others.

Life is one continuous struggle for happiness. Happiness is the chief object of all our endeavors for ourselves and for those we love. There can be no more worthy motive for human happiness than that of making a home where good principles and high ideals can be practiced and taught. As we study this subject, it becomes more and more evident that the possession of happiness is dependent upon a strict obedience to the laws of right living. The truth of this becomes more and more evident; and if we break

nature's laws we must pay the penalty—weakness, sickness, disease and unhappiness. In nearly every instance all these could be avoided if one possessed the knowledge of right living and applied it daily.

In our journey through life there are evils of all kinds against which we must contend. One of these evils is ignorance of the human body and its needs. The greatest need in the world today is reverence for God; and a proper respect for His creation—the human body, a knowledge that will enable every man and woman to maintain a normal condition of health.

If married life were begun with a strict respect for each other's rights and privileges, love would be retained and increased. A right beginning will increase not only the regard which existed before marriage, but also love and admiration. The more each respects the rights and privileges of the other, the more closely will the ties of love unite them. Let the husband continue to play the role of the lover, just as he did before marriage. The old erroneous notion that the marriage ceremony entitles the husband to tyrannize over his wife, and that she must submit to unbridled demands, is one of the principal causes of ill-health for the wife and of the unhappiness of married life. In the husband's heart there must be the purpose to promote his wife's best health and happiness.

On the other hand the wife should have the same love and interest in the husband's welfare. She should seek to perfect herself in all ways that will make her a better wife and mother, in order that she may carry her end of the load. No strong, healthy woman wants to be a burden on her husband, but to be an efficient, capable helpmate. And no true man will fail to show his appreciation for such a wife.

A woman's chief ambition should be, not merely to become a wife, but to become the most capable, loving, kind and efficient wife possible. If she is such, she need have no fear that she will fail to hold her husband's love and regard. The home should be the place where all that is best in human character may be developed.

The Christian home, the home where the heavenly Father and the dear Redeemer are honored and the heaven-sent Word of God is studied and practiced, is the most important earthly institution, and if it is to be maintained in an efficient manner its founders must be sound physically, as well as spiritually.

Claims to Cure Cancer

MR. William Becker, R. F. D. 4, Box 136, Pittsburgh, Pa., makes claim, backed by affidavits, that he has effected the first cancer cure in the world, on a Mrs. Anna Karger, 804 Broadway, West Park, McKees Rocks, Allegheny County, Pa. This lady was diagnosed by him as having "advanced scirrhus cancer". He promised to treat her if she would have another diagnosis made by a reputable physician. Four days later she returned with a certificate from Dr. Charles G. Eicher, McKees Rocks, Pa., that she was suffering from "moderately advanced carcinoma of the cervix uteri".

After about seven months treatment Mrs. Karger was pronounced cured. The cure was attested by Dr. Eicher, and an examination by two eminent physicians reports her as fully cured. The names of the physicians are J. M. Thorne, 7036 Jenkins Arcade, Pittsburgh, Pa., former President of the Allegheny County Medical Society, and X. O. Warder, a prominent authority on cancer, Penn Avenue and Fifth Street, Pittsburgh, Pa.

Dr. Samuel R. Haythorn, corner Sandusky and Park Way, N. S., Pittsburgh, Pa., recommends that the Becker claims should be investigated. Dr. John L. Wessels, presumably of Pittsburgh, but address not definitely given, states that:

"Becker's treatment for carcinoma should be investigated; and from what we have observed, it might be a cure for all visible epithelial [skin] carcinoma, acute or advanced."

The Becker claim is that:

"The main factors of my cancer treatment are water, condensed sun and a chemical. The aforesaid factors remain constant; but they vary infinitely in their succession and gradation, depending entirely on the development, kind and stage of the disease."

He declines to name the chemical until his cancer cure has been recognized by the medical profession; but we give space to this because of its interest to suffering humanity, in the hope that some may receive a blessing from it. We ask that our readers refrain from writing us for further information about this, as we do not know Mr. Becker, having merely seen his statements and photographs of the affidavits accompanying the same.

Possibly an investigation might be made by the Rockefeller Institute, New York, if enough readers bring the matter to their attention.

SCIENCE AND INVENTION

Wind Power

By H. E. Coffey

THE above phrase is apt to recall to our minds drawings of the quaint old Dutch windmills with which we are all familiar. Years back in our own country, windmills were a common source of power for grinding wheat or corn and for other purposes; and they are used quite extensively yet in the West and South for irrigation purposes and on large ranches.

The wind is an inexhaustible source of power, but cannot be relied on at all times on account of being so variable. Today the gentle breeze that cooled your tired cheek or rustled the leaves in your back yard may develop into a hurricane and deal death and destruction to all in its path. At other times a calm may develop, and last for days in some parts. These calms were a constant cause of vexation to mariners in the past when wind was their source of motive power.

An inventive genius and skilled electrician in North Dakota has patented and is manufacturing a windmill for producing electricity. The windmill and power unit are designed to furnish electricity for a farm or suburban home, although the same principle could be applied in designing a plant with much larger capacity. A number of these electric windmills are already in use. The windmill furnishes the power for running the electric generator, and storage batteries are provided so that when there is little breeze or a calm the lights in the home will continue to give service. Already many farm homes have a somewhat similar electric power plant, except that a gas engine is used to operate the generator.

Mr. Root, of Florida, a user of one of these electric windmills, writes:

"When the miners refuse to mine the coal we are going to reach up and grasp the wind, I hope; and thank God for it! It is wind electricity that gives me the light to write this article, and a wind-propelled automobile will probably carry it to the post-office. I am preparing to erect my second windmill; and I expect it to warm the house, or help to do so, and maybe do the cooking."

This is interesting; and our imagination takes flights in pondering on the possibilities of such a useful invention. Let me lay a few of these on your mental table.

Think of sitting comfortably in your easy-back chair snug in the realization that outside the wintry blast that sends a quiver up your spine is furnishing the power that keeps you warm. No coal barons or coal strikes to fear! Then imagine a spin through the country on power developed by the wind, and no high-priced gasoline to buy. The possibilities of this invention are stupendous. We might look reluctantly upon the probabilities of living down into the far distant future when all the coal and oil are gone, but we realize that the wind will always blow and in itself can furnish more than sufficient power for all. The wind is of great assistance in plant growth. By its constant shaking it causes the roots to take deeper and firmer hold and thus develop. It blows pollen from one flower to another, and thus plants are enabled to bear fruit. Therefore, we think the wind will always be.

When the long-looked-for Golden Age is fully ushered in, doubtless the wind will cease its destructive caprices; for God promises, saying, "They shall not hurt nor destroy in all my holy mountain [kingdom]" (Isaiah 65:25), when Christ is "Governor among the nations".

We remember Jesus' remarkable power over the wind demonstrated to his disciples on the sea of Galilee. They were astounded and remarked: "What manner of man is this, that even the winds and the sea obey him!" (Matthew 8:27) It will not require any dissimilar power to bring the treacherous winds under control when Christ "takes unto himself his great power and reigns".

We have reason for believing that some of the hurricanes and cyclones that descend upon the earth with such sudden and destructive force are but the work of the mischievous and wicked "prince of the power of the air" (Ephesians 2:2); and probably he it was that caused the Galilean storm in the hope of drowning Jesus, who was asleep in the boat.

One of the first acts of Christ on assuming control of earth's affairs, is the binding of this prince, Satan, as is plainly stated in the 20th chapter of Revelation. When this is done earth's inhabitants may dwell in safety and without fear; for Satan will have power no more.

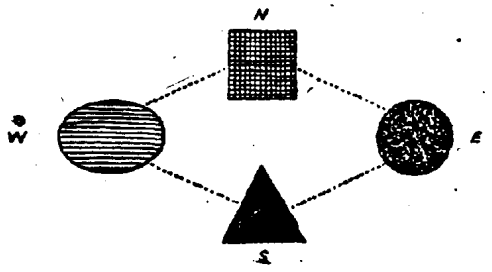
TRAVEL AND MISCELLANY

COLOR & CHARACTER

Color and the Compass

MOST of the world's history has been made in the Northern Hemisphere, and it is for this reason that the symbolic import of directions has always given to the North the characteristic of cold and to the South that of warmth. Many peoples and tribes of the earth have personified the directions of the compass; but none, perhaps, more picturesquely than have the Algonquin Indians, who refer to the various cardinal winds as "the fierce Kabibanoka" (North); "the gentle Wauban" (East); "Shawandassee, fat and lazy" (South); and "the mighty Mudjekeewis" (West).

In Scriptural symbolism North represents the seat of divine empire—"promotion cometh not from the east, nor from the west, nor from the south"—and the foundation or establishment of God's throne is *Justice* (Psalm 89:14, margin) East represents the redemptive work of Christ, the motive or actuating principle of



which is *Love*. (John 3:16) South seems to have reference to humanity. To the Christian it has a double meaning: black is in some respects a picture of death, and to the followers of Christ human hopes are dead; black is a symbol of power, the power that is necessary for the bringing of blessings to humanity and the sole characteristic of God which has not been manifested in large measure to the world. On this fulcrum of *Power* are all the other cardinal principles balanced and sustained. Christ 'upholds all things by the word of his power' and 'through *death* he shall destroy him that hath the power of death, that is the devil'.—Hebrews 1:4; 2:14.

The West is the golden gate to wisdom, sought in vain by the world by its own means and methods ("The world by [its] wisdom knew not God"), but attained in truth by Christ, the High Priest, and His faithful underpriests as they journey through the antitypical Tabernacle to the brilliant Shekinah glory of God's all-embracing perception where 'we shall know even as also we are known'.—1 Corinthians 13:12.

There is also a certain analogy existing between the directions and the seasons. North can hardly be other than Winter; East, Spring; South, Summer; and West, Fall. Spring is the buoyant, fecund season; Summer the fruitful season; Fall the accounting season; and Winter the quiescent time. Black seems an anomaly in thinking of Summer. It is not, however, a picture of the atmosphere, but a *symbol* of the potentiality or dynamic force working in the fruit-bearing qualities of all nature.

Too Strong

THE barn door was frozen fast, but the farmer by a superhuman effort pried it loose: it fell on him, and he died on the spot.

He was never seen again after he walked around the end of the street-car, and stepped into an open sewer manhole.

Five years ago on a Chicago street-car she jabbed a man with the long hatpin women then wore; the man has just died from cancer caused by the jab.

It wrecked the stove and the kitchen furniture —and the dishes—when the can of frozen tomatoes in the oven exploded.

The cow didn't think of getting out of the way before the engine hit her and piled up a freight train on top of her, killing two men.

He had never been broken to automobiles; his auto backfired; he ran away from it, slipped down and fractured his skull.

Criminal carelessness of drivers on the streets of New York City causes the death of nearly 10,000 persons a year from accidents, 800 a month, or 27 a day, including men women and children.

RELIGION AND PHILOSOPHY

The Mark of The Beast

PROTESTANT Church politicians were responsible for the passage of the prohibition law without an expression of the will of the majority of the people. Church politicians have been responsible for the passage of several kinds of blue laws, and are still engaged in angling for the passage of other blue laws to restrict the liberties of non-church-goers on Sunday. No doubt these gentlemen are conscientious; no doubt they are well intentioned. So was Uzzah when he steadied the ark and implied by his conduct that Jehovah, the Almighty, was less interested in and less able to look after his own work than Uzzah.

Parts of the report made by the United States Senate of the Twentieth Congress, second session, January 19, 1829, say:

"It should .... be kept in mind that the proper object of government is to *protect* all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy .... It is not the legitimate province of the legislature to determine what religion is true or what is false. Our government is a civil and not a religious institution .... If the principle is once established that religion or religious observances shall be interwoven with our legislative acts we must pursue it to its ultimatum .... What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights of which government cannot deprive any citizens, however small."

The mark of the beast, mentioned in the Bible, would seem to include the impression on the minds of Christians, of the idea that civil power must be invoked or that it is right to invoke civil power to further the interests of religious dogma or creed. Ecclesiastical politicians may be conscientious, but to be conscientious does not necessarily mean to be right. Furthermore, efforts to advance the teachings and kingdom of Christ by the enactment of civil laws constitute a confession of the pitiable lack of faith on the part of these bewildered moralists.

Particularly is this true of the Sunday observance laws. All any one should ask is a fair field and no favors. Did any one ever hear of baseball and moving-picture theatre managers drumming up and lobbying through a law to keep people from attending church services on Sunday? Did any one ever hear of their attempting to do such a thing? No; they are too busy looking after their own affairs. But if they should make such an attempt it would be entitled to just the same amount of respect and support as are the attempts of ministerial associations and kindred organizations to interfere with the liberties of non-church-goers. Are we to understand that preachers are less generous than those whom they attack?

Preachers are advocating for Sunday-closing statutes so strict that men are expected to go to church simply because they can go to no other place. It would really appear as though such ministers were unwilling to compete in a fair way for public attention. Do they feel that the message which they bear lacks force and power? If they do, would it not be a more honorable method to retire than to spend their efforts and lower their dignity by really childish efforts at getting a crowd? If there was impelling power in their message, if they had that which draws men, would it be necessary to appeal for laws which are intended to drive mankind?

Suppose there were laws to close everything on Sunday except the churches; this would not make men attend church. To accomplish this result there would of necessity be other laws. And if the *corpuses* of men were *habeased* into the meeting-house, what laws would control their minds while at "divine" service? What legislation would change their hearts? Compulsory attendance at worship is one of the mediæval relics still maintained in our prisons. But why extend it to civil life? Why make the whole country a prison? Laws calculated to enforce conscience have just two effects, both of them bad: they make either martyrs or hypocrites, Roger Williamses or preachers' boys.

Someone has well said:

"A church or combination of churches that seeks civil enactment for the enforcement of any religious dogma, institution or usage, departs thereby from the Lord Christ, denies the power of the divine spirit, leans upon the arm of flesh, and haltingly walks by the aid of the crutch of human law. This combination of civil and religious power is in the Scriptures called spiritual adultery, or harlotry."

Zionward via France

LEARNING to rebuild Palestine by aiding in the restoration of war-devasted Northern France, is the remarkable means proposed by Polish Jews to reach the Holy Land as soon as possible and aid in the establishment of the Jewish National Homeland.

The plan, now under consideration by the French and Polish Ministries of Commerce and Labor, was proposed by two Galician Jewish leaders, Dr. Alexander Hausman and Dr. Herman, both journalists of Lemberg, and has been enthusiastically approved by over 100,000 Polish Jews, according to a report received by the Zionist Organization of America, from *Le Peuple Juif*, official newspaper of the French Zionists, published in Paris.

These Polish Jews, according to the report, have no means with which to secure transportation to Palestine and, lacking the practical training essential to the efficient rebuilding of the Holy Land, agree to spend a minimum of one year, aiding in the restoration of Northern France, if at the end of their term of service the French government will give them transportation to Palestine.

"In the Jewish centers of Poland, many thousands of signatures have already been secured to a memorial, urging the French and Polish governments to adopt this plan of fulfilling the hopes of these ardent Jews and at the same time assisting France in her problem of reconstructing the northern part of France", the report reads. "There is every chance that it will be favorably acted upon by both governments."

Dr. Hausman explains his plan as follows:

"France, with her present acute shortage of labor, needs several hundred thousand laborers for the rebuilding of its ruined provinces. The destitute Jews of Poland, eager to reach Palestine, need transportation facilities to the coast and above all, a preliminary training of at least one year in building construction, road building, agriculture and all kinds of pioneer work.

"A pact with the French government, dispatching labor battalions of Polish Jews to Northern France, is, under the circumstances, a providential arrangement. The major part of the wages, after a term of service has been agreed upon, is to consist of free transportation to Palestine."

To handle the administration of this vast army of workmen, Dr. Herman proposes that it be organized and directed by the Zionist Organization, which should assume full responsibility and make the necessary agreements with the French government.

Le Peuple Juif points out that these 100,000 Jews are almost all destitute because of economic boycott, pogroms and the present condition of Poland, and that they are virtually all city people with no knowledge of the practical problems of reconstruction to be faced in restoring Palestine.

These 100,000 Jews who have volunteered for labor service in France, comprise but one-fifth of the total number of Jews ready to leave at any time for Palestine, according to the Zionist Organization, which has a report from Dr. Jerzy Rosenblatt, member of the Polish Diet and now in New York conferring with Zionist leaders, that 500,000 Jews will emigrate to the Holy Land as soon as the British mandate is established and Palestine made the Jewish National Homeland.

Unwittingly perhaps, France in arranging to bring the Jews back to the Fatherland, is working out a divine purpose—one of those things written long ago, which cannot fail of coming to pass—"They [the Gentiles of France and other countries] shall bring all your brethren [the Jews] for an offering unto the Lord out of all nations upon horses, and in chariots [wagons, automobiles and trucks], and in litters [Hebrew, coaches, perhaps railway cars], and upon mules and upon swift beasts, to my holy mountain Jerusalem; for as the new heavens [religious arrangements of the Golden Age], and the new earth [secular order of things of the Golden Age], which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."—Isaiah 66:20,22.

The Golden Age

By L. D. Barnes

THE Golden Age is a term applied to the future, when earth's troubles and disappointments will gradually vanish. In all literature prophets, poets, philosophers, and philanthropists have foretold it, sung it and schemed for its advent and adoption. In golden tones and silver strains the holy prophets and apostles of Scripture are foremost, and tell in glowing terms of that glorious day when God's oath-clad promise to bless all the families, nations and kindreds of the earth would be effective. —Genesis 22:15-18.

In Leviticus 25 we find the Golden Age pictured in type as a great jubilee, when liberty was proclaimed, slaves set free, all debts canceled, broken families reunited, and the unfortunate placed on the road to prosperity and

happiness. It was a time of rest for the land and for man and beast. It was a time of great rejoicing which foreshadowed the day of Christ, when sin's captives would be set free and all enemies, including death, be destroyed.

This great Golden Age of antitypical jubilee is foretold by all the holy prophets and variously stated. In Isaiah 35 it is the highway of holiness, over which no unclean thing can pass, but the redeemed shall walk there, the ransomed of the Lord (1 Timothy 2:6) will return from the tomb, and sorrow and sighing shall flee away. Explanation is made that then nothing shall hurt or offend; no lion of temptation, no beastly system, shall flourish; the blind shall see, the deaf hear, and the way will be made so plain and so smooth that a simpleton may see it and walk in it if he chooses.

St. Peter in Acts 3:19-21 refers to that period as times of restitution and refreshing from the presence of the Lord. Reformation is exhorted. Jesus in Matthew 19:28 speaks of it as times of regeneration. In Ephesians 1:10 Paul calls it the dispensation of the fullness of times, when Christ will gather together in one all things unto himself.

In Revelation 21:1 the Golden Age is the new heavens and earth—the new government and new social order wherein dwelleth righteousness. (2 Peter 3:13) Under this glorious régime all tears are to be dried, and there shall be no more death, neither sorrow nor crying nor pain. In Revelation 20 it is called the thousand-year reign of Christ, and is mentioned five times. The saints are to reign with Christ, and Satan is to be bound.

Throughout the Scriptures the terms "that day" and "day of judgment" are expressive of the Golden Age, times of restitution, etc. In that day we are told that the judgments of the Lord will be in the earth and that the people will then learn righteousness; that his spirit will be poured out on all flesh and all shall know him. This condition of things is the desire of all nations. The whole creation groans and travails in pain, waiting for it. During that happy day Jesus will see the travail of his soul and be satisfied; for then the kingdoms of this world will have become the kingdoms of our Lord, and the residue of men and all the Gentiles will be seeking after him. He will draw all men unto him and all will be enlightened, as he declared.

The great preacher-philanthropist, Pastor Russell, has penned for us a beautiful sketch of the restitutionary processes of the Golden Age:

"Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin; and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidences of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; weeping and bereaved ones will have their tears wiped away, when thus they realize the resurrection work complete. —Revelation 21:4."

Its Liberty

The liberty of the Golden Age will be liberty to do right. "Whatsoever ye would that men should do to you, do ye even so to them." This will be the law between men, gradually written in their hearts. Much that is now permitted and considered "legitimate" will then be banned.

The gain of oppressions shall cease. Earth's new King shall judge the poor of the people, he shall save the children of the needy, he shall break in pieces the oppressor. (Psalm 72:4) For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.—Psalm 12:5.

Evil doers shall be cut down like grass. The Lord shall laugh at him; for his day is coming. The sword of the wicked shall enter into their own heart, and their bows shall be broken. (Psalm 37) Now, the wicked flourish as a green bay tree; but then the righteous shall flourish, and the wicked be converted or cut off.

Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The snare is laid for him. He shall be driven from light into darkness and chased out of the world. His strength shall be hunger-bitten, and destruction shall be at his side. His roots shall be dried up beneath, and above shall his branch be cut off. They that come after him shall be astonished at his day, as they that went before were affrighted. (Job 18) The unsalvable wicked

shall not be, nor have place.—Psalm 37:10.

But it shall be well with the righteous. They shall inherit the earth; they shall never be moved; they shall be in everlasting remembrance; have abundance of peace, so long as the moon endures. Rich indeed are the promises: eye hath not seen, nor ear heard, and the half has not been told. In that day the earth shall yield its increase, and the obedient shall eat the fat of the land; they shall build houses, and inhabit them; they shall not build, and another inhabit; they shall not plant, and another eat; they shall not labor in vain, nor bring forth for trouble; sins will be blotted out, and all evil suppressed. This is the hope held out.

Nothing more could be asked. Not one of all his good promises will fail. Our prayer, Thy kingdom come, has been answered. Even now, millions are living who will never die. To these, the Lord seems to say: 'Behold I stand at the door, and knock; and my reward is with me to give every man according as his WORK shall be.

'If you are obedient to the laws of my kingdom, which I am about to inaugurate, blessed are you! Beyond the great time of trouble incident to my inauguration as king over all the earth, you will have right to the trees and water of life and, entering my highway of holiness, nothing shall molest nor make you afraid.

'As you progress along this highway the beauties of righteousness and holiness should appeal to you more and more, and in view of your precarious existence and experience with sin and death, you should progress rapidly beyond all danger of relapse and second death. Your great deliverance which I purchased for you at Calvary is now an accomplished fact; and the possibilities of your future, with life eternal, are so immense that eternity alone can unfold them.

'Entering that age, the water of life you may drink abundantly, and whosoever will may drink freely. Having all power in heaven and earth I guarantee your safety in the pursuit of peace, and as long as you pursue peace your feet shall not stumble. Every righteous thought and act of yours will be rewarded, while the opposite of these will be correspondingly punished.

'Remember, you have nothing which was not given you: even your life is not your own, having been purchased by me, and must remain subject to my will. On your loyalty to me and to the principles of righteousness—of which you know little as yet—will depend your future happiness and existence. I, your Redeemer and Deliverer, will require absolute obedience to the best of your ability, and under my restitutionary processes obedience will be possible. My body of 144,000 members, selected from among men since my first advent, is about complete; and their love for you, like mine, is unbounded. The resources of the universe and myriads of angels are at our command and the earth will be made glorious; for it is Jehovah's footstool.

'My able assistants, the worthies and prophets of the past, will be among you, living examples of perfect men. These having had their trial, having been proved worthy, will be made princes in all the earth. Under my direction they will have full control of earth's affairs. Everything will be done to lift you up and make you fit for a life of eternal happiness. You may now enter upon that new and living way. The past is blotted out. All things are made new. The customs of your former day are past—folded away as an outworn garment. The gods of war and of finance, the political masters, the social lions and masters of trade, the sky-pilots, whose inventions were built up upon your backs and hung like millstones about your necks, have all been subdued and are subject to my control.

'Bear in mind that my perfect and loyal ambassadors, under my perfect system, will keep perfect record of all your movements, noting your daily performances; and as these conform to righteousness, your benefits will increase or decrease accordingly. Even the thoughts and intents of your heart will be noted, and to the extent that these are not in line with mercy and truth you will suffer loss.

'Enough for you to know now. I have placed before you life and death, and in every danger you will be fully warned. Choose life that ye may live, saith the Lord.'

Its Day of Judgment

In the Golden Age "God will bring every work into judgment, and every secret thing, whether it be good, or whether it be evil". (Ecclesiastes 12:14) "There shall be nothing covered that shall not be revealed; and hid, that shall not be known." (Matthew 10:26) He will bring to light the hidden things of darkness and will make manifest the counsels of the hearts. (1 Corinthians 4:5) In that day he will judge the world in righteousness, will lay judgment to the

line, and the people will learn righteousness, say the Scriptures. This would seem to be the great purgatorial period when sin's dross and every base element in the human heart will be purged away, for all who will. "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."—Psalm 51:7.

The inquisitionary judgments of that order will be searching—like refiner's fire and fuller's soap. The great Judge will sit as a refiner and purifier of men.—Malachi 3:2, 3.

This oncoming judgment is variously noted in the Bible. In the Book of Daniel we have two notable pictures of the kingdoms of this world becoming the kingdom of God. (Revelation 11:15) In chapter 2 the picture is that of a great image, head of gold, breast and arms of silver, belly and thighs of brass, legs and feet of iron and clay. This was seen in a dream by the king of Babylon, and the inspired interpretation by the Prophet Daniel explains that it represented empires of government.

In chapter 7 the same empires are seen in vision by Daniel himself. The picture is that of four great beasts: the first was like a lion, the second a bear, the third a leopard, and the fourth terrible and un-namable. The four great universal empires of history, and the nations of earth are thus represented. In the first picture these are seen from the standpoint of human glory; in the second picture they are seen from God's standpoint as beastly. In one picture deterioration is seen as from gold to clay, and in the other from the majestic lion to a dreadful and terrible beast.

The point we note is that in each picture these empires of human government are seen to give way to the kingdom of God. In the king's dream God's kingdom, as a stone cut out of the mountain, was hurled and smote the image on its feet, ground it to powder, became a great mountain and filled the whole earth.

In the Prophet Daniel's vision the Ancient of Days did sit, thrones were tumbled down, the Son of Man came; and there was given Him dominion and glory and a kingdom everlasting, in which all people should serve Him.

In these visions Michael stands up, assumes control of earth's affairs, and begins His iron rule which is to put down all opposing authority. Christ takes His power to reign.—Daniel 12:1; Revelation 2:7, 9, 15; 1 Corinthians 15:24.

Thus the Golden Age of glory and blessing is staged. The great clock of the ages strikes the hour of golden sunrise, and dawn appears. The binding of Satan and the overthrow of sin proceed. The great reforms already accomplished and the great blessings in scientific discovery are but foregleams of the new day. The searching and healing rays of the rising Sun of Righteousness will shine clearly into and upon all and chase sin's dark night forever away.

DELIVERANCE

Still o'er earth's sky the clouds of anger roll,
And God's revenge hangs heavy on her soul,
Yet shall she rise, though first by God chastised,
In glory and in beauty then baptized.
Yes, earth, thou shalt arise; thy Father's aid
Shall heal the wound His chastening hand has made;
Shall judge the proud oppressor's ruthless sway,
And burst his bonds, and cast his cords away.
Then on your soil shall deathless verdure spring;
Break forth, ye mountains, and ye valleys sing!
No more your thirsty rocks shall frown forlorn,
The unbeliever's jest, the heathen's scorn:
The sultry sands shall tenfold harvests yield,
And a new Eden deck the thorny field.
E'en now we see wide waving o'er the land,
The mighty angel lifts his golden wand.
Counts the bright vision of descending power,
Tells every gate, and measures every tower;
And chides the tardy seals that yet detain
Thy Lion, Judah, from His destined reign!

—*Bishop Heber*

TELL IT OUT!

"Tell it out among the nations, that the Lord is King;
Tell it out! Tell it out!
Tell it out among the nations; bid them shout and sing:
Tell it out! Tell it out!
Tell it out with adoration, that He shall increase:
That the mighty King of Glory is the King of Peace;
Tell it out with jubilation; let the song ne'er cease:
Tell it out! Tell it out!

"Tell it out among the people, that the Savior reigns!
Tell it out! Tell it out!
Tell it out among the heathen; bid them break their chains:
Tell it out! Tell it out!
Tell it out among the weeping ones, that Jesus lives;
Tell it out among the weary ones, what rest He gives;
Tell it out among the sinners, that He came to save;
Tell it out! Tell it out!

"Tell it out among the people, Jesus' reign begins:
Tell it out! Tell it out!
Tell it out among the nations, He shall vanquish sins.
Tell it out! Tell it out!
Tell it out among the highways and the lanes at home;
Let it ring across the mountains and the ocean's foam;
That the weary, heavy-laden need no longer roam;
Tell it out! Tell it out!"

JUVENILE BIBLE STUDY

ONE question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *Was any person or class of persons on earth to know of these things before they happened; if so who?*
Answer: See 1 Thessalonians 5:1-4.

2. *At any time have those then living in full harmony with the Lord been left in ignorance of the truth then due to be understood?*
Answer: No.

3. *Did Noah know beforehand of the destruction of the "world", or arrangement of things then existing?*
Answer: He did. See Genesis 6:13-18.

4. *Was Noah in harmony with God's arrangements?*
Answer: Genesis 6:8, 9, 22.

5. *Did Abraham and Lot know beforehand of the destruction of Sodom?*
Answer: Genesis 18:20-23; 19:12, 13.

6. *Did any at the first advent know?*
Answer: Matthew 2:1, 2; Luke 2:25-38.

7. *Where there any thorns, thistles or weeds in the garden of Eden?*
Answer: See Genesis 2:9.

8. *What did Adam have to do in the garden of Eden?*
Answer: See Genesis 2:15, 16.

9. *Was Adam a king?*
Answer: See Genesis 1:28; Psalm 8:4-8.

10. *How was Adam created?*
Answer: See Genesis 2:7.

11. *Was Adam created perfect and sinless?*
Answer: See Genesis 1:27-31; Deuteronomy 32:4; Ecclesiastes 7:29.

12. *Who was the first woman?*
Answer: See Genesis 3:20.

13. *How was Eve created?*
Answer: See Genesis 2:21, 22.

14. *Why did God create Eve?*
Answer: See Genesis 2:18.

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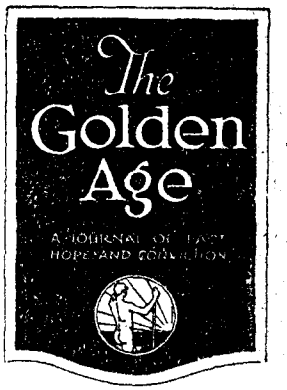

Volume I | **New York, Wednesday, June 9, 1920** | **Number 19**

America's Great Merchant Marine Problem

World Tonnage and The War

A GROSS ton is 100 cubic feet of freight space. A deadweight ton is a ton of 2,240 lbs. of heavy freight, on which freight is charged by weight rather than by bulk. The gross tonnage of vessels is estimated as two-thirds the deadweight tonnage. In this article, unless otherwise stated, we speak only in gross tons.

At the outbreak of the World War the steam tonnage of the world was 45,404,000 gross tons. During the war the tonnage destroyed, exclusive of the losses of Germany and Austria, was equivalent to 14,555,344, gross tons, or 32% of all vessels in use at the time war broke out.

During the war Greece lost 64.6% of her shipping, Spain lost 19.8%, Denmark lost 18.7%, Norway lost 18.4%. Sweden lost 9.7%. France lost 900,000 tons during the war; America lost 354,449 tons; and the United Kingdom lost 7,759,090 tons, which was 41% of all the ships she had afloat at the beginning of the war.

This loss to the United Kingdom represented 2,479 vessels, 14,287 lives and an investment of $300,000,000. In addition to this the United Kingdom had 1,885 vessels of 8,007,967 tons attacked and injured, but not sunk. Total losses and injuries together amounted to 83.5%. But it must not be supposed that at any time there were 83.5% of the United Kingdom vessels out of commission. Building of new vessels proceeded rapidly, to take the place of those sunk; and damaged vessels were quickly repaired and again in use.

Had there been no war the normal increase in the world's shipping would have been about 2,500,000 tons per year, so that by the spring of 1920 it would have been about 60,000,000 tons. It is not yet nearly that amount; but in June, 1919, it had reached 47,897,000 tons and is increasing rapidly, being now probably over 50,000,000 tons.

In June, 1914, the United Kingdom had 18,892,000 tons of shipping; and in June, 1919, she had 16,345,000 tons, some of it ex-German. In 1914 her imports were 55,000,000 tons annually; but her imports are now but 40,000,000 tons, or 70% of what they formerly were.

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British Shipping Notes

ARCHIBALD HURD, the British naval critic, in an extended article published in London in the fall of 1919, made the claim that America is now queen of the ocean and that British naval supremacy has passed. This article may have been published largely to awaken the people of Great Britain to the changed conditions brought about by the war. At any rate it does not seem to us that his conclusions are well-founded.

It is true that Britain is importing about 70% of what she formerly imported, and that Amer-

ica now has an enormous marine. It is also true that British docks are in the worst state of congestion ever known. Dock warehouses being used as storage depots, ships are compelled to wait a month sometimes before they can discharge cargoes, and to leave with an average cargo of only 70%, which it takes twice as long to load as formerly.

But many of these conditions are temporary. The British Government will not always be using the docks for warehouses; the dock workers will not always be as unrestful as now; and if America does have over 20% of the world's shipping, Britain still has over 34.1% of it and is geographically in a much more favorable position to do the general shipping business for Europe than is any other country.

The British dockers are demanding minimum wages of $4 per day, but in America the same class of workers demand twice that amount. Despite the handicaps caused by the Government's fixing of freight rates on wheat, meat, sugar, lumber and wool at low figures, the profit in shipping, even though the cargoes be not full, is still large; and the Cunard Company last year paid 20% dividends, besides adding a further 10% to its reserves.

World Shipbuilding

IN the year ending June 30, 1919, the shipbuilders of the world and the tonnage they produced in the previous year, were as follows:

United States	3,874,143
United Kingdom	2,524,050
Japan	282,060
Italy	271,620
Canada	261,643
Spain	118,854
France	109,615

There was a time when England alone produced 80% of the ships of the world; and although it is not doing so at present, yet its shipyards are tied up with orders for two years to come, and one English firm alone has secured orders from Denmark, Norway, Sweden and Italy, amounting to $150,000,000. One of these larger concerns recently swallowed six smaller ones. British shipbuilders are under some handicap in the immediate present, owing to the fact that their yards are not built for the most economical construction and that labor is high and going higher. The advance in United States and Japanese output was due to the war.

World Needs Many Ships

RUSSIAN granaries are closed for the present, and the world's supplies of food must be brought from America, Argentine and Australia. English coal exports are estimated to fall short of pre-war totals by 50,000,000 tons a year for many years to come, and this shortage must be made up by shipments from America.

The world is denuded of supplies of every kind because there is not sufficient shipping to effect exchange of products. As an illustration of this, a ship which had been on a reef off Cape Horn for twenty years was salvaged, and in the fall of 1919 brought a cargo of Patagonian wool into New York. Shipping officers are so scarce that this vessel was navigated largely by German officers interned in Argentina.

Experienced shippers believe that there is still a shortage of 10,000,000 to 15,000,000 gross tons in the world's shipping. A large amount of tonnage now in use would, in other times, have been broken up and replaced by more modern vessels and more economical vessels.

American Need of Ships

OUR world, and particularly the Atlantic Ocean, has been getting smaller and smaller. When Leif Ericson crossed the ocean it probably took him six months. Columbus made the trip in caravels in seven weeks; the first steamship made it in twenty-six days; the Mauretania in four days and ten hours; the Alcock airplane in sixteen hours and twelve minutes.

All this reads very well. But to the manufacturers, farmers and workers of all kinds in America it does not read quite so well that there is capacity to produce and manufacture four times the amount of raw materials and goods in America that can be consumed in America, or that if shipping were available the business of the United States with China could be doubled in two years, or that Australian wharves are piled with products which her people would like to sell in America but which cannot be sold here because they cannot be transported here.

Statesmen agree that unless the national surplus can be successfully disposed of abroad, in competition with foreign countries, the American producer, employer or worker, no matter what his occupation, must of necessity suffer and the national prosperity be retarded accord-

ingly. They also agree that for reasons of national defense and well-being the United States should have ships enough to handle its own commerce.

Just before the Spanish-American war Uncle Sam palpitated around the world buying every tub that had not been sold for junk. During that war the soldier boys had to be sent to the Philippines in cattle ships. Ten years ago the South was paying $180,000,000 annually in freight bills on cotton shipped to Europe in foreign bottoms. When the time came to transport American boys to France they had to go largely in British ships, and the price charged for their transportation was enormous. The foreign commerce of the United States now exceeds ten billion dollars annually, and an American merchant marine is such a self-evident necessity that no one questions it.

There was a time when the American merchant marine was the best in the world. The history of its fall is revealed by the following table, which shows the percentage of American exports carried in American bottoms in the years named. As the German merchant marine was ruined by the World War, so the American merchant marine was ruined by the Civil War. There were other contributory causes, however.

In 1810	American	ships	carried	92.0%
In 1830	"	"	"	86.5%
In 1860	"	"	"	70.0%
In 1870	"	"	"	37.7%
In 1880	"	"	"	13.1%
In 1890	"	"	"	9.4%
In 1900	"	"	"	7.1%

At the outbreak of the World War the United States had only fifteen vessels of over one thousand tons engaged in overseas trade. For years the American public has understood the need of a merchant marine and has been willing to tax itself in order to establish one. But powerful international shipping and financial interests have succeeded admirably in so confusing the people and so beclouding the issue that practically nothing was done until those same owners, in fear for their own safety, begged America to build ships.

American Merchant Marine

WITH the advent of America into the war came a leap in the shipping world unparalleled in history. From a merchant marine proposed to cost $50,000,000 a determination was suddenly made to produce one eighty times as large, involving an expenditure of $4,000,000,000. Prior to the war the country had few shipyards and few people engaged in shipping. There were at the start only 61 shipyards with 234 ways; these were increased to 223 yards with 1099 ways.

A Shipping Board was organized that has literally had on its hands the largest task ever undertaken. For a time it produced more shipping than all of the rest of the world put together. In 1917 the Shipping Board made 106 ships, in 1918 it made 812 ships and in 1919 it made 1065 ships. The last of its fleet is now approaching completion.

When the plans of the new ships were announced, it was publicly charged that foreign interests had influenced the construction of vessels too small or of too out-of-date material (wood) to be successful in the peacetime competition that would follow the war. For profitable ocean transportation vessels should not be constructed of wood and should not exceed 5,500 gross tons. Of course it was brought forward that war was an emergency, when many quickly-built vessels were wanted of such a size that no one ship would be a serious loss. Most of the vessels were finished after the armistice was declared.

Of the American vessels registered to August 31, 1919, there were 347 wooden vessels and 1,558 made of steel. The wooden vessels were all less than 4,000 tons. Of the steel vessels 803 were less than 4,000 tons, 132 were less than 5,000 tons, 251 were less than 6,000 tons, 249 were less than 7,000 tons and 123 were over 7,000 gross tons. The government now owns, controls or has contracted for ten million tons of ships, and the American merchant marine is now transporting 26.4% of American exports and imports.

By the close of 1920 it is estimated that there will be, counting private owners, 18,000,000 gross tons under the American flag. Perhaps 6,000,000 of this will be used in coastwise trade and about 8,000,000 will be government built, government owned, and available for foreign trade. Much additional passenger tonnage is needed.

The Shipping Board's property includes 1,800 steamers worth $3,000,000,000. In this inventory

are 95 of the German vessels, aggregating 630,000 gross tons and valued at $34,193,100. The great investment in shipping belongs to the common people; it was bought with the proceeds of their purchases of Liberty Bonds. They are interested in it and anxious to see what is done with it. As long as the world is as short of shipping as at present, it will be a very valuable property.

American Shipyards

SUCCESSFUL building up of a vast merchant marine in two years was not accomplished without some unhappy results. The cost-plus system at the Hog Island shipyards at Philadelphia and at yards in the Puget Sound region and elsewhere led to frightful abuses—abuses so great that the New York *Times* reports the Government as "alleged to have been defrauded of more than a billion dollars" in this connection; and Charles M. Schwab in a speech delivered in January, 1920, affirmed that the ships cost three or four times as much as they should have cost.

For all of this the people have had to pay. And the morale of myriads of men who worked under dishonest contractors was impaired, as they saw how, under cost-plus contracts, three men were hired to do one man's work and how the higher the expenses ran up the more profit there was in it for the contractor.

But although Hog Island will, to those who know anything of the facts, always be a synonym for graft running far into the millions, yet Hog Island finally got to producing ships, and in twenty months turned out 98 of them, adding 750,000 tons to the nation's merchant marine. This was 20% of the tonnage launched in the United States during that period. The Hog Island plant is a vast establishment covering 103 acres of floor space and 824 acres of yardage, and represents an enormous investment. It employed 30,000 men during 1919, but will be closed on June 30 of this year.

One shipyard with only twelve slips, however, has been turning out a ship of 5,280 gross tons every two weeks, which shows what a relatively small plant can accomplish by wise management. In the shipyard in question 30% of the total tonnage of each vessel was pre-assembled and one-seventh of all the rivets were driven before these units were attached to the hull. No doubt this yard made large sums of money on its contracts; for the saving in riveting alone, under the conditions by which it was done, amounted to $3,000 per hull.

It is probable that there are now more shipbuilding plants in America than it can sustain, although at present they have all the work they can handle. In February there were 84 tankers on the ways, amounting to 588,565 gross tons. During the war a very large tonnage was built at yards on the Great Lakes, but none of these vessels are large enough to make them desirable for ocean-borne commerce.

English shipbuilders who have inspected cargo and passenger ships built in America before, during and since the war have admitted that, class for class, they compare favorably with the ships of other nations. And what reason can be given why they should not do so? The American builders themselves claim that their structural work is superior, that their yards are better laid out and that they have more labor-saving devices in use than other shipbuilders anywhere.

However, the cost of manufacturing first-class cargo ships in the United States is still around $110 per gross ton as compared with a claimed cost of $87 per gross ton in Great Britain, a difference sufficient to bring the American yards back to where they were before the war unless the causes are found and removed. During 1919 Great Britain built 1,620,000 tons of shipping, and the United States 4,075,385 tons; but these proportions will not continue.

Shipping Board Operations

BY MEANS of its Shipping Board the United States government has practically taken over the world business once handled by Germany; and the Stars and Stripes are now flying in ports in which they had not been seen before in a generation. The great fleet of vessels at its command has been apportioned to routes and services reaching various parts of the world as follows:

Northern Europe	19%
Food Relief Service	16%
South American Trade	15%
Army Service	14%
West Indies Trade	12%
Trans-Pacific Trade	7%
Coastwise Trade	4%
African Trade	1%

During the year 1919 the Shipping Board dispatched 100 steamers to Brazil, 129 to Argentina and other Platte River points, and 62 to west coast ports of South America. Of this number 21 returned to America via Europe.

The net profits of the Shipping Board on the operation of its ships from 1917 to April, 1920, totaled $132,944,614.07. It pays the highest salaries of any department of the government —as high as $30,000 per year. Upon the Board at one time or another it is claimed that there have been employed representatives of all the principal American lines engaged in shipping— the Barber Line, Munson Line, Mallory Line, Bull-Insular Line, Clyde Line, Ward Line and the so-called "American" Grace Line, Pacific Mail and International Mercantile Marine.

The law which created the Shipping Board provides that it shall go out of existence five years after the termination of the war—if it ever terminates. But there are international financial and shipping interests that would like to have it terminated much earlier; for they fear the success of any government-owned enterprise. Once the government of the people should get the idea that the people can do anything at all as it ought to be done, there would be danger that they might try some other experiment.

Talk with any railroad man; and you can easily learn how zealously the railway officials tried, during the period of government management, to make the goverment operation a financial failure. You can learn how engines and crews went out with fractional loads, how freight schedules were purposely impeded, how wastefulness was aided and abetted, all to make government management a failure, until the knowledge will make you sick at heart.

True, this makes a poor outlook for any plan designed to lift the burdens from the plain people, just as it was intended to do; but the job was too well done. That is the real cause of the unrest among railway employes. They know they were used by their officials to help forward a piece of double-dealing, and they resent it and are trying to bring their and the people's betrayers to account.

Marine Freight Rates

ADVERTISEMENTS widely published during the war told the people: "Undoubtedly after the war is over, the ships which we are building will pay for themselves many times over". Few are found to echo that statement at the present time, although marine profits have been very high, and in some instances too high.

Before the war coal was being carried from the United States to Italy at $4.50 per ton; and although the increased cost of operation is 150% to 200%, yet it seems hard to think that the Shipping Board authorized freight rates of $26.50 to $27.50 per ton, so that a bankrupt ally has had to cut down its olive trees for fuel because it could not afford to buy American coal on that basis. It may be said that others were charging the same rate, and it may be said that in general the rates of the Shipping Board were but three-fourths the rates charged by British shippers; but it is too bad any way.

One ship operating between San Francisco and Calcutta earned in one voyage of 110 days $750,000 net, after all expenses of every kind had been provided for—about 50% of the cost of the vessel. The Quistconck, the first ship built at Hog Island, in a voyage of 92 days made a net profit of $461,151. The prevailing general freight rate on transatlantic cargo is around $25 per gross ton of 2,240 pounds. This is about two cents per can on canned tomatoes, a slight increase over the cost of bringing the can by rail from California to New York. It is too high a rate.

There is no question, however, but that ocean freight rates will be on a profiteering basis for many years to come. Shipbuilding costs are high and not liable to come down much. Labor is high and unrestful. Foreign ships are no longer capitalized at their cost, but at their earning values. These and other items will tend to keep up rates.

The Shipping Board has been operating its fleet by paying the operators a percentage of the gross freight receipts. There are 300 firms engaged in operating the ships; they employ 60,000 officers and men; and there are twenty-eight navigation and engineering schools which have turned out 12,000 graduate deck officers and engineers for this work.

An idea of the rapidity with which the present opportunities are being embraced may be gathered from the fact that twenty-four concerns with a capital of $42,485,000 entered the shipping business of the United States in July, 1919; in August nineteen more concerns with a

capital of $55,950,000 entered and in September thirty-five more concerns with a capital of $40,870,000 entered.

Eventually there will be a gradual decline in the rates, as the troops and war supplies get back home and the devastated countries are restocked with the necessaries of life; and the rates will have to come down in due time if the American farmer and manufacturer are to continue competing with the foreign farmer and manufacturer. If America has no ships she will trade in only those ports in which her competitors please to permit her, and her goods will go there delayed and badly handled.

Profits in the shipping business depend upon ability and experience, as in every other business. The International Merchant Marine, plying out of Wall Street under the British flag, made profits of $33,000,000 in 1917. It is easy to see why the I. M. M. would help the American people to believe that their government could not learn to sail a ship at a profit. There are 33,000,000 reasons in plain sight.

Shippers have to have some wits. They have to know what can be done with a ship and how to do it. It is a surprise to some to learn that tankers go from the United States to Cuba and Porto Rico loaded down with vile-smelling, sticky, greasy fuel oil, and come back with the same tanks filled with sweet, clean new molasses; yet such is the fact. At the end of the journey the tank walls are thoroughly cleansed with steam and caustic soda to prevent contamination and to prepare for the new cargo.

Farmers and Shipping

FARMERS of the United States are a unit in wanting the government to run its own ships. They claim that under private ownership and operation ocean freight rates have been enormously increased, Wall Street patrioteers having made as high as 42% a year on their capital even before the war. The farmers would like to try the experiment of seeing whether the government (the people) can sail ships without paying tribute to Morgan.

American ship owners have no just complaint at the American government making the attempt. They have fared well at the hands of this people. When Great Britain commandeered ships under the British flag for war purposes she paid their owners $1.27 to $2.01 per deadweight ton per month; but when the American Shipping Board commandeered ships the owners were compensated at $4.15 per deadweight ton per month, or a little more than 25% per annum on the investment represented.

Labor and Shipping

ONE bugaboo which has always been used to coddle the American people into the belief that they could not possibly learn how to sail ships again has been the difference in the scale of wages paid to American and foreign sailors. The facts are now coming to light; and it is revealed that labor forms only 12% of ship operation cost, and that the cost of living has increased 1.5 times as rapidly in the United Kingdom as in America. It is also discovered that the American crews, on account of oil-driven engines, are only slightly larger than the British—three or four men to a crew of 40 to 60. Before the war England's tonnage was manned by 295,652 men. American tonnage is now manned by 266,000 men.

The difference in wages between foreign and American seamen was removed in one stroke by the wise Lafollette Seamen's Act. Seamen can no longer be treated as slaves in American ports. They can obtain half of their wages at any time, and are not liable to imprisonment in irons for changing employment while in port.

The effect of this act was to cause thousands of foreign sailors to accept shore positions while their boats were in American ports. Americans took their places at American wages; and in an incredibly short time American wages became the rule, and there is now very little difference between the wages of British and American seafaring men.

The Pacific Mail Steamship Company (dominated by British interests) claimed it would be ruined by the Seamen's Act and offered for sale its five vessels worth $3,000,000. The International Mercantile Marine—practically the same interests—purchased these during the war for $5,250,000, made enormous profits from them in the Atlantic carrying trade, and a year later these "financiers" sold two of the vessels to a Japanese company for the sum they originally paid for the whole fleet.

The sequel, showing how sincere are some of the people that criticise American marine legislation, is to be found in the fact that the Pacific

Mail Steamship Company is now having twelve vessels made in New York which, when completed, are to be the finest vessels on the Pacific, capable of maintaining a ten-day schedule to the Orient.

Government Aid to Shipping

AFTER the Revolutionary War Congress passed a law that any imports brought into the United States in American bottoms should pay a slightly lower rate of duty than imports brought by foreign ships; and in less than ten years the percentage of goods brought in American bottoms had increased from 23% to 90%. It is proposed to revive this plan. Present commercial treaties are in conflict with it, but they can be changed if we insist.

At the conclusion of the war every government-owned British boat was sold to British shipping interests at $100 to $150 per deadweight ton. Thus practically every buyer was given a subsidy; and it is believed by many (notably by Mr. Schwab, who is a shipbuilder and genuinely interested in the maintenance of a permanent merchant marine) that a subsidy of some form must be made by America if she is to compete permanently with Japanese and other subsidized lines.

The Congress would like to extend some form of aid to American shipowners, as soon as the necessity of aid is apparent; but it does not yet know what it wants to do. The Shipping Board has had four chairmen already, and as many policies. Old timers fight shy of subsidies, remembering the years before the war during which American ships could not compete with foreigners, but possibly not taking the changed conditions sufficiently into account.

Bills are now under consideration which provide, under certain circumstances, for exempting profits of American ship-owners, derived from foreign trade, from all Federal excess profit taxes for ten years. Congress would like to do this, but is conscious of the need for revenue and inclined to go slowly on any measure proposing elimination of taxation.

The claim is widely made that private shipowners must have government aid in the operation of their ships or their purchases of government boats will never be completed and the boats they have started to purchase will find their way back to the Shipping Board. Many farmers and others would not be sorry if such were the case. They wish that one of the officers of the cabinet should be a Shipping Officer, whose duty it would be to employ permanently the most competent ship operator to be found as general manager of the Shipping Board fleet, giving him a salary that would induce him to do his best.

Thoughtful shipping men who have the best interests of the whole country at heart have suggested that a considerable part of the American tonnage must be used in tramping, and should be chartered to operators on a three-year basis, under the obligation to purchase at the end of the three years. A charter price of $3 per deadweight ton per month is suggested.

It is believed by the advocates of this idea that in three years the small operators who have ability will have developed that ability, commercial and financial; and that by that time the entire tonnage now in the hands of the Shipping Board can be absorbed.

Must the Ships be Sold?

USUALLY the answer to this question is an unreserved Yes, but when we take note of the interests represented by those who thus promptly advocate the surrender of this great asset of the common people we are led to wonder whether the answer should be Yes or No.

The United States Chamber of Commerce has advised the sale of all wooden and steel vessels under 6,000 tons deadweight to the highest bidder, foreign or domestic; the sale of all other vessels to Americans; the absorption by the government of the difference between war costs and present value of ships; freedom from governmental regulation of routes and rates; privilege of transferring larger vessels to foreigners after a term of years; no government insurance; and a declaration by Congress of a policy of giving aid to a privately owned and operated American merchant marine. Looks like another scheme to get the common people to give up everything, including their hopes, but to guarantee everything to the other fellow. Too many bristles on this meat to make it pass for spring lamb.

A survey of the situation by one of the chairmen of the Shipping Board discloses the fact that America's shipowners could not at present take over more than the government's best 300

hand-picked ships, leaving it with the least profitable 1,800 ships to operate anyway. Immediate sale, therefore, is impossible, at any reasonable price. If sold too cheaply the disposition of the Shipping Board's fleet would kill the American shipyards.

It is pointed out by the thoughtful that in view of the dearth of shipping in Europe, now is the time to dispose of such portions of the fleet as are least likely to be profitable when the time of competition at much reduced rates arrives. Europe could take over the wooden ships which will never be profitable in the day of competition, and would be glad to get them. Many of the smaller steel ships could also be disposed of to advantage in the same market.

As to the price for the ships, the world is short of ships today, and there is no "difference between war costs and present value of ships" so long as this shortage exists; nor is there any indication that either labor or material, here or abroad, will become cheaper. The Government has already suffered a sufficient loss on many of these ships, and should not be in a great hurry to sell while they can be operated as profitably as at present.

The hope that Congress will compel the sale of ships is holding buyers off, and agitation in that direction is agitation against one of the great investments of the common people. One paper that ought to know better has even urged that the Government donate these ships to anybody who would agree to operate them under the American flag.

Of the thirty-one ships made for the Shipping Board, and sold by them, the average price obtained was $217 a deadweight ton, considered a fair price. Shipping operators want the fleet sold much more cheaply than this. Some of them argue for a price of $150 to $160 a deadweight ton, which by their own admissions would enable them to pay for the ships out of the earnings of the ships themselves in four years time; others want to buy for $100 a ton vessels which cost $250 to $300 per ton to build. Tentative prices are $200 to $225 per deadweight ton. These may have to be reduced gradually from time to time as the market falls. The ships cannot be sold in large numbers until the country is prepared to purchase them, and it is not yet prepared.

Besides the Shipping Board the navy has boats for sale, a surplus of steam yachts, motor boats, barges, scows, tugs and many other varieties used during the war for locating submarines and for other purposes. Some of these boats are being absorbed by the fishing business, to which they are best suited.

The Government also has 200 wooden hulls of the 3,500 ton class for which it has fixed a price of $75,000 each, and estimates that these can be finished as steamers at $65.71 per deadweight ton each. Here is a chance for some people who know something about fitting out ships to complete some of these bargains and dispose of them in Europe.

Transport Agencies

UNCLE SAM as a trader enters the field of world transportation under favorable circumstances as far as jealousies and animosities are concerned, but he is without the experience of Germany and without either the experience or the influence of Great Britain in securing and holding tonnage.

Great Britain has at all important ports qualified, capable, influential men who are able to pick up all the best of the traffic for British boats; and this is quite right. This ability, experience and influence is properly theirs, and if American boats are to compete favorably with British boats the same efforts that the British have used must be made to learn the needs and to fill them. American boys must be taught, as are British boys, that American trade is a world business, the same as British trade. The Shipping Board sees the pinch of competition coming in the distance, and in March announced that it favored some kind of working agreement between American ship owners and the German Hamburg-American Line, which has a good organization throughout the world, but no ships.

Marine Insurance

IF America is to have a merchant marine worthy of the name she must have her own marine insurance companies. At present two-thirds of American ship insurance is handled by foreign companies. In 1918 a total of $71,258,305,186 of marine insurance was written in the United States. There are fifty-two strictly American companies, but a large part of the one-third handled by domestic companies was handled by only two of the fifty-two concerns.

Australian Government Ships

THE Australian government is also wrestling with the shipping problem, and finds itself confronted with much the same difficulties faced by America. Australians have made large sums out of running their lines up to the present; and although they are considering the question of selling out and retiring from the ocean, they express fear that in so doing they will be left to the mercy of what they call the "British shipping ring" and forced to take only such goods as those lines will handle.

The shipment of wool from Australia is still under wartime restrictions, as are also meats and other staple commodities. No Australian wool can come to American markets except via England, but hides and tallow can be shipped anywhere, and there is a ready market in America if shipping to move these could be found.

Power of British Interests

THE Plumb Plan League, in its weekly newsletter of April 24th, 1920, says:

"It is charged by organizations which are interested in the development of South Atlantic and Gulf ports that American railway managers are in conspiracy with British shipping interests to injure a large section of the country which under federal control of the railroads had been treated fairly.

"The British steamship lines, it is charged, do not relish the diversion of traffic from northern and Canadian seaports to southern trade routes, and have joined in with the railroad executives in demanding that rates established for southern ports be cancelled. It is about the boldest bit of effrontery that has been witnessed for a long time.

"While agitating for a cancellation of export rates to South Atlantic ports the railroads and British shippers advocate a continuance of similar rates to Halifax, a British port which is served by their lines. They ask that export freight from the middle west be hauled to Halifax at practically the same rate as to New York, although Halifax is obviously much farther from the middle west than from the South Atlantic or Gulf ports.

"The demand for the breaking up of our merchant marine is a part of this conspiracy. The shipping trust does not welcome this competition.

"If they succeed in securing a cancellation of southern export rates and the destruction of our merchant marine, the combine will be in fine position to exploit the American shipper at will. Heretofore the railroads have got all that they sought. If they are not successful in their latest venture, it will be the first check they have sustained since they launched a campaign to drain the federal treasury and place the public completely at their mercy."

Naval Items

SINCE the wiping out of the German navy all the remaining navies and naval programs in the world, exclusive of England, do not equal those of the United States. It was proposed that during 1920 the United States should spend $425,000,000 on its navy, during the same period in which England is to spend $184,000,000 for the same purpose. We can but wonder at these great expenditures. How foolish they will all seem sometime!

The American naval building policy is admittedly predicated on the naval policies of Great Britain and Japan, and calls for a force of 638 ships as compared with a pre-war strength of 231 ships. All the great nations of the world, aside from the United States, have stopped building these great dreadnaughts which take so much of the people's treasure.

If the World War was "a war to end war," why do not the nations, and especially this nation, stop getting ready for bigger wars? If navies are to be a mere "international police," what sense is there in making any of them more formidable than ever?

An interesting Italian naval item is the raising of a superdreadnaught which went down in 1916 in 36 feet of water. The vessel turned turtle as she sank, and buried the noses of thirteen 12-inch guns deeply in the sand. Nevertheless, the ship was raised. This is a great triumph of Italian ability and ingenuity.

During the entire period of modern civilization the great maritime nation has been England, which has either owned or controlled most of the world's shipping. This supremacy has not been without prophetic notice, particularly as to the British navy, which in the estimation of Bible students, figures prophetically in its attack under Nelson at Trafalgar against Napoleon: "For the ships [navy] of Chittim [England] shall come against him [Napoleon]." (Daniel 11:30) That all may not always be smooth sailing for the trade of the vast modern aggregation of merchant vessels is hinted at in other expressions based upon a general languishing of commerce, "Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them". (Isaiah 23:1) But, whatever the temporary setback, the Golden Age will bring renewed and vastly greater usefulness for the shipping prepared for that time.

RELIGION AND PHILOSOPHY

The Preacher's Commission

A PREACHER is one who preaches or proclaims a message. The gospel means glad tidings. A preacher of the gospel is therefore one who proclaims the good news of the kingdom of the Lord and the divine plan for the salvation of the human race. At the birth of Jesus the angel announced to the shepherds watching their flocks in the field: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10, 11) This is the message of glad tidings which preachers of the gospel are privileged to tell the people who have an ear to hear. It is a wonderful privilege to be a messenger to proclaim the Lord's message; therefore the true preacher of the gospel occupies a position of great privilege, as well as great responsibility. There are different kinds of preachers, however; but the world has come to put them practically all in one class.

Just now thirty denominations announce that they have formed a league or federation under the name or title of Interchurch World Movement. All the preachers of these various denominations are expected to participate heartily in this movement of their various denominational systems, and they would impress upon the people in general that their work is preaching the gospel. In January, 1920, at a council held by the World-Survey Conference of the Interchurch World Movement at Atlantic City, by rising vote a resolution was adopted setting forth the purposes of this great organization. That document says:

"Since there is no other agency of the churches, as at present constituted, capable of undertaking the task forced upon us by the present world situation and outlined by the Interchurch World Movement, this organization was called into being.

"We believe the time is fully ripe for such unity of action on the part of united Protestantism, that without attempting to solve the problems arising from divergent and conscientiously held points of view on matters of doctrine and policy, the churches are ready for a common program of activity."

Doctrine means that which is taught, put forth as truth and supported by authority. We emphasize the point that the Interchurch World Movement is deliberately ignoring the doctrines—the great truths of the divine plan—and joining hands in a movement. In this connection it is interesting to read the prophetic words of the Apostle Paul, applicable to the end of the age where we now are: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Timothy 4:3, 4.

On April 1, 1920, a bulletin was issued by the Interchurch World Movement announcing a financial campaign, thus disclosing what is meant by their united action. This campaign purposes to raise $336,777,000 to carry on in the name of the church and in the name of Christ the expenses of a great world movement which boldly announces that it disregards the doctrines that have been taught by Christians for centuries. The people are asked, of course, to contribute to this large fund; and the people are entitled to know whether or not this movement is man-made or whether it has divine authorization. Is the Interchurch World Movement in the interest of announcing the glad tidings of the kingdom for the salvation of all mankind, or is it a man-made movement, having as its chief purpose the controlling of the political situation of the world?

It is interesting here to examine the divine commission given to preachers of the gospel. A commission is the authority granted or issued to one to do or to perform certain things. A man is elected to a public office. There is issued to him by the duly constituted authority a paper writing, commissioning him to perform the duties of that office, and his duties are usually prescribed by the laws of the land. One who becomes a preacher of the gospel by taking the divinely ordained steps is commissioned or clothed with authority, which commission or authority is set forth in the Word of God and defines his duties and his privileges. This commission came to the Lord Jesus at the time of his consecration, at the Jordan; and every one

who thereafter by full consecration, justification and acceptance was received into the body of Christ, was likewise commissioned to preach the good tidings of the kingdom. The terms of that commission are plainly set forth in the following words: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isaiah 61:1-3.

It was God's intention that there should be preachers of the gospel in order that the people might hear and understand the truth. The Apostle says: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (Romans 10:13-15) The Apostle Paul tells us that it pleased God in due time to manifest His plan through preaching. (Titus 1:3; 1 Corinthians 1:21) When St. Paul was restrained of his liberty many came to him and he received them, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ".—Acts 28:31.

Since the commission set forth in the Scriptures is the only one granted to a minister or preacher, it becomes the Christian's duty to examine it carefully; and in so doing he fails to find any intimation whatsoever authorizing the organization of a great system to go among the people, especially those who are unconsecrated, and to solicit from them large sums of money. No authority is given in the Bible, and no precedent surely, where the Lord or the apostles ever inaugurated a big "drive" for the collection of large or small sums of money. On the contrary, they went about proclaiming the message of glad tidings concerning the kingdom; and Jesus said: "Let him who hath an ear to hear hear". What, then, is the real purpose of the Interchurch World Movement?

It is manifest from statements issued by that body that its purpose is not to enlighten the people concerning the doctrines of Jesus Christ and him crucified; that it is not its purpose to teach the doctrines concerning the kingdom of Messiah; that it is not its purpose to call attention to the oathbound promise God made to Abraham, through which blessings shall flow to all the human family; that it is not its purpose to teach the people concerning the restitution blessings, which were spoken of by all the holy prophets from Moses to John the Baptist and and to which attention was called by the Apostle Peter at Pentecost. One of its boldly announced purposes is to collect from the people a large sum of money.

The Freeport (Ill.) *Journal Standard* publishes a discourse delivered by Dr. Conant, in which he refers to the Interchurch World Movement; and since Dr. Conant is a clergyman and should speak with authority concerning the movement we quote his words concerning this great world movement. Among other things he said:

"The Bible is now the last restraint on man, and he is seeking to throw that off and forget God.

". . . And so a union of the churches under such leaders as the Interchurch World Movement furnishes will be to be taken into camp with the devil's agents.

"This movement is shot through and through with fundamental error. Our Lord tells us that the mission of the church is to preach the gospel to every creature—just that and nothing more. But the leaders in this movement tell us that the mission of the church is to 'establish a civilization, Christian in spirit and in passion, throughout the world'. Those two conceptions will not mix any more than oil and water will.

"The leaders of this movement are also seeking to manufacture service by the machinery of organization, through which they are trying to squeeze it out of us by drives, rallies, pledges, and other forms of external pressure, instead of quickening the spiritual life of the church from within, which always results in the kind of service that is spontaneous and that doesn't have to be pressed out of us.

"And they are reversing God's method for raising money. For he says, 'Seek ye first the kingdom of God, and all these things will be added unto you'.

"And by their social service program they are seeking to capture the functions of the state, and are thus uniting church and state."

Dr. White, another clergyman, is reported as saying: "The world will be ruled by the forces of Christianity in twenty years".

Dr. A. T. Peterson, an Illinois Baptist minister, says concerning the Interchurch World Movement: "It is a super-league of nations".

A comparison of the above utterances and the announced purposes of this movement is interesting in the light of the divinely-given commission to preachers. That commission says: "The Lord hath anointed me". This anointing is of the spirit of the Lord and is the divinely authorized commission or authority to tell others about His great plan. They are authorized or commissioned to preach unto the meek; i. e., to instruct the teachable, those who are willing and anxious to hear about the plan of salvation. There never was a time in the world's history in which the people are so anxious to hear the truth as now. Trouble always causes one to turn his heart toward the great Creator, when nothing else will. The commission furthermore says: "He hath sent me to bind up the brokenhearted". Never in the world's history were there so many brokenhearted people as now. The great world war, revolutions, famine, pestilence, the oppression by profiteers and other unjust men, the sadness that has come into the homes by reason of sickness and death, have caused the nations and peoples of earth to bow down in sorrow with broken hearts. This divine commission does not authorize any one to break the hearts of the people or to break their pocketbooks; but it does authorize those whom the Lord has anointed to carry to the people the soothing balm of His precious promises, pointing them to a day coming in which order will be brought out of chaos, and when peace will be established and the blessings of life and liberty given to the people.

"To proclaim liberty to the captives, and the opening of the prison to them that are bound." The whole world is in captivity to sin; and resulting from that sin are oppression, injustice, unrighteousness, sickness and death. The Lord through His Word points to the fact that with the passing away of the great world-trouble the old order, or world, completely ends and Messiah's kingdom shall be established, and that then the glad tidings of great joy will be given to all the people and all will be released from the prison-house of death, and all will have an opportunity to know of God's great plan of salvation. It is the privilege of the preacher to comfort the hearts of those who are now in sorrow, with the assurance that a blessing is in the future not only for them, but for their loved ones who have gone down into death.

"To proclaim the acceptable year of the Lord" means to point the Christian to the fact that the time of acceptance of sacrifices in order to be a part of the body of Christ is before the kingdom is set up; and that day of sacrifice is now about ended.

"And the day of vengeance of our God" means that the preacher's commission is to call to the attention of the peoples of earth the fact that the great war, famine, pestilence, distress of nations, etc., are but in fulfillment of the divine prophecies concerning God's vengeance upon the unrighteous systems of the earth. These have reached a fullness; and Messiah's kingdom is now being installed for the purpose of dispelling all unrighteousness and of bringing peace and happiness to the people.

The glad tidings which all truly consecrated preachers are commissioned to proclaim in brief are: That our first parents, Adam, when perfect, violated God's law, resulting in the forfeiture of life, liberty and happiness, and that this disability passed upon all of Adam's offspring; that God promised to redeem man from this condition of death and suffering (Hosea 13:14); that He made promise to Abraham, saying, "In thy seed shall all the families of the earth be blessed" (Genesis 12:3); that the seed of Abraham, according to the promise, is the Christ—Jesus the head, the church his body members (Galatians 3:16, 27, 29; Colossians 1:18); that the seed must be developed and installed fully into office before the blessings can come to the world (Acts 15:14-17); that the beginning of the selection of the seed of promise was with Christ Jesus at the Jordan and the body members at Pentecost, and that this selection progresses from that time until the Lord comes again to receive His own unto Himself (John 14:1-3); that the second coming of the Lord and the ending of the world, i. e., the ending of the old social order, would be specially marked by world-war, famine, pestilence, revolutions, distress of nations, falling away from the faith, and a general time of trouble (Matthew 24); that then will follow the establishment of Messiah's kingdom, in the days of these unrighteous kings (Daniel 2:44; 12:1); that then would follow "times of refreshing . . . from the presence of the Lord; . . . times of restitution [restoration] of all things which God hath

spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-24); that this period of the reign of Messiah, now shortly to begin, will mean the blessing of all the obedient ones of earth and will result in the restoring of such obedient ones to fulness of life lost by father Adam's disobedience, and the full restoration to conditions of peace and happiness and the complete destruction of all unrighteous things — everything that makes sorrowful, including death itself (1 Corinthians 15:20-26; Revelation 21:1-5); that all this great blessing is coming to the human race by reason of the fact that Jesus Christ, by the grace of God, tasted death for every man (Hebrews 2:9, 10; 1 Timothy 2:5, 6); and that his resurrection from the dead was a guarantee that all the world shall be tried in righteousness and be given an opportunity for the blessings that God has in store for them.—Acts 17:31.

What a wonderful opportunity preachers now have of comforting the people and binding up the brokenhearted by fulfilling the divinely-given commission instead of turning away from the doctrines themselves and turning the people's minds away from the doctrines of the Bible. Why should they solicit men who make no pretense of Christianity, or any one else for that matter, to give up their money to carry on a campaign which is not authorized by the Bible, and which brings neither comfort, joy, peace, nor satisfaction to the groaning creation? Would to God that the clergymen of the land would awaken to their great privileges and duties at this time. Would that they would re-examine carefully the divine commission and seize the opportunity to put it into practice by teaching the people the great divinely-given doctrines and truths instead of purposely ignoring them.

At this time, as never before, the people need instruction, correction and teaching in righteousness. Nothing is so helpful as the doctrine of the Bible. "All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Timothy 3:16) The Interchurch World Movement says: "We have ignored the doctrines." "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."—2 John 9.

Are the people being honestly dealt with and honestly treated by the clergy when these tell them they should unite in a common action, in a great drive to get money to carry on an organized system which admittedly mixes politics with religion, and which frankly states that it ignores doctrine?

We are here reminded of the words of Abraham Lincoln: "You can fool some of the people all the time, and all the people some of the time; but you can't fool all the people all the time". Ere long the eyes of the people shall be opened to the truth, and then the knowledge of the glory of the Lord shall fill the earth as the waters fill the deep.

Accused Bible Students Exonerated

THE officers of the International Bible Students Association, generally known as Russellites, were indicted in May, 1918, tried before a court and jury and sentenced to 80 years imprisonment for an alleged violation of the Espionage law. They applied for bail on appeal, but bail was denied and they were incarcerated in the peniteniary. At the end of nine months they were released on bail and two months later the United States Circuit Court of Appeals reversed the judgment because "they did not have a fair trial". They were the only men in the country arrested under this act who were denied bail. The reversal of this judgment was equivalent to saying that these men were illegally and unjustly convicted and sentenced and illegally imprisoned. On May 5, 1920, on motion of the United States District Attorney, the cases were dismissed, thus completely removing the charge and vindicating each one of them.

The Brooklyn *Eagle* is a sample of certain papers that did not make a fair report of the facts, with desire still to prejudice the minds of the people against a religious organization. On May 6 the publishers of that paper requested an interview from Mr. Joseph F. Rutherford, President of the International Bible Students Association, concerning the case. He declined to give it, assigning as a reason that the *Eagle* would not make a fair report. Upon a promise from that paper that it would publish exactly what he said or nothing, he prepared a statement and furnished it with the distinct understanding between himself and the *Eagle* that they would either publish the statement as made by him or nothing. In keeping with its course, it broke faith and published a garbled statement, misquoting him. THE GOLDEN AGE has

been furnished a copy of the statement sent to the *Eagle* and we here insert it:

"Of course we are pleased to be relieved of the prosecution that we might give our time wholly to the Lord's work in which we have been engaged for a number of years. As a Christian I endeavor not to murmur nor complain, knowing that my experiences come to me by the permission of the Lord. The Bible makes a clear distinction between a Christian and a churchman or religionist. It has been the rule to persecute Christians. The Master Christ Jesus was not only misunderstood, but charged with sedition at the instance of the religionists of his time and caused to be put to death. St. Stephen, St. Paul, St. John, John Bunyan, and a long list of other followers of the Master have been similarly misunderstood, charged with being against the government and prosecuted. This is not strange, in view of the fact that Jesus said: 'The servant is not above his master; if they have persecuted me, they will persecute you also'.

"War inflames the minds of the people and often advantage is taken of such condition to accomplish a selfish desire.

"Pastor Russell organized the International Bible Students Association and its work in 1879. Because of adhering strictly to the Scriptural teachings, the work of this association has not been popular with Churchianity. Its members have always been conscientiously opposed to taking human life, believing in the Scriptural injunction :'Thou shalt not kill' and 'Though we walk in the flesh, we do not war after the flesh'.

"At the annual meeting of this association held in Pittsburgh January 5, 1918, a resolution was adopted defining the position of the Bible Students concerning combatant service in the war, and asking that its members be given the privileges of Section 4 of the Selective Service Act. Amongst other things that resolution said: 'The kingdoms of earth have mixed the religion of Jesus Christ with the politics of the world, which has resulted in confusion amongst Christian peoples, and which the Lord denounces as Babylon and as an abomination in his sight, . . . and which would bring upon both the indignation of God, causing wars, revolution and anarchy.'

"A committee bearing this resolution called upon President Wilson and personally read and presented it to him. Our troubles began shortly thereafter.

"Prior to the war, a small wireless receiving instrument was placed on the roof at Bethel. It was a gift to Pastor Russell and was used only by the boys there trying to learn the code. It had no sending attachment. It was impossible to send a message. Early in 1917 this apparatus was dismantled and stored in the basement. In the spring of 1918, over-zealous agents of the secret service had it hauled out of the basement and then deliberately delivered the false statement to the Associated Press, and had it heralded over the world, that our institution was maintaining a powerful wireless, sufficient to send messages across the Atlantic to the Germans. It is obvious that the purpose was to create public prejudice.

"It happened about this time that a lawyer was placed in charge of the espionage cases at Washington who had previously distinguished himself by prosecuting Dr. Crapsey for heresy. On May 4, 1918, a report from that quarter was filed in the United States Senate, stating in regard to our association: 'We found that its headquarters have long been reported as the resort of German agents.' This statement was either recklessly made without any proof, or else was a deliberate falsehood to create public prejudice.

"Upon the theory that we were in league with the Germans, our books of account were seized and for five weeks experts examined them, and then returned them, not having found one penny which came from a questionable source. These reports appearing from time to time in the press, however, increased the prejudice against us.

" 'The Finished Mystery' was the seventh volume of a series of 'Studies in the Scriptures' which Pastor Russell began 31 years before the war; and on his deathbed he requested that this, the seventh volume, be completed by some one else. The manuscript was practically all complete before the United States got into the war. It is a book of 608 pages, devoted exclusively to the explanation of the prophecy of Ezekiel, the book of Revelation, and the Song of Solomon.

"Thousands of Bible Students had ordered this book years before the war, knowing that it was the intention to publish it. No one connected with it ever had any thought of interfering with the government or the draft. This book explains 1700 verses of the Bible. Serious objection was found by the government to the explanation of only a part of one verse. As quickly as it was ascertained that objection was made to this, I personally visited the Department of Justice, advised them that I had stopped the circulation of the book all over the United States, and offered to take out any objectionable part of the book, that we might go on with our religious work. From then until now we have not attempted to sell or dispose of any of these volumes.

"Our trial came on at a time of great public excitement, when the Germans were driving the Allies. With the public prejudice created by the false statements published broadcast, it is not at all surprising that we were convicted by the jury. Myself and associates took it as being permitted of the Lord for some good purpose and calmly submitted. We hold no enmity against any one. Our purpose is to do good and not to do evil. We have never had a feeling against the government; no desire to do any injury to the government; always have been loyal citizens and are yet loyal, recognizing that it is one of the highest duties of the Christian to be law-abiding.

"When a petition was circulated asking that we be released from jail, 100,000 people signed it in two weeks.

"We are engaged in a fight against no one. Our work is purely to preach the gospel of Messiah's kingdom, for which he taught all his followers to pray; and we are glad that it is near at hand.

"Since my release from jail and my recovery from a great illness resulting from imprisonment, I have spoken to thousands of people on the timely and up-to-date subject: 'Millions Now Living Will Never Die', and made glad many hearts.

"By the Lord's grace we purpose to continue to make proclamation of His message; because we are convinced beyond a doubt that within five years the people will awaken to the fact that they are entering the period of the greatest blessings man has ever dreamed could come to the world. We are perfectly willing to be misunderstood and persecuted in order that we might have a part in making known these glad tidings.

"Our prosecution and persecution in the last two years has cost us a great amount of money and time, physical inconvenience, and has retarded our work; but we neither murmur nor complain, believing that in due time the Lord will overrule this, as He has at other times the wrath of man, to his own praise.

"If every one in the United States were as loyal as the Bible Students, there would be no agitation against the government, there would be no revolutions, no violence, no disturbance of any kind. Everywhere I go I urge the people to calmness and to avoid strife and contention, and I appeal to the clergy that instead of lending their influence to persecuting humble laymen who are preaching the gospel, they tell the people the truth as to the meaning of this great time of stress, viz., that it is a forerunner of the inauguration of Messiah's glorious kingdom for the blessing of mankind. I do this because His message is the only thing that will comfort the hearts of the distressed and bring order out of the present chaotic condition.

"A distinguished government official has recently said: 'The world is staggering on the brink of chaos.' If it must go into this condition, our desire is that it go in with some knowledge upon which to base a hope for the early reconstruction of society and the blessing of mankind. Whether persecuted and interrupted, or permitted to pursue the even tenor of our way, we will continue to strive to do as we have in the past, to tell the people of Messiah's kingdom, the only panacea for the present ills of mankind."

Mr. Upton Sinclair has recently published a book entitled "The Brass Check", a study in American journalism, in which he exposes the unrighteous practices to which certain metropolitan papers will resort, the breaking of faith such as above indicated being a common thing. In due season we will give a full review of Mr. Sinclair's book.

Shipping and Prohibition

A GREAT hue and cry has been made about the impossibility of American shipping's being a success because of national prohibition. There may be something in this; but if the liquor traffic is a curse to humanity, then better forfeit every ship than carry the curse to others.

Twenty-one vessels returned empty from Marseilles in December, for the reason that most of the exports from that port are of wine, which is now contraband in America. This is not the only loss that American shipping has sustained on this account; for when the first passenger ship sailed for South America and it was found she would not carry liquor, half of the bookings were cancelled. This speaks better for the class of ships than for the passengers.

Chairman Payne, of the Shipping Board, held that since the sale of liquor in the United States is prohibited, its sale should be prohibited on government-owned vessels; and we think that his decision was quite right. Besides, it may be true, as he suggested, that when the travelling public finds there is no liquor on American vessels, millions of people will prefer to sail in them.

Marine Repairs

THE cost of repairs to the Shipping Board's vessels is now about $1,000,000 per month. During the war it was almost impossible to spare vessels from the service to make repairs; and as a consequence all drydocks are very busy, and will be for a long time to come, thus cutting down the available tonnage ready for immediate use. A great many drydocks have been added to the American equipment. Norfolk has three new ones, built of concrete and completed in less than a year. This is considered a remarkable engineering feat.

Canals and Waterways

SHIPS to the number of 2,396 made use of the Panama Canal in the year 1919. These vessels paid in tolls $6,972,004, or about $3,000 per vessel. The Canadian government has an important canal in view. It is to consider a plan for deepening the St. Lawrence River, to allow passage of vessels of 30 feet draft to and from Lake Ontario. If carried into effect this would make seaports of several great cities, now cut off from the high seas.

JUVENILE BIBLE STUDY

ONE question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *Did God create only Adam of dust?*
Answer: See Genesis 1:11, 12, 24; 2:9, 19.

2. *Who named all of the beasts, birds, fish, etc.?*
Answer: See Genesis 2:19, 20.

3. *Why did God prepare the garden for Adam?*
Answer: Because the earth was not then perfect. He made the perfect garden for Adam's home.

4. *What were Adam and Eve commanded to do?*
Answer: See Genesis 1:28.

5. *When and how will the earth be filled—replenished—with Adam's race?*
Answer: See John 5:28, 29; Acts 24:15; Isaiah 35:10; Acts 17:31, 32; 3:20, 21; 15:14-17; Zephaniah 3:8, 9.

6. *Were Adam and Eve on trial for life?*
Answer: See Genesis 2:17; Romans 5:12.

7. *If Adam had obeyed God, would he have gone to heaven?*
Answer: God did not promise Adam a heavenly home, but an earthly one.

8. *Did Adam and Eve fail in their trial for life?*
Answer: Yes.—Genesis 3:6.

9. *Did God blame Eve for Adam's sin?*
Answer: See 1 Timothy 2:14; Romans 5:12, 16, 18.

10. *How did God punish Adam?*
Answer: See Genesis 2:17; 3:19, 20; Romans 6:23; 5:12, 16, 18; 1 Corinthians 15:22.

11. *Are the dead conscious?*
Answer: See Ecclesiastes 9:5, 10; 3:19, 20; Psalm 146:4; 6:5; 1 Corinthians 15:18; 2 Peter 2:12.

12. *Will the dead ever live again?*
Answer: See John 5:28, 29; 1 Corinthians 15:12, 22, 23; Acts 17:31; 24:15; Revelation 20:12, 13.

13. *Why will all of the dead be raised?*
Answer: See 1 Timothy 2:5, 6; Hosea 13:14; Acts 24:14, 15; Luke 9:11; 1 Corinthians 15:13-18.

14. *Did Adam alone suffer the death penalty?*
Answer: See Romans 5:12, 18; Ezekiel 18:2; 1 Corinthians 15:22; Ecclesiastes 3:20; Rom. 3:10, 23.

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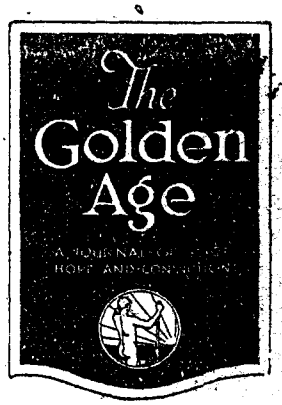

Volume I **New York, Wednesday, June 23, 1920** **Number 20**

Another Boll-Worm Coming

By H. E. Coffey

COTTON is the money crop of the South, a most essential contribution to civilization. Its fleecy staple clothes the teeming millions, and the by-products from the seed are an important source of food for man and beast. Hence the welfare of this plant engages our attention and causes us all concern directly or indirectly.

The Mexican boll-weevil was the first serious pest to attack the cotton-plant. In 1893 it made its appearance in a far-off corner of the "Sunny South" (Texas), migrated into the United States via the Mexican border, and thus getting its name. In 1907 it had crossed Louisiana into the United States from Texas and had invaded Mississippi. It has now advanced over the principal cotton-growing sections of the South and causes an estimated annual loss of $40,000,000, while another $20,000,000 loss is accredited to insects of less destructive tendencies.

Another and yet deadlier insect now threatens King Cotton in his adopted habitat, the Southern States, where seven-tenths of the world's supply is produced. The pink boll-worm has crossed over from Mexico and made its appearance in Texas. This boll-worm is cotton's most destructive insect enemy. It frequently reduces the yield of lint fifty percent and greatly diminishes the amount of oil produced by the seed. Once it gains a foothold, it spreads like wildfire and is impossible to control. This insect has reduced the yield on what was formerly some of Mexico's best cotton land to a point where cotton-growing has had to be abandoned as unprofitable. It is conservatively estimated that were this pest to gain a foothold it would cause the cotton farmer an annual loss of $50,000,000, a total almost as great as the loss from all other insect enemies combined.

Therefore, speedy steps were taken to eradicate the noxious worm. An embargo was placed on cotton-seed shipments from Mexico; and as a first step toward eradicating the pest 10,000 acres of land were completely razed, i. e., cleared of all stalks, bolls, leaves, etc. Hunting for a needle in a haystack would hardly be less tiresome than this huge task undertaken by the Department of Agriculture at a large outlay of time and money. It is claimed that the undertaking was a success; but all danger is evidently not passed, since Louisiana has recently passed an embargo on cotton, seed, etc., coming from Texas. Close watch and vigilance will be necessary in order to keep the pink boll-worm from making further inroads.

At present man is struggling against great odds, but the Bible promises that it will not be always thus. Before the Scripture, "They shall not hurt nor destroy in my holy mountain [king-

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dom]" (Isaiah 11:9), becomes an actuality, injurious insects and parasites must go. God with His boundless resources will devise a way for their elimination, and a natural way. There are scientists who claim that the earth is enveloped in an electrical ring, and that its descent upon the earth shortly will bring about the destruction of injurious insects, parasites, etc. This may be the method the Lord will use; and if so, these wise men have reasoned correctly. Meantime, let us look forward expectantly in anticipation of the Golden Age when the promised blessings will be ours; for not one of God's promises can fail.—Matthew 5:18.

Distress in Alberta

By Claud Mitchum

MR. EDITOR: In one of your recent issues you spoke of a "creeping famine". It looks to me as if we are face to face with something of that kind in this western country. Our winter started October 20, 1919, which is unusually early for us. A deep snow came, followed by severe cold weather with no let-up. We usually have four to six weeks of Indian summer in November and December, but had none in 1919.

The result of this unusually severe weather was that the animals and birds on our farms had not time to grow their winter coats, and I lost most of my fowl right at the start. The stock also suffered. The feed was out in the field; and as the weather did not break up, the getting of this food to the animals was slow, hard work.

This weather also deprived us of means for getting our threshing done. Neighbors could not assist one another as usual. This left us with almost nothing to feed to our stock, and we have had to sell off everything that the butcher would take, to save feed. Old hay and straw brought a big price, and now there is none to be had at any price in the section in which I live.

Spring is now here, but our horses are thin and weak from insufficient food. Some of them are too weak to stand, and some of them have died. The brood mares are too weak to keep colts and work, so we are one-third short on horses and are unable to feed those we do have until we can get our crops in.

The spring is late and wet. There are very few places where a tractor will go through muddy fields; and even if we could use tractors we cannot get them, for credit is very hard to obtain after such a season as we have passed through. When we were forced to sell off our stock last fall the butchers gave us almost nothing for good stock—$3 to $15 a head for calves up to two years old—so that we have no funds with which to buy tractors outright.

With a wet spring the seed will not root low and the hot summers burn up the young plants before they mature, while wet summers result in lots of straw and chaff, but wheat kernels will not form. Present indications, therefore, are for a very poor crop in 1920; and this has happened frequently in recent years throughout all Western Canada.

Under these conditions, with grain at its present market price, and hay for the farmer costing $60 to $100 a ton and straw costing $30 to $50 a ton, what has become of our life work, what will keep life together, where shall we get bread for our babies, and what will the world do that is looking to us for food? I suppose you will say that your Golden Age will solve these problems, and it looks as though it is the only thing that would do so. Well! Let it come. I am ready!

Is It a Fair Wage?

ACCORDING to an ancient system of economics the basic or lowest wage a man could work for would be one that would barely keep him and a family alive. This was termed the subsistence wage. Any higher wage was so much gain for the worker; for he was thus much farther from the starvation line. The subsistence wage is small. It takes but little to keep people alive in some countries. For example, the susbsistence wage in China and in India would be measured with a few cents.

But Americans do not want any one in their country to live on the native Chinese or Indian basis. The subsistence wage is not the American wage; and the minimum American standard of living, according to the National Industrial Conference of Lawrence, Massachusetts, calls for $1,385.79 a year. The country, however, is not desirous of having its people live on a minimum standard; and a slightly more liberal American standard is set at $1,658.04, for a family of five. This may be taken as a normal minimum in estimating the wage condition of individuals or classes, though some authorities suggest a higher figure.

When the railway express employes in Middle West cities were getting $107.50 to $119 a month and asked for a flat increase of $35 a month, was

it a reasonable demand? On a yearly basis of 300 days the salaries were $1,290 to $1,428, or 22% to 14% under a minimum American wage. The wage asked for was $1,710 to $1,848, or 3% to 11% above the American wage, as figured for a laborer. Is it reasonable to pay a man carrying the responsibility and calling for the intelligence and fidelity of an express position only 3% to 11% more than a day laborer?

Considerable ado was made over the 10% increase given by the United States Steel Corporation to its employes, shortly after the steel strike had failed. Much was made of the fact that since 1915 the laborers had been advanced 144%. The day laborers had been getting $4.62 and went to $5.08 for a 10-hour day, including two hours overtime. This makes the new wage $1,524 a year, if a man works 300 days a year, which few do. On the $1,658 American labor basis the Steel laborers are still 8% under the wage that such a worker ought to get in America. The fairness of the former wage of $2 a day, or $600 a year, may be estimated by making use of the Bradstreet price index for 1915, which was 10.65, and that for February, 1920, which was 20.87. This, when divided into the total wage, gives the number of articles of the same kind purchasable with the money at the time. The $600 wage divided by the 10.65 price index gives 563; and the $1,658 wage divided by the 20.87 price index gives 794. In other words, a fair American wage for a laborer would buy 794 articles, and to enjoy that standard of living the 1915 laborer should have been able to buy that number of articles with his wage. But his 1915 wage would buy him only 563 articles. Therefore, he was obliged to live on a standard of living $\frac{563}{794}$ths of a fair living or expressed as a percent, 71% of a fair living, or 29% below what he ought to have been living at. The $2 wage was unfair to the laborer and his family by about 30%. To come up to a fair living, the $2 wage should have been increased from 1915, not 144%, but 176%; and until it is, the Steel worker must keep living on standards below what Americans ought to have the chance to live on.

The Goodyear Tire and Rubber Company announced that it would make the minimum wage for male employes $6 a day or, on full time, $1,800 a year. This is about 9% higher than the American standard foregoing; and the question whether it is a fair wage for a laborer, hangs on the question whether a day laborer in the rubber industry, with its peculiar requirements and temptations, ought to get at least 9% more than the average.

In New York City the 18,000 elevator operators recently asked for a raise from $6.50 for an eight-hour day, to $8.00, or from $1,950 to $2,400 a year, if the work called for 300 days a year. The fairness of the $2,400 wage depends on when the $1,950 wage was established, on the principle that it is right for the wage to purchase at least the same amount of goods from year to year, and wrong to penalize a worker merely because prices go up. The comparison may be made by using the Bradstreet price index, which was respectively by years, 1915, 9.85; 1916, 11.83; 1917, 15.66; 1918, 18.72; 1919, 18.66; and February 1920, 20.87. The quotient obtained by dividing this average price into the wage for the year, gives the number of articles of the same kind purchasable with the wage, and makes possible a comparison of the real value of the wage. Some discrepancy might come from the fact that this price index is the average price of 96 articles at wholesale, while the man on the street buys only the things that he and his family use. But the resulting figures are not materially different. For the wage of each of the years to equal the $2,400 asked for now, it should have been respectively, 1919, $2,145; 1918, $2,152; 1917, $1,800; 1916, $1,358; 1915, $1,132. To put the matter where it can be figured readily, for every dollar of wage received in 1915, the worker, without receiving any raise in the purchasing power of his wages, ought to receive the following amount each year, 1916, $1.20; 1917, $1.59; 1918, $1.90; 1919, $1.90; February, 1920, $2.12. With these figures any one can calculate what his real wage position is compared with 1915 or the following years, and see whether with all the increase received he has been going ahead or astern in the purchasing power of his wages, measured in terms of the Bradstreet price index.

Among the most poorly paid workers are those in the textile industry. In Massachusetts the average weekly wage of 9,598, or 17% of the men workers, was under $15; that of 28,621, or 51%, was under $20; that of 43,356, or 87%, was under $25. It is seldom that textile workers can get 300 days work a year; but even if they did, the annual wage would have been $780, $1,040 and $1,300, or 47%, 63% and 78% of a

fair American living, as figured for a laborer with a family of four. The effect is that several members of a family have to work in order to earn the living for the family.

It is not likely that the existing situation can be helped very much under present conditions. To raise the real wage of all the men of the country to the $1,658 American basis is impossible; for though the money wage might be increased, there are not the goods produced to give all the people the kind and quantity of things they ought to have to meet this standard. A variety of factors has combined to reduce the volume of goods produced, the producing power of workers being stated to have declined about 40% from what it was before the war. There does not seem to be the incentive to rouse the people to the pitch of efficient work requisite for all to enjoy a really American standard of living.

Such an incentive, however, is destined to appear ere long. The Golden Age is at the doors; and when men everywhere have the feeling that they are to one another as brothers, as they will when the present period of unrest is passed, everyone will be a worker, and will work for the happiness to be found in fruitful, artistic work, and for very love of all the human members of the universal brotherhood that will then exist in that good time coming.

Sharing Ford's Prosperity

IF the earnings of the Ford Motor Company (where the minimum wages are $6 per day, and not $8 as previously stated in THE GOLDEN AGE) permit, the holders of employes' 6% certificates will be credited a higher return than the 6% guarantee. Only employes are permitted to secure or hold these certificates, and the arrangement is designed to enable the workers in Ford plants to share in Ford prosperity.

Up to one-third of his pay an employe may devote his earnings to an investment in these highly desirable securities. The money cannot be paid from bank deposits or other funds, but must be authorized from current earnings within five days after pay-day. As not every worker can take in a single month one of the $100, $500 or $1,000 units, he is credited interest at 3% on amounts subscribed until the proper amount is reached.

On 30 days' notice an employe may demand the money for his certificates; but the 30-day provision is for emergency use, as the certificates are paid off on demand, with interest at 6%. At death the certificates become payable to the employe's personal representative, though the directors of the Company may hold the investment for them as an income-producing fund, this being evidently for the protection of survivors liable to be imposed on. If the Ford concern should decide to issue a more favorable form of certificate, it may exchange them for the less desirable ones held by employes, and it may pay them off in cash at any time.

This is a good addition to the Ford 1914 profit-sharing plan and the cash-bonus plan of 1920, and is an indication of the steps being taken by many right-minded employers to do the right thing by those that work for them. The Ford industries are notable among American concerns, not merely for their size and their success, but for the Golden-Age attitude of the management.

Are Workers Abandoning Seattle?

SEATTLE, it is reported, is not enjoying the business boom of the remainder of the country. Perhaps the city was overdone in the extraordinary rise it had for several decades. Just now another cause seems to be operating.

The following items show the temporary decline of the city. Houses are beginning to stand vacant in the workers' section. Increasing numbers of small mortgages are sought by small house owners apparently unable to continue their payments. In one industrial district there is a decrease of 40% in the number of men using the street-cars. The street railway concern is said to show a growing deficit in receipts from rides by working people. Many thousands of dollars are being withdrawn from banks that carry deposits of workers. Many journeymen tailors are reported to be about to leave the city.

The movement of workingmen eastward is said to be helped by the Seattle trades unions. One union reports 200 vacancies in the East which are to be filled by Seattle workers. The Seattle carpenters' union has sent letters to every city to be posted in union halls to the effect that they do not regard that city a good place for union men to come to. The metal trades unions are assisting the exit of workers.

This astonishing condition in a hitherto extremely prosperous and attractive city is regarded as owing to the attitude of employers toward union men. Since the great strike a

year or so ago, every effort has been made in the name of Americanism to break down the labor unions. Union men have been discharged and locked out, until they have begun to retaliate with a systematic campaign for the removal of labor from the Pacific coast to more hospitable sections of the country.

It is a long cry from the discord of Seattle to the conditions that are promised in the Golden Age; but there is absolutely no doubt that the time is at hand when the better day will dawn and workers and employers will labor together, not merely in peace, but in brotherliness.

Negro Facts Appreciated

By Arthur H. Jennings, (Chairman, Sons of Confederate Veterans)

MR. EDITOR: I wish to congratulate you upon the fairness and justice which distinguishes your article entitled "American Negro", in this May 26th number of THE GOLDEN AGE, which I have just seen.

It is astonishing to see, in a journal published in the North, an article which shows in every line a determined effort to be fair and to present the truth, without prejudice toward one section or hypocritical pretensions toward another.

Your remarks regarding the beginning of slavery are true, but they could have gone much farther; for it is a fact that the North (New England and New York) had a practical monopoly on the slave trade. Hundreds of ships plying from Boston, Newport, Providence and New York made the Congo regularly, trading rum for negroes, whom they brought here and sold to South American countries and the Southern states. Faneuil Hall of Boston, the famed "Temple of Liberty", was built with slave money, it is said; for Peter Faneuil was a slave dealer and made his fortune that way. Much of the prominence of the slave-trading cities mentioned above came from their slave-trading prosperity. Girard College was founded with money that Girard made on his slaves, whom he worked on a Louisiana plantation. The first slave ship was the "Desire", which sailed from Marblehead, Mass.; and the last one, the "Nightingale", captured by a U. S. man-of-war off the African coast with 900 slaves aboard after the war between the States had started, was a New England ship. It was a pre-war taunt that "the North sold slaves, the South only bought them"; and it is a historic fact that the reasons why there were no resident slaves in the North were purely economic, not in any way whatever humanitarian.

In no one way is the history of our country more distorted (and it is a fabric of distortions) than on the subject of slavery—its institution, its progress, and its abolishment. And the section most responsible for it all points the finger of reproach at the section least responsible, while jingling in their pockets the money they obtained for the slaves they sold them.

The Real Trouble

A Baptist pastor in Toledo said to a ministerial conference: "Not until we ministers get religion ourselves can we expect to deal wisely with the Negro problem"; and The Federal Council of Churches of Christ in America has issued a call urging that the Negro be granted economic and community justice. They denounce the treason and anarchy of lynch law, and add; "Communities that have expressed horror over atrocities abroad, have seen, almost unmoved and silent, men beaten, hanged and also burned by the mob".

The Mulatto Question

IN South Africa there are 600,000 mulattoes, in the West Indies a like number, and in the United States there are close to 3,000,000. The colored population of Porto Rico is more than six-sevenths mulatto. Since 1850 the percentage of mulattoes among the blacks has increased from 11% to 20%. However, this does not mean, as some have hastily concluded, that 3,000,000 children in the United States have white fathers and black mothers. It merely means that there are 3,000,000 who have some white blood in them, and in a few generations it might easily happen that all the colored race would become mulattoes through the intermarriage of blacks and mulattoes without the addition of any white blood whatever.

Education in Palestine

SIXTY-TWO Hebrew schools with 390 teachers and 8,805 pupils are being operated in Jerusalem by the Board of Education of the Zionist Commission, a report to the Zionist Organization of America states. The schools are conducted entirely in Hebrew.

Practically all education in Palestine is directed by the Zionist Commission, whose activities in establishing schools have extended as

far as the establishment of a Jewish school solely for Arab children. Included in the schools maintained by the Zionists in Jerusalem are a Hebrew Teachers' Seminary, two high schools, an art school, nine primary schools, twelve kindergartens, seven technical schools and twenty-eight religious schools.

The technical schools include schools for embroidery and lace work, sewing, copper work, filigree and weaving. Evening classes, including law lectures and advanced courses in Hebrew, are held in many of the schools.

The Hebrew University, now under construction on the Mount of Olives, will have several of its buildings completed by the end of this year, according to a recent announcement of its designer and builder, Prof. Patrick Geddes of the University of Edinburgh, a noted town-planner, working on the restoration of Palestine under commission from the Zionist Organization.

No other nation has been so distinguished as the Jews for their cultivation of education. Under their hand, schools, colleges and universities have sprung up wherever there have been prosperous Jewish communities. True to their traditions the first move is to equip their Home Land with what will doubtless become the best institutions of the world.

Insurance Business Profitable

THE annual report of Frank T. Ellsworth, Commissioner of Insurance for Michigan, shows that for the year 1919 the people of Michigan paid to stock and mutual life insurance companies in premiums the sum of $32,166,294, while the total death loss in the state of Michigan during the same period amounted to $9,524,911. The difference between these two amounts is $22,641,383. Obviously the insurance business is a profitable business. Obviously, too, the insurance companies are in a position to give 22,641,383 reasons to the politicians of Michigan why insurance should continue to be a private business, and why the state should not conduct it in the efficient, not to say, profitable way in which it is now conducted.

An elderly friend, calling attention to these figures, says:

"The average policy runs seven years. In other words, for every dollar the public pays in seven years they secure back thirty cents. They could have put this money in a bank and divided $32,166,294 immediately. They could have bought city bonds and had about $34,000,000 to divide in seven years."

What is going on in Michigan is going on in every state in the Union.

Improvements in Ships

A COMPELLING emergency, the war, forced to the front some inventions that would have been long in attaining the importance they so quickly developed. One of these was the electric welding process. This process was used in the repair of the sabotaged German ships seized in American ports, and has worked so remarkably well that it bids fair to revolutionize the shipbuilding of the future.

It has been discovered that the tensile strength of welded joints is 90% to 95% of the original plates as against 65% to 70% in riveted joints, and microscopic and metallurgical tests have shown that the two metals are fused together so perfectly that no line of demarcation between them can be discerned. The riveted joints are slightly more elastic than the welded joints.

It has been demonstrated that ships specially designed for electric welding can be built at a saving of 25% over present methods and in 25% less time. There is also a saving of 10% in material as compared to the riveting process. This means that a ship of 9,500 deadweight tons carries 500 tons of useless rivets and overlapped plates, and that in lieu of these could carry 500 tons more of cargo.

The reënforced concrete vessel was an interesting experiment. It is too early yet to pass final judgment upon this form of construction, but at this time it seems somewhat doubtful. The hope that they could be built more quickly than steel vessels was not justified, and the designs first made required strengthening, but this difficulty was not unlooked for and was easily surmounted. The average time of constructing a concrete hull was seven months, the same as steel. This could probably be reduced considerably.

The largest concrete vessels thus far built are 420 feet long between perpendiculars, 36 feet moulded depth and 54 feet beam. They have behaved well in all weathers, showing less vibration than steel ships, with a considerably increased period in the roll. A few shear cracks have been observed in all the shells and bulkheads of the three cargo vessels and twenty barges first placed in use. Concrete ships are

easily damaged in docking. Any severe concentrated blow shatters the concrete; but repairs are simple, cost little and can be effected with a minimum loss of time. One of the concrete ships ran onto a reef on the Maine coast, and ripped both sides open the whole length of the vessel. But the frames were uninjured, and it is hoped that the vessel can be raised and put into use.

Concrete ships have a greater carrying capacity for bulky cargoes, such as cotton or fruit, and a smaller capacity than steel for heavy cargoes such as steel, coal or oil, in which the deadweight capacity is reached before the hold spaces are filled.

Many of the new American ships are fitted to use oil as fuel. There is 10% more cargo space in a motor ship than in one fitted to operate with triple-expansion steam engines. Such vessels require smaller crews, the steaming radius is three or four times as great as that of a coal-using vessel, the fuel can be carried more conveniently and is not more than 50% as great. These vessels are slower, are more liable to break down and are more difficult to repair, but are better, all things considered, for long voyages.

The Shipping Board program calls for oil-tank facilities at St. Thomas (in the West Indies), Virgin Islands (also in the West Indies), Honolulu (in the Hawaiian Islands), Manila (in the Philippine Islands), Punta Delgada (in Portugal), the Azores (two-thirds the way across the Atlantic on the way to Portugal), Bizerta (in Tunis) and at Constantinople.

An advantage in the use of oil as fuel is the possibility of omitting bulkhead doors in the construction of the vessel. These doors are extremely hard to shut; and it has been generally found in case of accidents that they are not closed. Consequently bulkheads have failed of their mission, and the ship has gone down.

In ship fittings, a safe has been invented which automatically releases itself from a sinking ship, sends up a rocket every hour for the first twelve hours, emits a loud sound signal and gives forth a light continuously for three months. The safe is unsinkable.

In ship operation the Sperry gyroscope compass has shown the possibility of non-rolling ocean liners, and its use has lowered the speed record between Jacksonville and New York by two hours. With the aid of this compass the navigator knows the true North at all times.

A revolution in ship design has been proposed by an inventor who would make his ships in two detachable parts. The cargo part is a scow with a huge notch in its rear end. The power part, carrying engines, boilers, propellers and crew space, is constructed to fit into the notch in the cargo part, and to be fastened securely to it. The purpose is to save the time of the power part while the cargo part is dispatching and receiving cargo.

Marine Legislation

MARINE legislation will have to be overhauled. To this day, although wooden vessels are virtually obsolete, the navigation laws of the United States provide that before any American-built ship can be admitted to American registry a certificate must be produced under the hand of the principal or master "carpenter" by whom the vessel has been built.

The United States is the only great government giving no individual or body the authority to investigate maritime casualities. Some years ago, when a fuel tank exploded on a steamer in one of our large ports, a city coroner was the only official having authority on the premises.

A law is needed which will arrange a standard for determining the number of passengers that may be carried on a steamer. As this matter is now fixed it would be possible for a captain to sail from one port with the number of passengers permitted by the port of departure; and on arrival at the port of call the number on the vessel would be illegal, or vice versa.

Passenger Service

THE Shipping Board is getting a passenger service under way and expects in a few months to have a steamer sailing every other week to eastern South America. Three of their five boats are now about going into commission. In addition, forty large ships, each 535 feet long, and with accomodations for 700 passengers, are approaching completion and are also to be used in passenger service.

A Delightful Nerve Tonic

BEAT until very light an egg seasoned to taste with sugar, salt, and cocoa; add a large cup of hot milk. Good at any time.

Efficiency in Dietetics

By Mrs. Andrew J. Holmes

COMBINATIONS of food are often spoiled because of false economy in substituting ingredients of a combination which renders the food value almost nil. For instance, when cream is required, and milk is used instead, the food is deficient in fat, as a result.

We are living in an age when efficiency counts. And efficiency in selecting and combining foods for building health and strength is just as important for the housewife as efficiency in any other occupation. In all lines of endeavor we try to get the most work with the least waste of energy. So if you aspire to be a person of efficiency, look to it that you do not put into your stomach indigestible food; for sooner or later you will pay the penalty in weakness, sickness and a general break-down of your health.

Dietetics has come to be a science. The old dietetics, based on guess-work and experimentation, has had its day, and gone the way all ignorance must eventually go. When dietetics is taught in the school, that to retain our efficiency we must eat to live and not live to eat, only then will the average length of life be extended from thirty-five to one hundred and fifty years or longer.

The dishes which appear on the tables of the average homes of our so-called better-class are far, far better adapted to the promotion of disease than the promotion of health. We are divided into two classes today—those who are sick and those who are going to be sick.

Justice and The Poor

By Reginald Heber Smith of the Boston Bar

THE SECOND DEFECT: COURT COSTS AND FEES. (Part 1.)—"Believing that courts as governmental agencies are operated as a part of our social system for the benefit of all, we are unwilling to subscribe to the view that the litigant should pay all the expenses of maintaining the court. Inasmuch as the law of the state requires that fees and costs be taxed and charged to the litigants, and has conferred no power upon this court to abolish them entirely, we could not consider doing away with all fees however desirable that might seem."—Committee on Costs of the Cleveland Municipal Court.

The entire question of the costs and fees paid to courts and court officers is one that has been neglected in discussions concerning the betterment of the administration of justice. While the total expense of litigation and the injustice which it causes is a common topic, the precise part played by the system of imposts fixed and levied by the state on persons who are compelled to resort to the courts for protection or redress has never received any general or extended consideration. The American Bar Association's "Special Committee to Suggest Remedies and Formulate Proposed Laws to Prevent Delay and Unnecessary Cost in Litigation", which has been in existence since 1907 and has submitted annual reports, has laid almost all of its emphasis on procedure and has done but little with the subject of costs.

This is but natural; for the present system and tariff of fees is so curious that, with the exception of the taxing clerk and those attorneys who live by costs, few lawyers understand its details or why many of the items exist. And yet, inasmuch as these costs form no inconsiderable item and are a prolific source of denial of justice to the poor, they require careful statement and examination.

NATURE AND HISTORY OF COSTS AND FEES. Costs have existed so long that there is a general disposition to regard them as fundamental, as immutably bound up with our legal institutions. This is a mistake. Costs are not established by our constitutions; they are not the product of common law; they exist solely and entirely as creatures of statute.

The early English law had no system of costs. An unsuccessful plaintiff or defendant might be amerced *"pro clamore falso"* (for false accusasion); that is, the court might impose a fine for setting up a false claim or defense; but it is doubtful if this was done to any extent. So far as costs played any part, they were included in the damages or, on occasion, assessed in the arbitrary discretion of the judge. It is true that it was the royal prerogative of the earlier kings to charge suitors for writs in the king's court, but it was an accepted maxim that the poor should have their writs for nothing. "Before the Statute of Gloucester no person was entitled to recover any costs of suit either in plea, real, personal or mixed."

With this statute of Edward I the system of fixed costs begins. The motivating causes which led to the establishment of court fees are not clear. They seem to have been a survival of the idea of revenue, a carrying over of the concep-

tion of fines for a false claim (for in theory only the wrongdoer bears costs), and a desire to impose a deterrent to litigation. At the same time there was a clear idea that, while revenue and a deterrent were desirable, costs ought never to operate as prohibition; and by the time of Henry VIII ample provision had been made to safeguard the rights of the poor.

The Statute of 11 Henry VII, cap 12, permitting poor persons to sue without payment of costs merits quotation; for the centuries which have intervened between its enactment in 1495 and the establishment of the small claims court in Cleveland in 1913 bear witness to no more comprehensive attempt to secure freedom of justice to the poor. The tendency has, in fact, until recently been entirely in an opposite direction. It was provided:

"That every poor person or persons which have or hereafter shall have causes of action against any person within this realm shall have by the discretion of the Chancellor of this realm, for the time being, writ or writs original, and subpœnas according to the nature of the causes, therefore nothing paying to your Highness for the seals of the same, nor to any person for the writing of the said writs to be hereafter sued; and that the said Chancellor shall assign clerks to write the same writs ready to be sealed; and also learned counsel and attorneys for the same, without any reward taken therefor; and if the said writ or writs be returned before the king in his bench, the justices shall assign to the same poor person or persons, counsel learned by their discretions, which shall give their counsels, nothing taking for the same; and the justices shall likewise appoint attorney for such poor person or persons and all other officers requisite and necessary to be had for the speed of the said suits, which shall do their duties without any reward for their counsels, help and business in the same; and the same law shall be observed of all such suits to be made before the King's justices of his common pleas and barons of his exchequer, and all other justices in the courts of record where any such suit shall be."

This was the origin of the *"in forma pauperis"* proceeding. It is an important landmark which has been too much forgotten. Because it gives effect to the spirit of Magna Charta it has been regarded as establishing a constitutional principle. This enactment was carried to its logical completion by 23 Henry VIII, cap 15, which freed a pauper plaintiff from imposition of costs if he failed to obtain a verdict or was nonsuited. The statute left the defeated poor suitor to be subjected to such other punishment as the judges deemed reasonable. The old books state that if a pauper abused the proceeding or was nonsuited, he might be taken to the marketplace and whipped; but the general spirit of the law was such that when a motion came before Lord Chief Justice Holt to order a nonsuited pauper to be whipped, he denied the motion, observing that there was no officer for the purpose and that he had never known it to be done.

These statutes remained in force in England until 1883, when by the Statute Law and Civil Procedure Act they were repealed, and with them these rights and privileges swept away. English law remained inhospitable to poor suitors until the great changes inaugurated in 1913.

The American states carried over into their judicial system the plan of costs and fees, but many neglected to include the necessary corollary of the proceeding *in forma pauperis.* In Pennsylvania it has been held that the statute of 11 Henry VII, cap 12, is part of the common law of the state; but in practice the statute is ignored. Today, the permission to sue without costs is granted in about half the states. Even in such states the right is a good deal hedged about, by limiting it to certain specified types of cases, as wage claims, by confining it to proceedings in certain courts, and by holding it inapplicable to cases on appeal. In several states it has fallen into disuse.

THE PRESENT SITUATION. It is extremely difficult to present with any conciseness the existing costs and fees in the United States. The items are innumerable. They vary from state to state; and within a state they differ in different courts, in different proceedings, and a line of cleavage runs through law and equity. In the Boston Municipal Court service of process must be made by a sheriff or constable whose fees are paid by the plaintiff; in the Cincinnati court the constable must serve process, but he is paid a salary by the city; in Cleveland the mail is used; in New York any disinterested person may serve the summons. In some states fees are charged for marking cases on the calendar, for entering judgment, for issuance of execution; in others such costs are unknown. If a cook, suing for wages earned on land in Boston, takes an appeal from Municipal Court to the Supreme Judicial Court, the entry fee is three dollars; but if a cook, suing for wages earned on a vessel which comes into

the port of Boston, takes an appeal from the District Court to the Circuit Court of Appeals, the entry fee is $35. In Oregon, to the regular filing fee in the county court there has been added a one-dollar fee for the benefit of the Multnomah County law library. In many states jury fees varying greatly in amounts are charged—California $24 a day, Connecticut one payment of $6, Minnesota $3, Pennsylvania $4, Virginia $1.50, Oregon $6 (jury of six); in Ohio a law prescribing a jury fee of $5 was declared unconstitutional. In California, until changed in 1915 at the instance of the Public Defender, the costs of entering and marking a case on appeal was borne by the plaintiff, although the judgment in the lower court was in his favor and he had not taken the appeal. In some jurisdictions the defendant must pay a fee before he can appear and file an answer. In Illinois the respondent in a divorce case has been obliged to pay three dollars for the privilege of contesting; while in Missouri the court was doing it utmost to prevent divorces by default, thereby to safeguard the interests of the state.

It is impossible to find any principle by which costs are determined and regulated. They are too low to deter the rich, but high enough to prohibit the poor. They bear little relation to the actual disbursements of the parties. "Term fees" which taxed in favor of the successful party represent no cash expenditure by anybody. The bill of costs includes one dollar for a writ that can be purchased at any law stationer's for five cents. It allows to the prevailing party two or three dollars as an attorney's fee, while the actual charge made by the attorney to his client is probably ten times that amount.

The fees paid by the litigants bear no closer relation to the state's expense in maintaining the judicial organization. The average cost to the state for a trial with jury is variously estimated to be from $50 to $150. The total fees paid by litigants for such a trial range from $3 to $32.

If the existing system were brought forward *de novo,* it would be ridiculed as absurd. Considering it as a part of our traditional method of working out justice, it is fairer to call it an anachronism. The Cleveland report accurately summarizes the situation:

"The old standards worked serious inequalities and frequently discriminated against the smaller cases. Charges are made in smaller cases for services which are not charged in the larger. For example, in the justice code fees are charged for services of the judge in trying the case and in entering judgment, while for similar services rendered by judges of common pleas no charge is made. There are also instances of greater charge for purely clerical or ministerial work; for example, taking affidavits, bonds, undertakings, issuing process, orders of attachment, poundage, etc. The committee was of opinion that like services should be charged for equally.

"In making the revision we have endeavored to adapt the charges to modern conditions. The present schedule is a relic of the stage-coach days, and in many respects has come down to us unchanged from the laws of the Northwestern Territory and from the first enactments of Ohio after achieving statehood, passed in February, 1805. These schedules of fees were enacted under different conditions when communication was difficult, facilities of transportation were scarce and labor-saving devices unknown.

"An inspection of the old schedule under modern conditions shows also disproportionate charges and absurdities; for instance, the charge of twenty-five cents for copies which are now made by using carbon paper and not by long hand, as was necessary before the day of the typewriter. So is the method of charging mileage or travelling expenses inexcusable. For these reasons your committee deemed revision of many fees necessary."

By eliminating all fictitious costs and leaving the worry over that puzzle to the taxing clerk, and narrowing the inquiry to the actual cash expense for costs which must be met by persons desiring to use the courts, it is possible to make a more concrete presentation. Because of radical differences, it is convenient to separate costs into three groups: First, costs in the trial court paid to the court or its officers; second, costs on appeal; third, costs for witnesses, transcripts of evidence, and briefs. As to the first, there being several trial courts, each with its own costs, it is advisable to study only the inferior courts where the cases of the poor are generally heard, except where the inferior court's limit of jurisdiction is so low that cases are necessarily brought in the superior courts.

[All statements are taken from such authorities as the American Bar Association Review, American Judicature Society Review Bulletin, Chief Justice Olson in the Annual Reports of the Chicago Municipal Courts, various law books, and other works. This is one of a series of articles reprinted from a work of limited circulation published by the Carnegie Foundation for the Advancement of Teaching and entitled "Justice and the Poor". The articles are: (1) Freedom and Equality of Justice: The Ideal; (2) Denial of Justice: The Fact; (3) Defects in the Administration of Justice; (4) The First Defect: Delay: (5) The Second Defect: Court Costs and Fees; (6) The Third Defect: Expense of Counsel. Letters are welcome from readers giving an account of their experiences with the administration of justice.]

Morning Cometh: A Night Also

"Watchman, what of the night? . . . The morning cometh, and a night also."—Isaiah 21:11, 12.

THE literature of the world shows that intelligent men have refused to believe that the divine purpose in the creation of our earth has yet been attained. Continually we find references to "the morning of the new day," to the "golden age," etc., etc. Yet not to the longings of men's hearts, but to the promises of our God, do we look for real instruction on this subject. The Bible most emphatically declares that the entire period of human history thus far has been a night time.

The Prophet David explains, "Weeping may endure for a night, but joy cometh in the morning". (Psalm 30:5) Thus prophetically we are assured that there will be a morning whose glory, brightness and blessings will fully compensate for all the dark shadows of the night time past. Our text is another prophecy along the same line. The message of the Lord is: "The morning cometh!" St. Paul writes that up to his time the world had been under a reign of sin and death, not under a reign of righteousness and life. (Romans 5:21) He points out also that the day of the Lord will come, and will come gradually, stealthily taking the world unawares, "as a thief in the night".—1 Thessalonians 5:1-6.

All of the apostles assure us that it is not God's purpose to permit the reign of sin and death to continue forever. They tell us that the divine program is that Messiah, in the Father's appointed time, will take to himself His great power and reign King of kings and Lord of lords—putting down sin and every evil thing, uplifting humanity and granting a divine blessing where for six thousand years there has been a divine curse. The Bible writers explain that this does not signify a change in the divine purpose, but that God had planned this thing in Himself from before the foundation of the world; and that although He had permitted sin to enter and death to reign, He had made fullest provision for the Redeemer to die for our sins and eventually to become the Restorer and Life-giver to Adam and his race—to as many as will accept everlasting life on the divine terms.

The apostles tell us that during the "night time", since Jesus' death, God has been doing a special work—selecting from mankind a special class, a saintly few—"the church of the first-borns, whose names are written in heaven". These are not taken from any one nation or denomination. This "little flock", to whom it is the Father's good pleasure to give the kingdom (Luke 12:32), is composed of all the saintly followers of Jesus, who walk in His steps in the narrow way during this gospel age. Their experiences are to qualify them for association with their Redeemer in His Messianic kingdom. Their trials, their obedience, and their sufferings for righteousness' sake are to work out for these a far more exceeding and eternal weight of glory. Suffering with the Master for the truth's sake in the present life, they are to share His glory, honor and immortality in the life to come. They are to be His joint-heirs in His kingdom.—Galatians 3:29; 2 Timothy 2:11, 12.

The Kingdom Sunrise Nearing.

Amongst the Lord's people even, few yet understand that Jesus distinctly teaches that the "Sun of Righteousness", which will arise with healing in His beams and whose light will constitute the new day, will be composed of the church of Christ glorified—changed from human to divine nature by participation in the first resurrection. Our Lord Jesus tells this in the parable of the Wheat and the Tares. He declares that in the end of this gospel age all of the wheat class will be gathered into the heavenly garner, and that "then shall the righteous shine forth as the SUN in the kingdom of their Father". (Matthew 13:43) We must not think, however, that this signifies the church without the Redeemer, but must remember that Jesus is "the head over the church which is His body".—Ephesians 1:22, 23.

How wonderful, how beautiful, how appropriate are the word-pictures of the Bible! No one but the Lord knew of the great divine plan. No one but Him, therefore, could give these pictures of its development. In various terms and figures of speech the Bible attempts to give us a little glimpse of the glorious conditions of that day, The new day and the kingdom will be "the desire of all peoples". In that day the righteous will flourish, and evil-doers will be cut off from life. During that thousand-year day

of Messiah's kingdom, Satan is to be bound, "that he may deceive the nations no more". (Revelation 20:2, 3) Landlordism will come to an end; for "they shall not build and another inhabit; they shall not plant and another eat the fruit thereof", but "shall long enjoy the work of their hands".—Isaiah 65:22.

The earth is to yield her increase. (Psalm 67:6) Streams are to come forth in the desert; the solitary places are to be made glad. The entire earth is to become like the Garden of Eden. It is God's footstool, and He declares that He will make it glorious. It is not to be burned up with literal fire, as once we supposed. It is to "abide forever". (Ecclesiastes 1:4; Psalm 104:5) "He formed it not in vain; He formed it to be inhabited."—Isaiah 45:18; 66:1; 60:13; 35:1, 7.

Wonderful Foregleams of Light.

The most wonderful thing that the Bible tells us respecting that new day is that it will bring great intelligence and enlightenment to every creature. The light of the knowledge of the glory of God shall fill the whole earth as the waters cover the face of the great deep. (Isaiah 11:9; Habakkuk 2:14) "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest, saith the Lord." (Jeremiah 31:34) Ultimately every knee shall bow and every tongue shall confess, to the glory of God.—Philippians 2:11; Isaiah 45:23.

What an enthusing prospect the Bible holds out before the church and before as many of the world as can exercise a measure of faith to believe! The world indeed sees to some extent that great blessings are coming; but just what these are and how they are to come mankind know not; for "the world by wisdom knows not God". (1 Corinthians 1:21) The worldly wise have rejected the Bible, and do not trust it as a revelation from God. Thus the wise are caught in their own craftiness. (1 Corinthians 3:19) Their boasted wisdom ensnares them and blinds them to the divine revelation.

Nevertheless, some of our greatest thinkers —Mr. Edison and others—are rapidly seeing that the world is just on the verge of the most wonderful inventions and knowledge, which will transform the face of the earth and the people thereof. They are corroborating the Bible unwittingly; for they believe it not and know not of its message.

The Dawning Begun in A. D. 1874.

Let us not stop now to discuss the darkness of the night and its weeping. Let us awake, and take note of the fact that the dawning of the new age is already here. For the past forty-two years we have been in it and enjoying some of its blessings. But those blessings came so stealthily—"like a thief in the night"—that few recognize their import. Some few have been calling attention to the fact that we have been in the Millennial dawn ever since 1874.

Bible chronology quite clearly teaches that the six thousand years since Adam's creation have ended—six great days of a thousand years each, mentioned by St. Peter—"a day with the Lord is as a thousand years". (2 Peter 3:8) Now the great seventh day, also a thousand years long, has commenced. We have been enjoying its dawning. It is to be a grand day! What wonder if the dawning be remarkable!

It may surprise some to be told that the past forty-two years mean more to the world in increase of education, increase of wealth, increase of all manner of labor-saving inventions and conveniences, increase of safe-guards and protections for human life, than did all the six thousand years which preceded them—many times over. The world has probably created a thousand times as much wealth during these forty-two years as during the entire six thousand years preceding. Yet these changes have come so gradually that few have noticed them.

Fulfilment of Prophecy Everywhere.

Forty-two years ago man labored from sun to sun; today we are rapidly approaching an eight-hour day. Forty-two years ago nearly all the labor of the world was done with sweat of face; today it is nearly all accomplished by machinery. Forty-two years ago the sewing-machine was just reaching perfection; today it is everywhere indispensable. So with the thousand household conveniences. So with nearly all of our sanitary and plumbing arrangements. So with farming implements. Reapers and binders, mowers, automobiles, gas engines, etc., etc., all belong to these forty-two years. In our cities the modern conveniences are wonderful. Solomon in all his glory never even dreamed of such things as the poorest human being in America may enjoy!

Prophecies respecting streams in the desert and the wilderness blossoming as the rose are having fulfilment—not miraculously, but in harmony with the divine order of an increased intelligence amongst men. Artesian wells are being drilled, irrigating canals constructed, not only in the western part of the United States and Canada, but also in far-off Mesopotamia. The results are marvelous. Land previously not worth fencing is valued at $500 per acre today. The increase of knowledge has been supplemented by governmental arrangements for the distribution of that knowledge amongst the people. The soils of various localities are being analyzed at public expense; and the tillers of the soil are given knowledge as respects what kind of fertilizers will bring satisfactory results.

Under these conditions it does not surprise us to know that as much as 156 bushels of corn have been raised to one acre, and that 600 bushels of potatoes and over are not an uncommon record. Is not the Bible being fulfilled? Who can dispute these facts? What do they signify? We answer that they exactly corroborate the divine declaration which describes our day: Many shall run to and fro; knowledge shall be increased; the wise of God's people shall understand; and "there shall be a time of trouble such as never was since there was a nation". —Daniel 12:4, 10, 1; Matthew 24:21.

Increase of World-Wide Discontent.

We are in the morning of our text. Ah, what a glorious morning! How changed the human conditions from those of our grandfathers! How thankful the whole world should be! Pæans of praise should be rising from all the people of the favored lands of civilization; and helping hands should be outstretched to carry the same blessings to heathen lands. But is it so? Are the people happy and rejoicing? Are they appreciative of the new day?—of the gifts of divine providence?

No! In proportion as the blessings of God have come, the discontent and unbelief of humanity have increased, not only in respect to the Bible as the divine revelation, but in many instances in respect to the very existence of an intelligent Creator. Notwithstanding the great increase in the world's wealth, and the fact that there are some noble souls who are using their share of the wealth in a praiseworthy manner, nevertheless the general operation of the law of selfishness prevails; and all the legislation which has been enacted, or which can be enacted, fails to restrain the giant institutions—corporations—of our day, fails to hinder them from the exploiting of the masses in the interests of the comparatively few.

Did God know all these things? What will He do about them? Will He bring in the Millennial blessings, and risk that men shall take for granted that they have won the secrets of nature by their own wisdom and perseverance, and forget God entirely? Will they become more discontented? Would a Millennium of discontent be advantageous? What will God do about it?

The Dark Night Already Settling.

According to the Bible, God foreknew of the conditions of our day as we are now reviewing them; and in our text He gives a key to the situation—elsewhere in the Scriptures made very plain. Through the Prophet, God tells of the dark night coming—after the morning dawn had been well ushered in—a dark storm-cloud just at sunrise. This dark hour is described in the prophecy of Daniel, and also in that of our Lord Jesus, to be "a time of trouble, such as never was since there was a nation".

Bible students see this great time of trouble already beginning in the letting loose of the winds of strife in Europe. In the light of the Bible they perceive that the result of this present war will be the great wakening of the nations—of the governments of the earth—an increased knowledge and discontent amongst the people everywhere.

The next phase of the trouble, according to the Bible, is to be the "great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great". (Revelation 16:18) This is not a literal earthquake, but a symbolic one—revolution. Then the third phase of the calamity—the darkest of all—will be the symbolic fire of anarchy, which will utterly destroy our present civilization. Then, in the midst of that most awful time of trouble, Messiah, the great King, will take His great power and will exercise it, with the result that the raging waves of the sea of human passion will all be quieted, the fires of anarchy will all be extinguished, and the reign of righteousness and peace will begin.

Cannot we see the wisdom of the great Creator's program? He has determined to permit

mankind to convince themselves of their own impotency, of their need of a God, and of the fact that there is a God, and that His glorious purposes for humanity are revealed in His Word. Ah, it is no wonder that the Bible speaks of that revelation of the Lord as the "still small voice of God", speaking to mankind through Messiah's kingdom! No wonder the Lord declares that "then He will turn to the people a pure message, that they may all call upon the name of the Lord, to serve Him with one consent!"—Zephaniah 3:8, 9.

Messiah Will "Make All Things New".

St. Peter gives us a vivid picture of the new order of things in Messiah's kingdom. He says, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. . . , the heavens, being on fire, shall be dissolved. . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter 3:10, 12, 13.

The "new heavens" will be the glorified church, consisting of Jesus the Head and His bride class, selected from the world during the past eighteen centuries. The "new earth" will be the new social order under the control of the new heavens. There will be no patching of present institutions, but a clean sweep of them by the fire of divine wrath preceding the establishment of the new order, wherein only that which is righteous, just, equitable, true, will be recognized in any degree.

We rejoice that such glorious things are coming—even though the world must necessarily reach them through the tribulation of the time of trouble. Happy are those whose eyes and ears of understanding are open now, and who are in such heart relationship with the Lord that He can make known to them in advance something of the riches of His grace, and show them how the coming troubles will work out blessings for the human family.

Life and The Life-Giver *By J. W. Coolidge, M. D.*

AS a matter of pure reason, it must infallibly be that the proper means and agencies for the care and preservation of our bodies have been provided; that is only a wise provision of a kind and beneficent Creator. What are these agencies and are all discoverable by man? All human experience affirms that they are. They exist as naturally and continually acting forces revealed to and under the control of the intelligence of men. They exist in nature everywhere—most wonderful, so varied, such a great multiplicity and so adaptable—in the air, the water, the food, in fact in all nature—the mineral, the vegetable and animal kingdoms.

Let us instance the almost countless numbers of medical plants for man's use growing by the neglected wayside, in field, forest and garden. They are medicines of nature for man and also for animal life. The former finds these properties and applications through human energy and education: the latter by instinct.

New discoveries are always consequent upon new effort; first the sense of the need, then the finding of what has always been in nature simply awaiting its day—just another step forward and the unknown is revealed.

Society functions at its best and highest when it studies how to promote the physical well-being of the individual, not to the neglect of the spiritual, but as the very foundation of principle upon which the higher life is based. As St. Paul so finely says: "Know ye not that ye are the temples of the Holy Spirit?" We may, therefore, accept it as an axiom that the Spirit cannot function at its highest when the body does not—that it is our chief duty to keep well, to use every known preventive means to this end, as well as to seek creative and restorative measures when there are departures from normal bodily conditions.

In this our day came the discovery of electricity and of radium. These discoveries did not happen by accident; for nothing happens by accident. But the discovery of electrical energy and radio-activity came at the exact time when human intelligence was sufficiently advanced to understand them and to grasp their true import.

All of us are in a general way familiar with electricity and the multiplicity of benefits which its discovery and development have conferred upon our race. So it needs no mention here. But radium is of itself such a spectacular element and its discovery is so recent that many of the romantic features of its advent into the human world are yet unwritten. That it was discovered by a woman and that her discovery

was awarded the Nobel Prize of $40,000, and that it was heralded as the greatest scientific discovery of the century are in themselves but merely interesting side-lights of this remarkable substance.

Locked up within that mysterious element are secrets far more important to this and other worlds than any discovery yet made by man. It has revolutionized and knocked the very foundation stones from under our preconceived ideas of matter and the law governing things material.

It has destroyed and set at naught many of our old theories of chemical action. Even the force of gravity has been overcome by the power locked up within this subtle substance, as evidenced by its power to discharge from itself real particles of matter at terrific velocity.

Moreover, it has given us a new branch of human wisdom and that branch is the science of radio-activity, the science that deals with the very base of things and bridges the gulf that separates the real from the unreal, the ponderable from the intangible. This wonderful energy finds its principal use and application in dealing with our physical bodies in the relief of human suffering. Its force is strikingly akin to the actual, vital forces of the cells of the body by which all the life functions of our bodies are sustained.

Does it seem like a far-fetched statement to say that we can apply at will to any portion of our anatomy, or to any of the organs, the same kind of force of life inherent in them by nature? Some experimental facts, now quite fully established, point to this; and if this is true, then this strange substance or form of energy called radium, a solar energy or sun product, or what not, is more wonderful than all the dreams and imaginations of the human mind since the dawn of creation.

Comment on the Foregoing *By J. F. Rutherford*

THE article by Dr. Coolidge concerning the application of radium as a vital force is interesting to me. About a year ago I suffered from a severe case of pleuro-pneumonia, and Dr. Coolidge was my physician. During the period of convalescence he provided me with a radio-solar pad, or belt, which I wore with great profit to myself. I have since recommended it to others, who have likewise benefited by it. This pad I understand is manufactured by the Radium Appliance Company of Los Angeles, California, and the process of manufacture is to diffuse through a mass of paste by the power of electricity a small quantity of radium, and out of this the pad is manufactured. If the pad is held in the sunlight for five minutes, it can be taken into a dark room and will photograph itself. In other words, it absorbs the energy of the sun and transmits that to the human system. I believe that this will prove very beneficial to humanity; and so recognizing it, I am glad to call attention to it.

Palestine Items

Newspapers of Palestine have been printing instructions from the Medical Unit on how to prevent the spread of Spanish influenza, which is prevalent. The pupils in the schools have been receiving lectures from the Vaad Hachinuch on the prevention and cure of influenza, which has caused many deaths.

The severe economic straits of doctors in Palestine were discussed at a meeting of the Hebrew doctors' association in Jaffa. Due to the larger number of new doctors who had immigrated in proportion to other immigrants, the situation of the doctors was growing worse daily. It was decided to publish an open letter to Hebrew doctors abroad, depicting the present situation and the impossibility of organization while immigration was not free and while sanitary and hygiene work had not been taken up on a national scale.

The Zionist Commission in Palestine has decided on the following plan of work:

1. To settle 60 members of the Jewish Battalion in upper Galilee, 20 in Kfar Giladi, 20 in Tel Hai, and 20 in Hanara.

2. To reconstruct the houses destroyed during the war at Givat Saul, near Jerusalem.

3. To create in coöperation with the Anglo-Palestine Company, a special fund for loans for the development of commercial industry in Jerusalem, Jaffa and Haifa.

4. To arrange surveying courses in Jerusalem for 24 pupils for a period of five months under the direction of Engineer Krause.

5. To support, up to half its budget (£15 per month) the Beth Haam of Jerusalem.

Darkness and Sunshine

"How Thou canst love me as I am,
And be the God Thou art,
Is darkness to my intellect,
But sunshine to my heart."

JUVENILE BIBLE STUDY

ONE question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *Who was the first person that ever went to heaven?*
Answer: See John 3:13.

2. *Is not David, the sweet singer of Israel, in heaven?*
Answer: See Acts 2:34.

3. *Did God promise to take Abraham, His friend, to heaven?*
Answer: See Genesis 13:14-16.

4. *Did Abraham ever get that land?*
Answer: See Acts 7:5.

5. *Can Jehovah break His word, or will He resurrect Abraham and give him that promised land?*
Answer: See Hebrews 6:18.

6. *Did the patriarch Job expect to be raised from the dead and live on the earth again?*
Answer: See Job 14:13-15.

7. *Did any of the old patriarchs receive the promised blessings before they died?*
Answer: See Hebrews 11:13.

8. *What is faith?*
Answer: See Hebrews 11:1, 6.

9. *Who was the first one to receive a promise of a heavenly home?*
Answer: See 1 Corinthians 15:20; Colossians 1:18.

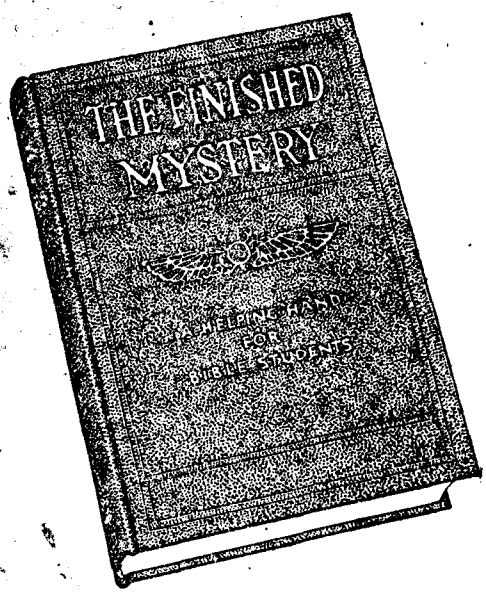
10. *When was the "kingdom of heaven" first preached?*
Answer: See Luke 16:16; Matthew 3:1, 2.

11. *Who was the first to speak about the "great salvation" or "high calling"?*
Answer: See Hebrews 2:3.

12. *What names are given to the class who receive the heavenly home?*
Answer: See Luke 12:32; Mark 13:27; Galatians 3:29; John 15:5; 1 Peter 2:5, 9; 2 Corinthians 6:2; Romans 8:7-9, 17; Revelation 21:2, 9; Matthew 25:1; Psalm 45:9; Revelation 19:7.

13. *How many will be in this bride class?*
Answer: See Revelation 7:3, 4, 9, 15; 14:1.

14. *What will this class do in heaven?*
Answer: See Romans 8:16, 17; 1 Cor. 6:2, 3.



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The League of Nations Imbroglio

AMERICA is still at war with Germany, technically, and will continue to be until the League of Nations question is settled. Various reasons as to why the United States entered the war have been assigned, which we summarize:

Representative William J. Graham has stated that his examination of the minutes of the Council of National Defense "discloses the fact that a commission of seven [Wall Street], men, chosen by the President [October 11, 1916, twenty-seven days before his re-election], seems to have devised the entire system of purchasing war supplies, planned a press censorship, designed a system of food control, and selected Herbert Hoover as its director, determined on a daylight-saving scheme and, in a word, designed practically every war measure which the Congress subsequently enacted, and did all this behind closed doors, weeks and even months before the Congress of the United States declared war against Germany".

February 26, 1917, in his address to Congress, President Wilson said: "I am not proposing or contemplating war or any steps that may lead to it". On March 22, 1917, E. P. C. Harding, President of the Federal Reserve Bank Board of the United States, issued a statement that "as banker and creditor, the United States would have a place at the Peace Conference table, and be in much better position to resist any proposed repudiation of debts". On April 6, 1917, the war was duly declared.

September 28, 1917, in a speech delivered before the American Bankers Association at Atlantic City, Mr. William G. McAdoo, then Secretary of the Treasury, said: "It has been repeatedly stated that the United States entered this war to make liberty and democracy secure throughout the world. While this is true, it must be remembered that America entered this war for a more immediate reason" — the Kaiser's bumptious order that America should cease trading with England and France. And, said Mr. McAdoo, if this order had been obeyed, "he would have destroyed by one stroke of his pen more than $3,400,000,000 of our commerce" and "would have accomplished more destruction on our farms, in our factories, and in our mines than he could achieve with all the armies and navies of the German Empire".

The object of the war was to whip the 75,000,000 Germans and prevent the one-legged and

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Explanatory Note

The shortage of paper still continues, but beginning October first THE GOLDEN AGE will resume its usual size and increase the price fifty cents to cover the greatly increased costs. This will make the price after October first $2.00 in the United States and $2.50 in Canada and in foreign territory. Meantime, however, subscriptions and renewals will be accepted, until September thirtieth inclusive, at the present price—$1.50 domestic, and $2.00 Canada and foreign.

one-armed Teutonic survivors, after England, France, Italy, Belgium, Japan and Russia got through with them, from placing the remaining 1,600,000,000 of mankind under everlasting misgovernment and servitude. The war was also to be "a war to end war".

The President and the League

WHEN President Wilson, much against the wishes of many of his admirers, and contrary to the custom of the presidential office, left Washington to proceed to a foreign capital and there negotiate a peace on the basis of his famous Fourteen Points of justice and mercy, he enjoyed a prestige and a moral influence in the world unparalleled in history.

Unlike American diplomatic practice, the foreign offices of European countries are filled with men trained all their lives to say one thing and mean another, to scheme, plot, intrigue, deceive and undermine; and it was fundamentally impossible for men of that type to comprehend the reverence with which honest men everywhere regarded those Fourteen Points.

It was unfortunate for Mr. Wilson after he had stipulated as one of his Fourteen Points, that hereafter the peace of the world should rest not on secret treaties but on open covenants openly arrived at, that the covenants at Paris promptly began behind barred doors. No one likes to doubt that the President would have preferred to have these conferences held in the open, or doubts that the European foreign offices preferred to have them in secret. Yet Mr. Clemenceau, who did as much or more than any one else to wreck the President's high ideals, caused word to be sent out that it was President Wilson that was responsible for the secret meetings.

The freedom of the seas, one of the widely heralded "points", was never mentioned at the peace table, Britain having served notice that the subject *must not* be discussed. According to Dr. Dillon, of the London *Daily Telegraph*, none of the "points" were considered; no official minutes of the proceedings were recorded; communications were never issued to the press, and the five, four or three men shut themselves in a room and agreed on what disposition they should make of the interests of earth's 1,600,000,000 inhabitants.

It is said to be a prominent characteristic of the President's temperament seldom to accept guidance or advice. On this occasion, if never before or never again in his life, he had need to lean strongly upon "the advice and consent of the Senate", as the Constitution requires in the exercise of the treaty-making prerogative; but he incurred the ill-will of the Senate by failure to do so. Premier Lloyd George, on the other hand, had with him in Paris a British imperial delegation which was virtually an informal senate; and he took no action without its approval. Lloyd George came with complete plans for everything, and it was Lord Phillimore's plan for a league, modified by General Smuts, that served as a basis for the conference.

Without Mr. Wilson the Conference would have been an even wilder orgy of land-grabbing and imperialism than it was, and it was bad enough; but he exercised a restraining influence and the United States came away from the peace tables with just what it desired—nothing. So difficult were the conditions that he had to meet, and so dissatisfied was he at times with the mental attitude of those with whom he was trying to arrange a better world, that it is said on one occasion he nearly quitted the city in disgust. He received some honors and gifts intended, no doubt, to lessen the sting of the disappointment which he must feel over his failure to produce such a covenant as he desired. The University of Paris conferred upon him the degree of "Doctor Honoris Tausea", whatever that is; and the gifts presented to him were of considerable value.

The people of the United States were not really represented at Paris. President Wilson went to the conference after a most spectacular defeat in the 1918 elections. Apparently he had the thought of redeeming himself in the eyes of his fellow men by inaugurating the League and becoming a president, as-it-were, of the world. To that end he caused the League to be interwoven with the peace treaty proper. When he returned to the United States, Mr. Clemenceau and his colleagues separated the League Covenant from the treaty, but on his return Mr. Wilson insisted that they be put back together.

The Treaty of Versailles

ON April 2, 1917, in his war message, the President said: "We act not, to enmity toward a people, nor with the desire to bring any injury or disadvantage upon them, but only in opposi-

tion to an irresponsible government. We are, let me say again, sincere friends of the German people." But these temperate words found no real fulfillment in the peace treaty.

Mr. Herbert Hoover, speaking at Johns Hopkins University February 23, 1920, said:

"The Treaty as distinguished from the Covenant was born in fire and suffering, a sense of wrong, the passions of revenge and fear that grew from them."

Mr. Maynard Keynes, at the head of the British negotiators, next to Lloyd George, says of the treaty that it is a shameful, dishonorable and dishonoring document, and because it renders Germany prostrate, bankrupt and unable to rise again, all Europe will surely go to ruin. He says that after the armistice was declared and Germany had been rendered helpless the world was treated to a spectacle on the part of the Allies of "a breach of engagements and of international morality comparable with her offense in the invasion of Belgium". He declares further: "If I had influence at the United States Treasury, I would not lend a penny to a single one" of present European governments.

The President of the French Chamber styled the peace terms accorded to Germany, "France's glorious revenge".

Lloyd George spoke of the terrible severity of the peace terms. He intimated that in the matter of information concerning prisoners, identification and care of graves, disposition of colonies, settlement of debts, restoration of former treaties, resumption of commercial relations, navigation of German inland waterways, determination of frontiers, and forced confession of guilt for starting the war, every effort had been made to humiliate the German people.

General Smuts, whose plan for the League of Nations was used as a basis for the completed scheme, says:

"The promise of the new life, the victory for which the people have shed their blood and their treasure without stint, the fulfillment of their aspirations toward a new international order and a fairer, better world are not written in this treaty."

Senator Knox, of Pennsylvania, though approving of the terms of the treaty, says that "it is a hard and cruel peace".

Lord Robert Cecil, British member of the Peace Conference, and one of the strongest advocates of the League of Nations, says that "in the application of the principles of Christianity to international relations lies the only solution of the problem".

With these words of Lord Cecil in mind, how ominous are the comments of the London *Nation* upon the conditions laid down to the former subjects of the Kaiser! The article says:

"And those peace terms? Well, look at them again! Suppose they were presented to us. Suppose our cause were wrong to the last item, our fault like midnight, our community in ruins, the enemy within our gates, and we disarmed. Would we Britons submit? Would we? Not while one of us was left alive, and there was yet another stone in the road."

Dr. Felix Adler, leader of the ethical culture movement, says:

"It is true that the darker forces of the world triumphed at Paris when the unjust treaty of peace was written".

So terrible were the conditions laid down that the Buddhists and Shintoists of Japan, in proselyting among the Chinese of Shantung province, are pointing to the way other Protestant nations are maltreating Protestant Germany as proof that there is no truth nor reality in the Christian religion. The House of Bishops of the Episcopal Church, at its Triennial General Convention, held at Detroit in October, took note of this and by a vote of 58 to 44 repudiated a resolution approving the Peace Treaty and the League of Nations.

Not the Bird We Expected

THE one advantage that Germany gets out of the treaty, if she has sense enough to avail herself of it, is disarmament. A complete disarmament would be a great advantage to her in her efforts to regain a footing and pay her indemnity and other colossal debts. The von Kapp fiasco in Berlin seems to show conclusively that the German people are sick of militarism.

The United States is in a predicament regarding the German ships that were seized here. Senator Hitchcock says that unless the treaty is ratified, "there is every reason to believe that Germany could wrest these vessels from us by perfectly peaceful means", i. e., by the courts declaring that the seizures were unjust. The United States is in another predicament because it sold the property of Germans in this country, and unless the treaty is ratified it has no lawful means of withholding this money and using it as planned for the settlement of damages to

American property in Germany, Austria, Bulgaria and Turkey, and the payment to Americans of debts owing by Germans.

NOT THE BIRD WE EXPECTED

From Baltimore American

"It Might Have Been"

IF there had been a real desire on the part of Clemenceau, Lloyd George, Orlando and Makkino, prime ministers respectively of France, England, Italy and Japan, for a quick settlement on the basis of a sincere adherence to Wilson's Fourteen Points a satisfactory peace could have been obtained in sixty days.

A mere statement by the United States, England, France, Italy and Japan that they would stand together for the defense of the liberties of the world, for peace and for right, would have been a powerful and valuable document. The League can do little more than give point to such a statement.

Europe did not seek a league of nations. The idea was pressed from the American end. On America's side of the question it was natural enough, and is still natural, to wish that some kind of covenant could be made which would prevent a repetition of the World War, and make all wars difficult henceforth.

The World War cost the United States 100,000 lives and an expenditure of $26.000.000,000. The revenue law now in force exacts $6,000,000,000 annually (with current expenditures of $9,000,000,000).

The loans to America's allies total $10,000,000,000. If America goes into the League as originally drawn, and fails to measure up to what is expected of her in keeping the League rules, those who have borrowed these vast sums might refuse to repay them as a penalty, and could use the League to enforce their decision. The League also provides for a general boycott of any offending nation, the most effective war measure short of actual invasion of a country.

Much has been said about the mandate principle, but the traditions of America would make it impossible to apply the mandate principle as illustrated in the past activities of the East India Company, or the Hudson Bay Company, or the South African Company. As America has been unaccustomed to such colonial activities it would be more difficult to raise armies here for that purpose than in England.

The fact that the Administration anticipated trouble from an effort to put the League plans into effect may be shown by the proposed increase of the peace army from 80,000 to 500,000 men, and the proposition to build the greatest fighting fleet in the world, with sixteen-inch guns, and manned by 250,000 sailors, at an expense of $913,000,000 at one time. The statements that the League was supposed to make war a thing of the past were tempered by the knowledge that at the time of its announcement the United States had in process of construction four battleships of 42,000 tons each.

The Women's International Conference for Permanent Peace, held at Switzerland in the summer of 1919, condemned the League of Nations in the following language:

"By guaranteeing the fruits of secret treaties to the conquerors the terms of peace have tacitly sanctioned secret diplomacy, denied the principle of self-determination, recognized the rights of the victors to the spoils, and created all over Europe discords and animosities which can only lead to future wars. By demanding disarmament from one set of belligerents only, the principle of justice is violated and the rule of force continued."

Senator France calls attention to the fact that the population of the self-determinative nations within the League is only one-fourth of the population of the world, and that outside of it are 1,200,000,000 Germans, Russians, Turks, Chinese, Hindus, and Negroes that contain within themselves possibilities of another league

capable of destroying the Paris League with all it contains.

The world would better be summoned in a new council if it wishes a lasting and useful league of nations. There should be a different basis of representation agreed upon, one representing the *peoples* of earth and not their politicians.

The practical showing of the League to date is that it puts the whole world under the arbitrary power of England, France and Japan, with three or four men dictating to the entire world. It is just this kind of centralized power that brought on the World War; it bodes no good to the liberties of the masses of mankind to have so much power vested in so few men.

Why America Halts

THE American Government, prior to the present administration, stood in much the same relation to the American people that the father of a home occupies toward his children. It is obligated by its basic law to provide large liberties of thought, speech and action, and is loved because of this; and the people who left the execrably governed countries of Europe to find a haven of refuge here will not willingly put the American people back permanently into the hands of a league of the kind of tyrants from whom they escaped, nor flatter themselves too strongly with the belief that a perfect plan has been suddenly devised whereby nations and peoples differing in beliefs, standards, customs, colors, languages, religions and governments, can work harmoniously for the common good.

In the League of Nations the white races of the world would be in a minority in voting power, and largely in the minority as to the total population represented; and it remains to be proven that the relegation of the white races to the rear would be for the general welfare.

The Grand Army of the Republic, veterans of the Civil War, at their annual convention at Columbus, O., adopted a resolution opposing the League as jeopardizing American independence.

Millions of Americans believe—with all the Presidents from Washington to Grant—that this nation should have gotten out of Europe at the time of the armistice, free and independent, as heretofore, master of its own destiny, and able to work for the benefit of mankind without taking part in the age-long squabbles and intrigues of Europe and Asia, or becoming the guarantors of a world that was remodeled in secret by men whose diplomacy is far below the American standard of honor and fair play. It is likely that if the United States had ratified the League when first presented, it would by this time have 250,000 men in Europe, involving an additional financial burden of $500,000,000 to $1,000,000,000 per year.

The discussion of the League in the United States Senate centered about Article X, in which the members of the League undertook to preserve the territory and existing political independence of all members of the League. It was the contention of the friends of the League that nobody supposed that military force could be used without the consent of the United States Congress; but an increasing number have come to share the view that the League would have no more effect in keeping the United States out of war than did the slogan, "He kept us out the war", of the last presidential campaign.

And then there are the financiers! They remember what prodigies of valor were performed by the American troops in the Argonne; and they reflect, 'What wonderful collectors of interest on bonds those troops would make!' But they do not reflect that they themselves would not be willing to go to the Far East or into the ice and snow of Siberia; and at heart they are not anxious that their own sons should go.

Soldiers who actually saw the firing lines are strongly opposed to any league or alliance with other powers. The American Legion, an organization composed entirely of officers and soldier boys who participated in the World War, has never ventured to bring this subject to a vote.

League and the Constitution

NEITHER President nor Senate of the United States possesses the power legally to transfer to a super-government the rights of the sovereigns of the United States, who are the common people. Any treaties that are executed must be in harmony with the United States Constitution, or be made so by amendments to that Constitution before they can become effective. The citizen-sovereigns of the country can transfer their sovereignty to a super-government, if they choose; but their elected servants and representatives cannot do so and the only proper way to settle the question is at the ballot box, by a special election. It is the business of French

statesmen to look after France, of British statesmen to look after Britain, and of American statesmen to look after America. No one would suggest that a man should destroy his own family in order that he might divide his affections among the members of other families, and no one should expect America to surrender to a council of European politicians American judicial, legislative and executive power.

The London *Times* says: "There is a deplorable tendency to cast the major responsibility for Europe's troubles on America's shoulders" —to use the assets of the United States to liquidate European debts.

Ability to get into the League does not imply ability to withdraw easily. Virginia was one of the several states that entered the Union of the United States of America with the express reservation that she could withdraw at any time she saw fit. During the years 1861-1865 she attempted to exercise these rights which she had expressly reserved to herself; and the decision that she had lost the right to withdraw was arrived at upon the battlefield.

The League provides that a nation may withdraw from it only when the League itself votes that the one that wishes to withdraw has discharged all its obligations to the League; and the nation that wishes to withdraw is excluded from the privilege of voting upon the question. The Senate attempted to rectify this matter by a reservation. But this and other reservations calculated to preserve the independence of the country had no more than passed the Senate before the Parisian and London press were discussing the advisability of going ahead with the inclusion of the United States in the League, and later refusing to recognize any of the reservations under threat of war. Expulsion or withdrawal of any strong nation from the League would be almost sure to result in another war.

Senate and the League

MR. Wilson's viewpoint changes. Years ago he wrote: "No government can be administered with the highest efficiency unless there be close coöperation and an intimate understanding between its administration and its legislature"; and in referring to President Polk's course in beginning a war without consulting Congress and undertaking to conclude peace without consulting the Senate, he declared that Polk's course was due to his lack of patriotism, his natural love of secrecy and his aversion to consulting other persons. These are the charges now lodged against himself.

The Senate let it be known in March, 1919, that a number of their body, sufficient to defeat the treaty, were against the treaty and the League as then projected. Subsequent to that date there was no good reason to believe that the League would be adopted by the American people without careful discussion and probable revision of its terms. It would have been wise for the President, even at that late date, to revise his entourage and include among his counsellors members of the Senate.

On his return to the United States the President committed the error of assuming that the League as he brought it must be accepted without investigation, analysis, amendment or reservation. This made the Senate the more determined to subject the plan to the closest criticism; and at one time there were more than fifty proposed changes in its terms. These changes were not the work of enemies of the idea, however, but of friends, of those who really desired to save the good features of the Covenant. At least eighty of the ninety-six senators are in favor of some sort of league, but are unwilling to concede that the work at Paris was infallible.

The League Covenant was first presented to the Senate July 10, 1919, and has since been the chief subject of national discussion. A few months after the debate began it leaked out that the Secretary of State had said that if the Senate knew what the peace treaty let the country in for, it would never stand for the contract. The Senate seems to have come to that conclusion.

Reservations were adopted preserving the limitations of armaments, open diplomacy, the settlement of national differences peaceably, and leaving the obligation of the United States to participate in international crises to the discretion of Congress. Lord Grey, British Ambassador, stated that Great Britain would accept these reservations. Ribot, the former premier of France, stated that all the Allies would accept them. Europe would be glad to have the country join on its own terms, the same as Switzerland has done.

Senator Owen, a staunch supporter of the President, said in a speech on the floor of the Senate:

"I do not believe there is a single Democratic senator who would not vote for this resolution of ratification (with reservations) if it were not for the belief of such senators that the President of the United States desires them to defeat the resolution of ratification now pending".

The treaty was rejected in the Senate the first time on November 19 by 41 to 51, and again on March 19, 1920, by a vote of 12 Republicans and 23 Democrats against ratification and 28 Republicans and 21 Democrats for ratification. To ratify, the vote must stand 56 for to 38 against. There are 32 senators to be returned next November; and even if all of them are elected on a pledge to vote for the treaty unamended there would not even then be two-thirds in favor of it without change. It follows then, as a matter of course, that the treaty *will never be ratified in its present form.*

There are several things that the President can do—return the treaty with acceptance of the reservations demanded by the Senate, return it in its original form, or make a new treaty. He has refused to accept the Senate's proposed peace by proclamation, or to repeal the war laws, with their extraordinary powers for the executive branch of the government.

China and the Treaty

IN HIS speech to the Senate, January 22, 1917, President Wilson wisely and truthfully said: "No right anywhere exists to hand peoples about from sovereignty to sovereignty as if they were property". In our issue of October 29, 1919, we have written upon the transfer of Shantung, with its 38,000,000 Chinese republicans, to the sovereignty of the Japanese emperor.

It is not generally known that one of the clauses of the treaty between China and Germany under which the sovereignty of Shantung was originally wrested away from the Chinese by the German imperial forces, was that the rights of Germany were unassignable and non-transferable, and that if in any way the rights of Germany should be terminated they should at once revert to China. When German power was broken in Shantung, therefore, that was the full end of the Shantung lease. Japan possessed not a shadow of right to that lease.

The way in which China was induced to enter the war on the side of the Allies was by the assurance of the American Ambassador at Tokio that if China would break with Germany the United States would uphold her at the council table in her effort to regain control of the heart of China, the Shantung province, then in Japanese hands. At the time the Ambassador made that statement the cables were not working, but the United States did not until after the war was over notify China that she would not back up this promise.

While Chinese republicans were digging trenches in France, under the guns of imperial Germany, the secret treaty was made between England, France and Japan, ceding to Japan the German "rights" in Shantung, which had ceased to exist in the Fall of 1914. This secret treaty was not made until the early part of 1917, two and a half years after the Japanese troops had forced the German surrender at Kiao Chau.

Japan is steeped in German ideas, and regards war as an industry. It is by war that she has gained her vast territories in Korea, Manchuria, Formosa, Caroline Islands and more recently in Eastern Siberia and Shantung; and there is little doubt that she is planning the subjugation of all Northern Asia, with a view of using for that purpose the millions of Chinese, even as Germany and Austria made 26,000,000 Slavs fight their battles for them, even while those Slavs hated the Teutonic masters for whom they fought.

Japan refused to enter the League of Nations unless guaranteed the right to retain Shantung; and although Lloyd George and Clemenceau would have been glad to be freed from the secret treaty, and put into Wilson's hands the power to decide whether or not the treaty should be cancelled, the President was so eager to get Japan's consent to join the League that he supported the agreement.

Japan delivered a verbal promise to the Council of Five in Paris last Spring that as soon as the League became effective she would set a definite time for the political and military evacuation of Shantung. But her good faith went bankrupt twice over Korea, which she annexed after (1) assuring the world that she had no intention of establishing a protectorate over it and (2) after assuring the world again that she had no intention of annexing it. Under the Japanese rule over Korea, a nation thousands of years old has been deprived of its independence, free speech and learning have been suppressed, modest Christian girls have been

marched naked through the streets, and Christian men have been crucified. Meantime the Mikado pleads for the League, urges his subjects to abide by the principles of universal justice, and agrees with other imperial malefactors "to respect and preserve as against external aggression the territorial integrity and existing political independence of all members of the League".

France and the League

THE French never wanted the League and shaped it to their ends of defense, revenge and aggression. Premier Clemenceau made no pretense at any time of considering himself bound by the Fourteen Points and, it is said, never read them until after the armistice was declared, when he said cynically, "Now bring on the Fourteen Points".

That France never entered into the original spirit of the League is manifest from the fact that, contrary to its own provisions, she demanded a separate alliance with Great Britain and America against Germany and now has under process of construction the largest army she has ever had.

Italy and the League

IF the French were cold on the subject of the League the Italians were frigid. They went into the war against their former allies, Germany and Austria, as a result of a cold-blooded bargain for Fiume and other possessions on the eastern shores of the Adriatic Sea. It was their intervention that saved the Allies from defeat in the second year of the war. Now they are unable to appreciate the nice distinctions of morality by which the Allies today deny to them what they promised in secret to induce them to enter the war, and when they grant to Japan what was also promised in secret two and one-half years after Japan had grabbed the coveted territory.

Reasoning that Italy made a mistake in not grabbing first and negotiating afterward, the same as Japan had done, the aristocratic poet D'Annunzio seized Fiume while the dispute was on, and still retains control of it. At Fiume the Italians are in a minority in the city population and the Serbs hold the back country. It is Serbia's natural outlet to the Adriatic. Like the Kaiser, D'Annunzio is alleged to give evidence of having trouble with evil spirits. A dispatch says: "He thinks himself above all laws and proclaims that he is led by divine inspirations".

Britain and the League

WHILE there was no spontaneous or widespread support of the League idea in Britain before President Wilson went to Paris, yet Lloyd George made the statement that "the Allied governments are pledged to the League's noble ideals". Would that they had been! The Manchester *Guardian*, speaking of the efforts of the British statesmen at Paris, said:

"It seemed perfectly safe to press to the utmost limit, because, no matter how top-heavy the structure was created, America was there to steady it, and Mr. Wilson was there to hallow it".

Although one of the Fourteen Points of President Wilson was "the freedom of the seas", which was something that Britain denied to the United States from the first day that she declared war upon Germany, and something she has not yet restored, her statesmen announced without hesitation that she proposed to maintain her supremacy upon the waters of the seven seas. This killed the spirit of the League from the start.

The London and Manchester *Daily News* says:

"Europe needed food, and work, and peace to heal its wounds. But it was denied these things. Its wounds were kept open and inflamed. Six precious weeks were wasted on the 'Hang-the-Kaiser' election in this country, an election in which the mind of the nation, instead of being moved to great issues, was saturated with the basest appeals to revenge and ignorance; and we emerged from that saturnalia to the discussion of peace with the atmosphere poisoned by false issues and shameful commitments. We have never recovered from the indelible crime. It involved us in the French peace of revenge instead of the American peace of healing; and its fruits are scattered over Europe in famine, disease, revolution, war, and all the miseries of a great continent collapsing deeper and deeper into barbarism."

Austin Harrison, editor of *The English Review*, says:

"The rejection of the Peace Treaty by the American Senate is by far the most momentous event since the armistice. The bitter truth is simply this: Politicians at Paris made a peace which is economically unworkable. The action of the American Senate will, in the end, be beneficial to Europe and to the world. This warning to return to sanity, coming from the quarter which now economically controls, must therefore be heeded."

The famous English author, H. G. Wells, writes similarly:

"When the principal powers of Europe can agree upon a scheme that is not simply a plan for the partition of Asia and Africa among themselves—and by 1922 they ought to be chastened to the pitch of such an agreement —I have no doubt that the American people will be found ready and willing to come into a real brotherhood of nations".

The noted English author, Jerome K. Jerome, says:

"The League of Nations has come into the world stillborn. The sooner its poor, unsavory little corpse is buried and forgotten the better for the health of Europe. Its sponsors, holding their noses tight between their thumbs and fingers, invite us to the christening. One or two of them are honest men. They hoped for a new Messiah. They seem to have persuaded themselves that by much shouting and prostrating of themselves they can raise it from the dead. The League of Nations was founded upon violence. It was built up of lies cemented by hypocrisy. Its cornerstone is injustice."

The London *Herald* says of the League:

"There is no honor left for any of us. The League of Nations is a body without a soul. President Wilson has been beaten. He forced public acceptance of his ideals on the other powers, but they have beaten him secretly. He compromised on essentials, and therefore the details have gone astray. From the moment he abandoned the first of the Fourteen Points he abandoned them all."

The London *Daily News* says:

"Rightly or wrongly lovers of world peace have got it into their heads that the allied governments and many of our leading men do not have, if they ever did have, any real faith in the League which they have persistently damned with faint praise".

The London *Standard* says:

"A League of Nations in which no one believes, but to which lip service is paid by everybody, is simply a sham, and a most dangerous sham. The League, in fact, is becoming a jest and is treated by many public men as such."

The London *Morning Post* says the League should be scrapped as a failure.

In the New York *American* Senator Johnson quotes Lloyd George to this effect: "The United States must enter upon foreign war automatically if England calls". Probably Lloyd George wishes the statement were true; for it is a great undertaking for a little country like England, with only 34,500,000 people, to govern 650,000,000 people now tributary to her.

Great Britain as a result of the war added 800,000 conquered, seized or "mandated" square miles to her territory; there being little thought by any that the "mandated" countries will ever regain their liberties. That this was the thought running in the minds of the statesmen that are guiding Great Britain's affairs is indicated by the fact that after the adoption of the League Great Britain laid plans for an army of 925,000 men to be obtained by conscription, and abandoned these plans only in the face of the threat of a general strike, when it was agreed to restore the army to its pre-war size.

British troops are less and less enthusiastic over the imperialist plans which have always been so much a part of British policy; and it would have been far better for Britain in the end if a just and generous peace had been arranged than the scheme outlined in the League of Nations.

The League and India

WILL India's membership in the League be a real membership that will do her some good or a paper membership that will be used against her best interests?

A. J. Wilson, in *The Fortnightly Review*, March, 1884, states:

"In one form or another, we draw fully £30,000,000 a year from that unhappy country [India], and then the average wage of the natives is about £2 per annum, less, rather than more, in many parts. Our Indian tribute, therefore, represents the entire earnings of upward of six million heads of families, say of thirty millions of people. It means the abstraction of more than one-tenth of the entire sustenance of India every year."

Keir Hardie stated:

"The amount of taxes raised direct from the peasant is from 50 per cent. to 75 per cent. of the value of the yield of the land, in addition to which they have to pay local cesses, and various other small items, so that probably not less than 75 per cent. of the harvest goes in taxes. It is this fact which keeps the people of India in a condition of hopeless grinding poverty."

The London *Daily Herald*, in June, 1919, said:

"About half the people of India get only one meal a day and that is not a sufficient meal. The average life of an individual is only 23 years; in England it is 40 years and in New Zealand 60 years.

The per capita expense for the education of natives in the Philippines is two hundred and sixty-six times that devoted to the education of the natives in India, with the result that in twenty years' time illiteracy of the Philippines

has been reduced to 56%. In India, after 140 years of British rule, only 7% of the natives can read or write.

Labor and the League

THE British labor party constitutes a body of the most intelligent, progressive, and noble-minded men in the world. Directly, or by their leaders, they have issued manifestoes regarding the League of Nations embodying the following declarations:

"We, the undersigned, declare our most emphatic repudiation of the action by which Germany has been forced to put her signature to what all sane men know is destined to be but a scrap of paper. Germany has been forced to sign a peace pledging herself to hand over enormous indemnities and at the same time to give up those mineral and agricultural resources which alone would have made possible not only the payment of indemnities but the barest sustenance of millions of her own people. Germany has, in fact, been forced to promise the impossible. Had she not done so, the food supply on which the lives of her people depended would have been ruthlessly cut off. In other words we put the women and children into the firing line, and the Germans had to give in. In any event one of the first-fruits of the Peace Treaty will be the massacre of babies, who by the cession of cows are to be deprived of their milk. Thousands of others will perish as their fathers find themselves deprived of the means of earning a living. Labor has had no part in the making of the treaty. It is a settlement opposed to every ideal for which labor stands."

"The League of Nations, in order to establish and maintain world peace, must be based on direct representation from parliaments, and not merely from governments, so as to secure and maintain its democratic character and prevent its being used as a buttress to executive authority. It should impose upon the signatory nations the responsibility of holding colonies and dependencies in wardship for the purpose of training and educating them in political qualities that will enable them ultimately to practice self-determination, and, in accordance with the proposals in the labor war aims, this provision should apply to all such colonies and not merely those lately under German control."

The French Federation of Labor, taking note of the fact that no workingman, no woman and no representative of the colored races were among the commissioners that sought to put the world in order, has condemned the League on the ground that it is a project offered by diplomats and is "not the society of nations such as was prescribed in the Fourteen Points of President Wilson".

The League contained provisions for an International Labor Conference, to which the United States would send four delegates, Great Britain and the colonies twenty-four, and other nations four each. The decisions of this Labor Conference were to become binding upon all the nations having membership in the League, under threat of boycott.

The first meeting of this conference took place at Washington in October, but accomplished little because the League itself was not yet in effect. President Gompers of the American Federation of Labor chose all of the American delegates, modestly assuming to speak for the 40,000,000 workers of this country.

Russia and the League

IT was President Wilson who said that the Allies' treatment of Russia would be the acid test of their good faith. This was before the unauthorized-war upon that country in which 222 American boys were killed. Here is a people, one of the greatest nations of earth, with 180,000,000 population, that has recently overthrown a monarchy and is proceeding to govern itself along lines of its own choosing. That its plans of government may be impractical and may result in failure is none of the League's business. Russia has offered, if granted peace, to pay the interest on all outstanding bonds. What more do financiers want? Apparently they want a great deal more; for they have raised large sums of money to publish and circulate literature to try to offset the literature which is said to be put out by the Russian Soviets, and which, they say, "threatens to convert the whole world into thinking that these Russians have hit upon a good plan of government". And they think this would be dangerous. Maybe so—but who made the promise to let them alone and let them see what they could do?

In February, 1919, the statesmen of the Peace Conference said that they would not permit themselves to be forced to interfere in Russian internal affairs and that Russia was free to govern itself in its own way. In October the same statesmen declared a blockade against it—what Mr. Lloyd George called a "death cordon". Just what the object of this death cordon is has been concealed. If one dares suggest that these harassments of Russia are done, possibly, at the

suggestion of "big business", and maybe at its command, one is called by names which chiefly betray the ignorance of those who use them.

One thing that withheld public confidence from the League was that when Poland made war upon Russia the League took not a move to stop it, and it is currently reported that the men, money and munitions for Poland's war were supplied with the knowledge and approval of the imperialists' back of the League.

Persia and the League

AS soon as it became apparent that the principles which President Wilson advocated would not be incorporated in the League, England seized Constantinople—the door to the Near East—having previously sent an army to put Persia under a British protectorate. The Persian Government was loaned £2,000,000 at 7%, and signed an agreement to accept "whatever expert advisers may be considered necessary for the several parts of the Persian administration". This looks like the end of Persia's "self-determination of peoples", to quote an expression in the Fourteen Points.

The simple-hearted and the simple-headed may think that this administration of Persia is only temporary; but thinking people do not forget that England annexed Egypt after three British prime ministers had pledged the honor of Great Britain never to do it. After the uprisings in Egypt, due to the President's refusal to receive representatives of the Egyptian parliament, a number of British army units in Egypt held meetings and decided that they wanted to go home on the first ship rather than stay and shoot unarmed men, women and children; and home they went. The Egyptian representatives merely wanted to see the President in order to remind him that they too fought against Germany in reliance upon his announced principle of "self-determination of peoples".

Honesty and the League

IN his speech at Manchester, December 30, 1918, President Wilson said:

"There is only one thing that can bind peoples together, and that is common devotion to right".

It is too bad that the sponsors of the League did not have that motto before them all the time they were deliberating.

The League was to remove economic barriers between nations and it has multiplied them. There were to be no more secret treaties, but there are more of them than ever. The armaments were to be reduced, and they are larger. Serbia was to be given a port, and she has none. Everything was to be done in the open, and everything of importance is done in secret. Only two out of nine of the last meetings were public. There was to be a "free, open-minded, and absolutely impartial" adjustment of all colonial claims, but there was none. Germany's colonies were taken away and given to England and that was all there was to that. The world was to be safe for democracy. The German colonies were misgoverned, no doubt, though probably not as badly as Congo colonies of at least one of the Allies—Belgium.

It was announced that the object of the League of Nations is to keep justice between nations, but that does not square with the clause which renders the spoil of this and of all past wars the inalienable property of the present conquerors. Three despoilers sitting down in conference with one honest man solemnly agreed to protect one another, and that the honest man shall also protect them against any despoiler in the future. This is first cousin to compounding a felony.

The League of Nations does not represent the nations of the world. It placed and leaves all the power in the hands of a few countries.

The way the matter was broached, there was to be one American in the council; but there is no one man in the United States or in the world capable of speaking for 106,000,000 of the most intelligent and progressive people of earth. If it takes the whole Congress of the whole people to decide America's domestic matters, it is even more important that they, or their representatives, should decide her world policies. Anyway, it looks a trifle incongruous for the United States to enter an assembly where its one vote is counted on a par with the vote of Hedjaz, Haiti, or Liberia, insignificant settlements of Mohammedans and other backward peoples.

The League was not founded on principle and contains no expressions of mutual penitence, forgiveness or reconciliation. If it had been founded on principle it might have become a great reality.

The League has done *something*. It has held

meetings January 16 at Paris, February 11 at London, March 13 at Paris, April 9 at Paris and May 17 at Rome. It has approved a plan for an International Court of Justice to consist of twelve of the world's most famous jurists, including Lord Phillimore, of England, who drafted the original Covenant for the League of Nations, and Elihu Root of the United States, counsel for the liquor interests.

The membership as of March 20 was Argentina, Australia, Belgium, Bolivia, Brazil, British Empire, Canada, Chile, Colombia, Czecho-Slovakia, Denmark, France, Greece, Guatamala, India, Italy, Japan, Liberia, Netherlands, New Zealand, Norway, Panama, Paraguay, Persia, Peru, Poland, Salvador, Siam, South Africa, Spain, Sweden, Switzerland, Uruguay and Venezuela.

Cuba, Ecuador, Haiti, Jugo-Slavia, Hedjaz, Honduras, Nicaragua, Portugal, Rumania and President Wilson have signed, but no ratification has yet occurred; and Georgia, Iceland, Luxembourg and San Marino have made application for membership.

Almighty God and the League

IN a telegram May 9, 1920, the President said:

"It is time that the party should proudly avow that it means to try without flinching or turning at any time away from the path for reasons of expediency, to apply moral and Christian principles to the problems of the world".

Yet it is a curious commentary on the fate of the League that the President went away on the greatest task, in some respects, that any man ever undertook, without any public acknowledgment of his dependence upon God, or without any request to anybody to seek Divine guidance for him. The Peace Conference at Paris deliberately refused to incorporate in the document provisions for protecting the missionaries in their work and when some Christians then in Paris sent a written request to President Wilson that the Peace Conference be opened with some form of Divine worship or of prayer to Almighty God for guidance, the reply was sent back that there was no time for religious services. The Covenant was a Godless one, and the Peace Conference deliberately made it so. Whether this was done to please the heathen emperor of Japan, and the rulers of the other heathen countries that were invited to participate in the League, does not matter. It was a strange proceeding.

The *Niroku*, a Japanese newspaper, says:

"The imperial family of Japan is as worthy of respect as God, and is the embodiment of benevolence and justice. It is the parent not only of her 60,000,000 but of all mankind on earth. The League of Nations, proposed to save mankind from the horrors of war, can only attain its real object by placing the imperial family of Japan at its head, for to attain its object the League must have a strong punitive force and a supernational and superracial character, and this force can only be found in the imperial family of Japan."

It is probable that when President Wilson visited the Pope he gave the latter to understand that though refused admission to the League in the first instance, he should be granted the privilege of coming in toward the last to bless the efforts of those who made the League a reality. We notice, looking in this direction, a dispatch from Brussels that the Committee of the Conference of the Associations for the League of Nations decided "that the papacy could not be regarded as a nation, but expressed the view that it was a power, and that there was no important reason for its exclusion from representation in the League of Nations".

The League of Nations seems to be referred to in the following Scriptures: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together and it shall come to naught: speak the word, and it shall not stand: for God is with us. For the Lord God spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."—Isaiah 8:9-13.

Marshmallow Creme (By Request)

ONE pint Marshmallow Créme (this can be procured from R. C. Williams & Co., New York), whites of 6 eggs, 1 cup sugar. Beat thoroughly the whites of eggs, add sugar, then the Marshmallow Créme. Beat well.

Whites of ten eggs are sufficient for two pints of Marshmallow Créme.

"The Spirits in Prison"

JUST now a stupendous effort is being made to convince the people everywhere that the dead are alive and not dead; that the dead are really spirit beings and are able to communicate through mediums with those who are living. The largest magazines and newspapers in the country are employed to spread this doctrine. One of the favorite texts used from the Bible to prove that the dead are alive and can be preached to are the words of St. Peter, who, speaking of Jesus, said: "By which also He went and preached unto the spirits in prison".—1 Peter 3:19.

Who are these spirits to whom the preaching was done and how did Jesus preach? It is quite evident that those to whom Jesus preached were not human beings; for this text says that they were spirits. This statement will be contested by those who advocate the theory that the dead are alive and that these spirits were in fact the spirits of men. But the Bible wholly contradicts this theory. "God formed man of the dust of the earth and breathed into his nostrils the breath of lives; and man became a living creature"—a human being. (Genesis 2:7) He was not a spirit being but a human being. If we are to take the Bible as evidence, we find conclusive proof in the words of St. Paul: "The first man is of the earth, earthy".—1 Corinthians 15:47.

Our knowledge of spirit beings and of the powers granted to them by Jehovah is limited, of course, to the Bible record. That spirit beings have had the power in times past to materialize in human form and have done so, is clearly proved. For instance, the angels who appeared as young men at our Lord's sepulchre and again at His ascension appeared in human form and as soon as they had accomplished the purpose of their visit they vanished. Again, Abraham sat in the door of his tent and three men appeared unto him as he sat there. He received them and entertained them, and they talked with him. They appeared in human form and likewise disappeared. They dematerialized and vanished away. (Genesis 18:1-15) The Bible informs us in Genesis 6:1-5 that the privilege Jehovah granted angels to materialize as human beings was misused by some of the angels as an opportunity for sinful intercourse with human beings. This was in the early part of the world's history; just when this was is not definitely stated, but "when men began to multiply on the face of the earth". This was probably several hundred years before the flood and during that period of time, up to and including the flood, these spirit beings materializing in human form took wives from among the race of Adam's stock; "and they bare children to them, the same became mighty men which were of old, men of renown". They were giants. These spirit beings had materialized evidently with the avowed purpose of supervising the human race and having control over them. (Hebrews 2:5) The children of these angels are not mentioned as boys, but are spoken of in the Scriptures as mighty men. They were propagated without the divine permission.

The powers of these angels were used for a selfish purpose; and the licentious example of these materialized spirit beings had a demoralizing effect upon the human family as well as upon their own offspring. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Here we have a vivid picture of the miserable condition that prevailed just before the flood. Jehovah informed Noah then that his purpose was to bring on the earth a great flood and destroy all flesh. He therefore instructed Noah to prepare an ark for the saving of himself and his family. For 12 years Noah builded the ark and preached to the people, telling them that the world was coming to an end and that a great catastrophe would follow. They scoffed and mocked at him and gave no heed; but in due time the flood came, and only Noah and the members of his family were saved. They were saved because, as we read, "Noah was perfect in his generation". The spirit beings had nothing to do with generating Noah or any of his family.—Genesis 6:9-22.

While these spirits, materialized as human beings, lived in human bodies, yet they could not be overwhelmed like humanity in the flood, but had the power to dematerialize or disappear just as the angels had at the time of the resurrection of the Lord, and at the time they appeared unto Abraham. Jehovah could have destroyed them in some way; but it evidently was

not His purpose to do so, as other Scriptures show that His purpose was to teach them a wonderful lesson, showing them what blessings obedience to His law will bring. Therefore, instead of destroying them He isolated them from Himself and from the holy angels, and imprisoned them in the sense that He no longer permitted them to materialize; and being restrained in darkness, they are said to be imprisoned.

The same Apostle Peter who speaks of Jesus preaching to these spirits wrote: "God spared not the angels that sinned, but cast them down to hell [Greek, *tartarus*, a condition existing outside the atmosphere of the earth], and delivered them into chains of darkness, to be reserved unto judgment". (2 Peter 2:4) We know that the hell here referred to is not a place of torture; for if there were fire and brimstone, there would be light, and this Scripture plainly says that they are in darkness. The word here translated hell is nowhere else found in the Bible. When St. Peter says they were cast down he means that they were reduced to an ignominious state. Their chains were not of iron heated red hot, but the chains are darkness—clearly showing that the word chains is used symbolically to represent restraint. St. Jude corroborates this when he says (verse 6): "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day". The first estate which they had was the state in which they were created—a spirit condition. They left that proper condition of being or estate in violation of the divine will, and lived licentiously on the human plane. Being themselves in darkness explains why the spiritist mediums operate in the dark. We would not be at all surprised, however, if in the very near future they may appear in the light, in view of the fact that now is the time of their judgment.

In what sense, then, did Jesus go and preach to these? Did He after His death enter *tartarus* and there deliver oral addresses? We answer, No; there are more effective ways of preaching than by oral speech. It is a common expression that one speaks louder by his actions than by his words. St. Peter clearly shows (1 Peter 3:20) that the spirits to whom Jesus preached were these disobedient ones—"which some time were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing". These spirit beings saw the degraded condition in which the human race was as a result of Adam's sin. They had the opportunity, by themselves remaining pure and holy, of rendering aid to the human family. Just how much the Scriptures do not say. But instead of doing this they violated their obligations to God and did evil to mankind, debauching the entire race, aside from Noah and his household.

Jesus, in the beginning the Logos, was a spirit being on the spirit plane and He by God's will was made flesh and dwelt amongst men. (John 1:1-3, 14) When He reached His legal majority we find Him coming to the Jordan, as it was prophetically written of Him, saying, "Lo, I come to do thy will, O my God; for thy law is written in my heart". He rendered Himself in absolute obedience to the Father's will. What was the Father's will concerning Jesus? The Apostle Paul tells us that Jesus was made a little lower than the angels, made a man, in order that according to God's will He might taste death for the human race. (Hebrews 2:9) And again, "There is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time". (1 Timothy 2:5, 6) "He poured out his soul unto death" and made "his soul an offering for sin". (Isaiah 53:10-12) He died that mankind might live. (John 10:10; Matthew 20:28) In other words, He was wholly obedient to Jehovah's will. Therefore, the Apostle argues, "It is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the spirit: by which also he went and preached unto the spirits in prison." To paraphrase this language: Jesus, because of His full obedience to Jehovah's will, suffered for doing well. He suffered death, the most ignominious death, and because He did this, "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father".—Philippians 2:9-11.

The imprisoned spirits were looking on and beholding the course that Jesus took. We know

this is so; for time and again He cast them out of human beings and rebuked them, and they cried unto Him: "Art thou come to torment us before the time?" (Matthew 8:29) They clearly saw then that their own course had led to their degradation and that the course of Jesus, rendering Himself in full obedience to the Father's will, even to the suffering of an ignominious death, had exalted Him to the highest place in heaven, which action on Jesus' part was the *greatest preaching that could possibly have been* given to them.

Thus the Apostle clearly indicates who these spirit beings are and how Jesus preached to them. Instead of this proving that the dead are alive, it shows exactly the contrary; for Jesus went into death in order that He might make it possible for men to live, and through His death and resurrection provided for the resurrection of mankind, which is a guarantee that all men shall be resurrected.

It is not at all improbable that this full obedience of Jesus, resulting in His exaltation, inspired hope in some of these spirits to repentance; and since both St. Jude and St. Peter show that these spirits are to have a judgment, it is not unreasonable to conclude that they have learned a lesson from Jesus' actions and that some of them, therefore, may be restored by Jehovah to their former estate of perfection.

In the seventh chapter of Revelation we find a strong intimation that approximately at the judgment of these spirit beings in *tartarus* they will have much to do with the great time of trouble upon the earth. Their method of attacking the human race is by evil suggestions to the mind. There never has been a time in the world's history in which so much hatred, ill-will, selfishness, malice and wickedness has existed; and since we know, chronologically speaking, that we are in the time of the judgment of these demons, without a doubt they are having much to do with causing so much trouble. This is another reason why they are injecting into the minds of learned men the thought of a wide publication of spiritism. Their hope would be to thoroughly impress the people with the thought that their dead friends are alive, and that the living can talk with the dead; and hence they would draw mankind away from the Bible teaching of the redemption and resurrection, and thus lay them open to a complete demoralization, resulting in a time of trouble such as the world has never known, and which the Lord has most clearly set forth in Matthew 24.

We may be assured that if these wicked spirits were so active in debauching the human race prior to the flood, their minds now are still inclined to evil and they would seek to produce a saturnalia of crime amongst the human family. Their dupes in the earth are numerous and are leading the blind people into the ditch. The great trouble is now on the earth. But these wicked ones will be destroyed; and following this great time of trouble the Messiah will reign in justice and power, ministering blessings to all the human family, and teaching the people the way to travel back, over the highway of holiness, to perfection of life and happiness.

The Rights of Minorities

From Keedy's "Mirror"

AND it must not be thought that only Catholics are in danger of religious proscription in this country. The International Bible Students Association has been dastardly and damnably dealt with by the Department of Justice. Its preachers and teachers have been held in jail for long periods without bail for nothing but their pacifist belief. Their religious literature has been suppressed, though the members of the organization like the Quakers, Seventh Day Adventists, Dunkards, etc., were willing to render non-combatant service in the war.

Four of their teachers have been sent to prison in California in spite of pleas for pardon by the judge who tried them for obstructing the draft. The Attorney General released the Students held in Brooklyn when there was found to be no case against them, but they were held for more than a year in prison in violation of the rights accorded common criminals. Louis XIV was never more lawless in his use of the *lettre de cachet* for burying objectionable persons in his *oubliettes*, then Mitchel Palmer* has been. The Department of Justice has made a harlot of the goddess.

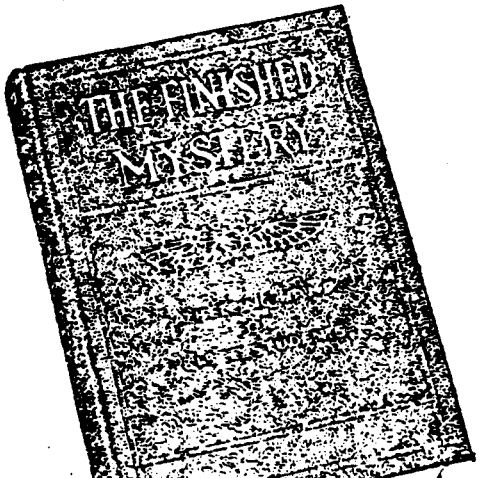
Americanization propaganda in some aspects is the most anti-American thing in America. It surpasses in despicability much of what we were taught to regard as the essence of Teutonism. Its ultimate aim would seem to be an autocracy rendered more malignant by a strong infusion of theocracy. All Americans of truly liberal spirit must fight it. This issue is bigger than the League of Nations or any other pending question. There can be no freedom without freedom of opinion.

(*Perhaps Thomas W. Gregory, former Attorney General is meant.)

JUVENILE BIBLE STUDY

ONE question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *What one thing did God tell Adam he must not do?*
   Answer: See Genesis 2:17, first half.
2. *What did God tell Adam would happen if he disobeyed?*
   Answer: See Genesis 2:17, last half.
3. *What did the serpent tell Eve?*
   Answer: See Genesis 3:4.
4. *Did Adam disobey God?*
   Answer: See Genesis 3:6.
5. *Who was proved a liar? Did Adam die?*
   Answer: See John 8:44; Genesis 5:5.
6. *Did Adam die in one day?*
   Answer: Yes, in one of the Lord's days, a thousand years. See 2 Peter 3:8; Genesis 5:5.
7. *What is the allotted age of fallen man?*
   Answer: See Psalm 90:10, first part.
8. *Is this the number of years less than a thousand that Adam did not live?*
   Answer: See Genesis 5:6.
9. *Besides losing life, what else happened to Adam?*
   Answer: He was driven from his beautiful home, Eden.—Genesis 3:23, 24.
10. *Would Adam have lived forever if God had let him stay in Eden?*
    Answer: Yes. See Genesis 3:22, last part and first part of verse 23.
11. *What does "therefore" mean in verse 23?*
    Answer: For that reason.
12. *After God had driven Adam out of Eden, how did He arrange to keep him out?*
    Answer: See Genesis 3:24.
13. *If a perfect man should eat perfect food, what would be the effect?*
    Answer: Perfect, everlasting life.
14. *Can an imperfect man work without becoming tired, weary, and how is this expressed?*
    Answer: See Genesis 3:19.



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The Marvel of Sight

By Frederic Lardent, London

THE beneficent Creator has bestowed upon us many valuable and essential gifts, the preciousness of which is not fully realized by the majority of mankind. It is only when a particular gift is taken from some one, that its true value is discerned, reminding us of the familiar adage—"We never miss the water till the well runs dry".

Take the gift of sight. Once remove this inestimable boon and the sun with all its manifold glories reflected from earth and sky disappears beneath the horizon of human existence. Pathetically did Handel, the musician who became blind, express it:

"Total eclipse: no sun, no moon,
All dark amidst the blaze of noon!"

Again, the poet Milton wrote, after meeting with the same affliction:

"O loss of sight,
Of thee, I most complain!"

We recall Samson and his tragic loss of strength and vision, and we seem to hear those pleading, burning words again before that mighty fall—"O Lord God, remember me, I pray thee, and strengthen me, only this once, that I may be avenged of the Philistines for my two eyes".—Judges 16:28.

Seeing the importance of this faculty let us ponder for a little while over some of its noteworthy features. In the first place, with what telling force the scenery of sight declares the state of the mind. Supreme happiness may be written there, as well as keen sorrow, and love, pity, determination, anger—whatever the emotion—we instinctively look at the eyes to index the mental condition.

Moreover, as though the eyes would tell at a glance the story of the inner workings of the soul, invariably when confronted by a stranger we fix our attention upon the region of sight, which seems to form a good mirror reflecting the general disposition of a person. In a very little we may tell if a person is trustworthy or otherwise, strong in purpose or weak, generous and large-hearted, or narrow and severe. So remarkable is the law that though words and manners may overcome much of this first impression, yet the former guide has eventually been found the most trustworthy. Looks, however, may deceive, but there is One who knows the hearts of all. "A proud look" is an abomination to Him, but the day of humbling is at hand!—Proverbs 6:16, 17; Isaiah 2:11, 12.

Through the Psalmist we have the words:

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Explanatory Note

The shortage of paper still continues, but beginning October first THE GOLDEN AGE will resume its usual size and increase the price fifty cents to cover the greatly increased costs. This will make the price after October first $2.00 in the United States and $2.50 in Canada and in foreign territory. Meantime, however, subscriptions and renewals will be accepted, until September thirtieth inclusive, at the present price—$1.50 domestic, and $2.00 Canada and foreign.

"He that formed the eye shall He not see?" The formation of the eye is so wonderful that some few thoughts thereon should be both interesting and instructive. The delicate organ is enclosed in a strong socket of bone and there it may be said to safely reside "mid walls of strength surrounded". Were it otherwise, we can easily see how so important an organ would be placed at great disadvantage and be continually liable to suffer injury, especially during the reign of evil. How wise therefore is this provision of nature, reminding us of the loving care and protection of God for His chosen, who, as they sojourn amid the strife and discord of this present world, cry to Him continually: "Keep me as the apple of thine eye". (Psalm 17:8) To these the Lord is pleased to answer: "Thy walls are continually before me".—Isaiah 49:16.

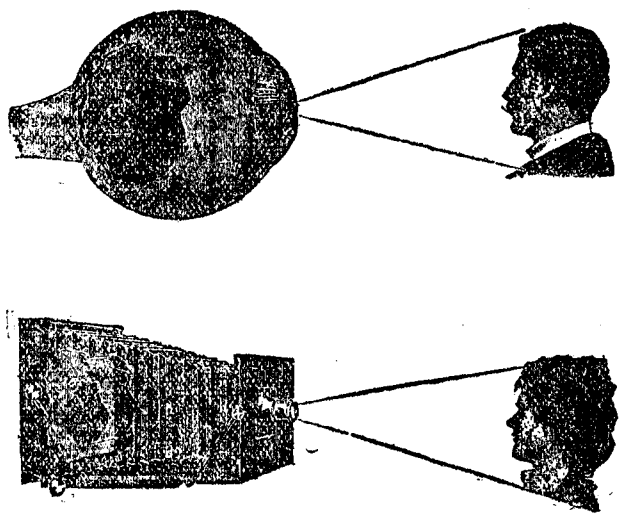
The eye-ball is embedded in a soft cushion of oily fat and by the aid of its six muscles it may move in any direction as freely as if it floated on water. While the various parts that make up the eye are many and complicated, yet all its vessels, ligaments, nerves and fluid tubes work in perfect accord without jar or friction.

That bright jewel-like polish of the front region termed the cornea is preserved by those oil-secreting folds—the eyelids. The unconscious habit of winking serves the useful purpose of keeping the cornea clean and moist: so essential is even this little service that were it to suddenly cease the eye would lose its luster, become hazy and dim, and blindness soon result. The eyelashes form a pleasing decoration, and being supplied with delicate nerves they act as feelers to warn in case of danger against the intrusion of small objects.

The eyes have been aptly termed "the windows of the soul", for without them it would be like dwelling in a dark place without light of any kind. Now ordinary windows are usually supplied with curtains for regulating the amount of light; so with the eye, its curtain is that colored circular portion surrounding the pupil and termed the iris. The word iris means a rainbow, arising from the fact that its color varies in different individuals, though it is interesting to note that the eyes of new-born babes are always blue. Bible students declare that the color blue symbolizes faithfulness. In the Golden Age all those regenerated will have blue eyes; or in other words the eyes of their understanding will be clarified by childlike, teachable faith in the Redeemer's sacrifice.—John 3:14-17.

That the iris regulates the amount of light entering the eye is evidenced that when passing into the glare of sunlight the pupil instinctively contracts, thus protecting the eye from an irritating flood of light; on the other hand the pupil expands or dilates on entering a darkened room, in order to admit as much as possible of the deficient light.

Turning our attention to the anatomical arrangement of the eye we find that it bears a striking resemblance to a photographic camera. The lens of the camera is represented by the cornea and crystalline lens, the diaphragm by the iris, the body of the camera by the eye-ball and the focussing screen or sensitive film by the retina. Whereas in the camera the focussing is accomplished by a turn screw, in the eye this is done by a delicate muscular action exerted upon the crystalline lens. The retina at the back of the eye receives the image of the objects looked at as in the photographic plate.



How few realize that a tiny picture of whatever they see is formed within the eye! If, for instance, a person is beholding a table or any other article or scene a tiny pictorial illustration is thrown upon the retina—upside down—precisely as indicated in the camera. The office of the optic nerve is to carry this illustration to the brain for recognition.

There is an interesting point of difference between the sensitive film of a camera and that of the eye; whereas the former is confined to

one impression only, the capacity of the latter is unlimited. Instantly—like the changing pictures of a kinematograph—pictures are formed and dissolved into others as fast as the eye changes its point of view. One realizes, too, how very sensitive is the brain when unusual scenes are flashed upon the retina. In a moment of time an incident may be recorded upon the eye-screen; and while it instantly disappears, yet the fact is never forgotten, because of the deep impression made upon the brain organism where it is kept and stored for recollection in the lasting halls of memory.

Now the eye-ball is a tiny globular apartment filled with a jelly-like substance as transparent as water. Its walls are coated with black pigment and were it not for this important provision light would rebound instead of being absorbed. It would be like a kinema hall the walls of which are illuminated while the pictures are showing—but all is well and comfortable when all such unnecessary lights are switched off. It is essential therefore for the interior of the eye to be a little dark room, particularly while its pictures are showing. In the case of albinos (Latin *albus*, white) such are named because they lack pigment in the blood. Hence the hair is silvery white as in old age and the pupils of the eyes instead of appearing quite black are pinkish—such are painfully sensitive to the light, preferring the dusk to see best. White mice, white rabbits, white crows, white elephants are albinos; and this condition exists as a disease in certain of the human race, though the body may be otherwise normal.

We are all familiar more or less with the careful manner in which a photographer seeks the best and most distinct impression of an object. The eye is dependent on the same principle. In its normal condition it is an optical apparatus of such form that parallel rays of light—that is, rays proceeding from a distance of twenty feet or more—are precisely focussed upon the retina without any effort on the part of the eye, thus imprinting on this sensitive membrane a sharply defined image of all the objects from which these rays emanate. Such a condition is known as emmetropia—a word derived from two Greek words signifying that "it is in measure". When this normal condition is departed from, in any direction, then we have the condition known as ametropia, signifying that it is out of measure. A correct artificial lens is usually the only means to remedy such a defect; otherwise—so dependent is the human organism on these important organs—the nervous system is liable to suffer in one way or another. Owing to the fall of man, accelerated by the strain of modern life, by far the majority of people are ametropic, although many are unaware of it. Some go through life with a blurred perception of objects; and it will not be till the Golden Age is established that they will realize the true beauty and symmetry of the wonders that abound in nature. Meanwhile, to all in doubt, it is a wise procedure to visit some competent sight specialist for frank advice; for many have been enabled thereby to see normally through lens adaptation, whereas formerly their vision was perhaps only half the acuteness or less.

While the perception of objects by the organ of sight makes an impression on the brain organism we are also aware of another avenue of seeing things, namely, by a process of reasoning or imagination. (2 Corinthians 4:4) Thus scenes may arise before the mental vision which have never been impinged upon the retina of the eye. Also the term is used for viewpoints in general. "I see things clearly now," says one; while another exclaims, "When he spoke to me I saw my error immediately".

Again, articles may be clearly perceived in the mind before they ever appear in the concrete, thereby resulting in many inventions. It is related of an eminent sculptor who said he saw a beautiful angel in a rough block of marble that one who heard this remark thought the expression strange till a period had elapsed and that which was only in the mind's eye of the artist was now in substance. The Scriptures abound with both aspects of vision. Now the poor world are said to be blinded. (2 Corinthians 4:4) Then, in the Golden Age, the eyes of the blind shall be opened.—Isaiah 35:5.

Now eyes are "closed", "sleepy", and the precious message of God's Word is "sealed" even to teachers so-called. Then the deaf shall hear the words of the book and—love so amazing—the reasoning faculties will begin to work and the beautiful visions hinted at by the holy prophets will arise and the hitherto blind shall see out of obscurity. (Isaiah 29:10-18) Now the majority hide their faces from the Crucified One; then every eye shall see Him. (Revelation

1:7) Moreover, it will depend on their clearness of mental vision, rather than on their organs of natural sight, if the people living in the New Era would be filled with that essential overflowing love and appreciation of the great things arranged in the divine plan—the issue being either eternal life or destruction.—Heb. 9:27, 28.

In conclusion, as we look upon the eye and see in it a wonderful illustration of divine handiwork, combining skilful packing, firmness, elasticity, mobility, safety and efficiency to a degree of perfection unequalled by human inventive art, we can truly voice our appreciation in the words of the Psalmist (139:14): "I will praise thee, for I am fearfully and wonderfully made; marvelous are thy works, and that my soul knoweth right well".

Twelve Versus Ten

By R. E. W. Goodridge

MR. EDITOR: In No. 14 of THE GOLDEN AGE, page 436, is an article favoring the adoption of the decimal system in the division of our time and advising that the day, at present of twenty-four hours, be divided into ten spaces only. If this backing of the decimal system be favored it would likely mean its adoption for all other divisions of money, weights, measures of capacity, etc. This is all very well as long as we have and retain the *decimal* system. But there is a much better one pointed out to us by our Creator, when the tribes of Israel were divided into twelve, after the number of the sons of Jacob, a typical forerunner of the twelve apostles. The Bible also quotes the multiple 144,000 in the Revelation.

As a means of computing quantities, twelve is twice as good as ten, as it can be divided evenly by two, three, four and six, while ten can only be divided evenly by two and five, or four divisions against two. If the pound weight were fixed at ten ounces, it would not be so easily divided into portions as one of twelve ounces, or even our present one of sixteen ounces, which can be divided by two, four and eight.

Another phase of twelve is shown in the number of notes in the musical scale: seven full and five half notes, or twelve in all. They could be better charted by perpendicular instead of horizontal ruled spaces—starting from the central C—with groupings of six spaces, marked off by thicker or colored lines to right or left for treble or bass and eliminating the confusing marks for flats and sharps, giving each separate note a permanent place of its own. The music could then be played on piano or organ as written, moving the hands to right or left to follow the notes in their distance from the central C.

The duodecimal system is not new; but the decimal system has been allowed to take possession of the field, and *possession* it has been said is nine-tenths of the law.

Crooked Patent Attorneys

EVEN with the American patent laws what they are, there are here and there inventors that obtain valuable patents and make some money from them. But the number is legion who ascertain in the hard school of experience that while their inventions may be valuable, the patents supposed to cover them are worthless.

This is owing in no small measure to the unscrupulousness and incompetence of many of the advertising patent attorneys. The manner of operation of these thieves is well illustrated in an experience, related in the *American Machinist,* of a machinist who had spent eighteen months in developing what he believed was a marketable device. He wrote to patent attorneys who advertise in the magazines, and received the usual booklets telling about the many years' successful experience and the thousands of satisfied clients of each attorney. All the lawyers agreed on one proposition—that they would make an examination as to patentability for $5; and some said they would not require the last part of the fee earned by the attorney until the patent was issued.

The machinist sent the $5, then $25 with some papers, among them the application for patent, which by the attorney's direction he signed in blank. Three months passed, during which the remainder ($35) was paid, but nothing whatever was heard from the lawyer, who had promised to keep him informed. The machinist dropped in on an attorney doing a local business in his city to inquire whether his friends were right in telling him he was now protected and might safely manufacture and sell the device.

"The first thing I did," says the local patent attorney, "was to call the attention of the inventor to the fact that his invention was not protected; at least not legally; for his monopoly on the right of manufacture and sale would not begin until his patent had been issued to him. I asked him whether he had a copy of the patent drawing and his application. He said that he had not seen

anything besides the papers he had signed. He had not seen, let alone read, the specification and claims as set forth by his attorney. The application of my client was void at the time it was being filed.

"I told him to ask his attorney to furnish him with a copy of the drawings, specifications and claims. He followed my advice and, after corresponding back and forth, received copies and brought them to me. Together we started to examine the application. Everything was all right until we came to the claims. There we found that the attorney had not grasped the idea or the spirit of the invention at all. The claims set forth everything but the essential part of the invention. They covered nothing but incidental parts; and if the patent had been granted as applied for, it would have been absolutely worthless; for anybody could evade what was covered by those claims.

"The inventor grew angry, and was for taking the case out of the hands of this attorney, if it could be done. 'This can be done', I told him, 'by the simple act of revoking the power of attorney filed in the Patent Office. However, it is better to try another way first. Let us write to your attorney, call his attention to the things he overlooked and suggest some claims which will cover the invention thoroughly.' This we did, and as answer received a letter from the attorney saying that he was taking care of the case as well as anybody could do it, that there was one claim allowed, and that he was ready to accept this and have the patent issued.

"If we had let him do this, the resulting patent would have been simply a scrap of paper limited to one narrow claim. Therefore, the inventor revoked the power of attorney given the patent attorney, and turned the case over to our local patent attorney. After going over all the papers, the local attorney started the case all over again. He told the inventor that the search he would make would be an exhaustive one, that it would include all patents issued in the United States along the lines of his invention, but would not include foreign patents and patents pending in the United States Patent Office.

"After the search was made the local attorney worked out a new application, gave the inventor a chance to examine and approve the specification and claims, and then asked him to sign the papers.

"This case shows exactly what the source of most of the trouble is, and why there are so many worthless patents which cost the patentee a lot of money and do not bring any returns.

"If you are living in Iowa and your attorney is located in New York or Washington, you do not know what he is doing. His practice comes to him mostly through advertising in magazines and Sunday papers; and if you are not satisfied with his services, you cannot hurt him. But if you employ your local patent attorney, or one that you can reach by making short trips, you have the opportunity to talk to him personally, and he has to satisfy you; for you can depend on it that there is no business man, be he patent attorney or shoemaker, who does not want to be helped along."

High Cost of Dying *By Thomas Gimblett, Wales*

MR. EDITOR: I appreciate your magazine because it is one of the few publications one can rely on for valuable and genuine information. Living in a place where the "flu" epidemic is in much effect, claiming its victims with but little notice, funerals are very often observed. Our observation in this respect renders us conscious of some sad tales, of how tender ties are broken when families lose their loved one. Very often father and mother are taken as its victims, leaving in some instances families of from five to ten children to weather the storms of life.

Notwithstanding the trying experiences encountered by the bereaved ones, it seems that the dominating spirit of our day does not permit of painstaking to minimize the expenses incurred on such occasions as these. For instance, without mentioning everything, for burying plot about £10; for the undertaker's job, about £15; for admitting a headstone into the graveyard, about £3; a suit of mourning for an adult, about £10, and various other little expenses. On the top of all this many relatives, neighbors and friends gather together and form a regular tea party. These expenses are ill afforded by the majority.

Hail the day "wherein dwelleth righteousness" when such distressing conditions will not obtain—The Golden Age!

The spirit of that age will be different. "Love thy neighbor as thyself" will be the earnest endeavor of all who will submit themselves to the rules and regulations of that kingdom. People will not be permitted to exercise oppression in various ways over one another, but all will be taught of God and of Christ to appreciate their common interests. Hasten the day when groanings and travailings will cease!

Removing Mountains

AT Jerome, Arizona, the entire top of a mine 400 by 800 feet in area and 400 feet deep is to be removed to uncover and subdue fires which have been burning in the sulphur in which the ores abound. Giant steam shovels will be used in this work, which will require several years. The cost will be enormous, but an offset will be

the complete discovery of the ore body, and the engineers have figured that it will pay.

In Utah, for some years, one of the world's most profitable mines has been operated in a somewhat similar manner. An engineer figured that the best way to get at the ore body would be to remove the whole mountain top. This was done, and the results have fully demonstrated the wisdom of his advice.

The Lord speaks of this matter of removing mountains, saying, "If ye have faith as a grain of mustard seed [which grows very vigorously in Palestine], ye shall say unto this mountain, Remove hence to yonder place; and it shall remove". (Matthew 17:20) The word "mountain" as used in prophetic Scripture always means "kingdom", and it is evident that our Lord was here calling attention to the fact that it would be the prayers of His followers that would overthrow Satan's empire or kingdom, and inaugurate His own in its place. It is for this that we pray when we voice the prayer He taught us, "Thy kingdom come". (Matthew 6:10) He was not advising His followers to try to uproot literal mountains, as is being done in Arizona and as was done in Utah.

Vertical Mine Boundaries

IN Mexico mineral rights are limited by the vertical boundaries of the claims, and this is the way it ought to be But in the United States, as a left-over from the old customs of the California "Forty-niners", we have what are called "Apex" laws, which under certain conditions enable miners to proceed beyond their vertical boundaries. This causes endless legal confusion and is sometimes taken advantage of by tricky men, to defeat the ends of justice.

An Underground Mill

IT IS a well-known fact that many of the most interesting features of New York City are underground; subways, sewers, steam mains, gas mains, water mains, telegraph conduits, telephone conduits and underground stories running sometimes to the fourth story underground —all attest the fact.

But an underground mill away up on the side of a mountain is a novelty. However, in Ouray county, Colorado, such a mill is being erected. The object in thus placing the mill is to avoid the immense avalanches of snow which hitherto have been burying or sweeping into ravines the strongest buildings that could be erected. The new location of the mill enables the mine and its mill to operate every day in the year, instead of shutting down for the winter as heretofore.

England and King Coal

WITH 30,000 more workers in the mines in 1919 than before the war, the production of coal in 1919 was 200,000,000 tons as against 287,000,000 tons. This has made coal quite scarce; and it is said that in the time of greatest scarcity the economically impossible happened, and coals were really "carried to Newcastle" on one occasion. At many places in the early winter the arrival of a carload of coal brought a rush of the inhabitants for miles around, and queues of people desiring fuel formed, as during the fuel-shortage days of the war. A ton of coal which used to cost ten shillings now costs twenty-six shillings.

The seams of English coal belong to 4000 owners, who draw a royalty on every ton, in addition to the operator's profits. There are 1500 mining operators. The condition of the miners in England has been very hard. The majority of their families live in houses of three rooms, and the miner has to wash and change in the living-room of his house. The miners are bent on doing something to end such a state of affairs, and seem in a fair way to do it through the pressure they are now exerting upon the government to nationalize the mines.

England and Ireland

By Robert Whitaker

MR. EDITOR: We are profoundly disappointed in your comment on "England and Ireland" in your issue of April 14. The writer of this is English born and of English blood that goes back to the Norman conquest. Not only am I familiar with English history from my boyhood, but in 1911 I made a personal tour through Ireland and a very particular study of Irish conditions in both the north and the south of Ireland. Your statement that "those who ought to know say that there are more people in Ireland who do not want an Irish Republic" merely indicates that "those who ought to know" are often lacking in knowledge or in the fair-mindedness to face facts. Even Lloyd George admitted in Parliament recently: "If the people of Ireland were asked what plan they would accept,"

they would say by an emphatic majority, 'We want independence and an Irish Republic'".

Moreover, even if this thing were true, which it is not, that there are more people in Ireland who do not want independence and an Irish Republic than there are of those who do want it, the implication would not justify your paragraph. Undoubtedly this was true of the situation in America when George Washington was fighting for independence here, as I remember to have seen the statement that more Americans fought under General Howe against American independence than ever fought under Washington for it.

Nor is it true that conditions in the north of Ireland are as you intimate. I myself saw conditions of poverty there among the striking factory workers on the streets of Belfast which would be a disgrace to Turkey or Japan. To say that Ireland has not been and is not oppressed under English rule is to deny or obscure one of the most shameful tyrannies under the sun, and is wholly unworthy of such a magazine as THE GOLDEN AGE. I love England and the English people, as I love all countries and all peoples; but I am sick and ashamed of the cruel, cowardly, lying, tyrannous rule of England in Ireland, and of the unworthy apologies of all England's defenders in her most indefensible treatment of the unhappy island. There is only one way out for Ireland, and that is the way of independence and self-government; and if the British Empire stands in the way much longer the British Empire will go the way of the German Empire, and its Roman and Babylonian predecessors. Kindly give this letter publicity, as you did your editorial.

Now Is the Judgment

By Robert Ranson

MR. EDITOR: In the year 1856 Dr. Joseph Augustus Seiss, of Philadelphia, looking forward to the times in which we now live, wrote as follows:

"Thoughtful people will be startled at the amazing upheavings in society; they will tremble at the mighty agitations that confuse and trouble everything in church and state; they will grow pale at the gigantic moves of revolutionists and military despots and their hearts shall fail them as they look forward as to what the end of all shall be.

"Some will call it progress; some will say it is the wrong education of the masses; some will attribute it to mistaken or ambitious legislation; some will think it is liberty arising from her sleep of ages to take dominion of the world; and a thousand theologians, philosophers and jurists will have as many different solutions of the problem of what is coming upon the world, without once striking upon the real truth: that the day of judgment has begun."

Some years later he writes:

"Signs of the coming judgment are being manifested on every side; all fingers point to the crisis as near at hand; the times we live in are freighted with intense and limitless issues; we stand upon a point where the last fading rays of a dying world mingle with the dawn of an opening eternity.

"Nations and churches, superstitions and errors are seen crumbling and tottering to their final fall.

"The long stored up fires are beating against their prison walls and clamor for the promise of a speedy release. The time has come when judgment must begin. May a beneficent heaven prepare us to meet our God."

Practical Horse Sense

By H. E. Coffey

MOST of us are admirers of good practical sense. Among farmers and those that train or break horses for their own use or for others this is an admirable trait of which they all boast. But, comparatively few apply it in this phase of their work. Few have learned that the secret of successfully training an animal to be absolutely reliable lies in permanently fixing the proper impressions upon his mind. Habits are neither good nor bad to the horse. Bad habits are the result of improper training or accidents. Good habits are the logical result of proper training.

The false idea that a horse can reason is not a benefit to the animal, but has resulted in much harm being done. The harm is often caused by people punishing the horse for not obeying a signal or command which he had never been taught, and which because of his inability to reason he cannot understand. The horse is much larger and stronger than man, but is far his inferior in brain development and capacity. The several parts of the horse's brain are not connected, but separate. This fact is borne out both by an examination of the animal's brain and by experience in horse training. This explains why a horse will shy at an object from one side and not from the other side; or why a horse may have a particular foot which he does not want shod (that portion of his brain has not had the proper impression made on it).

America's "Edith Cavell"

Judge Rutherford, President International Bible Students Association, in Return Address in San Francisco in Scottish Rite Auditorium on the Topic "Millions Now Living Will Never Die" was Greeted by an Immense and Attentive Audience.

A GOLDEN AGE reporter now on the Pacific Coast sends us the following account of a great mass meeting addressed at San Francisco, June twentieth, at which W. L. Dimock, Federal Government Inspector, presided. The San Francisco *Call* was the only paper which published a full report of this important meeting, and it was not given wide publicity by any of the so-called press associations.

Frank I. Cobb, editor of the New York *World*, addressing the Women's City Club of New York, intimated that the press of America, as a whole, has been so deceived, bluffed, bulldozed, lied to, and fed with propaganda that it no longer dares or is able to get the real news to the people; and he might have added that it seems no longer able to recognize a truly great news item when one happens.

SPEAKER positively declared that those living in 1925 would not need to die if they obeyed the plain Scriptural injunctions respecting righteous living, etc. His arguments were based primarily upon prophecies that have been fulfilled during the past five years, supplemented by other prophecies which have been in the course of fulfillment since 1878, and which will have their culmination in 1925, the official beginning of the new era during which everlasting life will be possible to whosoever will have it.

Judge Rutherford, in closing his address this afternoon, asked the question, "Are events transpiring in this country that parallel the religious persecution of the times of inquisition of the dark ages?" He answered his own question by emphatically declaring, "Yes, and I want to tell you of a case almost within the limits of your own city".

Judge Rutherford then described the case of Mrs. Emma Martin, a gentle Christian woman of Southern California, grey-haired and saintly, a physician's widow, who about a month ago was incarcerated in San Quentin prison in a ward with vile-mouthed negro women. He told how this case was framed up by the Attorney General's representatives in Southern California, who came to Mrs. Martin's Bible class, posed as interested in Bible study, and begged her to let them have a copy of "The Finished Mystery", a Bible commentary exclusively devoted to explaining the mysteries of the book of Ezekiel, of the Old Testament, and the book of Revelation. They then arrested her for this; and now, more than eighteen months after the armistice, she has been incarcerated to serve several years in San Quentin penitentiary for selling this Bible commentary.

During the recital of this most astonishing case, Colonel J. Arthur Petersen, who with many others was seated on the platform, framed the following resolution, which he requested the privilege of putting to the entire audience assembled. The chairman, after assuring himself respecting the nature of the motion, granted the Colonel the privilege of presenting his resolution, which was done in high-sounding patriotic language, intermixed with effective strains evidencing great emotion and sincere indignation.

At the conclusion of Colonel Petersen's remarks many persons throughout the audience arose to second his motion, and shouts of "I second the motion" were heard from all parts of the auditorium. Mr. J. E. Brookes, recently a non-commissioned officer in Uncle Sam's army, repeatedly requested the privilege of seconding this resolution, stating that surely the proper officials will take immediate action to undo such a wrong—a remark which well expresses the general sentiment of all seconding the motion. The question being put, the resolution was passed unanimously, followed by an unusual outburst of applause and approval.

Following this demonstration, Colonel Petersen again arose to his feet and requested the privilege of offering the same motion with the names of Messrs. Hamm, Sonnenberg and Stevens, now imprisoned at McNeill's Island federal penitentiary, who were convicted on similarly framed up cases, and that the President should be requested to take favorable action in their cases also.

The seconding and passing of this second motion was fully as spontaneous and dramatic as the first, and many were the sober-minded and sober-faced who emerged from this memorable meeting.

In presenting this resolution Colonel Petersen read a very dramatic article from the Seattle *Record*, in which the writer stated that the manner of conviction and imprisonment of these

men strongly indicated that we had already entered into another period of darkness and inquisition.

The article from the Seattle *Record* follows:

WHO WOULD HAVE SUPPOSED?

By Anise

Out on the wharves of Los Angeles as the steamer "President" left for Seattle came hundreds of Bible students bearing flowers and singing songs in farewell to four of their number who were going away to prison! They were simple folk, deeply religious, not over-much interested in politics, but concerned with the coming of the Lord as explained by Pastor Russell. And three years back, in wartime, they circulated a book, "The Finished Mystery," containing chiefly discussions of Ezekiel and Revelation, and incidentally denouncing war! They were a quiet people, and unobtrusive, desiring no quarrel with any governments, and when they heard their book had been accounted seditious, they ceased at once to use it! But some of them had sold it already, not knowing it was unlawful, and these were at once arrested and brought to trial!

Honest, industrious citizens, men of family, men with sons in our army, men who had never before been haled to court, yet they were sentenced to prison for selling "The Finished Mystery"! Month after month their case dragged its way through the courts, till now, nearly two years after armistice, their last appeal is denied, and they are shipped from Los Angeles up to McNeill Island to spend three years in jail for their religion! Down on the dock as they left, laden with many flowers, arose the song of the church:

"God be with you until we meet again!"

And the prisoners spoke, saying how glad they were to bear witness of their faith before the world! It was like a scene in the days of the early church when heathen emperors imprisoned the new believers.

Who would have supposed it could happen today in America?

As provided for in the resolution the chairman of the mass meeting, W. L. Dimock, prepared and forwarded to President Wilson the following telegram:

President Woodrow Wilson, Washington:

In response to your recent declaration that no one had been, and to your invitation to the Republican party to produce a single instance in which any person had been, unjustly convicted or punished for violation of the Espionage Act, a very large number of patriotic American citizens this afternoon in mass meeting assembled in the Scottish Rite auditorium in this city unanimously and enthusiastically passed the following resolution:

WHEREAS a Christian lady home missionary, Mrs. Emma Martin, is held in prison at San Quentin under the Espionage law for selling one copy of "The Finished Mystery", a Bible commentary, to Federal officers at their solicitation;

AND WHEREAS this Christian home missionary is now daily compelled to associate with vile and immoral negro women, being held in prison almost two years after the war is over;

AND WHEREAS she could not possibly have intended to impede the draft law by selling to Federal officers at their solicitation this book;

Now, therefore, RESOLVED by this mass meeting of American citizens at San Francisco assembled, who are and always have been loyal to the American Government:

That we regard the conviction and imprisonment of Mrs. Martin, the said Christian home missionary, under the Espionage law as unjust, un-Christian and un-American;

That the action of Federal officers in using the power of their office to inveigle, entrap and induce said Christian home missionary, Mrs. Martin, to sell them the copy of "The Finished Mystery" and then to frame up against her a case to have her sent to prison we denounce as infamous, outrageous, dishonest, unjust, as in flagrant violation of American principles, as a disgrace to American institutions, and as destructive of the time-honored religious and civil freedom which are the very foundation principles of the American Government;

AND RESOLVED, that the facts in this case be brought to the attention of President Wilson, and that he be requested immediately to release said Mrs. Martin from prison and to restore her to full citizenship.

Subsequent to the adoption of the foregoing resolution, information was called for respecting the imprisonment of Messrs. Hamm, Sonnenberg and Stevens at McNeill's Island federal penitentiary for violating the Espionage Act. The information comprising the testimony of the government's agents so clearly indicated that these cases also had been framed up by the Department of Justice of Southern California, that a resolution calling for immediate action in their favor on your part was unanimously adopted, and you are hereby apprised in accordance therewith."

W. L. Dimock, Chairman Mass Meeting.

Ecce Venit [Behold He Comes]

He comes to make the long injustice right—
Comes to push back the shadow of the night,
The gray tradition full of flint and flaw. . . .
Yea, He will bear the safety of the state,
For in His still and rhythmic steps will be
The power and music of Alcyone,
Who holds the swift heavens in their starry fate.
Yea, He will lay on hearts the power of peace,
And send on kingdoms torn the sense of home—
More than the fire of joy that burned on Greece,
More than the light of law that rose on Rome.

—*Edwin Markham*

Where Are the Dead?

"Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. For David is not ascended into the heavens." (Acts 2: 29, 34) "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man."—John 3: 13.

FOR a man to declare himself uninterested in this subject would be to proclaim himself idiotic—thoughtless. If the ordinary affairs of this present life, food, raiment, finance, politics, etc., which concern us but for a few years, are deemed worthy of thought, study, how much more concern should we have in respect to the eternal future of ourselves and neighbors and mankind in general!

We begin our examination by asking our agnostic friends, who boast of their untrammeled freedom of thought, What say you, Free-thinkers, in reply to our query, Where are the dead? Their answer is, 'We do not know. We would like to believe in a future life, but we have no proof of it. Lacking the evidences our conclusion is that man dies as does the brute beast. If our conclusion disappoints your expectations, it certainly should be comforting to all as respects the vast majority of our race, who certainly would be much better off perished like the brute beast than to be preserved in torture, as the majority believe.'

We thank our agnostic friends for the reply, but feel that the answer is not satisfactory, either to our heads or to our hearts. These cry out that there must, or should be, a future life; that the Creator made man with powers of mind and heart so superior to the brute that his preëminence in the divine plan should be expected. Furthermore, the brevity of the present life, its tears, its sorrows, its experiences, its lessons, will nearly all be valueless, useless, unless there be a future life—an opportunity for making use of these lessons. We must look further for some more satisfactory answer to our question.

Since three-fourths of the world are heathens, the weight of numbers implies that they next should be asked for their solution to the question —Where are the dead? Heathenism answers:

(1) Prominent are those who hold to Transmigration. These reply to us, 'Our view is that when a man dies, he does not die, but merely changes his form. His future estate will correspond to his present living and give him either a higher or a lower position. We believe that we lived on earth before, perhaps as cats, dogs, mice, elephants, or what not, and that if the present life has been wisely used, we may reappear as men of nobler talents, as philosophers, etc.; but if, as usual, life has been misspent, at death we shall be remanded to some lower form of being—an elephant, a worm, or what not. It is because of this belief that we are so careful in respect to our treatment of the lower animals and refuse to eat meat of any kind. Were we to tramp ruthlessly on the worm, our punishment might be a form in which we ourselves would be treated ruthlessly after the change which we call death.'

(2) The other large class of heathen believe in a spirit world with happy hunting grounds for the good and a hell of different torments for the wicked. We are told that when people seem to die they really become more alive than ever and that the very minute they cross the river Styx they go to the realms of either the blessed or the ever doomed, and that there are steps or degrees of punishment and reward. We inquire, Where did you receive these views? The answer is, 'They have been with us for a long, long time. We know not where they came from. Our learned men have handed them down to us as truths, and we have accepted them as such.'

But heathenism's answer is not satisfactory to our heads and hearts. We must look further. We must not trust to speculation. We must look for divine revelation; the message from Him with whom we have to do—our Creator.—Isaiah 45: 22.

Turning from heathenism we address our question to that intelligent one-fourth of the world's population known as Christendom. We say, Christendom, what is your answer to the question? The reply is, 'We are divided in our opinion, more than two-thirds of us holding the Catholic and nearly one-third the general Protestant view'.

Let us hear the Catholic view (Greek and Roman) first then, because age, as well as numbers, suggests such precedence. Catholic friends,

give us, please, the results of your labors and studies, the conclusions of your ablest thinkers and theologians, in respect to the revelation which you claim to have from God on this subject, Where are the dead? We will hear you thoughtfully, patiently, unbiasedly.

Our Catholic friends respond: 'Our teachings are very explicit along the lines of your question. We have canvassed the subject from every standpoint in the light of divine revelation. Our conclusion and teaching are that when any one dies, he goes to one of three places. First, the saintly, of whom we claim there are but a few, go immediately to the presence of God, to heaven. Those who faithfully bear the cross are the "little flock", the "elect". Respecting these Jesus says, "Strait is the gate, and narrow is the way, that leadeth to life, and few there be that find it". (Matthew 7:14) These saintly do not include our clergy, not even our bishops, cardinals and popes; for you will find that when any of these die, it is a custom of the church that masses be said for the repose of their souls. We would not say masses for any we believe to be in heaven, because *there* surely is repose for every soul; neither would we say masses for them if we believed them to be in eternal hell, for masses could not avail them there. We might remark, however, that we do not teach that many go to the eternal hell. It is our teaching that only incorrigible heretics—persons who have had a full knowledge of Catholic doctrines and who have wilfully and deliberately opposed them—these alone meet the awful, hopeless fate.

'The dead in general, according to our teaching, pass immediately to purgatory, which is, as the name indicates, a place of purgation from sin, a place of penances, sorrows, woes, anguish indeed, but not hopeless. The period of confinement here may be centuries or thousands of years, according to the deserts of the individual and the alleviations granted. If you would know more particularly the Catholic teaching on this subject, we refer you to the writings of one of our great Catholics, the noted poet Dante, a loyal Catholic, at one time an abbot, who died in a monastery with the full rites of the church. Dante's poem, "Inferno," graphically describes the tortures of hell, as we understand the matter. You can procure at almost any library an illustrated copy of this great Catholic poem. Doré, the artist, was also a prominent Catholic and he portrayed Dante's poem vividly and truthfully. The illustrations show the torments of hell vividly—how the demons chase some until they leap over precipices into boiling water. They ply others with fiery darts. Others are burned with heads downward; others with feet downward in pits. Some are bitten by serpents. Still others are frozen, etc. We advise that you see Dante's work, "Inferno"; for it gives our Catholic view of the proper answer to your question, Where are the dead? The vast majority are in purgatory. The billions of the heathen are there; for ignorance does not save, does not qualify for the heavenly condition. All who enter heaven must previously have been fitted and prepared in a manner impossible to the heathen. Millions of Protestants are there. They could not enter heaven, except through the portals of the Catholic church; neither would God deem them worthy of eternal hell, because their rejection of Catholicism was due to the confession of faith under which they were born and environed. Nearly all Catholics go to purgatory also, because, notwithstanding the good offices of our church, our holy water, confessions, masses, holy candles, consecrated burying ground, etc., nevertheless, not having attained to saintship of character, they would be excluded from heaven until the distressing experiences of purgatory would prepare their hearts for heaven. We hold, however, that for the reason stated, Catholics will not need to remain as long in purgatory as will Protestants and heathen.'

We can thank our Catholic friends for so kind a statement of their case. We will not ask them where their purgatory is, nor how they obtain the details of information respecting it; for such questions might offend them, and we have no desire to offend.

Having found all the other answers unsatisfactory, and having now come to the one-twelfth portion of our race which has had most advantage every way, we might reasonably expect to find in its answer the quintessence of wisdom and proof from every quarter and from every age. But what do we find?—an answer which is put to shame by the Catholics, the heathen and the agnostics.

Protestants got their name from the fact that our intelligent and well-meaning forefathers, who were Catholics, thought that they discovered

inconsistencies and unscripturalness in Catholic doctrines in which they had been reared. They protested against these, and hence came the name Protestants.

One of their points of protest was that our forefathers could find nothing of purgatory anywhere on earth, nor any declaration respecting it in the Bible. With a simplicity that is certainly marvelous to us, they concluded that they would merely pick up their views of purgatory and throw them away forever. This left them heaven and hell, into one of which, they said, every member of the race must go at death and there spend his eternity.

Theoretically Protestant doctrines stand with the Bible and with Catholics and declare that heaven is a place of perfection; that there can be no change to any who enter there; hence that all trial, all refinement, all chiseling, all polishing of character must be accomplished in advance of an entrance into the abode of the saints. In a word, we agree that only the saints will ever enter there, the "pure in heart", "the overcomers", the "little flock", who now walk in the footsteps of Jesus. What about the remainder of mankind? Ah! there is the difficulty.

Our creeds perplex us; for, as our hearts will not permit us to think of these poor creatures going to an eternity of misery, neither will our heads permit us to say that they are fit for heaven. Indeed it would be at variance not only with the Scripture, but also with reason itself, to suppose heaven with three-fourths of its inhabitants unregenerate in every sense of the word. Our forefathers merely spoiled things for us when they threw away purgatory and kept the remainder of the arrangement. If we must object to purgatory as being unscriptural, must we not equally object to the eternal torment of all the families of the earth as being unscriptural, especially when the Bible declares that "all the families of the earth shall be blessed" through Christ—blessed with a knowledge of the truth and opportunity to come into heart harmony with God and attain everlasting life through Christ?

The clear, plain, reasonable, just, loving and wise program of our Heavenly Father has been so long overlooked, so long buried under the rubbish of human tradition of the "dark ages" that today "Truth is stranger than fiction". Well did our Lord through the prophet declare: "As the heavens are higher than the earth, so are my ways higher than your ways, and my plans higher than your plans".—Isaiah 55:9.

All of the foregoing theories, be it noticed, are based upon the assumption that death does not mean death—that to die is to become more alive than before death. In Eden it was God who declared to our first parents: "Ye *shall* surely die". It was Satan who declared: "Ye shall *not* surely die". Notice that the heathens, as well as the Christians, have accepted Satan's lie and correspondingly rejected God's truth. We have followed the wrong teacher, the one of whom our Lord said, "He abode not in the truth", and that he is the father of lies.—John 8:44.

If our forefathers had believed God's testimony, "Thou shalt surely die", there would have been no room for the introduction of prayers for the dead, masses for their sins, frightful thoughts respecting their torture. The Scriptures agree from first to last that "the dead know not anything" (Ecclesiastes 9:5) and that "their sons come to honor and they know it not; they come to dishonor and they perceive it not of them". (Job 14:21) It is the Scriptures that tell us where the dead are and their condition; that they are experiencing neither joy nor sorrow, pleasure nor suffering; that they will have no knowledge of anything done under the sun until their awakening in the resurrection. "Do with thy might what thy hand findeth to do, for there is neither wisdom nor knowledge nor device in [sheol] the grave, whither thou goest". (Ecclesiastes 9:10) In the Old Testament and in the New Testament it is written of both the good and the bad that they fell asleep in death. The Apostle speaks of those who "sleep in Jesus", and of those who have "fallen asleep in Christ" and who, he declares, *are perished,* if there be no resurrection of the dead. Could they perish in heaven or in purgatory or in a hell of torment? Assuredly no one so teaches. They are already in a perished condition in the tomb; and the perishing would be absolute, complete, unless a resurrection be provided for their deliverance from the power of death. Hence we read: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not *perish,* but have eternal life".

In a word, then, the Bible teaching is that man was made superior to all the brute creation

—in the image and likeness of his Creator; that he possessed life in a perfect degree in Eden and might have retained it by full obedience. But in his trial, his testing, he failed and came under the death sentence. "In the day that thou eatest thereof, dying thou shalt die." (Genesis 2:17) There the dying began, which, after 930 years, brought father Adam to the tomb and involved all of his children in his weaknesses and death sentence. He died in the very day, which the Apostle Peter explains was not a twenty-four-hour day, but a thousand-year day, saying, "One day is with the Lord as a thousand years". (2 Peter 3:8) During six of these great days the death sentence has brought man down in some respects to the level of the brute and left him without hope of future life, except as God might take compassion upon him and bring him some relief. This was hinted at in the statement that "the seed of the woman should bruise the serpent's head". It was yet further elaborated to Abraham, saying, "In thee and in thy seed shall all the families of the earth be blessed".—Genesis 28:14.

But not until four of the great thousand-year days had passed did God send forth his Son to redeem the race, by paying father Adam's penalty, by dying, "the just for the unjust, that he might bring us to God". (1 Peter 3:18) As a result of that redemptive work accomplished at Calvary there is to be "a resurrection of the dead, both of the just and of the unjust"—a recovery from the death sentence, from the prison-house, the tomb.

Note well the mistake made in assuming eternal torment the wages of original sin, when the Scriptures explicitly declare that "the wages of sin is death"—not eternal torment. (Romans 6:23) We search the Genesis account of man's fall and the sentence imposed, but find no suggestion of a future punishment, but merely of a death penalty. Repeating it, the second time the Lord said: "Dust thou art, and unto dust shalt thou return". (Genesis 3:19) But he said not a word respecting devils, fire and torment. How, then, did the adversary deceive our fathers during the "dark ages" with his errors, which the Apostle styles "doctrines of devils"? Note the fact that none of the prophecies mention any other than a death penalty for sin. Note that the New Testament likewise declares the same. St. Paul, who wrote more than one-half of the New Testament, and who assures us that he did "not shun to declare the whole counsel of God" (Acts 20:27) says not a word about torment. On the contrary, discussing this very matter of sin and its penalty, he says: "Wherefore, as by one man sin entered into the world, and *death by sin;* and so *death passed upon all men,* for that all have sinned". (Romans 5:12) Note that it was not eternal torment that passed upon one man nor upon all men, but *death.* If some one suggests that death would not be a sufficient penalty for sin, all we would need to do would be to point him to the facts and thus prove his suggestions illogical. For the sin of disobedience Adam lost his paradisaic home—lost eternal life and divine fellowship, and instead got sickness, pain, sorrow, death. Additionally all of his posterity, reasonably estimated at twenty thousand millions, disinherited so far as the blessings are concerned, have inherited weaknesses, mental, moral and physical, and are, as the Apostle declares, "a groaning creation".—Romans 8:22.

Let no one think the *death penalty* unjust and too severe. God could have blotted out Adam, the sinner, thus fulfilling the sentence. He could have blotted out the race instantly. But would we have preferred that? Assuredly not. Life is sweet, even amidst pain and suffering. Besides it is the divine purpose that present trials and experiences shall prove useful as disciplines, to prepare us for a wiser course than father Adam took, when we shall be privileged to have a further individual trial. Our race would have been without hope of future existence, just as agnosticism claims, had it not been for divine compassion and the work of redemption.—John 3:16.

Notice again why our Lord *died* for our redemption and see in that another evidence of the penalty. If the penalty against us had been eternal torment, our redemption from it would have cost our Lord that price. He would have been obliged to suffer eternal torment, the just for the unjust. But eternal torment was not the penalty; hence Jesus did not pay that penalty for us. Death was the penalty and hence *"Christ died for our sins".* "By the grace of God he tasted *death* for every man." Whoever could pay Adam's penalty could settle with divine Justice for the sins of the whole world, because Adam alone had been tried—Adam alone had

been condemned. We, his children, were involved through him. Behold the wisdom and the economy of our Creator! The Scriptures assure us that he condemned the whole world for one man's disobedience, in order that he might have mercy upon all through the obedience of another—Christ. We were condemned to death without our consent or knowledge. We were redeemed from death without our consent or knowledge.

Some one may inquire, "Are we, therefore, without responsibility? Will there be no individual penalty upon us for individual wrong doings?" We answer, "A just recompense of reward" will be meted out to all. But our eternal destiny can be settled only by ourselves, by our individual acceptance or rejection of the grace of God. The Scriptures clearly inform us that every sin, in proportion to its wilfulness, brings a measure of degradation which involves "stripes", chastisements, corrections to regain the lost standing. Thus the more mean and more wicked a man or a woman may be, the greater will be his or her disadvantage in the resurrection time, and the more he will then have to overcome to get back to all that *was lost* in Adam and *redeemed* by Christ.

At his first advent our Lord's miracles foreshadowed the great work which He, with His glorified church, will accomplish for the world during the Millennium—then all the sick, lame, blind and dead will be revived and, if obedient, will be brought ultimately to full perfection. The disobedient will be destroyed in the second death. The most notable miracle which our Lord performed was the awakening of Lazarus, His friend. Jesus was gone several days when Lazarus took sick and, of course, knew not about the matter. Nevertheless, Martha and Mary sent Him a special message, saying, "Lord, behold he whom thou lovest is sick". (John 11:3) They knew of Jesus' power to heal, even by the word of His mouth. They had faith that if He could help strangers, He would surely be glad to assist His friend. But Jesus remained where He was and permitted Lazarus to die and a rude shock to come to the dear sisters. Then He said to His disciples, "Our friend Lazarus sleepeth". (John 11:11) Then, coming down to their comprehension, He added, "Lazarus is dead; and I am glad for your sakes that I was not there". —John 11:14, 15.

He was glad to let His friend fall *asleep in death,* because it would provide a special opportunity for a special miracle. Then, with His disciples, he began the three days' journey to Bethany. We cannot blame the sorrowing sisters that they felt hurt that the Messiah should apparently neglect their interests. They knew that He had the power to relieve them. Martha's gentle reproof was, "Lord, if thou hadst been here, my brother had not died. Jesus said unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day." (John 21:23, 24) Notice that our Lord did not say, 'Thy brother is not dead; thy brother is more alive than he ever was; he is in heaven or in purgatory'. Nothing of the kind! Purgatory had not yet been invented, and He knew nothing of it. And as for heaven, our Lord's testimony is, in our text, "No man hath ascended into heaven, but he that came down from heaven". Martha was also well informed. The errors of the dark ages had not yet supplanted the truth. Her hope for her brother was the Scriptural one; that he would rise in the resurrection, in the last day, the Millennial day, the seventh of the great thousand-year days from creation.

Our Lord explained that the power of resurrection was vested in Himself, that He was there with her, and could give relief to them without waiting. Martha told our Lord that it was too late; that putrefaction had set in by this time. But Jesus insisted on seeing the tomb and when He arrived at it, He said, "Lazarus, come forth". And we read, "He that was dead came forth". (John 11:43, 44) Mark well that it was not the living that came forth, but that Lazarus was really dead. Mark well that he was not called from heaven nor from purgatory.

What Jesus did for Lazarus He intimated He would ultimately do for Adam and his entire race. Note His words: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth". (John 5:28, 29) Does this astonish us? If so, the reason is not far to seek. It is because we have gotten so far away from the teachings of the Bible—so fully immersed in the "doctrines of devils", so fully to believe in the serpent's lie, "Ye shall not surely die"—so blinded to the Lord's declaration, "Ye shall surely die", and "The wages of sin is death".

The remainder of John 5:29 explains that there will be two general classes of the dead to come forth: First, those who have had their trial and who have passed it successfully; the second, all the remainder of mankind who have thus far failed to have divine approval. The approved will come forth from the tomb unto a resurrection of life—perfection. The disapproved will come forth unto a resurrection of judgment. (see Revised Version) The coming forth is one thing. The resurrection is another. The Apostle explains that they will come forth "every man in his own order". (1 Corinthians 15:23) On thus being awakened the privilege will be their *rising* up, up, up out of present degradation, mental, moral, physical, to the glorious perfection which father Adam enjoyed in the image and likeness of his Creator. The uplifting or resurrection work St. Peter refers to as the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began".—Acts 3:21.

Nor does this mean universal everlasting life, for the Scriptures declare that such as refuse to profit by the glorious opportunities of the Millennium, such as refuse to be uplifted to perfection, shall be destroyed from among the people in the second death. "They shall be as though they had not been." (Obadiah 16) The Scriptures declare that a part of our Lord's work is "to open the prison doors and set at liberty the captives". Our Lord did not open any of the literal prisons, such as John the Baptist was confined in. He made no effort to succor him. The prison-house which Christ will open is the great prison-house, the tomb, which now holds approximately twenty thousand millions of our race. In due time and beginning shortly our Lord will open this great prison-house and allow all the prisoners to come forth, just as truly as He did in the example—in the case of Lazarus. Nor will He call them from heaven, purgatory and hell; but, just as He declared, "Lazarus, come forth," "all that are in their graves shall hear his voice and come forth".

We have now heard the testimony of God's Word—the divine declaration as to "Where are the dead?" Harkening to the voice from heaven we are assured that they are really dead and that all their hopes as respects the future are centered, first, upon the redemptive work of our Lord Jesus, accomplished at Calvary; and, secondly, upon the work of resurrection which, at His second advent, He is to accomplish for those whom He redeemed. If perchance you have a shade of disappointment as respects a saintly brother or sister, father or mother or child, who you hoped was already in heaven, then as a consolation look at the other side of the question—behold how many of your loved ones, kith and kin, friends and foes and neighbors, according to your theory and all the prevalent theories, have been suffering untellable woe since their death and would be suffering similarly for centuries to come—consider the relief of mind and heart you get from the knowledge of the truth; that they are not alive anywhere, simply dead, or more poetically, they are "asleep in Jesus", in the sense that He is their Redeemer, in whom all their hopes of a future awakening reside.

Palestine from Day to Day

A NEW Yiddish-Hebrew dictionary is being prepared by "Stefatenu", a Hebrew-speaking organization, which now has a membership of more than 400 in Jerusalem. It is also issuing a list of useful words in Hebrew, English, French, etc.

The parents of the pupils attending the Herzliah Gymnasium in Jaffa participate in the management of that institution. It was decided to open a preparatory school to the Gymnasium to teach Hebrew to the many new immigrants that are expected. This school is to be controlled exclusively by the Gymnasium and receives no subvention from the Vaad Hachinuch (Board of Education).

A kitchen financed by the Orphan Committee has been opened in Jerusalem to supply meals to the trade apprentices who attend Hebrew evening classes, and many of whom are orphans.

The great lack of modern agricultural machinery which has long been felt in Palestine has caused representatives of the colonies of Rishon, Petach Tikvah, Nes Zionah, Rehoboth, Gederah, Beer Jacob to negotiate with the P. C. A., to open a store in Jaffa, where implements will be sold on the instalment plan. Machines for pealing almonds are also to be sold.

A course in agriculture has been opened in the Mikveh Israel School by the Haavoda.

JUVENILE BIBLE STUDY

ONE question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *Did death pass upon Adam only or upon all men?*
Ans.: See Romans 5:12.

2. *Is death an enemy of man?*
Ans.: See 1 Corinthians 15:26.

3. *Did God give any hope to fallen man?*
Ans.: See Genesis 3:15.

d God l r give further hope?
s.: He did. See Genesis 12:3; 22:16-18.

What other promise, connected with the blessing of all, was made to Abraham?
Ans.: Possession of the land of Canaan. See Genesis 13:12, 14, 15.

6. *When Abraham moved into Canaan did he then inherit the land?*
Ans.: Stephen said, "No". See Acts 7:4, 5.

7. *Was Abraham sometime actually to possess the land, or was he to go to Heaven and from there with his seed to bless all "families and nations"?*
Ans.: Read again Genesis 13:15.

8 *Does the Bible say that he went to Heaven?*
Ans.: No.

9. *What does it say?*
Ans.: He died and was gathered to his people. See Genesis 25:8.

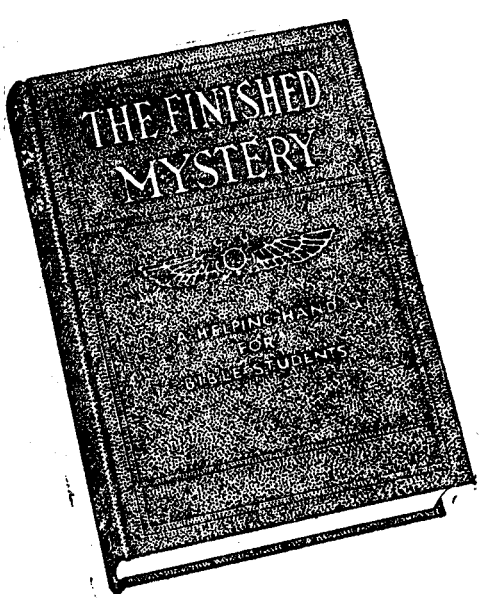
10. *Who were "his people"?*
Ans.: Heathen.

11. *Was the promise to "bless all families and nations" fulfilled in Isaac and Jacob?*
Ans.: See Hebrews 11:13.

12. *Since a dead man cannot own land or bless any one, how is Abraham to have part in blessing "all families and nations"?*
Ans.: See John 5:28, 29. Revised Version.

13. *Will the resurrection of the ancient worthies be "to life" (perfect life) or "to judgment"?*
Ans.: They are to get "a better resurrection" than the world in general and be "made perfect" (Hebrews 11:35, 40); consequently it will be to perfect life.

14. *Did God "bless all families and nations" before Christ's first advent?*
Ans.: See Amos 3:2; Ephesians 2:11, 12.



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Getting at the Bottom of Mexico's Troubles

(Part One)

THE thieves and murderers of Europe were always fond of the fields and mines and personal property of the denizens of other lands; and they remain so to this day. When Pope Alexander VI drew his famous line through the Azores, from pole to pole, giving everything west of that line to the Spanish monarch, he probably never once thought of the command, "Thou shalt not steal"; and when Cortez invaded Mexico and covered the land with blood it is doubtful whether he knew there is such a mandate from the Almighty as "Thou shalt not kill". Mexico traces her present-day trouble to these errors.

The Mexico of today is 1,900 miles long, with a breadth varying from 750 to 130 miles. It is a plateau country; and the combination of a tropic sun, a high elevation and a rich soil enables it to produce 90% of all the different agricultural products known to man, at the same time giving to a larger part of the interior the climate of eternal spring—65° to 75° the year around. The rainfall is liberal; and the streams from the tablelands to the sea have cut wonderful canyons, 800 to 1,000 feet deep, creating a beauty and variety of scenery of remarkable interest.

In this beautiful land of Anahuac, as it was then called, the Aztecs of long ago developed a form of civilization blemished, it is true, but probably not worse than that which Cortez represented; and in some respects it may have been better. At any rate it was a "self-determination of peoples", and the people then were happier than they have been since.

The Aztec and His Ejido

THE *Ejido* is the key to the Mexican question. The Aztec government was a tribal one, and so devised that absolute poverty was an impossibility. Around every village was a great tract of land owned by the village as a whole. Every year the natives, by their elders in the town council, parcelled out the land that was to be worked by each family. Such a thing as private property in land was never known among the Aztecs. None among them could become wealthy at the expense of the others, and none among them could become destitute if willing to work.

The ill and the aged were cared for, rights of person and property were enforced, marriage was sacred, and intemperance was frowned upon. There were courts of appeal; and even

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Explanatory Note

The shortage of paper still continues, but beginning October first THE GOLDEN AGE will resume its usual size and increase the price fifty cents to cover the greatly increased costs. This will make the price after October first $2.00 in the United States and $2.50 in Canada and in foreign territory. Meantime, however, subscriptions and renewals will be accepted, until September thirtieth inclusive, at the present price—$1.50 domestic, and $2.00 Canada and foreign.

the Aztec emperor himself was held in check by a supreme court that protected the humblest subject against any attempted aggression. Great post-roads girdled the entire country. Upon these roads trained runners relayed messages to and from the remotest parts of the empire in an incredibly short time. Intensive farming, canals and irrigation ditches made Mexico a flower garden. The mines yielded almost illimitable treasures. The wealth of the Aztec nation knew no bounds. Gold, silver and precious stones were more plentiful with them than with any other nation of the ancient or modern world.

Upon this scene of peace and plenty the European savage Cortez landed in April, 1519, with 11 vessels, 700 Spaniards, 18 horses and 10 pieces of artillery. For hundreds of years the Mexicans had had the superstition that at some time white "gods" (!) would come from the East and dispossess them of their country. The landing of Cortez filled the people with terror; for they esteemed him and his followers to be immortal gods whom it would be useless to resist.

Montezuma, the Aztec emperor, sent embassies to Cortez while he was still at Vera Cruz, attempting to dissuade him from invading the country. These embassies carried with them helmets full of gold dust, beautifully engraved gold and silver plate, and collars and bracelets of gold and silver, inlaid with precious stones. The more Cortez and his followers saw of these gifts the more rapacious they became; and Cortez himself, a man of intrepid courage and unspeakable devilishness, forced the issue by burning his ships and sending one of Montezuma's embassies back with both hands of every one of the fifty men cut off at his wrists.

By November 18 of the same year Cortez had reached Mexico City, then called Tenochtitlan; and although received with the greatest courtesy by the people he imprisoned their emperor, obliterated all records of the Aztec civilization, burned their great library, razed their monuments, killed their most intelligent representatives and left not a vestige of their original city when he began the rebuilding of the city in 1522.

Among the acts of Cortez which mark the character of the man, were the burning alive of an Aztec governor and sixty of his followers and the butchery of six hundred of the nobility in their temple, after he had given them permission to assemble there for religious services, and had stipulated that they must come unarmed. In the city of Cholula, while the streets of the city were thronged with people attending a festival, he became suspicious; and at a given signal his men opened fire and killed thousands of them. By these and similar methods of cruelty and terrorism he seized Mexico in the name of the Spanish sovereign. It is estimated that he and his brothers in arms in North and South America put to death fifteen million innocent persons within the first half century after the discovery of America; but there were sections of Mexico, notably Yaqui land, that he did not conquer and that have never been subjugated even to this day.

But bad as were the things that Cortez did to the generation then living, the thing that he did to the unborn generations of Mexicans for hundreds of years to come was worse. He took away from the people their *ejidos,* located obviously in the centers of the richest areas, and gave these lands to the Spaniards who came with him and who followed him. The natives were driven away from the fertile and well watered valleys to hilly, wooded or semi-arid lands, there to struggle for a livelihood under much less favorable conditions, although millions of them were denied even that privilege, and were branded with hot irons and made slaves of the colonists who now began to come from Spain in large numbers.

Unfamiliar with the, to the Aztec, vicious and unexplainable system of private ownership of land, the Mexicans lost more and more of their lands, some to the nobility, the great landlords, and some to the church, until today the descendant of the Aztec is virtually landless and homeless in the land of his fathers. Not all of the *ejidos* were lost at once; indeed, some of them are in existence to this day, and there are places in Mexico even now where the live stock of any villager may be pastured free of charge on the outskirts of the village, in a space allotted. But transfer of title away from the people who properly owned these areas into the hands of great and wealthy land holders has progressed from the time of Cortez onward.

The original idea of most of the so-called colonizing countries of Europe was to use the new countries merely as sources of raw material, and to do everything possible to repress

their industries, the same as is still done in our generation with the cotton industries of India and Egypt; and until 1821 Mexico was so completely in subjection to Spain that no person born outside of Spain, even if of Spanish parents, could hold office of any kind in Mexico. Some of these Spanish viceroys were good men; many of them were bad men. Most of them were cruel and selfish, and not interested in Aztecs except as slaves. In many of them the capacity to think and act independently and effectively was stunted by the law of the Inquisition, "Thou shalt not think"; and force and cunning inevitably superseded true statesmanship.

The most conspicuous example of what private ownership of lands leads to in a country where the common people are ignorant of such a custom is that of General Luis Terrazas. At one time this man, now living in El Paso, held 70,000,000 acres in the state of Chihuahua—one-half of the state. He could ride all day north, south, east or west and never go outside of his own land. The whole city of Chihuahua belonged to him. No one in the city could borrow money or buy property without his consent; and if any borrowed they paid, toward the last, 12% for the use of their money, all of which went into his coffers. He paid no taxes to anybody, had 30,000 natives in his immediate service, worked them to the limit, paid them thirty or forty cents a day, compelled them to trade at his stores and virtually held them as slaves. He was supposed to be the largest land owner in the world. A comparison of the condition of the people under Terrazas with what it might be if the *ejidos* which belonged to them were returned to their rightful owners led the gentleman and scholar and patriot, Francisco Madero, one of the finest characters of history, to devote his own great fortune of $30,000,000 to the overthrow of Diaz in the successful revolution of 1911. This land question in Mexico is really at the bottom of all Mexican troubles, and is one that will not down.

So many of the *ejidos* had fallen into the hands of a few aristocrats, and so many more had come under the control of the church, that when in 1857 the constitution was changed and the lands of the church were confiscated, the *ejidos* were confiscated with them, the thought apparently being to restore all their lands to the people, but by a system of private ownership instead of community ownership. The actual effect of the law was to make the condition of the people still worse than it had been; for the confiscated lands passed very quickly from religious to secular control, the great landlords bought them up for a song and the people in general were brought to a condition which amounted to slavery, as on the Terrazas estates.

The natives have never ceased to want their *ejidos* back. From generation to generation they talk about them; and in Carranza's time an earnest effort was made to fulfill the promises many times made to them that this would be done. Carranza did actually bring about the restoration of 117 *ejidos*, covering 280,244 acres. Ten acres of this rich soil, bearing three crops a year, is sufficient to maintain a family of five persons, so that it may be said that Carranza, with all he failed to do, succeeded in repatriating 140,000 human beings on the soil which belonged to them and to their families. And who shall say that this was not a great work? How many other statesmen do we know that have succeeded in restoring 140,000 of the poor to their lost lands and lost liberties? Persons in Mexico at the time that some of these *ejidos* were returned to the people state that good soldiers to whom some of these *ejidos* belong in communal ownership suddenly threw away their guns and became the most pacific of farmers, not even waiting to finish the tasks in hand.

Parentage and Education

MEXICO has approximately two million white people of Spanish descent, six million Indians, largely Aztecs, and six million Mestizos, as they are called, descendants of the two races combined. Of the one hundred thousand foreigners, about thirty thousand are Americans and five thousand are British. Few of the Indians are acquainted with the Spanish tongue; they are largely a passive element in the population. By the six million natives that do not speak Spanish there are spoken fifty different languages and almost innumerable dialects. It is claimed that 80% of the people are illiterate; and some have used this as an argument that they are not adapted to self-government. But we reflect that it is only a few generations since England passed laws providing for such of the English lords as could neither read nor write; and it does not at all follow that one who is without ability to read and write may not have as

much good common sense as some people who have had great educational advantages.

The Indians who were able to keep in a measure aloof from the whites have fared better than those who were enslaved and brought into closer contact with their conquerors. Many of the latter lost their original tribal morality and acquired the vices which have been carried by European civilization throughout the earth—lying, stealing, immorality and drunkenness. Upon these poor peons, as they are called, has fallen the work of producing whatever Mexico has produced, whether in the mines or on the great estates. Forty years ago these peons were paid as little as six cents per day; but now they receive, in some places, as high as $1.50 to $2 for a day's work.

Many Lovable Traits

MAYOR Charles Davis, of El Paso, Texas, after thirty-eight years of experience says: "There are no better people than the Mexican merchants and professional men, while the Mexican peon is no trouble at all, and is not bloodthirsty if he is let alone". Travelers report that the Mexicans are among the politest people in the world. A common form of salutation is, "May God go with you", a form of salutation far above that which prevails in the most exclusive and self-satisfied portions of the United States. Hospitality and general goodness of heart are manifest everywhere. Orphans are never left without homes; and in cases of sickness, bereavement or misfortune the sympathy of the neighbors and of the whole community is generous, sincere and practical. Reverence for the Lord and marital faithfulness are said to be national traits. These things speak well for a land about which so much evil is alleged.

The family ties of the Mexicans are so strong that the men will go nowhere without their wives. If the men are in service as engineers, firemen, conductors or trainmen, the wives go along as a matter of course. If the men go into battle the wives go along to care for the sick and wounded, to forage for food and to prepare meals for their husbands. The meals prepared under the most trying conditions are said to be remarkable for their neatness and delicacy.

Mexico has been pictured as a land of sombreros and bare feet; and while it is a fact that there are no sky-scrapers, yet there are compensating advantages. The people move leisurely in the streets, the flowers are more plentiful, the food is simpler, the houses are simpler and more beautiful, and the people are sunnier, and sweeter far than some of their neighbors—not mentioning any names.

The Mexicans have great fondness for art, for literature and for the sciences. They have an instinctive taste for music, a music noted for its pathos, simplicity, and passionate love. A guitar goes with every regiment into battle; and the music which it yields is not only wild, barbaric and impelling, as one would expect in the descendant of the Aztec, but it has in it also the grace and romance of the Castilian. When Caruso sang in Mexico City a few months ago fifteen thousand people came out to hear him in the old Plaza de Toros, where the bull fights were formerly held.

A collection of photographs of the governors of Mexican states shows that they compare favorably with an equal number of governors of American states. The faces bespeak intelligence, refinement and good breeding.

Mexico's Political Fight

AS IN every other country, the political war which has been waged in Mexico in the past, and which the country still faces, is a fight between liberals and reactionaries. The struggle has taken different forms at different times; and occasionally, as in the United States, men who were elected as liberals have turned out to be reactionaries, and the fight has had to be fought all over again. Too long a lease of power makes any party or any man a reactionary. Even Moses, the greatest lawgiver of history, could not stand forty years of uninterrupted power, and at the last arrogated to himself an authority which prevented his entering the promised land.

The fight in Mexico has ranged around the landless condition of the common people, and the liberals have at all times had the end in view of trying to do something worth while toward the bettering of their condition. When the fight first opened in 1857 it was largely against the church, on account of the fact that at that time the church held in fee simple three-fourths of the most valuable real estate in Mexico City; and vast tracts of land and haciendas of fabulous richness were in the possession of the priesthood all over the country while three-fourths of

the population were absolutely landless. Many of these great estates were not cultivated, but merely held, tax free, for purposes of speculation. Much of the best real estate in and about Washington, D. C., is now held in the same way.

The Constitution of 1857, with its amendments of 1873, called the Laws of Reform, provided for liberty of speech, liberty of the press, liberty of faith and worship, the right of all denominations to establish schools and colleges, lawful intermarriage of Catholics and Protestants, public schools for secular education, complete separation of church and state, prohibition of laws establishing or suppressing any religion, prohibition of legal recognition of religious festivals, prohibition of clerical vestments on the streets, prohibition of religious processions in the streets, prohibition of discourses advising disobedience to the law or advocating violence to any one, prohibition of gifts of real estate to religious institutions except for religious edifices, prohibition of monasteries and convents, prohibition of any law permitting the reëstablishment of Jesuits or Sisters of Charity, prohibition of religious vows swearing away one's liberty, the civil inspection of cemeteries and the opening of cemeteries for burial of all creeds and classes.

While these laws were in process of discussion, and as an evidence of how a really good man in the Catholic church viewed the situation, we quote from the Abbe Domenech, Chaplain of Napoleon's Expeditionary Force to Mexico, words written in 1867:

"If the Pope should abolish all simoniacal livings, and excommunicate all the priests having concubines, the Mexican clergy would be reduced to a very small affair. Nevertheless there are some worthy men among them, whose conduct as priests is irreproachable. In all Spanish America there are found among the priests the veriest wretches, knaves deserving the gallows, men who make infamous traffic of religion. Mexico has her share of these wretches. One of the greatest evils in Mexico is the exorbitant fee for the marriage ceremony. The priests compel the poor to live without marriage, by demanding for the nuptial benediction a sum that a Mexican mechanic, with his slender wage, can scarcely accumulate in fifty years of the strictest economy. This is no exaggeration."

We are glad these words were written by the Abbe Domenech; for if they had been written by others we should have been inclined to think they *were* exaggerated.

John Lind, former governor of Minnesota, and President Wilson's personal representative to Mexico, in the Savannah *Morning News* of April 28, 1920, speaking on the same general subject said:

"What poor Mexico needs is education, and it is very unfortunate that the influence of the Catholic church has been against schools in Mexico. As in the United States, its influence has not been in the direction of establishing and maintaining public schools."

A Century of Liberty

NEXT year Mexico will celebrate her centennial. The struggle for liberty did not end with the overthrow of Spanish power in 1821. It has been going on ever since that time, with the usual disorders common to a thinly settled country, and especially a country where such a multitude of the people have been dispossessed of their lands. But the general course has been forward; and considering the difficulties Mexico has had to face, the progress has been all that could be expected.

In 1876 Porfirio Diaz was elected President and in many respects made an excellent one, although there is something to be said on both sides of the subject. He believed frankly that his country would prosper best under a benevolent dictatorship, and he so shaped his course and so employed the military powers of the Republic that for seven terms of five years each he was the only candidate for the presidential office. He virtually made it a misdemeanor to vote for anybody but himself; and thus weakened the powers of political perception of the people just at the time when they most needed development.

Diaz was a capable administrator. He opened his country to foreign capital and thus indirectly educated the common people by enabling them to earn larger wages than previously. Moreover, in the larger cities, he established free schools, and there is no doubt that he honestly aimed at the education of the people. But this was opposed by both the landlords and the clergy, and he had a difficult path to follow. Moreover, when Morgans, Rockefellers and Guggenheims invest millions in foreign enterprises they seem entirely indifferent to the real interests of the people of those lands, but have a mania for extracting the last dollar, by fair means or foul, no matter what the effect may be on either the people or the government. Diaz had to deal with these men, and with others; and many *ejidos*

and other assets of the people found their way into the "holdings" of these great corporations ere they could be induced to make the investments upon which the prosperity of the country so much depended. American oil, copper, gold, silver, cattle and plantation interests are intricately woven into Mexican affairs from the time of Diaz (1876-1911) onward.

In 1910, some eleven thousand families owned 44 percent of the national territory, including the bulk of the best arable soil. These estates were almost entirely free of taxation, the bulk of the taxes being laid against the smaller holdings. Many of the great landlords held thousands of acres idle right at the time when thousands of the common people were wandering, landless and homeless, from one mine or plantation to another, seeking a chance to earn bread. Moreover, many of the lands which were used were misused to the detriment of the poor, instead of to their benefit, by being given over to the production of the native liquor, pulque; and the producers of this liquor were and are against the efforts of the real statesmen, who are seeking prohibition for the same reasons that it was sought in the United States, i. e., as a step in the abolishment of shiftlessness, poverty and crime.

The thing that finally caused the overthrow of Diaz and forced him to flee was the action of Francisco Madero, in an effort to improve this condition of affairs. Madero was influenced also by the arbitrary way in which election returns were handled by Diaz. Himself an anti-clerical he saw his able and patriotic friend, Vestuniano Carranza, deprived of a governorship to which he had been elected, and the clerical candidate inducted into office; and the result was the Mexican Revolution, which was victorious after three years of fighting.

There is a great amount of literature afloat to lead one to think that the chronic condition of Mexico is that of revolution, but this is not true. There is a great cause of unrest there, the landless condition of the common people. These people are seeking relief; and it is a fact that since the days of Madero there has been more unrest than ever before, because the people have had their hopes aroused and not fully realized. Madero was a prince among men, but was not able to overcome the wealth, power and influence arrayed against giving the people a fair deal. The circumstances under which he was murdered by the assassin Huerta indicate a conspiracy of base, subtle and tyrannical forces against him. President Wilson very properly refused to recognize Huerta in any way, and backed Carranza, the friend of Madero, in his successful fight to drive Huerta out of power.

Carranza a True Patriot

IN THE seven years in which he guided the affairs of the Mexican people Carranza showed that he had their best interests at heart. Because of Zimmerman's unaccepted advances he was frequently accused in the American press as pro-German in his sympathies, and somewhat vain and tactless; but the usual estimate of him was that he was a sincere man, honest, and trying to make Mexico a good place for Mexicans.

Carranza was instrumental in procuring some changes in the Mexican constitution which have been much criticised by the oil men, and we will have more to say of this hereafter. But the intent of these changes was to aid Mexico, and they are changes such as have been made in other lands and strongly advocated in the United States.

He gradually brought the entire country into a state of good order, and until recent years was liberally supplied with arms and ammunition for that purpose by the United States, according to the testimony of S. G. Hopkins before the Senate Mexican Committee. In 1915 he abolished bull fights by presidential decree. In March 11, 1917, he was elected President at an orderly election, and took the oath of office May 1, 1917. His administration was anti-clerical, and not favorable to either the privileged landowners or the foreign interests which were engaged in exploiting the natives, as indeed it could not be if he were to do for these poor peons all he hoped. There is no doubt that certain of these powerful enemies encouraged men to join Carranza's armies so that they could secure rifles, cartridges and belts to be used against his efforts to maintain law and order. The great desertions from the ranks are thus explained.

Carranza's troubles with his armies date from the beginning of his regime. Never a lover of gilt braid, brass buttons and titles, he was unwilling to assume for himself the title of General, but in his campaign requested to be called

merely First Chief. He has been blamed for not catching Villa; but if Pershing with 100,000 American troops was not able to catch him, it is no wonder Carranza failed. Villa helped Carranza to conquer Huerta; but the two disagreed, and Villa was a thorn in Carranza's life for seven years. Carranza forced Huerta to resign on July 15, 1914, and Villa declared war against Carranza September 23, 1914. But Villa is no longer a serious factor in Mexican matters. He suffered a military defeat at Celaya, at the hands of General Obregon, and has never been able to regain his lost prestige.

This glorifying of successful warriors and belittling the achievements of great men who lose a single encounter is a common thing in history. Millions idealize the successful fighter, and there is no doubt that if General Pershing had ever gotten anywhere near the front line trenches he would today be the most popular figure in American life. His star fell when it came out in the Senate that in France he kept the security of the remote rear and avoided the fighting man's chances of being killed.

Carranza believed that militarism is a curse in Mexico, as it was in Germany and as it is in every country, and tried to persuade the Mexican people to elect as his successor an anti-militarist, Senor Bonillas, Mexican ambassador to the United States. The pressing of this candidacy caused his own downfall and death.

As in the United States, so in Mexico, when anything goes wrong in the country the President is blamed for it; and when he experiences failing fortunes or defeat his followers begin to abandon him. He starts in as an idol; but when he is unable to do all he wishes to do, he gradually gains enemies, and when the tide starts to turn against him it turns quickly. As in the political conventions of the United States some men show great earnestness in their desire to pick the winning side early and to be found promptly on that side, so in Mexico.

Carranza went down in the rising of just such a tide. He had been declaiming against militarism as one of the curses of his country, whereupon several of his generals suddenly deserted him and combined together against him. He warned the Mexican people that those who had deserted him would quarrel among themselves (a not unlikely thing); and he appealed to the people for support, but too late.

Seeing what was coming, Carranza shifted his son-in-law, General Aguilar, to the command of the federal forces in Vera Cruz on May 1, 1920, so as to leave open a way of escape. He abandoned Mexico City May 7 and started for Vera Cruz; but at the last moment the Vera Cruz government went over to the revolutionists, and he had nowhere to go. Determined to attempt to retain the government, of which he was president, he properly took with him the funds in the treasury, $13,500,000, taken over at the time of his death.

It is claimed that strict orders were given to spare Carranza's life and permit his escape; but if so, these orders were violated. The night that he was killed the troops of General Herrera were acting as Carranza's bodyguard. General Herrera himself assigned Carranza, not to adjoining stone houses, but to the wooden cottage in which his body was found, and helped to prepare his bed. At 3:30 A. M., while it was pitch dark, and the rain was falling, Carranza was killed by eight bullets entering his body. His last words were a request for a rifle that he might defend himself. General Herrera's father had been executed by order of Carranza a few days earlier. When Carranza's body was found, his shoes had been removed and his pockets turned inside out.

Senor Lopez, confidential agent of Carranza, claims that Carranza was killed to prevent the publication of important papers which he carried, showing the conspiracy of Wall Street interests in the United States, in coöperation with political and ecclesiastical American and Mexican factions to overthrow the Mexican government and constitution. The one who is supposed to have caused Carranza's death, General Herrera, volunteered to serve as his bodyguard, although he had been for years in the employ of General Pelaez, admittedly in the pay of the oil companies and in revolt against Carranza's efforts to execute the laws on the Mexican statute books. He deceived Carranza by professing loyalty to him in his hour of need. Carranza's own brother had a somewhat similar experience. He was imprisoned by his own escort, and executed.

The death of Carranza was promptly followed by a United States Senate resolution calling for the policing of Mexico by the United

States army; but there is no information to the effect that Mexico contemplated such action toward the United States after the assassinations of Lincoln, Garfield, or McKinley.

America has sometimes been at a loss to know how to make the best use of her ex-presidents; but they do not seem to have such embarrassments in Mexico, for they never have any. It seems to be the usual custom to kill them or drive them out of the country. Madero and Carranza were killed; Diaz and Huerta were driven out of Mexico.

Progress in Mexico

SLAVERY was abolished in Mexico three years before it was abolished in the United States. The republic has 20,000 miles of up-to-date American railroads, a greater range of remarkable vegetation than any other country in the world; and before the World War it produced one-third of the world's silver, one-ninth of its lead and a good share of its gold. It produces three crops annually and was pronounced by Humboldt the treasure house of the world. Mexican linens are among the best.

The city of Mexico has nine hundred streets, but the streets follow the London custom of several different names for the same continuous thoroughfare. These streets are broad, well paved, well kept and bordered with good sidewalks. An efficient and up-to-date traction service covers the city and its environs. In 1902 these lines carried thirty million passengers. Mexico has 140 cotton mills.

The city also has a wonderful sewage system, piercing a mountain thirty miles distant by a tunnel seven miles in length. Through this tunnel are led away the surplus waters which at various times in the past have flooded portions of the city.

The crops of Mexico in 1919 were the best in years; every one of its thirty states is highly productive. Under Carranza paper money gave way to metallic money; trade became better than was ever before known; public revenues were greatly improved.

When some American women, well fed on the propaganda which was flooding the papers of the United States a year ago, offered to spend $2,000,000 to $4,000,000 in charitable work in Mexico, the Mexican women sent back word that in their judgment the American women would perhaps make a wiser use of the money in doing something for the three million to six million school children of the United States which the Children's Bureau at Washington claims are slowing dying of insufficient food.

Financial Notes

CARRANZA was blacklisted by the great financial powers of New York, London and Paris because his attitude toward big business was not considered the correct one. None of these financiers would lend the Mexican government a cent; and as Carranza had various difficulties to face for which money was an urgent necessity, he resorted to means which other governments have used in such emergencies.

He took over and operated the railroads, telegraph, telephone lines, express companies and the street railway company of the city of Mexico. Foreign interests were largely represented in all of these plants. Americans had a 40% interest in the railways, the Wells-Fargo Company owned the express lines, the Pearson Canadian-American syndicate owned the street-car lines.

The operation of the railroads under Carranza is said to have netted the government $5,500,000 a year, which is hundreds of millions better than the public press alleges that the United States government did while engaged in the same business; and the operation of the Traction Company is said to have netted a profit of $6,000,000 in the one year in which the government had charge of it. The express business was also a money maker, so that in the fall of 1919 the receipts of the Mexican Treasury were running ahead of expenditures by three million to four million pesos a month or, say, $2,000,000.

During the seven years in which Carranza was in power, and in which he was unable to borrow anything, nothing was paid on the national debt of $100,000,000, owed principally to France and Belgium; but had it not been for his death he might soon have been able to begin the making of payments. He had a very difficult position to fill.

It is estimated that there is about $2,000,000,000 of foreign capital invested in Mexico, of which one-half is American.

Europe's system of doing business with Mexico is to give four to eight months credit, while America's system is to demand cash with order.

(To be Continued.)

What Say The Scriptures About Hell?

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isaiah 8:20.

A CORRECT understanding of this subject has become almost a necessity to Christian steadfastness. For centuries it has been the teaching of "orthodoxy" of all shades that God, before creating man, had created a great abyss of fire and terrors, capable of containing all the billions of the human family which He purposed to bring into being; that this abyss He had named "hell"; and that all of the promises and threatenings of the Bible were designed to deter as many as possible (a "little flock") from such wrong-doing as would make this awful place their perpetual home.

As knowledge increases and superstitions fade, this monstrous view of the divine arrangement and character is losing its force; and thinking people cannot believe this legend, which used to be illustrated on the church walls in the highest degree of art and realism, samples of which are still to be seen in Europe. Some now claim that the place is literal, but the fire symbolic, etc., etc.; while others repudiate the doctrine of "hell" in every sense and degree. While glad to see superstitions fall, and truer ideas of the great, wise, just and loving Creator prevail, we are alarmed to notice that the tendency with all who abandon this long-revered doctrine is toward doubt, skepticism, infidelity.

Why should this be the case, when the mind is merely being delivered from an error, do you ask? Because Christian people have so long been taught that the foundation for this awful blasphemy against God's character and government is deep-laid and firmly fixed in the Word of God—the Bible; and consequently to whatever degree that belief in "hell" is shaken, to that extent their faith in the Bible, as the revelation of the true God, is shaken also, so that those who have dropped their belief in a "hell" of some kind of endless torment, are often open infidels and scoffers at God's Word. Every step they progress in real intelligence and brotherly kindness, which hinders belief in eternal torment, is in most cases a step away from God's Word, which is falsely accused of being the authority for this teaching.

Guided by the Lord's providence to a realization that the Bible has been slandered, as well as its divine Author, and that rightly understood it teaches nothing on this subject derogatory to God's character nor to an intelligent reason, we will attempt to lay bare the Scripture teaching on this subject, that thereby faith in God and His Word may be reëstablished in the hearts of His people, on a better, a reasonable foundation. Indeed, it is our opinion that whoever shall hereby find that his false view rested upon human misconceptions and misinterpretations, will at the same time learn to trust hereafter less to his own and other men's imaginings, and by faith to grasp more firmly the Word of God, which is able to make wise unto salvation.—2 Timothy 3:15.

That the advocates of the doctrine of eternal torment have little or no faith in it is very manifest from the fact that it has no power over their course of action. While all the denominations of Christendom sustain the doctrine that eternal torment and endless, hopeless despair will constitute the punishment of the wicked, they are mostly quite at ease in allowing the wicked to take their course, while they pursue the even tenor of their own way. Chiming bells, pealing organs, artistic choirs, costly edifices, upholstered pews and polished oratory which more and more avoids any reference to this alarming theme, afford rest and entertainment to fashionable congregations that gather on the Lord's day and are known to the world as churches of Christ and representatives of His doctrines. But they seem little concerned about the eternal welfare of the multitudes or even of themselves and their own families, though one would naturally presume that with such awful possibilities in view they would be almost frantic in their efforts to rescue the perishing.

The plain inference is that they do not believe this teaching. The only class of people that to any degree show their faith in it by their works is the Salvation Army; and these are the subjects of ridicule from almost all other Christians, because they are somewhat consistent with their belief. Yet their peculiar and often absurd methods, so strikingly in contrast with those of the Lord of whom it was written, "He shall not cry, nor lift up, nor cause his voice to be heard

in the street" (Isaiah 42:2), are very mild compared with what might be expected if they were fully convinced of the doctrine. We cannot imagine how sincere believers of this terrible doctrine go from day to day about the ordinary affairs of life, or meet quietly in elegance every Sunday to hear an essay from the pulpit on the peculiar subjects often advertised. Could they do so while really believing all the time that fellow mortals are dying at the rate of one hundred a minute, and entering

"That lone land of deep despair," where
"No God regards their bitter prayer"?

If they really believed this, few saints could complacently sit there and think of those hurrying every moment into that awful state described by that good, well-meaning but greatly deluded man, Isaac Watts (whose own heart was immeasurably warmer and larger than that he ascribed to the great Jehovah), when he wrote the hymn—

"Tempests of angry fire shall roll
To blast the rebel worm,
And beat upon the naked soul
In one eternal storm."

People often become frantic with grief when friends have been caught in some terrible catastrophe, as a fire or a wreck, though they know they will soon be relieved by death. Yet they pretend to believe that God is less loving than themselves, and that He can look with indifference, if not with delight, at billions of His creatures enduring an eternity of torture far more terrible, which He prepares for them and prevents any escape from forever. Not only so, but they expect that they will get literally into Abraham's bosom, and will then look across the gulf and see and hear the agonies of the multitudes (some of whom they now love and weep over); and they imagine that they will be so changed, and become so like their present idea of God, so hardened against all pity, and so barren of love and sympathy, that they will delight in such a God and in such a plan.

It is wonderful that otherwise sensible men and women, who love their fellows, and who establish hospitals, orphanages, asylums, and societies for the prevention of cruelty even to the brute creation, are so unbalanced mentally that they can believe and subscribe to such a doctrine, and yet be so indifferent about investigating its authority!

Only one exception can we think of—those who hold the ultra-Calvinistic doctrine; who believe that God has decreed it thus, that all the efforts they could put forth could not alter the result with a single person; and that all the prayers they could offer would not change one iota of the awful plan they believe God has marked out for His and their eternal pleasure. These indeed could sit still, as far as effort for their fellows is concerned: but why sing the praises of such a scheme for the damnation of their neighbors whom God has told them to love as themselves?

Why not rather begin to doubt this "doctrine of devils", this blasphemy against the great God, hatched in the "dark ages", when a crafty priesthood taught that it is right to do evil that good may result?

But, says one, has not the error done some good? Have not many been brought into the churches by the preaching of this doctrine in the past?

No error, we answer, ever did real good, but always harm. Those whom error brings into a church, and whom the truth would not move, are an injury to the church. The thousands terrorized, but not at heart converted, whom this doctrine forced into the church, and who swelled her numbers and her wealth, diluted what little truth was held before, and so mingled it with their unholy sentiments and errors that to meet the changed condition of things the "clergy" found it needful to add error to error, and resorted to methods, forms, etc., not taught in the Scriptures and useless to the truly converted whom the truth controls. Among these were pictures, images, beads, vestments, candles, grand cathedrals, altars, etc., to help the unconverted heathen to a form of godliness more nearly corresponding to their former heathen worship, but lacking all the power of vital godliness.

The heathen were not benefited; for they were still heathen in God's sight, deluded into aping what they did not understand or do from the heart. They were added "tares" to choke the "wheat", without being profited themselves. The Lord tells who sowed the seed of this enormous crop. (Matthew 13:39) The same is true of those who assume the name "Christian" today, and who are not really at heart converted by the truth, but merely frightened by the error or allured by promised earthly advantages of a social

or business kind. Such add nothing to the true church. By their ideas and manners they become stumbling blocks to the truly consecrated, and by their inability to digest the truth, the real food of the saints, they lead even the few true pastors to defraud the true "sheep" in order to satisfy the demands of these "goats" for something pleasing to their unconverted tastes. No; in no way has this error accomplished good except in the sense that God is able to make even the wrath of man to praise Him. So also He will overrule this evil thing eventually to serve His purposes. When by and by all men (during the Millennium) shall come to see through this great deception by which Satan has blinded the world to God's true character, it will perhaps awaken in them a warmer, stronger love for God.

Seeing, then, the unreasonableness of man's view, let us lay aside human opinions and theories and come to the Word of God, the only authority on the subject, remembering that

"God is His own interpreter, and He will make it plain".

"Hell" as an English Word

In the first place, bear in mind that the Old Testament Scriptures were written in the Hebrew language, and the New Testament in the Greek. The word "hell" is an English word sometimes selected by the translators of the English Bible to express the sense of the Hebrew word Sheol and the Greek words Hades, Tartaroo and Gehenna—sometimes rendered "grave" and "pit".

The word "hell" in old English usage, before the theologians picked it up and gave it a new and special significance to suit their own purposes, simply meant to conceal, to hide, to cover; hence the concealed, hidden or covered place. In old English literature records may be found of the helling of potatoes—putting potatoes into pits—and of the helling of a house—covering or thatching it. The word hell was therefore properly used synonymously with the words "grave" and "pit", to translate the words Sheol and Hades as signifying the secret or hidden condition of death. However, the same spirit which was willing to twist the word to terrorize the ignorant is willing still to perpetuate the error—presumably saying, "Let us do evil that good may follow".

If the translators of the Revised Version Bible had been thoroughly disentangled from all clerical error and thoroughly honest, they would have done more to help the English student than merely to substitute the Hebrew word Sheol and the Greek word Hades, as they have done. They should have translated the words. But they were evidently afraid to tell the truth and ashamed to tell the lie; and so they gave us Sheol and Hades untranslated, and permitted the inference that these words mean the same as the word "hell" has become perverted to mean. Their course, while it for a time shields themselves, dishonors God and the Bible, which the common people still suppose teaches a "hell" of torment in the words Sheol and Hades. Yet any one can see that if it was proper to translate the word Sheol thirty-one times "grave" and three times "pit", it could not have been improper so to translate it in every other instance.

A peculiarity to be observed in comparing these cases, as we will do shortly, is that in those texts where the torment idea would be an absurdity the translators of the King James version have used the words "grave" or "pit"; while in all other cases they have used the word "hell". The reader, long schooled in the clerical idea of torment, reads the word "hell" and thinks of it as signifying a place of torment, instead of the grave, the hidden or covered place or condition. For example, compare Job 14:13 with Psalm 86:13. The former reads, "Oh, that thou wouldst hide me in the grave [Sheol]" etc., while the latter reads, "Thou hast delivered my soul from the lowest hell [Sheol]". The Hebrew word being the same in both cases, there is no reason why the same word "grave" should not be used in both. But how absurd it would have been for Job to pray to God to hide him in a hell of eternal torture. The English reader would have asked questions, and the secret would have gotten out speedily.

While the translators of the Reformation times are somewhat excusable for their mental bias in this matter, as they were just breaking away from the old Papal system, our modern translators, especially those of the recent Revised Version, are not entitled to any such consideration. Theological professors and pastors of congregations consider that they are justified in following the course of the revisers in not explaining the meaning of either the Hebrew or Greek words Sheol or Hades; and by their use of the words they also give their confiding flocks

to understand that a place of torture, a lake of fire, is meant. While attributing to the ignorant only the best of motives, it is manifestly sheer duplicity and cowardice which induces educated men, who know the truth on this subject, to prefer to continue to teach the error inferentially.

But not all ministers know of the errors of the translators and deliberately cover and hide those errors from the people. Many, indeed, do not know of them, having merely accepted without investigation the theories of their seminary professors. It is the professors and learned ones who are most blameworthy. These have kept back the truth about "hell" for several reasons. First, there is evidently a sort of understanding or etiquette among them, that if they wish to maintain their standing in the "profession" they "must not tell tales out of school"; i. e., they must not divulge professional secrets to the "common people", the "laity". Second, they all fear that to let it be known that they have been teaching an unscriptural doctrine for years would break down the popular respect and reverence for the "clergy", the denominations and the theological schools, and unsettle confidence in their wisdom. And, oh, how much depends upon confidence and reverence for men, when God's Word is so generally ignored! Third, they know that many of the members of their sects are not constrained by "the love of Christ" (2 Corinthians 5:14), but merely by the fear of hell; and they see clearly, therefore, that to let the truth be known now would soon cut loose the names and the dollars of many in their flocks; and this, to those who "desire to make a fair show in the flesh" (Galatians 6:12) would seem to be a great calamity.

But what will be the judgment of God, whose character and plan are traduced by the blasphemous doctrine which these untranslated words help to support? Will He commend these unfaithful servants? Will He justify their course? Will the Chief Shepherd call these His beloved friends, and make known to them His further plans (John 15:15), that they may misrepresent these also to preserve their own dignity and reverence? Will He continue to send forth "things new and old", "meat in due season", to the household of faith, by the hand of these unfaithful servants? No, such shall not continue to be His mouthpieces or to shepherd His flock. (Ezekiel 34:9, 10) He will choose instead, as at the first advent, from among the laity—"the common people"—mouthpieces, and will give them words which none of the chief priests shall be able to gainsay or resist. (Luke 21:15) And, as foretold, "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid".—Isaiah 29:9-19.

"Hell" in the Old Testament

The word "hell" occurs thirty-one times in the Old Testament, and in every instance it is Sheol in the Hebrew. It does not mean a lake of fire and brimstone, nor anything at all resembling that thought: not in the slightest degree! Quite the reverse: instead of a place of blazing fire it is described in the context as a state of "darkness" (Job 10:21); instead of a place where shrieks and groans are heard, it is described in the context as a place of "silence" (Psalm 115:17); instead of representing in any sense pain and suffering, or remorse, the context describes it as a place or condition of forgetfulness. (Psalm 88:11, 12) "There is no work, nor device, nor knowledge, in the grave [Sheol] whither thou goest."—Ecclesiastes 9:10.

The meaning of Sheol is "the hidden state", as applied to man's condition in death, in and beyond which all is hidden, except to the eye of faith; hence, by proper and close association, the word was often used in the sense of grave—the tomb, the hidden place, beyond which only those who have the enlightened eye of the understanding can see resurrection, restitution of being. And be it particularly noted that this identical word Sheol is translated "grave" thirty-one times and "pit" three times in our common version by the same translators—more times than it is translated "hell"; and twice, where it is translated "hell", the statement seemed so absurd, according to the present accepted meaning of the English word "hell", that scholars have felt it necessary to explain in the margin of modern Bibles, that it means grave. (Isaiah 14:9 and Jonah 2:2) In the latter case, the hidden state, or grave, was the belly of the fish in which Jonah was buried alive, and from which he cried to God.

All Texts in Which "Sheol" Is Translated "Hell"

(1) Amos 9:2.—"Though they dig into hell, thence shall mine hand take them." [a figurative expression;

but certainly pits of the earth are the only hells men can dig into]

(2) Psalm 16:10.—"Thou will not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." [This refers to our Lord's three days in the tomb.—Acts 2:31; 3:15]

(3, 4) Psalm 18:5 and 2 Samuel 22:6—margin.—"The cords of hell compassed me about." [A figure in which trouble is represented as hastening one to the tomb]

(5) Psalm 55:15.—"Let them go down quick into hell"—margin, "the grave".

(6) Psalm 9:17.—"The wicked shall be turned into hell, and all the nations that forget God." [This text will be treated later, under a separate heading]

(7) Psalm 86:13.—"Thou hast delivered my soul from the lowest hell"—margin, "the grave".

(8) Psalm 116:3.—"The sorrows of death compassed me, and the pains of hell gat hold upon me." [Sickness and trouble are the figurative hands of the grave to grasp us]

(9) Psalm 139:8.—"If I make my bed in hell, behold, thou art there." [God's power is unlimited: even over those in the tomb He can and will exert it and bring forth all that are in the graves.—John 5:28]

(10) Deuteronomy 32:22.—"For a fire is kindled in mine anger, and shall burn into the lowest hell." [A figurative representation of the destruction, the utter ruin, of Israel as a nation, "wrath to the uttermost," as the Apostle called it, God's anger burning that nation to the "lowest deep," as Leeser here translates the word Sheol. —1 Thessalonians 2:16]

(11) Job 11:8.—"It [God's wisdom] is as high as heaven; what canst thou do? deeper than hell [than any pit]; what canst thou know?"

(12) Job 26:6.—"Hell [the tomb] is naked before him, and destruction hath no covering."

(13 Proverbs 5:5.—"Her feet go down to death; her steps take hold on hell [i. e., lead to the grave]."

(14) Proverbs 7:27.—"Her house is the way to hell [the grave], going down to the chambers of death."

(15) Proverbs 9:18.—"He knoweth not that the dead are there, and that her guests are in the depths of hell." [Here the harlot's guests are represented as dead, diseased or dying, and many of the victims of sensuality in premature graves from diseases which also hurry off their posterity to the tomb]

(16) Proverbs 15:11.—"Hell and destruction are before the Lord." [Here the grave is associated with destruction and not with a life of torment]

(17) Proverbs 15:24.—"The path of life [leadeth] upward for the wise, that he may depart from hell beneath." [This illustrates the hope of resurrection from the tomb]

(18) Proverbs 23:14.—"Thou shalt beat him with the rod, and shall deliver his soul from hell" [i. e., wise correction will save a child from vicious ways which lead to premature death, and may also possibly prepare him to escape the "second death"]

(19) Proverbs 27:20.—"Hell [the grave] and destruction are never full: so the eyes of man are never satisfied."

(20) Isaiah 5:14.—"Therefore hell hath enlarged herself and opened her mouth without measure." [Here the grave is a symbol of destruction]

(21, 22) Isaiah 14:9, 15.—"Hell [margin, grave] from beneath is moved for thee, to meet thee at thy coming." . . . "Thou shalt be brought down to hell" [the grave—so rendered in verse 11]

(23) Isaiah 57:9.—"And didst debase thyself even unto hell." [Here figurative of deep degradation]

(24, 25) Ezekiel 31:15-17.—"In the day when he went down to the grave, . . . I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit. . . . They also went down into hell with him, unto them that be slain with the sword." [Figurative and prophetic description of the fall of Babylon into destruction, silence, the grave]

(26) Ezekiel 32:21.—"The strong among the mighty shall speak to him out of the midst of hell with them that help him." [A continuation of the same figure representing Egypt's overthrow as a nation to join Babylon in destruction—buried]

(27) Ezekiel 32:27.—"And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads; but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living." [The grave is the only "hell" where fallen ones are buried and lie with their weapons of war under their heads]

(28) Habakkuk 2:5.—"Who enlargeth his desire as hell [the grave] and as death, and cannot be satisfied."

(29) Jonah 2:1, 2.—"Then Jonah prayed unto the Lord his God, out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice." [The belly of the fish was for a time his grave.—See margin]

(30, 31) Isaiah 28:15-18.—"Because ye have said, We have made a covenant with death, and with hell [the grave] are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore, saith the Lord, . . . Your covenant with death shall be disannulled, and your agreement with hell [the grave] shall not stand." [God thus declares that the present prevalent idea, by which death and the grave are represented as friends, rather than enemies, shall cease; and men shall learn that death is the wages of sin, and that it is in Satan's power (Romans 6:23; Hebrews 2:14) and not an angel sent by God]

All Other Texts Where "Sheol" Occurs—Rendered "Grave" and "Pit"

Genesis 37: 35.—"I will go down into the grave unto my son."

Genesis 42: 38.—"Then shall ye bring down my gray hairs with sorrow to the grave." [See also the same expression in 44: 29, 31. The translators did not like to send God's servant, Jacob, to hell simply because his sons were evil]

1 Samuel 2: 6.—"The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up."

1 Kings 2: 6, 9.—"Let not his hoar head go down to the grave with peace. . . . His hoar head bring thou down to the grave with blood."

Job 7: 9.—"He that goeth down to the grave."

Job 14: 13.—"Oh, that thou wouldst hide me in the grave, that thou wouldest keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me [resurrect me]!"

Job 17: 13.—"If I wait, the grave is mine house: I have made my bed in the darkness." [Job waits for resurrection—"in the morning"]

Job 17: 16.—"They shall go down to the bars of the pit [grave], when our rest together is in the dust."

Job 21: 13.—"They spend their days in mirth, and in a moment go down to the grave."

Job 24: 19, 20.—"Drought and heat consume the snow waters: so doth the grave those which have sinned." [All have sinned, hence "death passed upon all men," and all go down to the grave. But all have been redeemed by "the precious blood of Christ"; hence all shall be awakened and come forth again in God's due time—"in the morning".—Romans 5: 12, 18, 19]

Psalm 6: 5.—"In death there is no remembrance of thee; in the grave who shall give thee thanks?"

Psalm 30: 3.—"O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit." [This passage expresses gratitude for recovery from danger of death]

Psalm 31: 17.—"Let the wicked be ashamed; let them be silent in the grave."

Psalm 49: 14, 15, margin.—"Like sheep they are laid in the grave: death shall feed on them; and the upright [the saints—Daniel 7: 27] shall have dominion over them in the morning [the Millennial morning]; and their beauty shall consume, the grave being an habitation to every one of them. But God will redeem my soul from the power of the grave."

Psalm 88: 3.—"My life draweth nigh unto the grave."

Psalm 89: 48.—"Shall he deliver his soul from the hand of the grave?"

Psalm 141: 7.—"Our bones are scattered at the grave's mouth."

Proverbs 1: 12.—"Let us swallow them up alive as the grave: and whole, as those that go down into the pit" [i. e., as of an earthquake, as in Numbers 16: 30 - 33].

Proverbs 30: 15, 16.—"Four things say not, It is enough: the grave," etc.

Ecclesiastes 9: 10.—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Song of Solomon 8: 6.—"Jealousy is cruel as the grave."

Isaiah 14: 11.—"Thy pomp is brought down to the grave."

Isaiah 38: 10.—"I shall go to the gates of the grave: I am deprived of the residue of my years."

Isaiah 38: 18.—"The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth."

Numbers 16: 30 - 33.—"If . . . they go down quick into the pit, then shall ye understand. . . . The ground clave asunder that was under them, and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They and all that appertained to them went down alive into the pit, and the earth closed upon them: and they perished from among the congregation."

Ezekiel 31: 15.—"In the day when he went down to the grave."

Hosea 13: 14.—"I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction. repentance shall be hid from mine eyes." [The Lord did not ransom any from a place of fire and torment, for there is no such place; but He did ransom all mankind from the grave, from death, the penalty brought upon all by Adam's sin, as this verse declares]

The above list includes every instance of the use of the English word "hell" and the Hebrew word Sheol in the Old Testament. From this examination it must be evident to all readers that God's revelations for four thousand years contain not a single hint of a "hell", such as the word is now understood to signify.

"Hell" in the New Testament

In the New Testament, the Greek word Hades corresponds exactly to the Hebrew word Sheol. As proof see the quotations of the Apostles from the Old Testament, in which they render it Hades. For instance, Acts 2: 27, "Thou wilt not leave my soul in Hades," is a quotation from Psalm 16: 10, "Thou wilt not leave my soul in Sheol". And in 1 Corinthians 15: 54, 55, "Death is swallowed up in victory. O death, where is thy sting? O grave [Hades], where is thy victory?" is an allusion to Isaiah 25: 8, "He will swallow up death in victory", and to Hosea 13:

14, "O death, I will be thy plagues; O Sheol, I will be thy destruction."

"Hell" from the Greek "Hades"

Matthew 11:23.—"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell," Luke 10:15: "Shall be thrust down to hell". [In privileges of knowledge and opportunity the city was highly favored, or, figuratively, "exalted unto heaven"; but because of misuse of God's favors, it would be debased, or, figuratively, cast down to Hades, overthrown, destroyed. It is now so thoroughly buried in oblivion, that even the site where it stood is a matter of dispute. Capernaum is certainly destroyed, thrust down to Hades]

Luke 16:23.—"In hell he lifted up his eyes, being in torments." [A parabolic figure explained further along, under a separate heading]

Revelation 6:8.—"And behold a pale horse: and his name that sat on him was Death, and Hell followed with him." [Symbolic of destruction or the grave]

Matthew 16:18.—"Upon this rock I will build my church; and the gates of hell shall not prevail against it." [Although bitter and relentless persecution, even unto death, should afflict the church during the gospel age, it should never prevail to her utter extermination; and eventually, by her resurrection, accomplished by her Lord, the church will prevail over Hades—the tomb]

Christ in "Hell" (Hades) and Resurrected from "Hell" (Hades)—Acts 2:1, 14, 22-31

"And when the day of Pentecost was fully come, . . . Peter . . . lifted up his voice and said, . . . Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, . . . being delivered by the determinate counsel and foreknowledge of God ['He was delivered for our offenses'], ye have taken and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains [or bands] of death, because it was not possible that he should be holden of it [for the Word of Jehovah had previously declared His resurrection]; for David speaketh concerning him [personating or speaking for Him], 'I [Christ] foresaw the Lord [Jehovah] always before my face; for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope, because thou wilt not leave my soul in hell [Hades, the tomb, the state of death], neither wilt thou suffer thine Holy One to see corruption. Thou [Jehovah] hast made known to me [Christ] the ways of life'." Here our Lord, as personified by the prophet David, expresses his faith in a resurrection.

Peter then proceeds, saying, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day [so that this prophecy could not have referred to himself personally; for David's soul was left in "hell" —Hades, the tomb, the state of death—and his flesh did see corruption]: Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before [prophetically], spake of the resurrection of Christ [out of "hell"—Hades, the tomb—to which He must go for our offenses], that his soul was not left in hell [Hades —the death state], neither his flesh did see corruption." Thus Peter presents a strong, logical argument, based on the words of the prophet David—showing first, that Christ, who was delivered by God for our offenses, went to "hell", the grave, the condition of death, destruction (Psalm 16:10); and, second, that according to promise he had been delivered from hell, the grave, death, destruction by a resurrection—a raising up to life; being created again, the same identical being, yet more glorious and exalted even to "the express image of the Father's person". (Hebrews 1:3) And now "this same Jesus" (Acts 2:36), in His subsequent revelation to the church, declares:

Revelation 1:18.—"I am he that liveth and was dead, and, behold, I am alive forevermore, Amen; and have the keys of hell [Hades, the grave] and of death."

Amen! Amen! our hearts respond; for in His resurrection we see the glorious outcome of the whole plan of Jehovah to be accomplished through the power of the Resurrected One who now holds the keys of the tomb and of death and in due time will release all the prisoners who are, therefore, called the "prisoners of hope". (Zechariah 9:12; Luke 4:18) No craft or cunning can by any possible device wrest these Scriptures entire and pervert them to the support of that monstrous and blasphemous clerical tradition of eternal torment. Had that been our penalty, Christ, to be our vicarious sacrifice, must still, and to all eternity, endure such torment, which no one will claim. But death was our penalty, and "Christ died for our sins", and "also for the sins of the whole world".—1 Corinthians 15:3; 1 John 2:2.

Revelation 20:13,14.—"And the sea gave up the dead which were in it; and death and hell [the grave] delivered up the dead which were in them: and they were judged, every man, according to their works. And death and hell [the grave] were cast into the lake of fire: this is the second death." ['The lake of fire is the symbol of final and everlasting destruction. Death and hell [the grave] both go into it. There shall be no more death; "the last enemy that shall be destroyed is death." —1 Corinthians 15:26; Revelation 21:4]

(To be Continued.)

JUVENILE BIBLE STUDY

ONE question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up a question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *How did the Lord teach us to pray?*
Answer: "Thy kingdom come. Thy will be done on earth as it is in Heaven." See Matthew 6:10.

2. *How is God's will done in Heaven?*
Answer: It is done perfectly.

3. *Is God's will done on earth now as it is in Heaven?*
Answer: No. See Romans 3:10.

4. *What advantage had the Jew up to the time of Christ's first advent?*
Answer: See Romans 3:1, 2.

5. *Did Jesus recognize the Jews as His people when He came?*
Answer: See John 1:11.

6. *Did any "receive Him"?*
Answer: A very few did, but the rest rejected Him. See John 1:11, 12.

7. *Was God disappointed, or did He foreknow that Jesus would be rejected?*
Answer: See Isaiah 53:1-7.

8. *What advantage did the Jews have that accepted Jesus then?*
Answer: The advantage of becoming "sons of God". See John 1:12.

9. *Was not the house of Moses a house of sons?*
Answer: No. They were a house of servants. See Hebrews 3:5, 6.

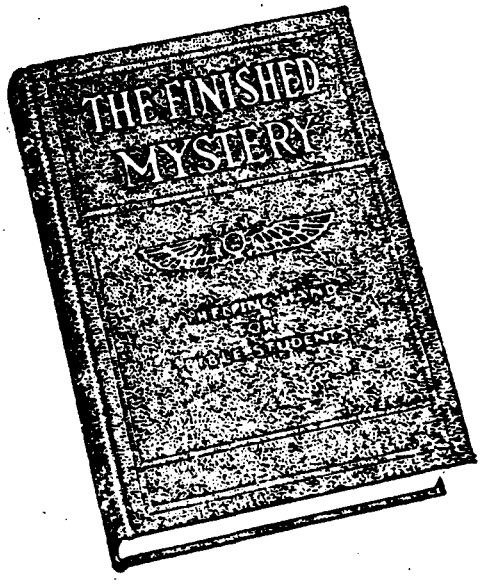
10. *Did Jesus preach to the Gentiles or recognize them as proper recipients of God's blessings?*
Answer. No. See Matthew 15:22-29.

11. *To whom did Jesus tell His apostles to preach?*
Answer: See Matthew 10:5, 6.

12. *Was the Jewish house afterwards cast off?*
Answer: See Matthew 23:37, 38.

13. *Who was the first Gentile convert?*
Answer: See Acts, 10th and 11th chapters.

14. *How did God show St. Peter that the Gospel message was to go to the Gentiles?*
Answer: By a vision of "clean and unclean" animals.



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Getting at the Bottom of Mexico's Troubles

(Part Two)

WHICHEVER way we turn in consideration of Mexico's difficulties, we are confronted anew with the problems arising out of the possession of almost all of her soil by a few families. So great are these estates that the average size of the Mexican hacienda is eighty times as great as that of Cuba and four thousand times as great as in Porto Rico. Three of these vast estates, taken together, are as large as the whole of France.

The owners of these great estates have peons working for them for wages that are contrived to be always a little less than the peon can live upon. He must borrow money to live; he can borrow only from the haciendado, and sometimes must pay as high as 90% for the use of the money. If he cannot pay the money when it falls due he cannot legally leave the hacienda; and there are peons in Mexico today who are toiling their lives away trying to pay back money thus borrowed by their great grandfathers a hundred years ago.

Moreover, the owners of these great estates pay next to nothing in the way of taxes and are so powerful that taxes cannot be collected even when levied. It frequently happens that a hacienda covering, literally, millions of acres pays less taxes than an adjoining estate of very limited acreage. The owners of these estates were the ones who brought about the death of Madero and probably of Carranza; and their power and influence are such as to make it impossible under present conditions either to assess their estates properly or to collect the taxes assessed. The Mexican agrarian problem resembles the American corporation problem.

There are in Mexico 767,000 square miles, of which 500,000 square miles are tillable. The tillable area is therefore 330,000,000 acres. In 1914 the total appraisement of this acreage was $800,000,000, or less than $3 per acre. As some of this land is now changing hands at $1,000 per acre, one can see at a glance where much of the Mexican financial trouble comes from. In short, the people who are financially most interested in maintaining a good government in Mexico, are doing everything humanly (or inhumanly) possible to make it impossible to have such a government.

Great Oil Discoveries

OIL was discovered in Mexico in 1904; the first shipments to the United States were

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Explanatory Note

The shortage of paper still continues, but beginning October first THE GOLDEN AGE will resume its usual size and increase the price fifty cents to cover the greatly increased costs. This will make the price after October first $2.00 in the United States and $2.50 in Canada and in foreign territory. Meantime, however, subscriptions and renewals will be accepted, until September thirtieth inclusive, at the present price—$1.50 domestic, and $2.00 Canada and foreign.

made in 1911. At present Mexico is producing 75,000,000 barrels annually. The flow is unusually steady, indicating vast quantities available. Long before oil was produced from drilled wells the seepages supplied asphalt, and the streets of Vera Cruz are paved with asphalt from nearby seepage. The Standard Oil Company put into operation the first large fleet of tank steamers in which to carry Mexican crude oil to other markets. The greatest Mexican oil wells are about 20 miles back from the ocean and are connected with the ocean by railways. The oil is pumped out to vessels a mile from shore.

Mexico is now second only to the United States among the oil-producing countries of the world. It is calculated that its production during 1920 will be between 130,000,000 and 135,000,000 barrels, one-fifth of the oil of the world, and more than that of all the rest of the world outside of the United States. Moreover, it is calculated that in eighteen years the oil deposits of the United States will be worked out, while those of Mexico seem almost inexhaustible.

The wells of Mexico have been wonderful producers. One of these wells, the Dos Bocas, which came in without being controlled, flowed thousands of barrels a day. It caught fire and burned for sixty days until it extinguished itself, the flow of oil having been replaced by a geyser of hot water. This well is now a salt-water volcano, the crater being half a mile in diameter, and producing about one million barrels of boiled salt water a day.

In 1917 the Mexican people adopted a new constitution containing two articles that bear upon the oil question. Article 27 (based upon the old constitution) declares the separation of the ownership of the land from ownership of mineral deposits, and provides that in the nation is vested the direct ownership of all minerals, solid, liquid or gaseous, and that royalties or rentals must be paid to the Mexican government for all mineral deposits taken from the land. In adopting this policy that Mexican oil resources shall be in the hands of the Mexican nation, Mexico has only been following the lead of the most enlightened nations of the earth.

Article 28 of the same constitution reads: "Only Mexicans by birth or naturalization and Mexican companies have any right to acquire ownership in land, waters, and their appurtenances, or to obtain concessions to develop mines, waters or mineral fuels in the Republic of Mexico. The nation may grant the same right to foreigners, provided they agree before the Department of Foreign Affairs to be considered Mexicans in respect to such property, and accordingly not to invoke the protection of their governments in respect to the same." Stated in other phrase this merely means that the Mexican nation, acting through the Mexican government, has the absolute right to control the resources of Mexico, without dictation or interference from outside sources.

It is these foreign oil owners, insisting upon operating Mexican oil wells under American laws, that have filled the newspapers with clamor against Mexico. The parties directly interested in trying to force American laws upon Mexico, if one may judge from their activities, are the National Bank of Commerce, Texas Company, Inter-Continental Rubber Company, Pan-American Petroleum and Transport Company, Montezuma Copper Company, Greene Cananea Copper Company, J. P. Morgan & Co., Guaranty Trust Company, Standard Oil Company of New Jersey and Yaqui Delta Land and Water Company, these being the interests composing the Association for the Protection of American Rights (!) in Mexico—whose acts are those of a combination lobby and propaganda bureau. These concerns appear to uphold the theory that if Mexico should be governed by the Mexicans they and their stockholders would suffer a wrong.

Since the death of Carranza these oil men of the United States, operating in Mexico, have issued an ultimatum to the Mexican Government, demanding the cancellation of all decrees promulgated by Carranza, and the new provisional president, de la Huerta, though declining to accede to all their presumptuous demands, has promised to do what he can toward reducing the taxes of which they complain.

Mexico imposes an export tax of only 11 cents per barrel on oil. The shipments for the last three months of 1919 were as follows: October, 8,561,002 barrels: November, 7,020,729 barrels; December, 7,999,738 barrels. The Mexican government received last year from such taxes about $8,000,000, or 5% of its revenue. You who buy gasoline and other oils, do you consider 11 cents a barrel an exorbitant tax? It is less than 4% of the cost to consumers of $3 per barrel.

As far as the rentals and taxes for oil property in Mexico are concerned, they are only five pesos per hectare (50c per acre) and are lower than in either Texas or Oklahoma; and the payment of these taxes, which the American Association of Oil Producers in Mexico refuses to make, would have meant only $880,000 in 1919, or about one cent per barrel on the output. Is there anything in this for the American people to get excited about? Let us admit, for the sake of argument, that Mexican oil laws are narrow and unwise. Has Mexico a monopoly of unwise laws? How about the wonderful Espionage Act of the United States?

Franklin K. Lane, former Secretary of the Interior, but now employed by one of America's large oil companies, desires American intervention in Mexico, frankly giving as a reason, "We have got to get an outside supply of oil for development of the United States". A statement widely published in Mexico, and credited to another American oil man doing business there, is: "If Mr. Carranza won't give us what we want, I'll go down into Mexico City and set up a government that will". With a view of possibly doing something of the kind, the oil men in and about Tampico employed the rebel chieftain, General Pelaez, at a monthly expense stated by Congressman La Guardia to be $190,000, to stand between them and Carranza. It was one of General Pelaez's lieutenants, General Herrera, that assassinated Carranza. The first pronunciamento of the new government in Mexico was distinctly soothing to the oil interests.

Before the death of Carranza an enthusiastic writer in the *Manufacturer's Record* gave an eloquent description of what he would like to have happen in Mexico. He said: "How great a burden Latin America could lift by bringing the world's production of metals back to normal! How tremendous would be the burden lifted if Latin America would develop her oil fields and supply the mercantile marine of the earth with fuel and the tractors with gasoline! What a great help it would be in these troubled days if Mexican railroads were paying good dividends and if other Mexican securities were at a premium on the world's exchanges!" One can almost feel the great heart that is beating in sympathy for the poor landless, homeless Mexican peon—or somebody else, say Wall street! Or is it the wail of the lost dollar, invested in Mexico when peon wages were 25 cents a day and dividends were 50% to 100% a year?

The same paper, under another date, says astutely:

"A country possessed of exceptional resources in raw materials becomes subject to external pressures unless it facilitates the proper use and distribution of these products. Mexico is blessed, or cursed, according to one's point of view, by one of the most extraordinary oil fields in the world."

Much of the foreign protest against Carranza was against the legislation which put limits upon the exploitation of the peons. Before his presidency it was said that four-fifths of the natural resources of Mexico were in the hands of foreigners, and that except in the south, where wages on the large haciendas have been good and the conditions fairly comfortable, their lot was a hard one. The peon needs to be educated and lifted up. He needs to learn how to live. In many districts, back in the interior, the huts are of but one room, and for safety's sake all of the livestock of the family is brought into the room at night—pig, hens, burro and dogs. Carranza wanted to rectify these conditions and to make it possible for the peon to occasionally have other food than the tortillas (corn cakes) and coffee, which usually make his meal.

Respecting the American oil interests in Mexico, Mexican citizens living in Los Angeles have issued a manifesto charging that the very men in the United States who were loudly demanding intervention last year, were the same men who helped Villa and Pelaez by arms, ammunition and money, and in the same breath urged an embargo on arms to Carranza. In other words they helped to maintain a condition of banditry, and blamed Mexico and the Mexican people for it. They wish "law and order", but laws must be of their making and "order" on their approval.

Senator Capper said in the United States Senate that this country has become a den of robbers, and named scores of great financial interests in his statement. Well, if these great corporations have so defied and violated the letter and spirit of American laws which sought to curb them here, what could we expect them to do or be in Mexico? When Mexicans come to the United States they expect to obey American laws, and why should Americans who go to Mexico object to living up to the laws of Mexico?

Senate's Mexican Committee

IT IS not customary for governments of one country to investigate governments of another; but the United States Senate has a Mexican committee, all of the sittings of which are held on this side of the line. This enables the committee to get one side of the story. Learning of these sittings Luis Cabrera, Minister of Finance of Mexico, invited the chairman, Senator Fall, to come over and take a trip through Mexico, so as to learn just what kind of country it is, stating with some force that "looking into the Mexican situation through the keyhole of the door, your official investigation is distorted by the lenses of the prejudice of specially interested parties. Come to Mexico to see how our country is living and fighting its way to reconstruction through all sorts of obstacles both internal and external."

Senator Fall did not accept this invitation, although it would have been better for his reputation had he done so. He has admitted that he has $75,000 invested in Mexican mining properties, and it is feared that this condition does not make for judicial calmness and fairness. Thus far 257 witnesses were heard by the Fall committee, and the so-called Association for the Protection of American "Rights" in Mexico has seen to it that everything that should be said against the Mexican government or the Mexican people came to the attention of the committee and was straightway sent out as propaganda to all American newspapers.

The way these reports affected the papers to which they were sent can be judged from a characteristic editorial from the reactionary Boston *Transcript*, which we quote:

"To put an end once and for all to the anarchy that has laid waste the land and ended the orderly life of the nation's next door neighbor to the south is a duty that America owes first of all to her own self-protection and self-respect, to her injured living and her massacred dead; a duty that America owes to the peace and order of the western hemisphere, a duty that America owes to the peace and order of the world. In the discharge of that duty America neither needs nor should America accept a mandate from any international alliance. It is a duty to be discharged upon American initiative and under the compulsion of America's conscience. For the pacification of Mexico is the next contribution that America must and will make to the peace of the world."

Or take the following in the reactionary New York *Times*, accredited to Henry Lake Wilson, former ambassador to Mexico, and accused by the Mexicans as having been constantly plotting against the peace and happiness of the country and as in league with all the ecclesiastical and financial princes that have brought Mexico into its difficulties. He said of President Wilson's Mexican policy:

"To date it has cost the people of the United States upwards of half a billion dollars. It has led to the violent death of 300,000 Mexicans and to the death by pestilence and famine of 500,000 more. It has caused up to this week, the murder of 665 American citizens within Mexico; it has kept 80,000 of our troops on the border; it has left in the Mexican Treasury a deficit of more than $300,000,000 to replace a surplus of $100,000,000 left by Diaz."

Don't these statements have a grand sound? Don't they make you feel like rushing right in and cleaning things up in Mexico? They do, and that is what they were intended to do. But wait until you get some of the real facts. Let us consider some of them.

Real Facts About Mexico

MAJOR Lynn Dinkins, president of the Interstate Bank of New Orleans, after six weeks' tour of Mexico, stated in the New York *Tribune* of April 11, 1920, that practically all the land which he saw in a trip which began at Vera Cruz and extended throughout the length and breadth of Mexico bore every evidence of close cultivation and great prosperity. He said:

"We did not see a single bandit or hear of any. We found conditions politically, financially and socially different from the impressions we entertained before our departure. We travelled more than two thousand miles by railroad within the limits of the Mexican republic, and our trains were *all on time*. The roadbeds of the Mexican railroads are better than those of the American lines."

William H. Ellis, banker and broker of 63 Wall Street, New York, is authority for the statement, "Mexico without a doubt is the richest spot on the face of the earth and I have often thought that this is why there is so much trouble in that country".

Joseph Guffey, of Pittsburgh, president of the Atlantic, Gulf and West Indies Corporation, after a seven weeks' visit in Mexico ending in March, 1920, declared that at that time Mexico was more prosperous than at any other time in

its history and that American investments were as safe as Mexican investments. He considered Carranza "an intelligent, high-type, constructive and honest statesman, a man who has a definite objective and who is making rapid and systematic progress toward its attainment". He said: "Disorders are isolated and sporadic, and any one who says conditions in Mexico are chaotic talks without advantage of facts".

E. Fred Eastman, director of the Educational Department of the Board of Home Missions of the Presbyterian Church, after an extensive trip along the Mexican border returned with the profound conviction "that at least as many Mexicans are killed on this side of the border as there are Americans on the other side; but that when a Mexican is killed on this side of the border the newspapers say little or nothing about it, whereas every murder or holdup on the Mexican side is magnified in the American press".

The official list of Americans killed in Mexico in a period of eight years, made public by the American ambassador in July, 1919, totalled 217. This number included those killed in the various invasions by American military and naval forces, those who were members of Mexican rebel forces, Americans killed by Americans, Americans killed by bandits who were supported by American money, and Americans killed by bandits who had ceased to be thus supported and wished revenge. To offset this list is the statement that after the Villa raid 300 unoffending Mexican farmers on the American side of the line, unarmed and defenseless, were killed by Americans, to the slogan, "America for Americans"!

Mexico has never offered to come into the United States and clean it up, despite the fact that in the eight years following the overthrow of Diaz, in which the 217 Americans were killed in Mexico, 469 American negroes were lynched on this side of the line. The whole country has been stirred by the stories which have been told about these Mexican atrocities, some even going so far as to see a plot by the Bolsheviki or the I. W. W. or the pro-Germans or somebody else planning together to extend the Mexican reign of terror northward and overthrow the United States. Sounds like some story gotten up by the same parties that got up Mr. Palmer's May Day riots and for the same purpose.

Senator LaFollette says: "More American citizens have been killed in the past two years in this country in lynching bees and race riots than have been killed from all causes during eight years of revolution in Mexico". One thing that has greatly deceived the American people in this regard is the fact that New York papers have even gone so far as to give detailed stories of a revolt in Mexico City at a time when the city was absolutely calm.

Mexicans could, if they would, point to America's record of 3,889 men and women hanged, shot, roasted and otherwise brutally lynched in America during the thirty-three peaceful years from 1885 to 1918, and inquire why we should be so disturbed over their troubles. They might remind us of the old adage, "Physician, heal thyself".

John Lind, ex-governor of Minnesota, and President Wilson's personal representative in Mexico, says that anarchistic American business men in Mexico have attempted to evade payment of taxes in Mexico that were proper and right, and that they have caused annoyance and embarrassment by objecting to laws and taxes which the Mexican government imposed and attempted to enforce.

He states that many Americans have not treated the natives well, adding, "I saw American-owned plantations where peons were herded by guards armed with revolvers, sawed off shotguns and blacksnake whips. They were slaves to all intents and purposes. I came to the conclusion that it is impossible for Americans to operate tropical estates without these conditions, and that it was a very great misfortune that they ever became involved in them. It only begets strife, ill feeling and revolution."

Mexicans claim that no honest, fair-minded Americans ever came to Mexico to go into business who did not succeed, but that they have noticed that Americans have always given support to every anti-governmental outbreak, and that it is not to be wondered at that such citizens are viewed with suspicion. There are thousands of Mexican laborers in Texas, New Mexico and Arizona, on the ranches, in stores, at work on the roads; and there are no more law-abiding or capable workers to be found. It is estimated that since the downfall of Madero 500,000 Mexicans, mostly pure Aztecs, have en-

tered the Southwest, 100,000 of them since last Christmas. The arrival of these Mexicans has enabled Texas to surpass in agricultural products every other state in the Union. Of the American soldiers in one of the regiments at El Paso 32% are of Mexican birth. This shows a friendliness by Mexicans for American institutions that ought to operate reversely.

That money can be made in Mexico is shown by the records of the recent past. The Aguila Company had an original investment of $30,000,000 American gold in Mexico and, utilizing entirely the resources of Mexico as a source of profit, reported net profits of $14,000,000 in 1918. The Dutch Shell Company paid a dividend of 48% on its preferred stock and 37% on its common stock in the same year, while the Pan-American Petroleum and Transport Company paid a dividend of 28% a quarter during the same period.

In the first nine months of 1919 Mexico purchased more automobiles from the United States than did France. During the last three years imports from Mexico gained 70% over the 1913 record, and exports to Mexico increased 110%. The leading newspaper of Mexico City, *El Universal,* claims that Mexico is now as safe for purposes of trade and development as the United States; and the St. Louis Chamber of Commerce declares that during the darkest days of the revolution the merchants of Mexico invariably discharged their St. Louis obligations.

If it be claimed that in Mexico there is antipathy to aliens, let us in the United States remember the treatment innocent Germans and Russians have received here within the past few years, and say nothing. In the past special privileges were given to foreigners in Mexico, but if now all foreigners will be treated the same as the Mexicans themselves, is that not just? Other nationalities can get along with the Mexicans. There are more than three thousand Japanese families on one ranch, and there are other thousands of Japanese merchants, restaurant keepers and coffee house proprietors located all over the republic. In November more than 3,400,000 acres were granted as concessions under a plan to bring 45,000 German colonists a year into the republic.

The relations between Mexico and America will be better when the people know one another better and when both nationalities try to learn the other's good points. There are tens of thousands of Americans now in Mexico who manage to get along. It is to be feared that many peons have been killed by Americans in Mexico of whom we never hear. It is certain that along the border many Americans have been guilty of cattle stealing and of the murder of Mexican citizens, no account of which ever gets into the American press.

The fairness of the press toward Mexico may be judged from the fact that recently American employment agents went into Mexico to obtain help. So many responded that the Mexican government sent out circulars to all the Mexican governors warning them against unscrupulous agents and pointing out that many Mexicans in southern states were at that time unemployed. The way this was stated in the American papers was that a horde of Mexicans had fled across the border to escape the carnage which was then going on in Mexico!!

Those who have practiced or condoned plug-hat anarchy in the recent past should not shriek too loudly over the lawlessness of others; and an examination of history in America during the past few years leads any honest mind to inquire why those who have failed to provide security for either Mexican or American lives in America could hope to provide such security for either Mexican or American lives if they had charge of Mexico.

One of the things that nearly led the United States into war with Mexico last fall was the case of Jenkins, the American consul at Puebla. Jenkins was accused of conniving with bandits to discredit the Mexican government. Bail was fixed at $500 and friends paid it, but Jenkins insisted upon going to jail. Subsequently he made application for Mexican citizenship, and the case dropped from sight. Jenkins was accused by Carranza of being self-captured, but the American Department of State scouted the idea that he would go so far as to sustain indignities and maltreatment merely for the sake of bringing down the wrath of the American government upon Mexico.

The sum total of all the disorders in Mexico during the seven years of Carranza's administration may be fairly judged by the following item in the *Wall Street Journal* for December

17, 1919. The trivial size of the American claims shows just how much fire there has been back of all the smoke about Mexican disregard of American rights:

"Washington.—According to reports received here today, claims of approximately $30,226,235 have been made against the Mexican government by foreign interests owning property in Mexico, for damages sustained since the present government came into power. American claims against the government totaled 139,914 pesos (half-dollars). Spanish interests have presented claims totaling 14,764,453 pesos. The Turks, 3,530,467 pesos; Germans, 1,095,400 pesos; French, 282,841 pesos; Italians, 272,497 pesos; Swiss, 40,540 pesos; Chinese, 38,663 pesos; Guatemala, 20,000 pesos; English, 9,907 pesos; Holland, 7,770 pesos; Austria, 3,225 pesos, and Mexican 10,020,558 pesos."

In other words, the Mexicans did one hundred and five times as much damage to the Spanish, twenty-five times as much damage to the Turks, eight times as much damage to the Germans, twice as much damage to the French, twice as much damage to the Italians and seventy-one times as much damage to themselves as they did to the Americans.

President Wilson Correct

IF IT be judged from the foregoing study of Mexican affairs that we believe President Wilson's course with regard to Mexico has been the correct one, then that is just what we desire. Let no one think that THE GOLDEN AGE favors either of the Wall Street parties. Thoughtful men are looking away from both of them. Nevertheless where a man has performed a real service for the cause of liberty and right, as President Wilson has done with respect to Mexico, he should not be deprived of the credit due him.

The executive council of the American Federation of Labor, in a statesmanlike manifesto, has said:

"We call upon our people to be of all possible assistance to the people of Mexico in working out most serious problems under most distressing circumstances. We conceive it to be our province to be of service to the people of Mexico, to make every effort to understand their difficulties and their problems and to work with them in harmony in the solution of problems common to both peoples. We are unalterably opposed to any exercise of force by the United States to satisfy the desires of those Americans whose sole interest in Mexico is the exploitation of its workers, its boundless wealth of oil and minerals. In spite of tremendous obstacles and in spite of difficulties of long standing, the Mexican people have continually striven toward the establishment of democracy, toward the elevation of their standard of living, and have never willingly consented to the imposition of autocratic power. We commend the course of President Wilson in his conduct of policies toward Mexico and declare our approval and support of that policy of non-intervention and non-interference, not only in the past but for the future."

The President's policy of friendliness and forbearance regarding Mexico has been the right one. He said in 1915: "We shall triumph as Mexico's friends sooner than we could triumph as her enemies, and how much more handsomely, with how much higher and finer satisfaction of conscience and honor". We believe that the President's partial recovery of health was the only thing that kept this country out of war with Mexico in December, 1919, and that it was probably Lansing's attitude toward Mexico that called for the latter's resignation.

Prof. Frederick Starr of Chicago University was quoted as saying at Chicago on March 12, 1920, that "a war with Mexico was planned and fixed up at the peace conference in Paris". THE GOLDEN AGE is unwilling to believe that President Wilson had anything to do with such an arrangement, no matter what representations were made by the association of oil and mining interests, styled the National Association for the Protection of American "Rights" in Mexico, which has been working to bring about such a war. These interests are always very ready for war and very patriotic, though never without profit. An official of the National City Bank is quoted as saying, "The reëstablishment of its [Mexico's] government may be confidently expected when the European war no longer stays the hands of the other nations *who have investments there*".

Mr. George Agnew Chamberlain, former Consul General in Mexico, is authority for the statement that Mexican commercial and official life is "stained with graft from the lowest tally clerk to the highest cabinet officer". We are glad that he refrained from mentioning anything about graft in America. This would be too sad a subject to have been so gently dismissed. It is confidently believed by millions of Americans that the loot and graft in America during and since the war would have made Alaric or Attila or Ghenghis Khan look like a beggar. And before the war, who did not hear of New York, and

Philadelphia, and Pittsburgh, and Chicago, and San Francisco? Name almost any city, and the story was the same.

Mr. Chamberlain wants a "benevolent" assimilation of Mexico, preferably after the manner in which Britain assimilated Persia. He says:

"We should offer a loan sufficient to put its finances in shape, bound up with a treaty which would give us direct supervision of its economic affairs. The second step should be to withdraw the present recognition unless that was accepted. Still failing acceptance, the third step should be embargo; the fourth, commercial blockade; the fifth, a naval demonstration; lastly, a military occupancy!"—simply a high-toned Mexican "hold-up".

If such a program becomes "necessary" THE GOLDEN AGE is of the opinion that there are numerous politicians, financiers and ecclesiastics that could better be spared for military hardships than the fine type of American boy that would ordinarily be selected.

The minute the United States undertakes to occupy Mexico, that moment and for good it loses the confidence and the trade of all Central and South America. Such a war would take three years, require 400,000 troops, and would cost every year more than the present total American investments in Mexico. The people of France and Britain do not desire the United States to intervene in Mexico; and in case of an invasion all the Americans now there would perish, and many more. Among the people that live on the border war is desired by no one.

It has been claimed that a treaty exists which guarantees to Mexico immediate Japanese assistance if Mexico should be attacked by another nation; and some color is lent to this claim by the enthusiastic reception in Mexico City early in January, 1920, extended to the Japanese crew of the vessel which brought eighteen carloads of arms and ammunition to Mexico by way of Pacific coast ports.

Millions of Americans would believe that a war against Mexico would be simply a war for loot. They would believe that it is folly to add 12,000,000 Indians to American population until America has solved the problem of how to treat the 10,000,000 Negroes already in her borders. And they do not forget that it is but a little time since 100,000 young Americans died to establish the principle of "self-determination of peoples"; and the Mexicans have it now and should keep it.

The Obregon Revolution

THE latest Mexican revolution would not have occurred if Mr. Carranza had shown more confidence in the institutions of Mexico. The Mexican constitution forbids the president to run for reëlection or to interfere in any way with the popular vote. The term of office is four years. Carranza's term was to have expired in December. The elections of the country were to have been held July 4, but have been postponed to Sunday, September 5.

Three principal candidates were in the field, Generals Obregon and Gonzales and Senor Bonillas, referred to on page 647. General Obregon hails from the state of Sonora, on the American border. Within this state are located the richest copper deposits in the world, all owned by American capitalists.

The government of the state of Sonora has been exceptionally good. The civil governor, de la Huerta (not the Huerta who assassinated Madero), is an educated business man and a good administrator. The military head, General P. Elias Calles, formerly a schoolmaster, is also an exceptionally capable man, of high integrity and proven ability. He has always stood for decency and morality and has excluded both liquor and the dance hall from places under his command.

In Sonora the American dollar is the medium of exchange. Sonora is in fact an Americanized state. It is the most prosperous state in Mexico at this time, having enormous cattle interests as well as mining and agriculture.

Carranza rightly concluded that the state of Sonora would be strongly in favor of General Obregon, instead of the candidate Bonillas, upon whom he had set his heart. Perhaps he had no thought of attempting to overawe the elections; but it looked that way to the Sonorans when, in violation of the constitution, he attempted to send national troops into the state before they had been requested by the state government. The excuse made on his behalf is that he thought that the Yaqui Indians were about to revolt, and that he was afraid of Sonora's loyalty to Mexico in such an event; for the Yaquis had but a little time before elected the civil governor of the state, de la Huerta, their Supreme Chief. The Yaquis are, so to speak, the nobility among Mexican Indians. They occupy high ground

from which they have never been dislodged, are unconquered, unconquerable, well equipped and well armed. It is said they are able to do twice the work of an ordinary Indian.

Sonora was willing to stay in the union if given assurances that federal troops would be kept out, but when this assurance was denied the Sonorans declared their independence. This was a severe blow to Carranza; for the state had been contributing $1,000,000 per month to the central government and was almost incapable of invasion except through American territory. Critics of Carranza claim that he had already forced his own candidates into office in Nuevo Leon, Tamaulipas, Guanajuato and other places where opposing candidates had been elected.

General Obregon of Sonora was Carranza's minister of war, no doubt the ablest soldier in Mexico. He resigned as Minister of War on May 1, 1917. He is said to be part Yaqui and part Irish, surely a formidable fighting combination. He has the reputation of being the only Mexican General that never lost a battle. His thousand-mile march from Sonora, through Sinaloa, Tepic, Jalisco and Michoacan to the city of Mexico in 1914, which deposed Huerta and put Carranza in power, was a remarkable military achievement. Obregon is less than forty years of age, a good horseman, deft with the machete, and has but one arm. He is a popular hero.

When Sonora declared her independence Carranza ordered Obregon to Mexico City, apparently to watch his movements, and then forbade him to leave. But he did leave, fleeing from the capital by automobile April 13, placed himself at the head of all the brands of discontent in Mexico, and in a few days returned with three armies. Then Carranza fled. The revolution was a bloodless one. The civil governor of Sonora, de la Huerta, was made provisional president, to remain in office until November. Meantime the presidential election will be held, and it is expected that General Obregon will be chosen president. Pessimists say his election wil mean the turning of Mexico over bodily to American oil, copper, and land interests. It is too early to determine this. Obregon's record in Sonora does not seem to justify such a gloomy view, but there is no doubt that in the death of Carranza the Mexican people lost a better champion than Obregon is likely to make.

The Los Angeles *Times,* referring to a visit of General Obregon to that city in September, 1917, intimates that it was at that time that "the seeds that grew into the overthrow of Carranza were implanted". Julia Carranza, daughter of Carranza, has filed a statement with the American State Department claiming that she has documents to prove that General Obregon was guilty of Carranza's death.

Obregon was trained for his prospective position in 1918 by being taken by American army officers from one end of the United States to the other. He was given a clear idea of America's strength as a fighting nation, so as to convey to his mind the hopelessness of Mexico if it came to a question of war between the two countries. He is reported to have said that he would rather teach the Mexicans to use the tooth-brush than the rifle, would rather see them in schools than on the battlefields, and prefers, any day, a good electrician, machinist, carpenter, or farmer to a soldier. In June, 1920, 15,000 soldiers were demobilized, and 5,000 in July. Most of them have been set to work cultivating idle lands.

Mexico's troubles will not be settled until the lands that were stolen from the common people 400 years ago are returned. They have some of their *ejidos* back, but they want them all. Those who hold the lands cry out in "holy horror" that Carranza and his followers are wicked communists. And communism is such a dreadful thing that if you are a Russian, and came to this country when you were two years old, and if you believe in *ejidos,* or anything that looks like them, back you go to Russia; for this is the land of the free and we do not stand for anything like *ejidos* here. No, siree! In this country we believe in letting the wealth get into the hands of the few, the same as in Mexico, and doing everything possible to keep it there. That the people should not desire land, except plots large enough to hold them when they are no longer able to work, seems to be the view of some.

The Bible does not teach communism. The experiment was tried in the early church and failed. The Scriptural proposition regarding restored humanity is, "They shall sit every man under *his* vine and under *his* fig tree" (Micah 4: 4), subject to neither landlords nor communal ownership. In the Golden Age, now at hand, this will be the arrangement in all the earth.

What Say the Scriptures About Hell?

(Continued)

HAVING examined the word Sheol, the only word in the Old Testament rendered "hell", and the word Hades, most frequently in the New Testament rendered "hell", we now notice every remaining instance in Scripture of the English word "hell". In the New Testament two other words are rendered "hell"; namely, Gehenna and Tartaroo, which we will consider in the order named.

"Gehenna" Rendered "Hell"

This word occurs in the following passages, in all twelve times:—Matthew 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43-47; Luke 12:5; James 3:6. It is the Grecian mode of spelling the Hebrew words which are translated "Valley of Hinnom". This valley lay just outside the city of Jerusalem, and served the purpose of sewer and garbage burner to that city. The offal, garbage, etc., were emptied there, and fires were kept continually burning to consume utterly all things deposited therein, brimstone being added to assist combustion and insure complete destruction. But no living thing was ever permitted to be cast into Gehenna. The Jews were not permitted to torture any creature.

When we consider that in the people of Israel God was giving us object lessons illustrating his dealings and plans, present and future, we should expect that this Valley of Hinnom, or Gehenna, would also play its part in illustrating things future. We know that Israel's priesthood and temple illustrated the royal priesthood, the Christian church as it will be, the true temple of God; and we know that their chief city was a figure of the New Jerusalem, the seat of kingdom power and center of authority—the city (government) of the Great King, Immanuel. We remember, too, that Christ's government is represented in the book of Revelation (Revelation 21:10-27) under the figure of a city—the New Jerusalem. There, after describing the class permitted to enter the privileges and blessings of that kingdom—the honorable and glorious, and all who have right to the trees of life—we find it also declared that there shall not enter into it anything that defileth, or that worketh abomination, or maketh a lie; but only such as the Lamb shall write as worthy of life. This city, which thus will represent the entire saved world in the end of the Millennium, was typified in the earthly city, Jerusalem; and the defiling, the abominable, etc., the class unworthy of life everlasting, who do not enter in, were represented by the refuse and the filthy, lifeless carcasses cast into Gehenna outside the city, whose utter destruction was thus symbolized—the second death. Accordingly, we find it stated that those not found worthy of life are to be cast into the "lake of fire" (Revelation 20:15)—fire here, as everywhere, being used as a symbol of destruction, and the symbol, lake of fire, being drawn from this same Gehenna, or Valley of Hinnom.

Therefore, while Gehenna served a useful purpose to the city of Jerusalem as a place for garbage burning it, like the city itself, was typical, and illustrated the future dealings of God in refusing and committing to destruction all the impure elements, thus preventing them from defiling the holy city, the New Jerusalem, after the trial of the Millennial age of judgment shall have fully proved them and separated with unerring accuracy the "sheep" from the "goats".

So, then, Gehenna was a type or illustration of the second death—final and complete destruction, from which there can be no recovery; for after that, "there remaineth no more sacrifice for sins", but only "fiery indignation which shall devour the adversaries".—Hebrews 10:26.

Let us remember that Israel, for the purpose of being used as types of God's future dealing with the race, was typically treated as though the ransom had been given before they left Egypt, though only a typical lamb had been slain. When Jerusalem was built, and the Temple, representative of the true temple, the church, and the true kingdom as it will be established by Christ in the Millennium—her people typified the world in the Millennial age. Their priests represented the glorified royal priesthood, and their law and its demands of perfect obedience represented the law and conditions under the New Covenant, to be brought into operation for the blessing of all the obedient, and for the condemnation of all who, when granted fullest opportunity, will not heartily submit to the righteous ruling and laws of the Great King.

Seeing then, that Israel's polity, condition, etc., prefigured those of the world in the coming

age, how appropriate that we should find the valley or abyss, Gehenna, a figure of the second death, the utter destruction in the coming age of all that is unworthy of preservation; and how aptly, too, is the symbol, "lake of fire burning with brimstone" (Revelation 19:20), drawn from this same Gehenna, or Valley of Hinnom, burning continually with brimstone. The expression, "burning with brimstone," adds force to the symbol "fire", to express the utter and irrevocable destructiveness of the second death; for burning brimstone is the most deadly agent known. How reasonable, too, to expect that Israel would have courts and judges resembling or prefiguring the judgments of the next age; and that the sentence of those (figurative) courts of that (figurative) people under those (figurative) laws to that (figurative) abyss, outside that (figurative) city, would largely correspond to the (real) sentences of the (real) court and judges in the next age. If these points are kept in mind, they will greatly assist us in understanding the words of our Lord in reference to Gehenna; for though the literal valley just at hand was named and referred to, yet His words carry with them lessons concerning the future age and the antitypical Gehenna—second death.

Shall be in Danger of Gehenna.—Matt. 5:21, 22

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be amenable to the judges; but I say unto you that whosoever is angry with his brother without a cause shall [future—under the regulations of the real kingdom] be amenable to the judges; and whosoever shall say to his brother, Raca [villain], shall be in danger of the high council but whosoever shall say, Thou fool, shall be in danger of hell [Gehenna] fire."

To understand these references to council and judges and Gehenna, all should know something of Jewish regulations. The "Court of Judges" consisted of seven men (or twenty-three—the number is in dispute), who had power to judge some classes of crimes. The High Council, or Sanhedrin, consisted of seventy-one men of recognized learning and ability. This constituted the highest court of the Jews, and its supervision was over the gravest offenses. The most serious sentence was death; but certain very obnoxious criminals were subjected to an indignity after death, being refused burial and cast with the carcasses of dogs, the city refuse, etc., into Gehenna, there to be consumed. The object of this burning in Gehenna was to make the crime and the criminal detestable in the eyes of the people, and signified that the culprit was a hopeless case. It must be remembered that Israel hoped for a resurrection from the tomb, and hence they were particular in caring for the corpses of their dead. Not realizing fully God's power, they apparently thought that He needed their assistance to that extent. (Exodus 13:19; Hebrews 11:22; Acts 7:15, 16) Hence the destruction of the body in Gehenna after death (figuratively) implied the loss of hope of future life by a resurrection. Thus to such Gehenna represented the second death in the same figurative way that they as a people represented or illustrated a future order of things under the New Covenant.

Notice that our Lord, in the above words, pointed out to them that their construction of the law, severe though it was, was far below the real import of that law, as it shall be interpreted under the real kingdom and its judges, which theirs only typified. He shows that the command of their law, "Thou shalt not kill," reached much farther than they supposed; that malicious anger and vituperation "shall be" considered a violation of God's law, under the New Covenant; and that such as, under the favorable conditions of that new age, will not reform so thoroughly as to fully observe God's law will be counted worthy of that which the Gehenna near them typified—the second death. However, the strict severity of that law will be enforced only in proportion as the discipline, advantages and assistance of that age, enabling each to comply with its laws, shall be disregarded.

The same thought is continued in

Matthew 5:27-30

"Ye have heard . . . But I say unto you . . . It is better for thee to lose one of thy members, than that thy whole body should be cast into Gehenna."

Here again the operation of God's law under the New Covenant is contrasted with its operation under the Old or Jewish Covenant, and the lesson of self-control is urged by the statement that it is far more profitable that men should refuse to gratify depraved desires (though these be

dear to them as a right eye, and apparently indispensable as a right hand) than that they should gratify these, and lose, in the second death, the future life provided through the atonement for all who will return to perfection, holiness and God.

These expressions of our Lord not only serve to show us the perfection (Rom. 7:12) of God's law, and how fully it will be defined and enforced in the Millennium, but they served as a lesson to the Jews also, who previously saw through Moses' commands only the crude exterior of the law of God. Since they found it difficult in their state to keep inviolate even the surface significance of the law, they must now see the impossibility of their keeping the finer meaning of the law revealed by Christ. Had they understood and received His teaching fully, they would have cried out, Alas! If God judges us thus, by the very thoughts and intents of the heart, we are all unclean, all undone, and can hope for naught but condemnation to Gehenna (to utter destruction, as brute beasts). They would have cried, Show us a greater priesthood than that of Aaron, a high priest and teacher able fully to appreciate and sympathize with our fallen state and inherited weaknesses, and let him offer for us better sacrifices, and apply to us the needed greater forgiveness of sin, and let him as a great physician heal us and restore us, so that we can obey the perfect law of God from our hearts. Then they would have found Christ.

But this lesson they did not learn; for the ears of their understanding were "dull of hearing". Hence they knew not that God had already prepared the very priest and sacrifice and teacher and physician they needed, who in due time redeemed those under the typical Law Covenant, as well as all not under it, and who also in due time, shortly, will begin His restoring work—restoring sight to the blind eyes of their understanding, and hearing to their deaf ears. Then the "vail shall be taken away"—the vail of ignorance, pride and human wisdom which Satan now uses to blind the world to God's true law and true plan of salvation in Christ.

And not only did our Lord's teaching here show the law of the New Covenant, and teach the Jew a lesson, but it is of benefit to the gospel church also. In proportion as we learn the exactness of God's law, and what would constitute perfection under its requirements, we see that our Redeemer was perfect, and that we, totally unable to commend ourselves to God as keepers of that law, can find acceptance with the Father only in the merit of our Redeemer, while none can be of that "body", covered by the robe of His righteousness, except the consecrated who endeavor to do only those things well pleasing to God, which includes the avoidance of sin to the extent of ability. Yet their acceptability with God rests not in their perfection, but upon the perfection of Christ, so long as they abide in Him. These, nevertheless, are benefited by a clear insight into the perfect law of God, even though they are not dependent on the perfect keeping of it. They delight to do God's will to the extent of their ability, and the better they know His perfect law, the better they are able to rule themselves and to conform to it. So, then, to us the Lord's words have a lesson of value.

The point, however, to be specially noticed here is that Gehenna, which the Jews knew, and of which our Lord spoke to them, was not a lake of fire to be kept burning to all eternity, into which all would be cast who get "angry with a brother" and call him a "fool". No; the Jews gathered no such extreme idea from the Lord's words. The eternal torment theory was unknown to them. It had no place in their theology, as will be seen. It is a comparatively modern invention, coming down, as we have shown, from apostasies of the dark ages. The point is that Gehenna symbolizes the second death—utter, complete and everlasting destruction. This is clearly shown by its being contrasted with life as its opposite. "It is better for thee to enter into life halt, or maimed, than otherwise to be cast into Gehenna." It is better that you should deny yourselves sinful gratifications than that you should lose all future life, and perish in the second death.

Able to Destroy both Soul and Body in Gehenna

Matthew 10:28; *Luke* 12:5

"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell [Gehenna]." See also another account of the same discourse by Luke—12:4, 5.

Here our Lord pointed out to His followers the great cause they had for courage and brav-

ery under the most trying circumstances. They were to expect persecution, and to have all manner of evil spoken against them falsely, for His sake, and for the sake of the "good tidings" of which He made them the ministers and heralds; yea, the time would come, that whosoever would kill them would think that he did God a service. Their consolation or reward for this was to be received, not in the present life, but in the life to come. They were assured, and they believed that He had come to give His life a ransom for many, and that all in their graves must in consequence, in due time, hear the Deliverer's voice and come forth, either to reward (if their trial had been passed in this life successfully), or to future trial, or judgment, as must be the case with the great majority who do not, in this present life, come to the necessary knowledge and opportunity essential to a complete trial.

Under present conditions men are able to kill our bodies, but nothing that they can do will affect our future being (soul), which God has promised shall be revived or restored by His power in the resurrection day—the Millennial age. Our revived souls will have new bodies (spiritual or natural—"to each seed his own [kind of] body"), and these none will have liberty to kill. God alone has power to destroy utterly soul and body. He alone, therefore, should be feared; and the opposition of men even to the death is not to be feared, if thereby we gain divine approval. Our Lord's bidding then is: 'Fear not them which can terminate the present (dying) life in these poor, dying bodies. Care little for it, its food, its clothing, its pleasures, in comparison with that future existence or being which God has provided for you, and which, if secured, may be your portion forever. Fear not the threats, or looks, or acts of men, whose power can extend no farther than the present existence; who can harm and kill these bodies, but can do no more. Rather have respect and deference to God, with whom are the issues of life everlasting—fear Him who is able to destroy in Gehenna, the second death, both the present dying condition and all hope of future existence.'

Undying Worms and Quenchless Fires
Matthew 18:8, 9; *Mark* 9:43-48

Here it is conclusively shown that Gehenna as a figure represented the second death—the utter destruction which must ensue in the case of all who, after having fully received the opportunities of a future being or existence through our Lord's sacrifice, prove themselves unworthy of God's gift, and refuse to accept it, by refusing obedience to His just requirements. For it does not say that God will preserve soul or body in Gehenna, but that in it He can and will "destroy" both. Thus we are taught that any who are condemned to the second death are hopelessly and forever blotted out of existence.

[Since these two passages refer to the same discourse, we quote from Mark—pointing out that verses 44 and 46, and part of 45, are not found in the oldest Greek MSS., though verse 48, which reads the same, is in all manuscripts. We quote the text as found in these ancient and reliable MSS.] "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into Gehenna, into the fire that never shall be quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into Gehenna. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into Gehenna, where the worm dies not and the fire is not quenched."

After reading the above, all must agree with the prophet that our Lord opened his mouth in figures and obscure sayings. (Psa. 78:2; Matt. 13:35) No one for a moment supposes that our Lord advised the people to mutilate their bodies by cutting off their limbs, or gouging out their eyes. Nor does He mean us to understand that the injuries and disfigurements of the present life will continue beyond the grave, when we shall "enter into life". The Jews, whom our Lord addressed, having no conception of a place of everlasting torment, and who knew the word Gehenna to refer to the valley outside their city, which was not a place of torment, nor a place where any living thing was cast, but a place for the utter destruction of whatever might be cast into it, recognized the Lord's expression regarding limbs and eyes to be figurative, and knew that Gehenna also was used in the same figurative sense, to symbolize utter destruction.

The Lord meant simply this: 'The future life, which God has provided for redeemed man, is of inestimable value, and it will richly pay you to make any sacrifice to receive and enjoy that life.

Should it cost even an eye, a hand or a foot, so that to all eternity you would be obliged to endure the loss of these, yet life would be cheap at even such a cost. That would be better far than to retain your members and lose all in Gehenna.' Doubtless, too, the hearers drew the lesson as applicable to all the affairs of life, and understood the Master to mean that it would richly repay them to deny themselves many comforts, pleasures and tastes, dear to them as a right hand, precious as an eye, and serviceable as a foot, rather than by gratification to forfeit the life to come and be utterly destroyed in Gehenna—the second death.

But what about the undying worms and the unquenchable fire?

We answer, In the literal Gehenna, which is the basis of our Lord's illustration, the bodies of animals, etc., frequently fell upon ledges of rocks and not into the fire kept burning below. Thus exposed, these would breed worms and be destroyed by them, as completely and as surely as those which burned. No one was allowed to disturb the contents of this valley; hence the worm and the fire together completed the work of destruction—the fire was not quenched and the worms died not. This would not imply a never-ending fire nor everlasting worms. The thought is that the worms did not die off and leave the carcasses there, but continued and completed the work of destruction. So with the fire: it was not quenched, it burned on until all was consumed. Just so if a house were ablaze and the fire could not be controlled or quenched, but burned until the building was destroyed, we might properly call such an "unquenchable fire".

Our Lord wished to impress the thought of the completeness and finality of the second death, symbolized in Gehenna. All who go into the second death will be thoroughly, completely and forever destroyed. No ransom will ever again be given for any (Rom. 6:9): for none worthy of life will be cast into the second death, or lake of fire, but only those who love unrighteousness after coming to the knowledge of the truth.

Not only in the above instances is the second death pointedly illustrated by Gehenna, but it is evident that the same Teacher used the same figure to represent the same thing in the symbols of Revelation, though there it is not called Gehenna, but a "lake of fire".

The same valley was once before used as a basis of a discourse by the Prophet Isaiah. (Isa. 66:24) Though he gives it no name, he describes it; and all should notice that he speaks, not as some with false ideas might expect, of billions alive in flames and torture, but of the carcasses of those who transgressed against the Lord, who are thus represented as utterly destroyed in the second death.

The two preceding verses show the time when this prophecy will be fulfilled, and it is in perfect harmony with the symbols of Revelation; for it appertains to the new dispensation, the Millennium, the "new heavens and new earth" condition of things. Then all the righteous will see the justice as well as the wisdom of the utter destruction of the incorrigible, wilful enemies of righteousness, as it is written: "They shall be an abhorring unto all flesh".

Matthew 23:15, 33

The class here addressed were not the heathen who had no knowledge of the truth, nor the lowest and most ignorant of the Jewish nation, but the Scribes and Pharisees, outwardly the most religious, and the leaders and teachers of the people. To these our Lord said: "How can ye escape the judgment of Gehenna?" These men were hypocritical; they were not true to their convictions. Abundant testimony of the truth had been borne to them, but they refused to accept it, and endeavored to counteract its influence and to discourage the people from accepting it. And in thus resisting the holy spirit of light and truth, they were hardening their hearts against the very agency which God designed for their blessing. Hence they were wickedly resisting his grace, and such a course, if pursued, must eventually end in condemnation to the second death, Gehenna. Every step in the direction of wilful blindness and opposition to the truth makes return more difficult, and makes the wrongdoer more and more of the character which God abhors, and which the second death is intended to utterly destroy. The Scribes and Pharisees were progressing rapidly in that course: hence the warning inquiry of our Lord, "How can ye escape?" etc. The sense is this: Although you boast of your piety, you will

surely be destroyed in Gehenna, unless you change your course.

Set on Fire of Gehenna—James 3:6

"So [important] is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and [or when] it is set on fire of Gehenna."

Here, in strong, symbolic language, the Apostle points out the great and bad influence of an evil tongue—a tongue set on fire (figuratively) by Gehenna (figuratively). For a tongue to be set on fire of Gehenna signifies that it is set going in evil by a perverse disposition, self-willed, selfish, hateful, malicious, the sort of disposition which, in spite of knowledge and opportunity, unless controlled and reformed, will be counted worthy to be destroyed—the class for whom the "second death," the real "lake of fire," the real Gehenna, is intended. One in that attitude may by his tongue kindle a great fire, a destructive disturbance, which, wherever it has contact, will work evil in the entire course of nature. A few malicious words often arouse all the evil passions of the speaker, engender the same in others and react upon the first. And continuance in such an evil course finally corrupts the entire man, and brings him under sentence as utterly unworthy of life.

"Tartaroo" Rendered "Hell"

The Greek word tartaroo occurs but once in the Scriptures, and is translated hell. It is found in 2 Pet. 2:4, which reads thus:

"God spared not the angels who sinned, but *cast* [*them*] *down to hell* [*tartaroo*], and delivered them into chains of darkness, to be reserved unto judgment."

Having examined all other words rendered "hell" in the Bible, and all the texts in which they occur, we conclude the examination with this text, which is the only one in which the word tartaroo occurs. In the above quotation, all the words shown in Italic type are translated from the one Greek word tartaroo. Evidently the translators were at a loss to know how to translate the word, but concluded they knew where the evil angels ought to be, and so they made bold to put them into "hell", though it took six words to twist the idea into the shape they had pre-determined it must take.

The word tartaroo, used by Peter, very closely resembles Tartarus, a word used in Grecian mythology as the name for a dark abyss or prison. But tartaroo seems to refer more to an act than to a place. The fall of the angels who sinned was from honor and dignity into dishonor and condemnation, and the thought seems to be: "God spared not the angels who sinned, but degraded them, and delivered them into chains of darkness."

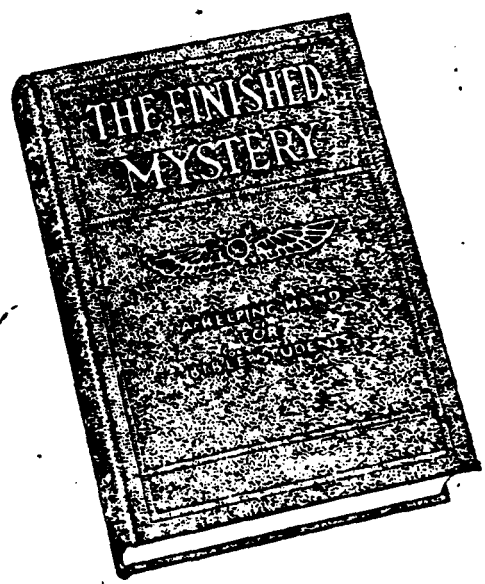
This certainly agrees with the facts known to us through other Scriptures for these fallen spirits frequented the earth in the days of our Lord and the apostles. Hence they were not cast down in some place, but "down" in the sense of being degraded from former honor and liberty, and restrained under darkness, as by a chain. Whenever these fallen spirits, in spiritualistic seances, manifest their powers through mediums, pretending to be certain dead human beings, they must always do their work in the dark, because darkness is the chain by which they are bound until the great Millennial day of judgment. Whether this implies that in the immediate future they will be able to materialize in daylight is difficult to determine. If so, it would greatly increase Satan's power to blind and deceive for a short season—until the Sun of Righteousness has fully risen and Satan is fully bound.

Thus we close our investigation of the Bible use of the word "hell". Thank God, we find no such place of everlasting torture as the creeds and hymn-books and many pulpits erroneously teach. Yet we have found a "hell," Sheol, Hades, to which all our race were condemned on account of Adam's sin, and from which all are redeemed by our Lord's death; and that "hell" is the tomb—the death condition. And we find another "hell" (Gehenna—the second death—utter destruction) brought to our attention as the final penalty upon all who, after being redeemed and brought to the full knowledge of the truth, and to full ability to obey it, shall yet choose death by choosing a course of opposition to God and righteousness. And our hearts say, Amen! "True and righteous are thy ways, thou King of nations! Who shall not venerate thee, O Lord, and glorify thy name? For thou art entirely holy. And all nations shall come and worship before thee, because thy righteous dealings are made manifest."—Rev. 15:3, 4.

JUVENILE BIBLE STUDY

ONE question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up a question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *What did the unclean animals of Peter's vision represent?*
   Answer: The Gentiles. See Acts 10:28.
2. *Were the Jewish converts "astonished" because God had visited the Gentiles?*
   Answer: See Acts 10:45.
3. *Were the other apostles astonished also?*
   Answer: See Acts 11:1-3.
4. *What is meant by the expression "they of the circumcision"?*
   Answer: The Jews.
5. *Has God been trying to convert the world?*
   Answer: No; for God is almighty and all wise, and does just what He plans to do. See Isa. 55:10, 11.
6. *Then what has God been doing during the Gospel age?*
   Answer: See Acts 15:14.
7. *When a young man takes out from a certain family a girl "for his name", what does the phrase mean?*
   Answer: He takes her for his bride.
8. *To "take out of them" a bride implies what?*
   Answer: That there were others in the family whom he did not take as his bride.
9. *Would this imply that he hated the others and had no favors for them?*
   Answer: No.
10. *When Isaac took Rebecca did other members of her family receive gifts also?*
    Answer: See Genesis 24:53.
11. *What does the word Christ mean?*
    Answer: Anointed.
12. *Is the title Christ applied to Jesus alone or is it also applied to the true church?*
    Answer: See Romans 12:5; 1 Corinthians 12:12, 27.
13. *In olden times were persons anointed to be kings?*
    Answer: See 1 Samuel 15:1.
14. *Was David anointed to be king some time before he actually became king?*
    Answer: Yes; about seven years before. See 1 Samuel 16:13 to 2 Samuel 2:4.



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America's Lost Liberties—A Symposium

(Part One)

BORN in the throes of revolution, the Government of the United States of America rests not upon bayonets, the divine right of kings, the sanction of ecclesiastical politicians or the tyranny of financial potentates, but upon the will of the American people, a will which functions at the ballot box in obedience to public opinion. If the time ever comes, or if it has already come, when in America the right of free and public discussion of all questions is forbidden, and a rule of force or craft or both takes the place of the rule of reason, then the American Republic as a democracy ceases to exist. We give a few quotations, which might be multiplied indefinitely, showing the truth of these statements.

"They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety."—Benjamin Franklin.

"It is a Constitutional right of this people to canvass public measures and public men. This privilege I shall defend in time of war and in time of peace."—Daniel Webster.

"How shall we ever learn toleration for what we do not believe? The last lesson a man ever learns is that liberty of thought and speech is the right for all mankind; that the man who denies every article of our creed is to be allowed to preach just as often and just as loud as ourselves. We have learned this—have been taught it by persecution on the question of slavery. No matter whose the lips that would speak they must be free and ungagged. Let us remember that he does not really believe his own opinions who dares not give free scope to his opponent."—Wendell Phillips, at the twentieth anniversary of the Garrison mob in Boston.

"If there is one thing we love more than another in the United States, it is that every man should have the privilege unmolested to utter the convictions of his mind."—Woodrow Wilson, President of the United States.

"I have a right, I think, to advocate in the way of free speech, the altering and reforming of this Government of ours into either a socialism or a monarchy if I choose to do so; and no law of this country should close my mouth."—Thomas R. Marshall, Vice-President of the United States, in address to representatives of The Associated Press, Waldorf-Astoria Hotel, New York, April 20, 1920.

"To punish men for their beliefs is contrary to the spirit of American institutions and American history. It is right to punish overt acts; but the only way to deal with beliefs is to meet them, expose their fallacy and present the facts which prove them wrong. That is the American way."—Calvin Coolidge, Governor of Massachusetts, Republican candidate for Vice-President of the United States.

"The tendency to crave and assert arbitrary power, to

Every Order-Loving

person should read "*The Distress of Nations, Cause—Remedy*" and "*The Beast at War*", in a subsequent issue of this Journal, by Judge Rutherford.

Explanatory Note

The shortage of paper still continues, but beginning October first THE GOLDEN AGE will resume its usual size and increase the price fifty cents to cover the greatly increased costs. This will make the price after October first $2.00 in the United States and $2.50 in Canada and in foreign territory. Meantime, however, subscriptions and renewals will be accepted, until September thirtieth inclusive, at the present price—$1.50 domestic, and $2.00 Canada and foreign.

use power—either economic or political power—ruthlessly, is more apparent with us than devotion to the cause of liberty. The true method is to trust the truth to find the remedy. Does a grievance exist? If it does not. then show that it does not. If it is exaggerated, limit it to the facts. To the degree that it exists, search for the remedy. If a wrong remedy is proposed, expose it. If the remedy proposed is worse than the grievance, demonstrate it. The motto for democracy must be, Educate, educate, educate. You can find no other security than the conscience and intelligence of the people." [The purpose of this journal is to educate the people.]

"But you cannot at once educate and stifle opinion. There is hope in the free air. There is tonic in confidence in ultimate success of what you strongly believe to be true; but the policy of denying free expression of political opinions is death to the Republic; for that expression is its vital force. The practice of putting large discretionary powers at the disposal of officers needs a curb. The patriot in peace demands a government upon established principles; and he should always be ready to contest officialism and bureaucracy, with its readiness to suppress individual freedom by capricious administrative action and to install in departments of a supposed free government what is nothing short of a Supreme Court of the United States.

"The law has no business whatever to interfere with any individual's opinion nor with any organization to spread that opinion. Opinion is absolutely free in this country. In so far as it is not we are defective in liberty, which is supposed to be one of our inalienable rights. If I attack a priest, the courts should punish me for plain assault, and not for being a Presbyterian."—Dr. Frank Crane, noted editorial writer, in the New York *Globe*.

Suppression of Free Speech

WE CAN scarcely afford to ignore such instances of suppression of free speech as that at Ardmore, Oklahoma, where United States Senator James A. Reed was rotten-egged, and the electric wires were cut, when he attempted to give an address on the League of Nations.

We certainly cannot pass by in silence the worse offense at Ortonville, Minnesota, November 17, 1919, when Congressman Ernest Lundeen was arrested by Sheriff Gowan as he was about to begin his speech on the same subject, was taken to the railway station, pushed into a refrigerator car and the door locked, and was rescued only after the train had gone twenty miles.

And in no possible way can we afford to pass by such a calm, dispassionate arraignment as is contained in the address of Frank I. Cobb, editor of the New York *World*, December 11, 1919, before the Women's City Club of New York. Mr. Cobb is now acknowledged as the greatest newspaper man in America; and his words, from which we make selections, are those of a thoughtful and experienced man. He said:

"Thomas Jefferson said that 'The spirit of resistance to government is so valuable on certain occasions that I wish it always to be kept alive. It will often be exercised when wrong, but better so than not to be exercised at all.' If the author of the Declaration of Independence were to utter such a sentiment today the Post Office Department could exclude him from the mail; grand juries could indict him for sedition and criminal syndicalism; legislative committees could seize his private papers and search them for evidence of Bolshevism, and United States Senators would be clamoring for his deportation on the ground that he had been tainted with the ribald doctrines of the French Revolution, and should be sent back to live with the rest of the terrorists."

"This theory that it is the duty of the government to protect the people from propaganda is Prussianism. It was the gospel of his Imperial Majesty, the German Kaiser."

"The moment that a republican form of government sets itself up as the nursemaid of the people, to train their immature minds to suit its own purposes, and to guard them from all influences that it considers contaminating, we already have a revolution and a revolution backward, a revolution by usurpation."

"God forbid that our supreme achievement in this war should be the Prussianizing of ourselves."

"The policy of repression that has been generally adopted by governors, mayors and police officials—in some cases by federal authority—to meet this propaganda of radicalism is fatal. Two thousand years of history bear witness to its folly. Nobody ever succeeded in bettering the weather by putting the thermometer in jail, and nobody will ever remove the causes of unrest and discontent by trying to suppress their manifestations."

The *Times-Independent* of Streator, Illinois, after noting the attempt made in that city to suppress a lecture on economics by Scott Nearing, and after admitting that though not an advocate of Nearing's philosophy the editor had received great benefit from the address and wished that every person in the city might have

enjoyed it, concluded with the following observation:

"We fought the war to kill tyranny and despotism. We seem now to be in danger of establishing the most sinister of all tyrannies, a dictatorship of force to curb the free, spontaneous expression of ideas. We are getting hysterical and losing our sense of perspective, damning everybody who does not wear a conventional label. It is one thing to deport aliens who repudiate our institutions and preach violent resistance to them and quite another to look with suspicion on every liberal-minded person who seeks drastic reforms, instead of being content to platitudinize about them."

Debauchment of the Press

PERHAPS the worst form of suppression of free speech is that form of suppression which silences important news, information of vital interest to all the people because it affects them financially or socially or spiritually, and which by artificial playing up of murders, sports and other items of little or no real value keeps the people from giving any serious attention to the things that are of real importance to them.

But the debauchment of the press goes further than the suppression of important news and the magnifying of unimportant news. There is almost no limit to the damage that can be done to a just cause by its deliberate misrepresentation heralded to millions of people through thousands of widely circulated sheets in the same way and on the same day.

Mr. Cobb, in the great address to which we have referred, even went so far as to say that during the war "Government suppressed the truth, government distorted the truth; government lied glibly and magnificently when occasion seemed to require".

Not out of harmony with Mr. Cobb's statement is that of Judge George W. Anderson in an address before the Harvard Liberal Club in Boston in January. Judge Anderson was District Attorney in Boston while the scare over German spies was at its height, and therefore had the best of opportunities to know the facts. He said:

"I assert as my best judgment, grounded on the information that I can get, that more than 99% of the advertised and reported pro-German plots never existed. I think it is time that publicity was given to this view. I doubt the Red menace having more basis in fact that the pro-German peril. I assert the significant fact that many of the same persons and newspapers that were faking pro-German plots are now promoting 'the Red Terror'. There are Reds; probably there are dangerous Reds. But they are not half as dangerous as the prating pseudo-patriots who under the guise of Americanism are preaching murder, 'shooting-at-sunrise', and to whom our church parlors and other public forums have hitherto been open."

In view of what happened in the primaries of Michigan and other states no one doubts that if the voters of the Republican party could have had their way they would have chosen as their candidate for President Hiram W. Johnson, United States Senator from California; but he is not as acceptable to Wall Street as a man who will stand in any position without hitching, and who can be trusted to do at all times exactly as he is told by the men higher up. Senator Johnson, in a speech delivered January 13, 1920, before the Brooklyn Republican County Committee, gave his opinion of the condition of a large section of the press in this country in the following remarks:

"The fathers of this country recognized, and none since has dared to differ with them, that a republic such as ours, where legitimate opinion of the majority rules, can last only as long as there is freedom of speech, freedom of the press and the right of the people peaceably to assemble. Public opinion is formed by a free press, peaceable assemblage and free speech. Censorship, propaganda and big business interests have made of a large part of the press anything but the medium of expression of legitimate and honest public opinion. We must, therefore, the more zealously guard free speech and the right of peaceable assemblage. We can continue as a republic only by free public opinion."

"Censorship and governmental propaganda first curtail and limit freedom and then destroy it. In the last few years we have been filching from taxpayers millions of money for governmental propaganda, not to disseminate information, but to hide defects and deficiencies and to praise what was not always praiseworthy. If any group, even a governmental group, has the right with the public funds to feed misinformation to the people, the shackling of freedom is not far distant."

Dangers of Suppressing Free Speech

THE statement of Benjamin Franklin is still true that "Freedom of speech is a principal pillar of free government; when this support is taken away the constitution of a free society is dissolved and tyranny is erected on its ruins". The worst of it is that the kind of tyranny that

is inevitable is not evident on the surface. A "benevolent" tyrant who honestly believes that radical papers should be suppressed in the interests of all the people thereby extends an urgent invitation to the radicals to get into power by fair means or foul, and when they do get into power to suppress all the reactionary papers. It was noteworthy at Berlin that the first seizures by the radicals were the newspaper offices. In a message to Congress President Wilson has said pointedly and truthfully: "The seed of revolution is repression".

Another natural effect of an attempt at suppression is the common knowledge of students of history that every effort to suppress a teaching greatly extends the influence of that teaching because it whets the public's curiosity in the doctrines banned. When the Germans invaded Belgium and suppressed all the Belgian papers, one paper managed to live on for four years, during the entire time of the occupancy of the country. This paper, *La Libre Belgique,* was written, printed and circulated under the very noses of the Germans, pasted on the walls of their apartments and even carried into the prisons and circulated among the inmates right while an army of spies was hunting for those responsible for its publication, and sentences of fifteen years in prison awaited the guilty if found. Similarly, when workers in Seattle concluded they were not given proper opportunity for the exercise of free speech, they found an opportunity to exercise their prerogatives by purchasing a plot of fifty acres of land just outside of the city; and here, on occasion, eight thousand people have assembled in the open to hear such subjects discussed as one may hear any Sunday afternoon in Hyde Park, in the center of the great city of London, without any interference from anybody.

It is unfavorable conditions and not unfavorable words that lead to discontent. The expression of the discontent in words is a safety valve against expression in deeds. Almost any person, with even a moderate amount of brains, perceives the utility of a safety valve and knows the futility of attempting to do away with the unpleasant noises it sometimes makes. We give a number of expressions on this subject from sources that should command respect:

"No people, no institution whose history is recorded in the annals of civilization, that ever sought safety upon the road of intolerance survived, or deserved to survive. That road was laid out by bigotry, inspired by indolence, abetted by stagnation. It is lighted by the flickering fires of fanaticism. It is not the road for us."—Bulletin of The American Exchange National Bank.

"Why are some of us so afraid today to let its [democracy's] aims and methods be overhauled? Mob mind, repression and fanatic denunciation of radicalism are no way to correct maladjustments. To remedy the shortcomings of democracy by suppressing freedom of discussion is like burning down the house to destroy the rats."—Professor David Saville Muzzey, of Columbia University, April 25, 1920.

"No problem can be intelligently solved in a representative democracy without the fullest and freest discussion. We must rely for our political and economic stability—for the permanence of our institutions—not upon the prosecuting attorney and the jailer, but upon that organized self-control, which is both the substance and the soul of popular government. I am well aware that unrestricted freedom of speech in respect to political and economic matters may often be a nuisance and may sometimes be a menace; but life is filled with nuisances and menaces, and clumsy attempts to cure them by drastic remedies have uniformly proved worse than the disease."—Frank I. Cobb, Editor of the New York *World,* in an address before the Economic Club of New York.

"Ours is a government by public opinion and its prosperity depends on the freedom of forces which mold public opinion. If you deny to a group of men the right to say what you think is wrong, it will not be long before you will lose the right to say what you think is right. You can retain freedom of speech for yourself only by granting it to others. Defense of their freedom is self-defense. When men are emotionally stirred over real or supposed wrongs they need the safety valve which speech gives them. It may be dangerous to permit some opinions to be expressed; it is more dangerous not to permit them to be expressed. The attempt to prevent an explosion in the boiler by sitting on the safety valve is obviously futile and foolish. It invites disaster. 'Suppression is the seed of revolution.' History has demonstrated it."—Dr. Henry E. Jackson, United States Bureau of Education.

"Thoughtful individuals assumed as a matter of course that as soon as the war ended the free expression of opinion would be resumed. They took it for granted that the fundamental doctrine of free speech and free assemblage and a free press were as sound as ever, and that no one would dispute them in time of peace. But there have been two unexpected and alarming developments in this connection. The first is that a considerable proportion of the people seem, as a result of the suspension of their habit of thinking, to have lost that habit.

Their mental faculties seem to have atrophied from disuse.

"The second is that an even larger proportion of the people have grown so accustomed to censorship and suppression that they want these continued. They don't want free speech and free assemblage and a free press any more. It doesn't occur to them that while the ideas which are now being suppressed are obnoxious to them, the day will surely come, if the principle of suppression is established, when ideas of their own will be denied utterance. The Russian monarchists were highly agreeable to the institution of a censorship under the Czar; they are not so pleased with the censorship established by Lenine."

Is American Liberty To Be Destroyed?

UNITED STATES Senator Joseph I. France, in an article in the New York *American*, January 14, 1920, gave in caustic language his opinion of the forces which have been working together, and are still working together, in a conspiracy to destroy the last vestiges of American liberty and to make this a land in which only special interests dare have a word to say about how things should be done, no matter what the efforts or sufferings or achievements of others on behalf of the common people may have been. He said:

"And now we see, O strange and self-revealing inconsistency, these same stone-faced, bone-headed and hard-hearted Bourbon reactionaries who, but a few short weeks ago in holy surplices, with deep emotion, were with such cant and smug phrase telling us that we were now our brother's keeper, advocating the policy of cleansing our own country, not by the educational eradication of false doctrines from the unfortunate minds which dwell in darkness; not by the disinfecting power of free discussion; not by the resistless power of reason, but by ruthless repression of violence and the wholesale deportation of the undesirable unfortunates."

On the Senate floor, at about the same time, this great statesman said:

"We fought for democracy and liberty, and we are threatened with losing both. The Espionage Act should be repealed. If we would restore the liberties which the American people enjoyed before the war, discontent would be very largely dissipated. The cure for discontent is not less liberty, but more liberty. Autocracy is government by repression. Democracy is government by discussion. We have been substituting repression for discussion. While we were democratizing the rest of the world we have been autocratizing ourselves."

Laurence Housman, noted British author, in a sarcastic letter printed in the New York *Times*, May 23, 1920, calls attention to the fact that there is vast difference between an active, pulsating, vital liberty and a liberty which, he suggests, is merely a "statue" of one that has really ceased to exist. He makes a play upon words by referring to our "Statue of Liberty" as being only a statue of what we once had. Of what he learned had happened in the United States within a few months prior to his visit he told:

"How at the fiat of a certain 'legion' lawful public meetings were forbidden; how difficult it was in certain states for colored men to obtain even a semblance of their legal rights; how certain labor demonstrators in the Far West had been shot down from a landing stage, tried for their own murder, acquitted and released, but none of their self-confessed assailants charged in their place; how Socialists elected by the people were not allowed to take their seats; how police raiders made domiciliary search without warrant; how arrest and imprisonment of suspects for deportation took place with so little regard for legal sanction that a judge from the bench denounced the whole process as an outrage upon the Constitution; how for months at one big industrial center the local authorities denied to organized labor the right to hold open meetings as 'not conducive to the public welfare'; how for testing out that right as guaranteed by the Constitution (after applying for a permit and being refused) six men were sent to jail for a month."

Suppression of Economic Discussion

WHAT subject is it that today is on everybody's lips?—The industrial situation, is it not? What subject is it that workingmen and other men ought to discuss until they arrive at basic truths?—The relations of master and workmen, is it not? Here is what the Church League of Industrial Democracy, a national organization composed of liberal members of the Protestant Episcopal Church, had to say on this matter in the Baltimore *News* of May 1, 1920; and it is impossible to read the statement without admiring the courage of the noble-minded men who made the manifesto (and paid for its insertion at advertising rates). The statement follows:

"The defense of these constitutional, time-honored rights thus falls upon some who are opprobriously called radicals. It seems at first to be a curious paradox. A conservative press, bench, bar and pulpit hound the officials who are sworn to uphold the laws not to be too squeamish about the legality of their acts; and subserv-

ient officials not unwillingly invade the home, club the defenseless, use evidence obtained illegally, flout the spirit of the Constitution and even the letter of the law. Judges, generals, prosecuting attorneys, editors, candidates for high office, university officials, constabulary and detectives vie with one another in their incitement to revolutionary and lawless acts.

"There are evidences of social breakdown which we cannot afford to ignore. There is dead festering tissue to be removed from the wounds of the body politic. At this very moment ideas are taking shape in the minds of common men everywhere, which should freely be allowed to make their way, if they can, into laws and regulations. Their champions are pioneers, statesmen, sober builders, forerunners of a new and better social order. Old things will pass away; and the foolish, scared people who are trying to hold on to them are not true conservatives at all, but blind and reckless revolutionists, instinctively ready to tip over the table when they do not like the way the game is going, crying out for new laws—not to meet a need, but to prevent reformers from pointing out a need and from talking about remedies."

What is the meaning of the expression so often and so gliby quoted, "One-hundred-percent American"? Does it mean a man who happens to agree with us in one hundred percent of our private opinions? Does it mean a man who is for one hundred (or more) percent profit in his own business, or does it mean a man who is one hundred percent strong for the interests of all the people, and not merely for such of them as happen today to have more of this world's goods than their fellows? Is it "One-hundred-percent American" to insist that the minority, whether right or wrong, must cease to speak and cease to think? President Wilson once wrote: "The only way to keep men from agitating against grievances is to remove the grievances". That statement is still true, but there are some among us who seem to reason that the only way to keep men from agitating against grievances is to break their heads and imprison them if they attempt to try to use the brains with which nature has endowed them.

The Baltimore *Sun*, in its issue of October 14, 1919, said:

"Any man, woman or child who believes that Bolshevism, Socialism or syndicalism is a good thing has a right to say so, provided they do not advocate violence or disobedience to the laws of the country in connection with their propaganda. Unless we have absolute freedom of speech in regard to all public questions, many reforms as desirable as Bolshevism is undesirable would be rendered impossible, and progress would be a dream."

Federal Judge Bourquin, of Montana, in releasing one John Jackson on a writ of Habeas Corpus in March, 1920, made the following statements from the bench:

"From August, 1916, to February, 1919, the Butte union of the Industrial Workers of the World was dissatisfied with working places, conditions and wages in the mining industry, and to remedy them were discussing ways and means including strike if necessary. In consequence its hall and orderly meetings were several times raided by employers' agents, federal agents and soldiers duly officered, acting by federal authority and without warrant. The members, men and women, many of whom a familiar principle concludes are citizens of the United States, made no resistance save oral protests, no retaliation, and there was no disorder save by the raiders.

"These, armed, forcibly entered, broke and destroyed property, searched effects and papers, seized papers and documents, cursed, insulted, beat, dispersed and bayonetted members by order of the captain commanding, likewise entered petitioner's adjacent living apartment, insulted his wife, searched and seized his papers, several times arrested him and others, and in general in an orderly and populous city perpetrated an orgy of terror, violence and crime against citizen and alien in public assemblage, whose only offense seems to have been peaceable insistence upon and exercise of a legal right.

" . . . They [the raiders] are the spirit of intolerance incarnate, and the most alarming manifestation in America today. Thoughtful persons who love this country and its institutions see more danger in them and in their practices, and the government by hysteria that they stimulate, than in the miserable, baited 'Reds' that are the ostensible occasion of it all."

The Hidden Hand of Wall Street

IN his book on "The New Freedom", page 136, President Wilson made the statement that "We have become one of the worst governed countries in the civilized world, no longer a government by the will and conviction of the majority, but a government by the will and duress of small groups of dominant men." As this statement was made before he took office, President Wilson might not endorse this view at the present time; but it shows what was once his expressed thought, even though he held and holds different views not publicly expressed.

Despite this severe statement these *"dominant men"* have fared well at President Wilson's hands. Immediately after the armistice he

recommended that Congress should at once remove all the restrictions which had been imposed upon them during the war—restrictions so light that their profits made during that period stagger the mind. But he deliberately vetoed a Congressional act repealing the Espionage law under which honest Christian citizens were persecuted, and forgot to request that the people should have restored to them at once the rights of free speech, free press and free assembly that would enable them to exercise a measure of supervision over these great and powerful interests, and thus protect themselves from what many men now see impending—a government by plutocracy. One of these men is James Couzens, the millionaire mayor of Detroit. He has stated that:

"A smoke screen is being spread to mask the operations of a predatory minority in this country, and that screen is labeled 'Bolshevism'. It is an epithet used to brand those who would in any way change our social condition."

Are there no social conditions in this country that need to be improved? How about the steel business, for example, where the inhuman twelve-hour day still persists, with its seven-day week, and where seventy-two percent of the workers have a wage that is below the bare-comfort level? Why should any thinking man who loves this country be opposed to a discussion of these conditions or of the supplementary fact that the profits of the steel trust now amount to fourteen million dollars per month?

Representative Huddleston, of Alabama, in a speech in Congress January 17, 1920, said:

"It is amazing to observe the champions of the reactionary hysteria, which is part of the aftermath of the war, charging furiously at paper dragons, calling them 'Bolsheviks' and 'radicals'. They beat their tomtoms and shout; from their noise one would think there was a real conflict. For their personal or class advantage they work upon the people's fear. But all this is mere stage play. The profiteer who would escape unscathed, the war contractor who would stand secure in his mask of patriotism, speculators, big financiers, imperialists, and those who would gain money and place out of the agony of the world—they would strike at their critics and those who impeach their methods and their system."

The Committee of Forty-eight, whose activities had much to do with the new Farmer-Labor party at Chicago, in its manifesto to the American people has made the following statements:

"The present and the future are in the hands of two political parties who have no differences in aim excepting plunder. They are revealed to themselves and to the people as a single group moved only by their common purpose of making government a profitable business for themselves and for the interests who finance their periodical sham battles. Partisan plots form their habitual answer to the cry for popular reforms. Our government will remain irresponsive and irresponsible to the people so long as it is controlled by men who are responsive and responsible to the enemies of the people.

"The dominating groups of the two political organizations have turned over the actual government of the land to reactionary and predatory interests and contented themselves with the honors and emoluments of office as the servants of those interests. They have challenged our right to free speech and free assembly, and ignored our right to a decent living for a day's work. They have met the nation-wide demand for constructive thought and deed with vague rhetoric and the aimless repetition of dusty political phrases that have no meaning in a world of facts. In the face of these [and other stated] grave problems they have shown that they are without the vision of statesmanship, the courage of leadership, or the conviction of patriotism."

Will Durant, writing in *The Nation*, May 1, 1920, goes so far as to say that the captains of industry in America are deliberately trying to destroy the United States Constitution and everything for which it stands. His article declares:

"There will be no need for freedom in a world in which a few men will undertake to decide everything. In short, a small number of powerful and cultureless men are bringing about, by violence and bloodshed and illegality of every kind, a revolution in America: the rapid replacement of our nineteenth century structure of freedom of work, thought, and speech by a system in which a handful of men with open brutality rule millions of men reduced to open slavery.

"For this end labor organizations must be broken, whether by provoking strikes when the workers are weak and the company is ahead with orders, or by using the military power of the government to enforce submission to reduced standards of life. For this end, all sincere political opposition must be eliminated, even if the Constitution must, for this purpose, be overridden and broken into fragments.

"The only parties who may share in the game of legislation must be those who accept the situation with grace, and promise their coöperation to maintain it. And if any man, agitated by a sentimental preference for 'our ancient liberties', or other nonsense of that kind, shall

endeavor to arouse his fellows to the reality growing up about them and upon them, he will find every newspaper in the land proving to a docile public that he is disloyal to the government and is advocating the nationalization of women."

As a sample of the power of plutocracy abroad, attention is called to the fact that the British South Africa Company has illegally taken from the natives seventy-two millions of acres of tilled land and pasturage and divided the natives' cattle among the agents of the company. The natives now have to pay heavily for permission to remain in their own homes, homes which have been in the possession of their ancestors from time immemorial.

Invasion of the Right of Assembly

UNITED STATES Senator Hardwick, in an address in New York, January 28, 1920, said:

"The right of the people peaceably to assemble has become a dead letter. That it should be restored to the old vigor it once had in America no lover of liberty can dispute. There are other rights for which we Americans have always stood, which in these days of manufactured hysteria we are losing. The right to a writ of habeas corpus is one of them. It is one of the bulwarks of American liberty. Another principle of Americanism that has been violated is that the property and home of the American resident shall remain immune from seizure and unreasonable search."

A case which attracted much attention was that which occurred at Duquesne, Pennsylvania, on Sunday, May 9, 1920. Duquesne is a small steel town on the outskirts of Pittsburgh. Its mayor is its chief magistrate and is president of its national bank. Although the Constitution of Pennsylvania, in harmony with the Constitution of the United States, provides that "the citizens have a right in a peaceable manner to assemble together for their common good," the mayor has the power to decide whether such meetings are "detrimental to the public interest" and has made the boast that "Jesus Christ could not speak in Duquesne under the auspices of the American Federation of Labor".

This statement was tried out on the date named, after four successive notices had been served on the mayor, a week apart, by registered mail, telling him of the time and place where the test would be made. The result was that six speakers were arrested and jailed before they could finish a sentence apiece, seven spectators were arrested for obstructing traffic, a newspaper man was compelled to give up his camera and plates, another man was arrested for taking a snapshot, and one man was ridden down by the state troopers brought to the scene by the mayor.

Judge Kennedy imposed a fine of $25 on each of the six organizers, stating in his opinion, "It is not the cause of organized labor to which the mayor objects; it is the discussion of such a subject". We hope everybody understands just what the judge meant by this remark. It is certainly a very illuminating one, but probably not illuminating in the way he meant it to be.

THE Quakers of Pennsylvania, Delaware, New Jersey and Maryland, a peace-loving class of Christian people, have come out with the following resolutions:

"From many quarters we hear of speakers being prohibited from delivering addresses and of meetings prevented or broken up. In recent strikes the police and powers of government have been invoked to enforce the prohibition of gatherings, instead of to protect men in their rights of peaceable assembly. The menacing and pernicious interference with meetings by unorganized groups of private citizens in the name of patriotism is a sinister blow to our American liberties which should not go unchallenged."

The papers contain numerous references to peaceful meetings broken up. One of these occurred at Clairton, Pennsylvania. At this place, after permission had been given to hold a meeting, state troopers rode down the assembly, men and women were arrested, beaten up and jailed, and some were beaten while in jail. Friends who came to provide bail were also arrested. Workers who stopped to read a notice on a bulletin board were attacked by state troopers who used their clubs, breaking the scalp of one of the workers.

At a meeting of the Central Labor Union, Philadelphia, on the night of March 26, 1920, while five speakers were peacefully and lawfully conducting a meeting, and while the first speaker was reading the Declaration of Independence, two detectives from the Bomb Squad rushed to the platform, arrested the speakers, had the lights put out and ordered the police to clear the hall. What is there about the Declaration of Independence that makes the reading of it in our day so objectionable?

At Passaic, New Jersey, in May, 1920, the Commissioner of Public Safety, Preiskel, refused to permit the Amalgamated Textile Workers to meet without first securing a permit; and when they did hold an orderly meeting, and while they were engaged in reading the Constitution of New Jersey, policemen with night-sticks drove out the workers and put out the lights. What is there about the Constitution of New Jersey that makes it an inflammatory document?

Dr. Frank Crane, commenting on a somewhat similar incident in New York City, said in an editorial in the *Globe*:

"The raid of the police some time ago on the I. W. W. headquarters in New York (where a copy of the New Testament was among the 'dangerous red' literature seized) and their destruction of the furniture and beating up of the folks they found playing checkers there was simply an outrage, and the officials guilty of it should be deposed and punished. That is not the way to stop rebellion. It is the way the Czar tried, and landed his country in the arms of the Bolsheviki."

What is there in the New Testament that makes its possession such a serious offense, and to whom?

Abuse of Striking Workingmen

THE student of these outrages upon the liberties of American citizens and law-abiding aliens within our gates, is struck with the oft-recurring evidence of villainous abuse of striking workingmen, and the damage is always to the heads and hearts of the workers, and never to those who cause the outrages. The "riots" are always one-sided; and the evident purpose is to break the strike through terrorism in the pose of law and order. We present some of the evidence that has come to our notice respecting the brutalities inflicted upon workers in Pennsylvania during the steel strike last fall:

At Homestead, homes were invaded, property was destroyed, men and women were dragged out of bed to jail, undressed, and medical aid was refused. At McKeesport, attorneys and stenographers were forbidden to secure affidavits and were ordered from town. At Braddock, men and women were attacked by the state constabulary in church, and school children were ridden down in the school yard; a man chopping wood was dragged out of his cellar and arrested without cause, and another man was clubbed for walking slowly while counting the money he had just received from a pay window.

At Newcastle, all the lawyers were made deputies so that none could be had for the strikers; men and women were picked up on the streets, taken from their homes, beaten and jailed by hundreds; homes were broken into; property was damaged; and men were robbed and terrorized, but were promised immediate freedom if they would return to work. Where does all this authority come from? Who is at the bottom of such proceedings?

At Woodlawn, private detectives of a steel company arrested newcomers, beat, kicked and fined them, and sent them back on the next train. It happened that the sufferers in this case were two boys who had gone there to visit a cousin. The kicking, punching and beating was done in the home of the village burgess (answering to the office of mayor).

At Donora, Negro strikebreakers shot white strikers without provocation. At Monessen, old men and women were beaten with clubs and ridden down by horses; women and children were jailed without food; men were locked in cellars; homes were searched and the entire city terrorized.

At Butler, horses were ridden upon men, women, children and cripples; horses were ridden into business places, and one man was clubbed into unconsciousness when told to move while the horse's hoof was upon his foot.

At Monessen, the wife of a railway worker was arrested by a constable, released on fifty dollars bail, with instructions to report in court the following morning between eight-thirty and nine-thirty. When she appeared next morning, she was notified that the case had been disposed of and the fifty dollars forfeited. This woman weighs 118 lbs. and was charged with having defied the police with a club.

In Pittsburgh vicinity the cases against strikers were determined without giving the persons arrested an opportunity to be heard; cruel and unusual punishments and excessive fines were inflicted, and in the meantime state, county and city officials offered remissions of fines, suspensions of sentence, acquittals and discharges conditioned upon the return of the striker to work. How about this, you law-and-order-men? What do you say to this method of educating our alien citizens to be *law*-abiding? Is this the way to do it?

Parable of the Rich Man and Lazarus

Luke 16:19-31

THE great difficulty with many in reading this Scripture is that, though they regard it as a parable, they reason on it and draw conclusions from it as though it were a literal statement. To regard it as a literal statement involves several absurdities; for instance, that the rich man went to "hell" because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again, Lazarus was blessed, not because he was a sincere child of God, full of faith and trust, not because he was good, but simply because he was poor and sick. If this be interpreted literally, the only logical lesson to be drawn from it is, that unless we are poor beggars full of sores, we shall never enter into future bliss; and that if now we wear any fine linen and purple, and have plenty to eat every day, we are sure of future torment. Again, the coveted place of favor is "Abraham's bosom"; and if the whole statement be literal, the bosom must also be literal, and it surely would not hold very many of earth's millions of sick and poor.

But why consider absurdities? As a parable, it is easy of interpretation. In a parable the thing said is never the thing meant. We know this from our Lord's own explanations of His parables. When He said "wheat", He meant "children of the kingdom"; when He said "tares", He meant "the children of the devil", when He said "reapers" His servants were to be understood, etc. (Matt. 13) The same classes were represented by different symbols in different parables. Thus the "wheat" of one parable correspond to the "faithful servants" and the "wise virgins" of others. So in this parable the "rich man" represents a *class,* and "Lazarus" represents another *class.*

In attempting to expound a parable such as this, an explanation of which the Lord does not furnish us, modesty in expressing our opinion regarding it is certainly appropriate. Therefore we offer the following explanation without any attempt to force our views upon the reader, except as his own truth-enlightened judgment may commend them as being in accord with God's Word and plan: To our understanding, Abraham represented God, and the "rich man" represented the Jewish nation. At the time of the utterance of the parable, and for a long time previous, the Jews had "fared sumptuously every day"—being the especial recipients of God's favors. As Paul says: "What advantage, then, hath the Jew? Much every way: chiefly, because to them were committed the oracles of God [law and prophecy]." The promises to Abraham and David and their organization as a typical kingdom of God invested that people with royalty, as represented by the rich man's "purple". The typical sacrifices of the law constituted them, in a typical sense, a holy (righteous) nation, represented by the rich man's "fine linen"—symbolic of righteousness. —Rev. 19:8.

Lazarus represented the outcasts from divine favor under the law, who, sin-sick, hungered and thirsted after righteousness. "Publicans and sinners" of Israel, seeking a better life, and truth-hungry Gentiles who were "feeling after God" constituted the Lazarus class. These, at the time of the utterance of this parable, were destitute of those special divine blessings which Israel then enjoyed. They lay at the gate of the rich man. No rich promises of royalty were theirs; not even typically were they cleansed; but, in moral sickness, pollution and sin, they were companions of "dogs". Dogs were regarded as detestable creatures in those days, and the typically clean Jew called the outsiders "heathen" and "dogs", and would never eat with them, nor marry, nor have any dealings with them.—John 4:9.

As to how these ate of the "crumbs" of divine favor which fell from Israel's table of bounties, the Lord's words to the Syro-Phenician woman give us a key. He said to this Gentile woman: "It is not meet [proper] to take the children's [Israelites'] bread and to cast it to dogs [Gentiles]"; and she answered, "Truth, Lord, but the dogs eat of the crumbs that fall from their masters' table." (Matt. 15:26, 27) Jesus healed her daughter, thus giving the desired crumb of favor.

But there came a great dispensational change in Israel's history when as a nation they rejected and crucified the Son of God. Then their typical

righteousness ceased—then the promise of royalty ceased to be theirs, and the kingdom was taken from them to be given to a nation bringing forth the fruits thereof—the gospel church, "a holy nation, a peculiar people". (Titus 2:14; 1 Pet. 2:7, 9; Matt. 21:43) Thus the "rich man" *died* to all these special advantages, and soon he (the Jewish nation) found himself in a cast-off condition,—in tribulation and affliction. In such a condition that nation has suffered from that day to this.

Lazarus also died (the condition of the humble Gentiles and the God-seeking "outcasts" of Israel underwent a great change) being carried by the angels (messengers—the apostles, etc.) to Abraham's bosom. Abraham is called the father of the faithful, and receives all the children of faith, who are thus recognized as the heirs of all the promises made to Abraham; for the children of the flesh are not the children of God, "but the children of promise are counted for the seed" (children of Abraham); "which seed is Christ"; "and if ye be Christ's, then are ye [believers] Abraham's seed [children], and heirs according to the [Abrahamic] promise." —Gal. 3:29.

Yes, the termination of the condition of things then existing was well illustrated by the figure of death—the dissolution of the Jewish polity and the withdrawal of the favors which Israel had so long enjoyed. There they were cast off and have since been shown "no favor", while the poor Gentiles, who before had been "aliens from the commonwealth [the polity] of Israel and strangers from the covenant of promise [up to this time given to Israel only] having no hope and without God in the world", were then "made nigh by the blood of Christ" and reconciled to God.—Eph. 2:12, 13.

To the symbolisms of death and burial used to illustrate the dissolution of Israel and their burial or hiding among the other nations, our Lord added a further figure—"In hell [Hades, the grave] he lifted up his eyes, being in torments, and seeth Abraham afar off," etc. The dead cannot lift up their eyes, nor see either near or far, nor converse; for it is distinctly stated, "There is no work, nor device, nor *knowledge*, nor wisdom, in the grave"; and the dead are described as those who "go down into *silence*". (Eccl. 9:10; Psa. 115:17) But the Lord wished to show that great sufferings or "torments" would be added to the Jews as a nation after their national dissolution and burial among the other peoples dead in trespasses and sins; and that they would plead in vain for release and comfort at the hand of the formerly despised Lazarus class.

And history has borne out this parabolic prophecy. For eighteen hundred years the Jews have not only been in distress of mind over their casting out from the favor of God and the loss of their temple and other necessaries to the offering of their sacrifices, but they have been relentlessly persecuted by all classes, including professed Christians. It was from the latter that the Jews have expected mercy, as expressed in the parable—"Send Lazarus, that he may dip the tip of his finger in water and cool my tongue"; but the great gulf fixed between them hinders that. Nevertheless, God still recognizes the relationship established in His covenant with them, and addresses them as children of the covenant. (Verse 25) These "torments" have been the penalties attached to the violation of their covenant, and were as certain to be visited upon them as the blessings promised for obedience.—See Lev. 26.

The "great gulf fixed" represents the wide difference between the gospel church and the Jew—the former enjoying free grace, joy, comfort and peace, as true sons of God, and the latter holding to the law, which condemns and torments. Prejudice, pride and error, from the Jewish side, form the bulwarks of this gulf which hinder the Jew from coming into the condition of true sons of God by accepting Christ and the gospel of His grace. The bulwark of this gulf which hinders true sons of God from going to the Jew—under the bondage of the law—is their knowledge that by the deeds of the law none can be justified before God, and that if any man keep the law (put himself under it to try to commend himself to God by reason of obedience to it), Christ shall profit him nothing. (Gal. 5:2-4) So, then, we who are of the Lazarus class should not attempt to mix the law and the gospel, knowing that they cannot be mixed, and that we can do no good to those who still cling to the law and reject the sacrifice for sins given by our Lord. And they, not seeing the change of dispensation which took place, argue that to deny the law as the power to save

would be to deny all their past history of their race, and to deny all of God's special dealings with the "fathers" (promises and dealings which through pride and selfishness they failed rightly to apprehend and use); hence they cannot come over to the bosom of Abraham, into the true rest and peace—the portion of all the true children of faith.—John 8:39; Rom. 4:16; Gal. 3:29.

True, a few Jews probably came into the Christian faith all the way down the gospel age, but so few as to be ignored in a parable which represented the Jewish people as a whole. As at the first, Dives represented the orthodox Jews and not the "outcasts of Israel", so down to the close of the parable he continues to represent a similar class, and hence does not represent such Jews as have renounced the Law Covenant and embraced the Grace Covenant or such as have become infidels.

The plea of the "rich man" for the sending of "Lazarus" to his five brethren we interpret as follows:

The people of Judea, at the time of our Lord's utterance of this parable, were repeatedly referred to as "Israel", "the lost sheep of the house of Israel," "cities of Israel," etc., because all of the tribes were represented there; but actually the majority of the people were of the two tribes, Judah and Benjamin, but few of the ten tribes having returned from Babylon under Cyrus' general permission. If the nation of the Jews (chiefly two tribes) were represented in the one "rich man", it would be a harmony of numbers to understand the "five brethren" to represent the ten tribes chiefly scattered abroad. The request relative to them was doubtless introduced to show that all special favor of God ceased to all Israel (the ten tribes, as well as to the two more directly addressed). It seems to us evident that Israel only was meant, for no other nation than Israel had "Moses and the prophets" as instructors. (Verse 29) The majority of the ten tribes had so far disregarded Moses and the prophets that they did not return to the land of promise, but preferred to dwell among idolaters; and hence it would be useless to attempt further communication with them, even by one from the dead—the figuratively dead, but now figuratively risen, Lazarus class.—Eph. 2:5.

Though the parable mentions no bridging of this "great gulf", other portions of Scripture indicate that it was to be "fixed" only throughout the gospel age, and that at its close the "rich man", having received the measurement of punishment for his sins,* will walk out of his fiery troubles over the bridge of God's promises yet unfulfilled to that nation.

Though for centuries the Jews have been bitterly persecuted by pagans, Mohammedans and professed Christians, they are now gradually rising to political freedom and influence; and although much of "Jacob's trouble" is just at hand, yet as a people they will be very prominent among the nations in the beginning of the Millennium. The "vail" (2 Cor. 3:13-16) of prejudice still exists, but it will be gradually taken away as the light of the Millennial morning dawns; nor should we be surprised to hear of great awakenings among the Jews, and many coming to acknowledge Christ. They will thus leave their Hadean state (national death) and torment, and come, the first of the nations, to be blessed by the true seed of Abraham, which is Christ, Head and body. Their bulwark of race prejudice and pride is falling in some places, and the humble, the poor in spirit, are beginning already to look upon him whom they have pierced, and to inquire, Is not this the Christ? And as they look the Lord pours upon them the spirit of favor and supplication. (Zech. 12:10) Therefore, "Speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished."—Isa. 40:1, 2, margin.

In a word, this parable seems to teach precisely what Paul explained in Rom. 11:19-32. Because of unbelief the natural branches were broken off, and the wild branches grafted into the Abrahamic root-promise. The parable leaves the Jews in their trouble, and does not refer to their final restoration to favor—doubtless because it was not pertinent to the feature of the subject treated; but Paul assures us that when the fulness of the Gentiles—the full number from among the Gentiles necessary to make up the bride of Christ—is come in, "they [natural Israel] shall obtain mercy through your [the church's] mercy". He assures us that this is God's covenant with fleshly Israel (who lost the higher, spiritual promises, but are still the possessors of certain earthly promises), to become the chief nation of earth, etc.

*See Isaiah 40:1, 2, margin; Romans 11:27-31, and SCRIPTURE STUDIES, Volume II, page 227.

Parable of the Sheep and the Goats

"These shall go away into everlasting punishment, but the righteous into life eternal."—Matthew 25: 31-46

That the parable of the sheep and the goats refers to the Millennial age is clearly indicated in verses 31 and 32—"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats." As in the present age every act of those on trial (the church) goes to make a part of that character which, in due time, will determine the final decision of the Judge in our case, so will it be with the world (the "nations") in the age to come. As in the present age, the trial of the majority of the individual members of the church ends, and the decision of their case is reached, long before the end of the age (2 Tim. 4:7, 8), so under the Millennial reign the decision of some individual cases will be reached long before the end of the age (Isa. 65: 20); but in each age there is a "harvest" or general separating time in the end of the age.

In the dawn of the Millennial age, after the "time of trouble", there will be a gathering of the living nations before Christ, and, in their appointed time and order, the dead of all nations shall be called to appear before the judgment seat of Christ—not to receive an immediate sentence, but to receive a fair and impartial, individual trial (Ezekiel 18: 2-4, 19, 20) under the most favorable circumstances, the result of which trial will be a final sentence, as worthy or unworthy of everlasting life.

The scene of this parable, therefore, is laid after the time of trouble, when the nations shall have been subdued, Satan bound (Revelation 20: 1, 2) and the authority of Christ's kingdom established. Ere this, the bride of Christ (the overcoming church) will have been seated with Him in His throne of spiritual power and will have taken part in executing the judgments of the great day of wrath. Then the Son of Man and His bride, the glorified church, will be revealed and be seen by men, with the eyes of their understanding, and shall "shine forth as the sun in the kingdom of their Father".—Matthew 13: 43.

Here is the New Jerusalem as John saw it (Revelation 21), "that holy city [symbol of government] . . . coming down from God out of heaven". During the time of trouble it will be coming down; and before the end of that time it will have touched the earth.

Here is that glorious city (government), prepared as a bride adorned for her husband (Revelation 21: 2), and early in the dawn of the Millenium the nations will begin to walk in the light of it. (Verse 24) These may bring their glory and honor into it, but "there shall in no wise enter into it [or become a part of it] anything that defileth", etc. (Verse 27) Here, from the midst of the throne, proceeds a pure river of water of life (truth unmixed with error), and the spirit and the bride say, Come, and take it freely. (Revelation 22: 17) Here begins the world's probation, the world's great judgment day—a thousand years.*

But even in this favored time of blessing and healing of the nations, when Satan is bound, evil restrained, mankind in process of release from the grasp of death, and when the knowledge of the Lord fills the earth, two classes will be developed, which our Lord likens here to sheep and goats. These, He tells us, He will separate. The sheep class, those who are meek, teachable and willing to be led, shall, during the Millennial age, be gathered at the Judge's right hand—symbol of His approval and favor; but the goat class, self-willed and stubborn, always climbing on the rocks—seeking prominence and approval among men—and feeding on miserable refuse, while the sheep graze in the rich pastures of the truth furnished by the Good Shepherd—these are gathered to the Judge's left hand, the opposite of the position of favor—as subjects of His disfavor and condemnation.

This work of separating sheep and goats will require all of the Millennial age for its accomplishment. During that age, each individual, as he comes gradually to a knowledge of God and His will, takes his place at the right hand of favor or the left hand of disfavor, according as he improves or misimproves the opportunities of that golden age. By the end of that age, all the world of mankind will have arranged themselves, as shown in the parable, into two classes.

*See SCRIPTURE STUDIES, Volume I, Chapter 8, "The Day of Judgment".

The end of that age will be the end of the world's trial or judgment, and then final disposition will be made of the two classes. The reward of this "sheep" class will be granted them because, during the age of trial and discipline, they cultivated and manifested the beautiful character of love, which Paul describes as the fulfilling of the law of God. (Romans 13:10) They will have manifested it to each other in their times of sorest need; and what they will have done for one another the Lord will count as done unto Him, counting them all as His brethren—children of God, though they will be of the human nature, while He is of the divine.

The condemnation of the "goat" class is shown to be for the lack of this spirit of love. Under the same favorable circumstances as the "sheep", they wilfully resist the moulding influence of the Lord's discipline, and harden their hearts. The goodness of God does not lead them to true repentance; but like Pharaoh they take advantage of His goodness and do evil. The "goats", who will not have developed the element of love, the law of God's being and kingdom, will be counted unworthy of everlasting life, and will be destroyed; while the "sheep", who will have developed God-likeness (love), and who will have exhibited it in their characters, are to be installed as the subordinate rulers of earth for future ages.

In the end of the Millennial age, in the final adjustment of human affairs, Christ thus addresses His sheep: "Come, ye blessed, . . . inherit the kingdom prepared for you from the foundation of the world".

It is manifest the "sheep" here addressed, at the close of the Millennium, are not the sheep of the gospel age, the gospel church, but those "other sheep" to whom the Lord referred in John 10:16. And the kingdom prepared for them in the divine plan, from the foundation of the world, is not the kingdom prepared for the gospel church. The church will receive her kingdom at the beginning of the Millennium; but this is the kingdom prepared for the "sheep" of the Millennial age. Their kingdom will be the dominion of earth which was originally given to Adam, but which was lost through sin, and which is again to be restored when man is brought to perfection, and so made fit to receive and enjoy it. That dominion will not be a dominion of some of the race over others, but a joint dominion, in which every man will be a king, and all will have equal rights and privileges in appropriating and enjoying every earthly good. It will be a sovereign people—a great and grand republic on a basis of perfect righteousness, wherein the rights of every man will be conserved; because the golden rule will be inscribed on every heart, and every man will love his neighbor as himself. The dominion of all will be over the whole earth, and all its rich and bountiful stores of blessing.—Genesis 1:28; Psalm 8:5-8.

The kingdom of the world, to be given to the perfected and worthy ones of the redeemed race at the close of the Millennium, is clearly distinguished from all others by being called the kingdom prepared for them "from the foundation of the world", the earth having been made to be the everlasting home and kingdom of perfect men. But the kingdom bestowed upon Christ, of which the church, His "bride", becomes joint-heir, is a spiritual kingdom, "far above angels, principalities and powers"; and it also shall "have no end"—Christ's Millennial kingdom, which will end, being merely a beginning of Christ's power and rule. (1 Corinthians 15:25-28) This endless heavenly, spiritual kingdom was prepared long before the earth was founded—its inception being recognized in Christ, "the beginning of the creation of God". It was intended for Christ Jesus, the First Begotten; but even the church, His bride and joint-heir, was chosen or designed also, in Him, before the foundation of the world.—Ephesians 1:4.

The kingdom or rule of earth is the kingdom that has been in preparation for mankind from the foundation of the world. It was expedient that man should suffer six thousand years under the dominion of evil, to learn its inevitable results of misery and death, in order by contrast to prove the justice, wisdom and goodness of God's law of love. Then it will require the seventh thousand-year, under the reign of Christ, to restore him from ruin and death, to the perfect condition, thereby fitting him to "inherit the kingdom prepared for him from the foundation of the world".

That kingdom, in which all will be kings, will be one grand, universal republic, whose stability and blessed influence will be assured by the

perfection of its every citizen, a result now much desired, but an impossibility because of sin. The kingdom of Christ during the Millennium will be, on the contrary, a theocracy, which will rule the world (during the period of its imperfection and restoration) without regard to its consent or approval.

The brethren of the gospel church are not the only "brethren" of Christ. All who at that time will have been restored to perfection will be recognized as sons of God—sons in the same sense that Adam was a son of God (Luke 3:38) —human sons. And all of God's sons, whether on the human, the angelic or the divine plane, are brethren. Our Lord's love for these, His human brethren, is here expressed. As the world now has the opportunity to minister to those who are shortly to be the divine sons of God, and brethren of Christ, so they will have abundant opportunity during the age to come to minister to (each other) the human brethren.

The dead nations when again brought into existence will need food, raiment and shelter. However great may have been their possessions in this life, death will have brought all to a common level. The infant and the man of mature years, the millionaire and the pauper, the learned and the unlearned, the cultured and the ignorant and degraded—all will have an abundant opportunity for the exercise of benevolence, and thus they will be privileged to be co-workers with God. We are here reminded of the illustration given in the case of Lazarus: Jesus only awakened him from death, and then the rejoicing friends were permitted to loose him from his grave clothes and to clothe and feed him.

Further, these are said to be "sick and in prison" (more properly, under ward or watch). The grave is the great prison where the millions of humanity have been held in unconscious captivity; but when released from the grave, the restoration to perfection is not to be an instantaneous work. Being not yet perfect, they may properly be termed sick, and under ward; not dead, neither are they yet perfected in life: and any condition between those two may be properly symbolized by sickness. And they will continue to be under watch or ward until made well—physically, mentally and morally perfect. During that time there will be abundant opportunity for mutual helpfulness, sympathy, instruction and encouragement and any failure to assist will mark a lack of the Lord's spirit.

Since all mankind will not be raised at once, but gradually, during the thousand years, each new group will find an army of helpers in those who will have preceded it. The love and benevolence which men will then show to each other (the brethren of Christ) the King will count as shown to Him.

"Inherit the kingdom prepared for you from the foundation of the world" does not signify a rule independent of the divine law and supremacy: for although God gave earth's dominion to man at first, and designs restoring it to him when he has been prepared for the great trust, we are not to suppose that God purposes man to rule it, otherwise than as under, or in harmony with, his supreme law. "Thy will be done in earth as in heaven" must forever be the principle of government. Man thenceforth will rule his dominion in harmony with the law of heaven—delighting continually to do His will in whose favor is life, and at whose "right hand [condition of favor] there are pleasures forevermore". (Psalm 16:11) Oh, who would not say: "Haste ye along, ages of glory!" and give glory and honor to Him whose loving plans are blossoming into such fulness of blessing?

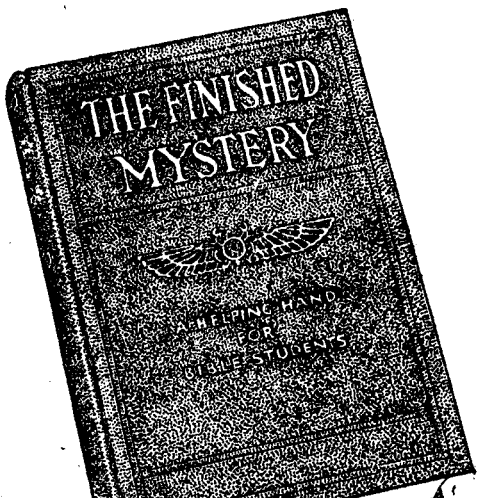
Let us now examine the message to those on the left—"Depart from me, ye cursed" (condemned)—condemned as unfit vessels for the glory and honor of life, who would not yield to the moulding and shaping influences of divine love. When these "brethren" were hungry and thirsty, or naked, sick, and in prison, ye ministered not to their necessities, thus continually proving yourselves out of harmony with the heavenly city (kingdom); for "there shall in no case enter into it anything that defileth". The decision or sentence regarding this class is —"Depart from me into everlasting fire [symbol of destruction], prepared for the devil and his angels". Elsewhere (Hebrews 2:14) we read without symbol that Christ "will destroy . . . him that had the power of death, that is, the devil".

"And these [the "goats"] shall go away into everlasting [Greek, *aionios*—lasting] punishment, but the righteous into life eternal [Greek, aionios—lasting]." The punishment will be as lasting as the reward. Both will be everlasting.

JUVENILE BIBLE STUDY

ONE question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up a question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *Was Jesus anointed by God while here in the flesh?*
   Ans.: See Acts 10:38.
2. *Was the Lord Jesus to be a king?*
   Ans.: See Revelation 19:16; 1 Corinthians 15:25.
3. *Is the church anointed by God while still in the flesh?*
   Ans.: See 2 Corinthians 1:21.
4. *Are the Lord's faithful overcomers of the gospel age to become kings?*
   Ans.: See Revelation 5:10, first half.
5. *Where are they to reign?*
   Ans.: See Revelation 5:10, last half.
6. *How far is the kingdom of Christ to extend?*
   Ans.: See Daniel 7:27, first part.
7. *Is the kingdom of Christ to pass away?*
   Ans.: See Daniel 7:27, last part; 2:44.
8. *What does Isaiah 2:2 show will happen "in the last days"?*
   Ans.: "The mountain [kingdom] of the Lord's house shall be established."
9. *What shall then happen to "all nations"?*
   Ans.: See Isaiah 2:2, last part.
10. *In what part of the earth is the kingdom first to be established?*
    Ans.: See Isaiah 2:3.
11. *What will people of other nations say when they see the kingdom established at Jerusalem?*
    Ans.: See Isaiah 2:3, first part.
12. *When is the "kingdom of the Lord's house" to be established?*
    Ans.: After He has taken out of the Gentiles "a people for His name". See Acts 15:17.
13. *For what purpose is "the tabernacle" or "house of the Lord" to be "set up"?*
    Ans.: See Acts 15:17.
14. *Will the Lord's kingdom be the desire of all nations?*
    Ans.: See Haggai 2:7.



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The Golden Age

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America's Lost Liberties—A Symposium

(Part Two)

IN 1856 a South Carolina newspaper made the following statement:

"The great evil of Northern free society is that it is burdened with a servile class of mechanics and laborers unfit for self-government. and yet clothed with the attributes and powers of citizens. Master and slave is a relation as necessary as that of parent and child, and the Northern States will yet have to introduce it. Slavery is the natural and normal condition of the laboring man, whether white or black."

The cast of mind that formulated the above statement is still in existence, and, today is manifesting itself in a series of laws aimed to prevent strikes. We will have more to say upon this subject in a later issue, but merely note here that the President of the United States is authority for the remark that "the right of individuals to strike is inviolate and ought not to be interfered with by any process of government"; and in this statement he but echoes a sentiment expressed a generation earlier by Abraham Lincoln.

In a speech delivered February 19, 1920, before the New York Republican Convention, Elihu Root said:

"More important than all is the necessity that we shall restore our Republican form of government, with the liberty of the individual citizen preserved by limitations upon official power, and put an end to the dictatorship which we created in order to carry on the war. Also, we should not take away the right to strike. It is labor's great protection."

Yet the Republican Platform makes low obeisance to this form of slavery; and the sentiment among those who now have the bit in their teeth is so strong that when, on April 30, 1920, the vice-president of the American Federation of Labor, Matthew Woll, attempted to argue against the Kansas compulsory labor law before the United States Chamber of Commerce, he was hissed off the platform. Is this what is called one hundred percent Americanism?

Why such a tendency now to autocracy?

Read Judge Rutherford's two great articles in September 29 issue of this journal: "*The Distress of Nations—Cause, Remedy*", and "*The Beast at War*".

Explanatory Note

The shortage of paper still continues, but beginning October first THE GOLDEN AGE will resume its usual size and increase the price fifty cents to cover the greatly increased costs. This will make the price after October first $2.00 in the United States and $2.50 in Canada and in foreign territory. Meantime, however, subscriptions and renewals will be accepted, until September thirtieth inclusive, at the present price—$1.50 domestic, and $2.00 Canada and foreign.

Legislators Gone Mad

JOHN D. BARRY, writing in the San Francisco *Call and Post*, December 23, 1919, said of the actions of some legislators:

"In some communities they have spoken and they have acted as if they had gone mad. Some of the measures they have passed seem utterly beyond reason. I recently heard an able jurist remark: 'The old Czarist government of Russia didn't have anything on us as we are today. The fathers of the American Revolution must be turning in their graves. Even our judges seem to be losing their heads.' The results are exactly what

might be expected. In place of freedom, we have a new kind of tyranny that masquerades and defies criticism because it calls itself patriotism. Our country, once the land of the free, the asylum of the oppressed, is in danger of becoming a land where oppression is systematically encouraged and a place where the oppressed are in peril of deportation to countries where their very lives may be sacrificed."

Before the war the Government had, and still has, in full force and effect laws providing fines up to $10,000, and imprisonment up to ten years, for "any person who incites, sets on foot, assists or engages in any rebellion or insurrection against the authority of the United States or the laws thereof, or give aid or comfort thereto".

This is as far as any European government now in existence has been able to go; yet to this was added in war time the so-called Espionage Act, a counterpart of the old Alien and Sedition Act which completely destroyed the party that advocated it; and there are now in the Senate and the House of Representatives, in a time of imaginary war but of actual peace, seventeen bills pending which have the purpose of penalizing *opinions* or, in other words, of making espionage in the United States perpetual. Moreover, in the mad rush to suppress thought twenty-seven states have passed measures providing punishment for the peaceful advocacy of certain economic and political beliefs. How far this country has departed from its moorings may be judged from the fact that at the very time when the representatives of foreign governments were announcing that their governments were prepared to relax passport restrictions upon tourist travel, some of the bureaucrats at Washington were trying to make American passport regulations permanent and to raise the fees for passports from $2 to $10.

Thomas Jefferson, at one time supposed to have been a good Democrat, was the author of the following preamble to the Virginia Toleration Act of 1785. It would be a good thing if some of these wild statesmen of our day who are passing all kinds of foolish laws at the behest of manufacturers' associations and of chambers of commerce would stop, look and listen to the words of a man who was accustomed to *think* before he legislated:

"Almighty God has created the mind free. All attempts to influence it by temporal punishment or burdens, or by civil incapacities, tend only to beget habits of hypocrisy and meanness. To suffer the civil magistrate to introduce his power into the field of opinion, or to restrain the profession or propagation of principles, on supposition of their ill tendency, is a dangerous fallacy, which at once destroys all liberty; because, he being, of course, judge of that tendency, will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they shall square with or differ from his own. It is time enough for the rightful purpose of civil government for its officers to interfere when principles break out into overt acts against peace and good order."

Taxation Without Representation

WHETHER they were foolish in their choice or not is a matter of *opinion*, but something like 170,000 people of New York City sent five representatives to Albany to represent the Socialist ticket, and these men were excluded from the Assembly. New York State Senator Thompson stated that this exclusion of the Socialists was effected while certain assemblymen were drunk, with liquor furnished by the lobbyist of the Associated Manufacturers. Even Attorney General Palmer denounced these Albany proceedings; and the religious assembly with which he is affiliated, the Quakers of Pennsylvania, New Jersey, Delaware and Maryland, came out with the following statement:

"In challenging the right of five Socialists to take the seats to which they were duly elected, the legislature of New York has laid violent hands upon the foundations of representative government. Sedition laws for peace time, such as those already passed in some states, and those now pending in Congress, are inroads upon the domain of American freedom, pregnant with injustice and danger. No man can measure the harm that may ensue if we continue these encroachments upon freedom of expression. History is replete with lessons of the folly of suppression. Liberty asks of us a price, the price of tolerance toward those to whom we do not wish to show tolerance."

Samuel Untermyer, a great lawyer and deep student of public affairs, in a letter to Clayton R. Lusk, Chairman of the famous (?) Lusk Committee of the same legislature, said:

"Although it is well known that I am a pronounced anti-Socialist because of my conviction that the governmental policies of Socialism are not practicable and workable, and that as a program it is little more than an iridescent dream, I have always realized that the Socialist Party has been of great service and is destined

to be of still greater service in curbing and correcting the greed and injustice of the capitalistic system, and that its usefulness as an opposition party has been fully vindicated."

Charles E. Hughes, ex-Governor of New York State, former Justice of the Supreme Court of the United States, and one time candidate for President on the Republican ticket, gave expression to similar views.

The Philadelphia *North American*, in its issue of May 7, 1920, calling attention to the Albany matter said:

"Five men duly elected to the assembly from districts in Greater New York were suspended from that body upon an *ex parte* statement of vague charges that the platform upon which they were chosen by the voters was 'inimical to the best interests of the State of New York and of the United States'. At the subsequent hearing no indictable or disqualifying offense was proved against any of the men; yet they were expelled from the legislature, by a bipartisan vote, upon the explicit ground that they were Socialists, members of a political party whose tenets are rejected and condemned by most Americans. This proscription of a political minority was without precedent in American history, without justification, without sound excuse. In unseating these men the legislature violated the fundamental principle underlying this country's institutions—which is, the right of parties and constituencies to participate in public affairs through duly elected representatives."

A somewhat similar action took place in the lower house of Congress. Victor L. Berger, of Wisconsin, was elected to Congress in a campaign in 1916 in which he polled 15,936 votes against 27,217 polled by his opponents. He was denied his seat in Congress and on December 19, 1919, was reëlected from the same district by a vote of 24,367 against 19,561. This is a gain of 8,431 votes and shows just the effect of an attempt at forcing the American people. There is no other way in which Mr. Berger could have done as much for the Socialist cause as by being denied his seat. In Europe there are Socialists in every parliament; and in some countries they are in the majority, or hold the balance of power; and yet somehow those countries manage to rock along.

Anarchistic Servants

THE greatness of Abraham Lincoln stands out in times like these when so many great seats of public authority are occupied, or partially occupied, by such little men. Lincoln made the statement that "the people are the rightful masters of both congresses and courts, not to overthrow the Constitution, but to overthrow the men who pervert the Constitution". But there are some who seem to have overlooked this fact and to think of the men temporarily in office as so many "rulers", rather than as "administrators", servants of the people.

During the war United States Attorney General Thomas I. Gregory told the people: "Obey the law and keep your mouth shut". This advice is all right for a time of war, perhaps; but after the armistice it is no excuse for the action of Sheriff Yancey, of Barton County, Kansas, in prohibiting representatives of the Nonpartisan League from making speeches.

On Jan. 14, 1920, the New York *World* said:

"Most of the activities that are going on in the way of suppressing extreme radicalism are in the nature of lynch law. Officials act first and then try to find the evidence on which to sustain their action. In the meantime they are tearing up the guaranties of the Bill of Rights and destroying the essential elements of free government. Between the fools and the fanatics of the two extremes the American people are confronting a real danger to their liberties which they can no longer afford to ignore. It is time to get back to the Bill of Rights. It is time to get back to the Constitution."

The Chicago *Tribune* of April 26, 1920, said:

"A citizen makes a remark which we do not like, or is suspected of having made a remark or being about to make a remark. The department of justice raids his office, carries off his papers, and violates his rights in property. The courts later will say that the department of justice had no right to that man's business documents. He can get what satisfaction he can out of that. Socialists are expelled from legislative bodies. We don't like Socialists. Therefore they have no right to form a political party."

"A man leads a strike. We put him into jail. We don't like strikes. We have no law against them, but we do not like them. Therefore we jail a man who starts one, if we can find that he can be reached by a war law intended to prevent interference with the production and transport of war necessities. We indict coal strikers in a time of actual peace because they are supposed to be injuring a nation at war. We put railroad strikers into jail because they are supposed, in actual peace, to be hindering the movement of troops."

Thin-Skinned "Patriots"

PEOPLE who are sensitive to criticism ought to keep out of public life. No man ever yet accomplished anything that was worth accom-

plishing that did not receive criticism. And the passage of alien and sedition laws does not stop criticism. Rather these increase it, and their authors and sponsors are justly esteemed little men who have not the moral courage to face criticism and who are trying to prevent it. After the alien and sedition law of a hundred years ago had been annulled, it was so unpopular that the fines which had been imposed under it were all returned to those who had suffered under it.

The Sandusky *Register* says:

"Liberal thought is penalized today in the United States. Radicalism is ostracised. The nation is hysterical, and its hysteria is fed by fanatical jingoes and crafty politicians. The people have not been permitted the boon of calm discussion and serious thought. They have not been given time to realize that one may be a 'radical' and still be a good American—that there are many kinds and degrees of radicalism, and that constructive, progressive radicalism is the rock upon which American democracy was built."

Judson King has said:

"For centuries no man could even lecture upon or write a philosophical treatise about government without being in danger of arrest. If he criticised the deeds of his government, advocated an undesired political or economic reform, his danger increased. Revolution might be farthest from his thoughts, but that mattered not. It was an easy thing for the crown lawyers and great judges to read 'constructive treason' into his words and conviction followed. Hundreds of thousands of men have been sent to the stake, to the scaffold, into exile, or to rot in prison by such construction of law.

"The legal crux of the iniquity lay in the power given persecutors and the courts to decide the meaning of words. The abuse of that power, by intimidating expression, paralyzed thought. It spread terrorism and unhappiness to the millions of every nation down the ages. It fostered ignorance, prolonged the age of tyranny and, by making peaceful development impossible, provoked frightful revolutions of blood. That is the historic reason why the men who wrote the Constitution and the penal code left open the 'hiatus' which advocates of permanent sedition legislation now desire closed."

Joseph I. France, United States Senator from Maryland, said:

"Radical literature is now being produced by the ton. The I. W. W. has grown. Revolutionists and destructive radicals of every variety have become vastly more numerous. All this has come about since the Espionage Act was passed. Now we are told that must be made more drastic. How can it be made more drastic without taking away all liberty of thought and speech? Anybody who thought about our history or about human nature could have forecast what has happened. To the degree that we make the law more repressive, to that extent will we create hostility to our government.

"I still think that when the framers of this republic declared in the first amendment to the Constitution that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances', they meant precisely what they said. And I still think that they were wise."

Moreover, there are honest men, honest Americans, who are determined to have their *rights* in these matters. Robert Buck, editor of the *New Majority*, speaking for some of these at the Civic Club of New York, July 28, 1920, said:

"The Farmer-Labor party now serves notice that it is unalterably in accord with such demands as the Plumb Plan, nationalization of mines and their control by the workers, an increasing share for labor of the fruits of labor, equal suffrage without regard to race or sex, the freedom of all subject races and the immediate abandonment by the United States government of all its imperialistic adventures, and the immediate repeal of the Espionage law and all sedition and criminal syndicalist laws."

Those who have been running things had better listen to these words; for it is confidently estimated that there are seven million voters in the United States who are through for all time with both of the Wall Street parties, Republican and Democratic.

Spies and Agents Provocateurs

RALPH WALDO EMERSON is authority for the statement that "if there be a country where speech is not free; where mail bags are opened and tampered with—that country is not civil but barbarous". Yet Professor Stanley I. Rypins, of the University of Minnesota, employed during the war in connection with the military intelligence bureau, tells that matters were at one time in such a state that he was compelled in his work to open the mail of even the third assistant secretary of state, to prevent his receiving mail from a conscientious objector. Does anybody suppose there was any real necessity for a thing of this kind? Who decided that this man should not receive this mail?

March 24, 1920, in the United States Senate, Senator France said:

"I demand an end to this taxing of the people to pay swarms of Federal spies, agents and special officers who may become parasites, blackmailers, sappers of political morality and a menace to liberty. There is but one test of loyalty. Is a man loyal to the Constitution and devoted to the liberty which it guarantees? Apply this test, and I fear that many true patriots languish in Federal prisons, while in the legislative halls there sit men with disloyal and traitorous hearts."

The Butte *Bulletin*, in February, 1920, said:

"Measures heretofore found only in countries ruled by the blackest of reactionaries have become the accepted policies of this government during the Wilson administration, the star chamber and the torture-cell of the inquisition have reappeared in America, the torch of the Statue of Liberty is obscured by the smoke of departing vessels bearing the first deportees from free America, the jails are filled with men and women convicted of holding opinions represented by powerful groups in European parliaments; papers that defend them are denied the mails if not actually suppressed; thousands of secret police infest the land, the *agents provocateurs* are busy conspiring against the liberties of citizen and alien alike."

In a statement given out on January 6, 1920, at Washington, by Santeri Nuorteva, secretary of the Russian Soviet Government Bureau, he said:

"We have conclusive evidence that agents of the Department of Justice have actively participated in the organization of the Communist party of America, and that those very planks in the platform of the party which now form the basis of the persecution of thousands of people, have been drafted and inserted into that program by such government agents. We also are prepared to show before the Senate Committee that some other radical activities, the instigation of which has been charged to Russians, in reality were inspired by secret service agents. We can prove that the chief figures in certain celebrated bomb-plots were agents of a similar nature. In other words, some officials have been establishing that sinister institution which is known in Europe as the system of *'agent provocateur'*."

A Reign of Terror

JACOB GOULD SCHURMAN, retired president of Cornell University, in an address before the annual convention of Northern Baptists, held at Buffalo, June 28, 1920, made the statement that the freedom said to have been gained in America during the last three years had been far ontweighed by the freedom lost, and that President Wilson will be held largely responsible for the repressive measures used during the war.

About five years ago the President sent to Haiti three thousand marines; and it is alleged that these were sent without taking into counsel either the American people or their representatives. Herbert J. Seligmann, writing in the *Nation*, says of these American military forces now in charge of Haiti:

"Haitian men, women and children, to a number estimated at 3,000, innocent for the most part of any offense, have been shot down by American machine gun and rifle bullets; black men and women have been put to torture to make them give information; theft, arson and murder have been committed almost with impunity upon the persons and property of Haitians by white men wearing the uniforms of the United States. Black men have been driven to retreat to the hills from actual slavery imposed upon them by white Americans."

Press and speech in Haiti are absolutely shackled, and in three years the Associated Press correspondent at Cape Haitien has not been allowed to send to the United States a single line regarding the almost daily military operations. Readers of THE GOLDEN AGE, however, will please observe that "business" is much better. Fifty-eight thousand acres of the best lands have passed into the hands of American capitalists; and most of the banks, railways, sugar mills and lighting plants are now in the hands of Americans.

Charles E. Hughes, speaking at Cambridge, Massachusetts, June 21, 1920, at the centenary of the Harvard Law School, had the following to say regarding modern tendencies toward tyranny:

"There has been a disposition to revert to the methods of tyranny in order to meet the problems of democracy. Intent on some immediate exigency, and with slight consideration of larger issues, we create autocratic power by giving administrative officials, who can threaten indictment, the opportunities of criminal statutes without any appropriate definition of crime. We went to war for liberty and democracy, with the result that we fed the autocratic appetite."

"We may well wonder in view of the precedents now established whether constitutional government as heretofore maintained in this Republic, could survive another great war even victoriously waged. Perhaps to an extent unparalleled in our history, the essentials of

liberty are being disregarded. Very recently information has been laid by responsible citizens at the bar of public opinion of violations of personal rights which savor of the worst practices of tyranny."

The New York *American*, April 25, 1920, said:

"Nowhere in this land have the inherent, fundamental and essential liberties of speech, of writing, of assembly and of collective petition and protest been respected by the bureaucrats created by the war or by the spy service produced in the same environment or by the legislators chosen to voice the free will of the people or by the judges whose sworn duty it is to protect the rights and liberties of every citizen and to maintain unimpaired the guarantees and the supremacy of the Constitution."

"No state, no city of importance, has been spared these exhibitions of bureaucratic insolence, of judicial unfaithfulness, of legislative disloyalty to the principles of free representative government, of subservient silence or mean applause on the part of the press, whose peculiar duty it is, and whose glory it ought to be, to speak out manfully and boldly in defense of the rights of citizens and the liberties of the land. Now, then, it is the lesson of all human experience that tyranny breeds revolt, that repression of natural rights breeds hatred even of lawful government, and that the surest way to make life and property unsafe is to make liberty unsafe."

Arrests Without Warrants

REPRESENTATIVE HUDDLESTON, of Alabama, introduced in Congress March 4, 1920, a bill providing ten years in prison or $10,000 fine, or both, for any attorney general or other official, agent or employe of the United States, who may deprive a person of his constitutional rights. He was led to introduce this bill by the large number of illegal arrests that have been made.

Some of these arrests occurred in the vicinity of Boston. John Domason, a Dalmatian by birth, was thrown into jail and forgotten, was allowed to remain there three years without any trial or indictment, so it was alleged; and Peter Frank, a native-born American, who had never been outside of the United States, was jailed without warrant and refused permission to see a lawyer; and when his lawyer attempted to secure a copy of the warrant he also was arrested and ejected from the presence of the official responsible for the arrest. Federal Judge Anderson, of Boston, released Frank on a writ of habeas corpus with the statement, "The immigration officials have no more right to hold a citizen of the United States in connection with the round-up than I would have to order him hanged".

The same Judge Anderson, greatly admired by liberty-loving Americans, and greatly hated by liberty-hating bureaucrats, also said: "It is perfectly evident to my mind that the government owns and operates at least a part of the Communist party". A little later, when he learned that a man was arrested on January 2, 1920, and a telegraphic order for his arrest was sent from Washington thirteen days afterwards, he gravely commented:

"I wish you would show me one case in which the Department of Justice has the authority to arrest persons and hold them two weeks without warrants. A more lawless proceeding is hard to conceive. Talk about Americanization; what we need is Americanization of those who carry on such proceedings. I can hardly sit on the bench as an American citizen and restrain my indignation. I view with horror such proceedings as this."

There are also other brave judges on the bench; and Judges W. H. S. Thompson and Charles P. Orr, of the Western District of Pennsylvania, have recently condemned in equally strong language the anarchists who in the name of justice arrested and imprisoned without warrant and without hearing men accused of membership in the Communist Party. Judge Thompson said: "I did not suppose this kind of thing could happen in a country where we have a Constitution".

Deportation of Russians

NEITHER the Czarism of Nicholas nor the dictatorship of Communism seems as desirable to the people of the United States as they do to those of Russia. But why advertise the theories of Communism or try to make them popular by persecuting those who hold them? All are familiar with the arguments that there were two million of these Communists in the United States and that they were liable forcibly to take away the liberty bonds of their twenty million holders, although the details as to how this was to be done by the actual handful of Communists, some of them, according to Judge Anderson, government owned, was never fully explained.

Presumably this was the reason for deporting some of the leaders of radical ideas; but it was truthfully said in the United States Senate that though radicals can be deported radical ideas cannot be deported, and whatever of truth such ideas may contain they will thrive better under imprisonment and deportation than they will if allowed free expression. If it is true, as alleged, that the Statue of Liberty contains a lockup for deportees, it is a strange commentary on present conditions in the United States, always heretofore regarded as an asylum for the oppressed of all countries.

The raids upon the Russians who were to be questioned with a view to deportation were not accompanied with the politeness that should mark the conduct of a great people toward the representatives of another great people. *Collier's* tells of a raid upon the Russian People's House in New York. The inmates were stood up against the wall and searched. One elderly professor of mathematics was ordered to take off his glasses; and when he did so he was struck upon the forehead with the butt of a revolver and his skull cracked. Then the inmates, men and women, were ordered downstairs, and on the way ran the gauntlet of a line of policemen who pounded them over the head with clubs.

A notary public who witnessed the street scenes attendant upon this raid writes of it as follows:

"Every one was bleeding from wounds on the head; most of them were bandaged with a handkerchief or a piece of shirt; nearly every one was hurt on the knee on the way out, so that they could not run away, I imagine. The fact was that they did not walk down, but crawled. Many fell and rolled down the steps, and were trampled on by those who were shoved after them."

When Francis Fisher Kane resigned as United States Attorney for the Eastern District of Pennsylvania he gave his reasons in the Philadelphia *Evening Bulletin*, of January 23, 1920, in the following language:

"I see no justice, for instance, in the blockade of Soviet Russia. I may be wrong, or I may be right in my views, but I think that we should feel a certain sympathy with the poor Russians in this country who are now excited over the news which they are getting of the troubled conditions in their native land. Such people ought to be treated with kindness and not sent back to the famine-stricken districts in Europe, unless we are absolutely compelled to do so. In my view our national safety does not require such action."

"Among the cases that have come to my notice of persons caught in the recent raids in Philadelphia is that of a Russian Jew barber, whose wife is an American-born Methodist. They have six children, all under eleven years of age, the youngest being only six months old. When the man was arrested there was absolutely no money in the house. His employer speaks highly of his character and industry. Though he may very likely be deported I cannot regard him as a menace to society just because he was a member of the Communist party. I think it not only foolish, but an outrage to take him from his wife and children and leave them dependent upon charity. I have no doubt but that there are hundreds of such cases."

Mr. Kane intimated in his resignation that he thought the Department of Justice could find plenty to keep it busy in prosecuting the violators of the prohibition act and those munition manufacturers and other persons, made rich by the war, who are "seeking to dodge the payment of their taxes and otherwise unloading the war burdens put upon them". He did not suggest that probably these same persons were the very ones raising all the hue and cry against the Russians to divert attention from themselves; but there are others who think that is just what has happened. The American people can hardly stagger along under the load of excessive profits the profiteers have heaped upon them. The profiteers know it; and if they can divert the public's attention by shouting "Russian" or "Bolshevik" loudly enough, they hope to escape awkward and humiliating attention upon themselves.

General Smuts sized the Russian situation up in a few words when he said:

"Leave Russia alone. Remove the blockade. It may well be that the only ultimate hope for Russia is a sobered, purified Soviet system, and that may be far better than the Czarisms to which our present policies seem inevitably tending."

Patriots in Jail

HENRY W. YOUMANS in the *Roycroft* said of recent conditions in the United States:

"Loyal farmers' meetings have been broken up by mobs, their speakers arrested and imprisoned. Tar and feather p[illegible]nd deportations were common in several states because the farmers of the Nonpartisan League were disloyal to the old party bosses. Strikers have been

accused of disloyalty and pro-Germanism and jailed because they demanded a decent living wage. Any one not blinded by hate, prejudice or stupidity knows that the men and women accused of treason and given the longest prison terms are the very ones most famed for their extreme hostility to Kaiserism and all that it stands for the world over; that they are the most faithful defenders of all human rights that our flag stands for."

George Bernard Shaw says he does not care to come to America because he is not sure that he would be given rooms next to the people he most admires in America, though he is perfectly sure he would be clapped into jail. He says: "I don't understand how the stupidest neighbor of a man like Eugene Debs can fail to realize the greatness of his heart," and adds:

"It would be cruel to assume that Americans know their institutions and yet tolerate a regime which claps into prison and deports men and women who go into the unprofitable business of emancipating their fellowmen, and sends to Congress and rewards with colossal fortunes those who make a good thing of ammunitions and compromised meat."

Cruel and Unusual Punishments

THE National Civil Liberties Bureau issued a statement January 22, 1920, that at Alcatraz Island, San Francisco, Colonel R. D. Johnson, the commanding officer, has introduced four dark cages six feet high, twenty-three inches in length and one foot broad, in one of which Robert Simmons, serving a ten-year sentence as a conscientious objector, was confined at the time the statement was made. In this iron strait-jacket, like the Chinese torture box, the poor prisoner is unable to sit down, lie down or fully stand.

In Chicago, September 28, 1919, the American Freedom Convention passed resolutions declaring, among other things:

"Democracy no longer exists in the United States. One by one the rights of a free people have been stripped from us until our government is a republic in name only. . . . As a result of these unconstitutional and un-American laws and practices, hundreds of citizens are in the Federal and state prisons of the United States, charged with offenses that our forefathers never dreamed would be considered offenses in this country."

"For these political, industrial, religious and military offenses they have had inflicted upon them prison terms as long as fifty years. Not only is this true, but while in our prisons these prisoners have been so inhumanly treated that many have died and others have lost their reason."

"Not one of them is a person of great wealth or power. All are workers or those who have cast their lot with the struggle of the workers. If this situation is permitted to continue in the United States no one will be safe except the exploiters of industry. So long as Tom Mooney is in prison no labor union organizer will be secure in exercising the right peacefully to induce workers to join unions."

Rights of Assembly

THE British people claim that never, in seven hundred years, have they as a people had as little liberty as the American people have today; and the New York *American* reports Arthur Gleason as having said of the situation there:

"The soldier is absolutely insisting on freedom of speech, freedom of assembly and the recognition of trades unionism. He will not permit a socialist or labor meeting to be broken up. If attempts were made to deport people or to repress them, there would be an uprising in England. If forms of repression were used, there would be a revolt. But the Government is not enough of a fool to use jail sentences, deportations, or any of that cheap stuff. In other words, the British Government does not use violence in England and it does not, therefore, create it."

Another English writer, however, B. N. Langdon-Davies, writing in *The World Tomorrow* in October, 1919, gave a less hopeful view of the present condition of the ancient liberties of England which the British people have, hitherto, so much appreciated and enjoyed:

"Today there is left neither the right to nor the desire for any of these liberties. We have conscription, a censorship, powers of search without warrant and imprisonment without trial. Parliament has lost control over the Executive, the heads of which parry questions instead of answering them and frequently refuse information altogether. The Government is able to choose the moment it desires for a General Election, whether it be at the end of one year, or at the end of eight, despite the fact that by law the life of a parliament is limited to five years. It can disregard the wishes of the electorate, break its most solemn pledges and secretly embark the nation on disastrous enterprises with complete impunity. Police spies and *agents provocateurs* are multiplied, sections of the press are 'doped', and by the suppression of the truth and suggestions of the false the public mind is so molded and manipulated in advance as to be ready and eager to accept what its rulers have already done on its behalf."

Everlasting Punishment

THE everlastingness of the punishment having been established, only one point is left open for discussion; namely, the nature of the punishment. Take your Concordance and search out what saith the great Judge regarding the punishment of willful sinners who despise and reject all His blessed provisions for them through Christ. What do you find? Does God there say: 'All sinners shall live in torture forever'? No; we find not a single text where life in any condition is promised to that class.

God's declarations assure us that ultimately He will have a clean universe, free from the blight of sin and sinners—because "all the wicked will He destroy".—Psalm 145:20.

But while we do not find one verse of the Bible saying that this class can have life in torment, or in any other condition, we do find numerous passages teaching the reverse. Of these we give a few merely as samples. "The wages of sin is death." (Romans 6:23) "The soul that sinneth, it shall die." (Ezekiel 18:4, 20) "The wicked shall perish." (Psalm 37:20) "Yet a little while and the wicked shall not be." (Psalm 37:10) Thus God has told us plainly the nature of the everlasting punishment of the wicked—that it will be death, destruction.

The false ideas of God's plan of dealing with the incorrigible, taught ever since the great "falling away", which culminated in ecclesiasticism, and instilled into our minds from childhood, are alone responsible for the view generally held, that the everlasting punishment provided for willful sinners is a life of torment. This view is held, notwithstanding the many clear statements of God's Word that their punishment is to be death. Here Paul states very explicitly what the punishment is to be. Speaking of the same Millennial day, and of the same class, who, despite all the favorable opportunities and the fulness of knowledge then, will not come into harmony with Christ, and hence will "know not God" in the true sense and "obey not", he says—"Who shall be punished". Ah, yes! but how punished? He tells us how: They "shall be punished with everlasting destruction [a destruction from which there shall be no recovery, no redemption or resurrection—Hebrews 10:26-29] from the presence of the Lord and from the glory of His power". (2 Thessalonians 1:9) This destruction is represented in the parable as the everlasting "fire" prepared for the devil and his angels. It is "the lake of fire and brimstone", the second death (Revelation 20:14), into which the "goat" class of this parable are sent.—Matthew 25:41.

Thus the meaning and reasonableness of this statement concerning everlasting punishment are readily seen.

Now consider carefully Matthew 25:46, and note the antithesis, the contrast, shown between the reward of the "sheep" and the reward of the "goats", which the correct idea of the punishment (Greek—*kolasin*—to cut off) gives—the one class goes into everlasting life, while the other is everlastingly cut off from life—forever restrained in death. And this exactly agrees with what the Scriptures everywhere else declare concerning the wages or penalty of willful sin.

Consider for a moment the words of verse 41: "Depart from me, ye cursed [once redeemed by Christ from the Adamic curse or condemnation to death, but now condemned or cursed, as worthy of the second death, by the One who redeemed them from the first curse], into everlasting fire [symbol of everlasting destruction], prepared for the devil and his messengers [servants]."

Remember that this is the final sentence at the close of the final trial—at the close of the Millennium; and that none will then be servants of Satan ignorantly or unwillingly, as so many now are; for the great Deliverer, Christ, will remove outside temptations, and provide assistance toward self-improvement, which will enable all who will to overcome inherent weaknesses and to attain perfection. These "goats", who love evil and serve Satan, are the messengers ("angels") of Satan. For these and Satan, and for no others, God has prepared second death—the everlasting destruction. Fire will come from God out of heaven and consume them. Consuming fire and devouring fire all can appreciate, unless their eyes are holden by false doctrine and prejudice. No one ever knew of a preserving fire; and as fire never preserves, but always consumes, God uses it as a symbol of utter destruction.—Revelation 20:9.

The Lake of Fire and Brimstone which is the Second Death

—Rev. 19:20; 20:10, 14, 15; 21:8—

"The lake of fire and brimstone" is several times mentioned in the book of Revelation, which all Christians admit to be a book of symbols. However, they generally think and speak of this particular symbol as a literal statement giving strong support to the torment doctrine, notwithstanding the fact that the symbol is clearly defined as meaning the second death: "And death and hell were cast into the lake of fire. This is the second death," etc. (Rev. 20:14) It is sometimes spoken of as "a lake of fire burning with brimstone" (Revelation 19:20), the element brimstone being mentioned to intensify the symbol of destruction, the second death: burning brimstone being one of the most deadly elements known. It is destructive to all forms of life.

The symbolism of this lake of fire is further shown by the fact that the symbolic "beast" and the symbolic "false prophet", and death and hell [Hades], as well as the devil and his followers, are destroyed in it.—Revelation 19:20; 20:10, 14, 15; 21:8.

This destruction or death is called the second death in contradistinction to the first or Adamic death, and not to signify that everything which goes into it dies a second time. For instance, death (the first or Adamic death), and Hades, the grave, are to be cast into it—this work will require the entire Millennium to accomplish it; and in no sense will they ever have been destroyed before. So also "the devil", "the beast," and "the false prophet", will never have been destroyed before.

From the first, or Adamic death, a resurrection has been provided. All that are in their graves shall therefore come forth. The Revelator prophetically declares: "The sea gave up the dead which were in it, and death and hell [Hades, the grave] gave up the dead which were in them. . . . And I saw the dead, small and great, stand before God, and the books were opened." (Revelation 20:13, 12) It was in view of God's plan for redeeming the race from Adamic death that in both the Old and New Testaments it is called a "sleep". In Israel's history of the good and the wicked it is repeatedly stated that they "slept with their fathers". The apostles used the same symbol and our Lord also. But no such symbol is used in reference to the second death. On the contrary, the strongest figures of total and utter destruction are used to symbolize it; viz., "fire and brimstone"; for that death will be a destruction from which there will be no recovery.

Blessed thought! The Adamic death (which claimed the whole race for the sin of their progenitor) shall be forever swallowed up, and shall cease in this second death into which it is to be cast by the great Redeemer who bought the whole world with the sacrifice of Himself. Thus God tells us through the Prophet: "I will ransom them from the power of the grave [Sheol]. I will redeem them from death. . . . O grave [Sheol] I will be thy destruction." (Hosea 13:14) The first or Adamic death shall no longer have liberty or power over men, as it has had for the past six thousand years; no longer shall any die for Adam's sin. (Romans 5:12; Jeremiah 31:29, 20; Ezekiel 18:2) Thenceforth the New Covenant, sealed with the precious blood, shall be in force, and only willful transgressions will be counted as sin and punished with the wages of sin—death—the second death. Thus will the Adamic death be cast into and swallowed up by the second death.

And Hades and Sheol—the dark, secret condition, the grave, which in the present time speaks to us of a hope of future life by God's resurrection power in Christ—shall be no more; for the second death will devour no being fit for life—none for whom there remains a shadow of hope, but such only as, by the unerring Judge, have been fully, impartially and individually found worthy of destruction. And Satan, that lying tempter who deceived and ruined the race and who, with persistent energy and cunning, has sought continually to thwart the purpose of God for our salvation through Christ, and with him all who are of his spirit, "his angels," shall be destroyed, and shall never awake from death to trouble the world again. Here he is said to be cast into "the lake of fire"—the second death; and Paul in Hebrews 2:14, referring to the same thing, calls it destruction—"that he might destroy death, and him that hath the power of death, that is the devil".

Thus the *second* destruction (or death) begins quite early in the new judgment: it begins with the false systems symbolized by the beast, false prophet, etc., but it will not reach the world of mankind, as individuals, until they have first had full trial, with full opportunity to choose life and live forever. Chapters 20:12, 13, and 21:3-7, indicate the blessed, favorable trial in which all, both dead and living (except the church, who, with Jesus Christ, are kings, priests, joint-heirs and judges), will be brought to a full knowledge of the truth, relieved from sorrow and pain, and freed from every blinding error and prejudice, and tried "according to their works".

The grand outcome of that trial will be a clean universe. As the Revelator expresses it, "Every creature which is in heaven and on the earth . . . heard I saying, Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever". But this result will be accomplished in harmony with all God's dealings past and present, which have always recognized man's freedom of will to choose good or evil, life or death.

We cannot doubt then that in the close of the Millennial age, God will again for a "little season" permit evil to triumph, in order thereby to test His creatures (who will by that time have become thoroughly acquainted with both good and evil, and the consequence of each, and will have had His justice and His love fully demonstrated to them), that those who finally prefer and choose evil may be cut off—destroyed. Thus God will for all eternity remove all who do not love righteousness and hate iniquity.

We read, regarding that testing, that Satan will endeavor to lead astray all mankind, whose numbers will then be as the sand of the sea for multitude; but that many of them will follow Satan's evil example and choose evil and disobedience, with past experience before them, and unhampered by present weaknesses and blinding influences, we need not suppose. However, when God does not tell us either the number or the proportion of those to be found worthy of life, and those to be judged worthy of death (the second death), we may not dogmatize. Of one thing we may be confident, God willeth not the death of the wicked, but would that all should turn to Him and live; and no one will be destroyed in that "lake of fire and brimstone" (figurative of utter destruction—Gehenna) who is worthy of life, whose living longer would be a blessing to himself or to others in harmony with righteousness.

Utter and hopeless destruction is intended only for willful evil doers, who, like Satan, in pride of heart and rebellion against God, will love and do evil notwithstanding the manifestations of God's disapproval, and notwithstanding their experience with its penalties. Seemingly the goodness and love of God in the provision of a ransom, a restitution, and another opportunity of life for man, instead of leading all to an abhorrence of sin, will lead some to suppose that God is too loving to cut them off in the second death; or that if He did so He would give them other, and yet other future opportunities. Building thus upon a supposed weakness in the divine character, these may be led to try to take advantage of the grace (favor) of God, as a license for willful sin. But they shall go no further; for their folly shall be made manifest. Their utter destruction will prove to the righteous the harmony and perfect balance of justice, wisdom, love and power in the divine Ruler.

Revelation 21:8

The true character of the goat class is portrayed. The fearful and unbelieving [who will not trust God], the abominable, murderers [brother-haters], whoremongers, sorcerers, idolaters [such as misappropriate and misuse divine favors, who give to self or any other creature or thing that service and honor which belong to God], and all "liars"—"whosoever loveth and maketh a lie" [in a word, all who do not love the truth and seek it, and at any cost defend and hold it] "shall have their part in the lake which burneth with fire and brimstone [Gehenna, symbol of utter destruction], which is the second death". Such company would be repulsive to any honest, upright being. It is hard to tolerate them now, when we can sympathize with them, knowing that such dispositions are now in great measure the result of inherited weakness of the flesh. We are moved to a measure of sympathy by the remembrance that in our own cases, often, when we would do good evil is present with us. But in the close of the

Millennial judgment, when the Lord, the righteous Judge, shall have given every advantage and opportunity of knowledge and ability, this class will be an abhorrence and detestation to all who are in harmony with the King of glory. And the righteous will be glad when, the trial being ended, the *gift of life* of which these shall have proved themselves unworthy, shall be taken from them, and when the corrupters of the earth, and all their work and influence, shall be destroyed.

The Devil, the Beast and the False Prophet Tormented

Revelation 20:9 tells of the destruction of those individuals who join with Satan in the last rebellion; and verse 15 tells of that same destruction in other words, using the symbol "lake of fire". They are devoured or consumed in fire. This being the case, the torment of verse 10 cannot refer to these human beings who are consumed, destroyed. Hence the question narrows down to this: Will Satan and a false prophet and a beast be tortured forever, and does this verse so teach?

We answer in God's own words: "All the wicked will he destroy". Concerning Satan, the arch enemy of God and man, God expressly advises us that he will be destroyed, and not preserved in any sense or condition.—Heb. 2:14.

The beast and false prophet systems, which during the gospel age have deceived and led astray, will be cast into a great, consuming trouble in the close of this gospel age. The torment of those systems will be aionion, i e., lasting. It will continue as long as they last, until they are utterly consumed. So also the system of error, which will suddenly manifest itself at the end of the Millennial age and lead the "goats" to destruction, will be consumed. (Revelation 20:7-10) That deceiving system (not specified as to kind, but merely called Satan, after its instigator) will be cast into the same sort of trouble and destruction, in the end of the Millennial age, as the beast and false prophet systems are now being cast into it, in the end of the gospel age.

Revelation 19:3, speaking of one of these systems, says: "Her smoke rose up forever and ever". That is to say, the remembrance ("smoke") of the destruction of these systems of deception and error will be lasting, the lesson will never be forgotten—as smoke, which continues to ascend after a destructive fire, is testimony that the fire has done its work. See also Isaiah 34:8-10.

Of Revelation 14:9-11 we remark, incidentally, that all will at once concede that if a literal worshiping of a beast and image were meant in verse 9, then few, if any, in civilized lands are liable to the penalty of verse 11; and if the beast and his image and worship and wine and cup are symbols, so also are the torments and smoke and fire and brimstone.

The casting of death and the grave into utter destruction, the second death, during the Millennial age, is a part of the utter destruction which will include every improper, injurious and useless thing. (Isaiah 11:9; Psalm 101:5-8) The second death, the sentence of that individual trial, will be final: it will never be destroyed. And let all the lovers of righteousness say, Amen; for to destroy the second death, to remove the sentence of that just and impartial trial, would be to let loose again not only Satan, but all who love and practice wrong and deception, and who dishonor the Lord with their evil institutions—to oppose, offend and endeavor to overthrow those who love and desire to serve Him and enjoy His favor. We rejoice that there is no danger of this, but that divine justice unites with divine wisdom, love and power, to bring in everlasting righteousness on a permanent basis.

Turned Into Hell

"The wicked shall be turned into hell, and the nations that forget God."—Psalm 9:17.

This statement of the Lord recorded by the Psalmist we find without any qualification whatever, and we must accept it as a positive fact. If the claims of "Orthodoxy" respecting hell were true, this would be, indeed, a fearful message.

But let us substitute the true meaning of the word sheol, and our text will read: "The wicked shall be turned into the condition of death, and all the nations that forget God". This we believe; but next, who are the wicked? In one sense all men are wicked, in that all are violators of God's law; but in the fullest sense the wicked are those who, with full knowledge of the exceeding sinfulness of sin, and the remedy provided

for their recovery from its baneful effects, wilfully persist in sin.

As yet few—only consecrated believers—have come to a true knowledge of God. The world knows Him not, and the nations cannot forget God until they are first brought to a knowledge of Him. The consecrated have been enlightened, led of the spirit through faith to understand the deep and hidden things of God, which reveal the glory of God's character, but which, though expressed in His Word, appear only as foolishness to the world.

As we have hitherto seen, this will not be so in the age to come, for then "the earth shall be full of the knowledge of the Lord as the waters cover the sea". (Isaiah 11:9) Much that we now receive by faith will then be demonstrated to the world. When He who has ransomed man from the power of the grave (Hosea 13:14) begins to gather His purchased possessions back from the prison-house of death (Isaiah 61:1), when the sleepers are awakened under the genial rays of the Sun of Righteousness, they will not be slow to realize the truth of the hitherto seemingly idle tale, that "Jesus Christ, by the grace of God, tasted death for every man".

We have also seen that the gradual ascent of the King's highway of holiness in that age will be possible to all, and comparatively easy, because all the stones—stumbling-blocks, errors, etc.—will have been gathered out, and straight paths made for their feet. It is in that age that this text applies. Those who ignore the favoring circumstances of that age, and will not be obedient to the righteous Judge or Ruler—Christ—will truly be the wicked. And every loyal subject of the kingdom of God will approve the righteous judgment which turns such an one again into Sheol—the condition of death. Such an one would be unworthy of life; and, were he permitted to live, his life would be a curse to himself and to the rest of mankind, and a blemish on the work of God.

This will be the second death, from which there will be no resurrection. Having been ransomed from the grave (Sheol) by the sacrifice of Christ, if they die again on account of their own sin, "there remaineth no more sacrifice for sin". (Hebrews 10:26) "Christ dieth no more; death hath no more dominion over him." (Romans 6:9) The second death should be dreaded and shunned by all, since it is to be the end of existence to all those deemed unworthy of life. But in it there can be no suffering. Like Adamic death, it is the extinction of life.

It is because through sin mankind had become subject to death (Sheol, Hades) that Christ Jesus came to deliver us and save us from death. (1 John 3:8; Hebrews 2:14) Death is a cessation of existence, the absence of life. There is no difference between the conditions in the Adamic and second deaths, but there is hope of release from the first, while from the second there will be no release, no return to life. The first death sentence passed upon all on account of Adam's sin, while the second death can be incurred only by willful, individual sin.

That the application of our text belongs to the coming age is evident, for both saints and sinners go into Sheol or Hades now. This Scripture indicates that, in the time when it applies, only the wicked shall go there. And the nations that forget God must be nations that have known Him; else they could not forget Him. Never yet have the nations been brought to that knowledge, nor will they be until the coming time, when the knowledge of the Lord shall fill the whole earth, and none shall need to say unto his neighbor, Know thou the Lord, for all shall know Him, from the least to the greatest of them.—Isaiah 11:9; Jeremiah 31:34.

The Hebrew word *goi*, rendered "nations" in this verse, is elsewhere used by the same writer and rendered "heathen", "Gentiles" and "people". The thought seems to be—any who do not become God's covenant people, even though they be not openly wicked. The nations (Gentiles, all who under that full knowledge do not become Israelites indeed) who are forgetful or negligent of God's favors enjoyed, and of their duties and obligations to Him, shall share the fate of the willfully "wicked", and be cast into the second death.

In further proof of this, we find that the Hebrew word *shuv*, which in our text is translated "turned", signifies turned back, as to a previous place or condition. Those referred to in this text either have been in Sheol or are liable to enter it, but being redeemed by the precious blood of Christ, will be brought out of Sheol. If then they are wicked, they, and all who forget God, shall be turned back, or returned, to Sheol.

Did the Jews Believe in Everlasting Torment?

NOTING that we teach that the doctrine of everlasting torment was engrafted upon the doctrines of the Christian church during the period of the apostasy, the great falling away which culminated in Papacy, some have inquired whether it does not seem, according to the works of Josephus, that this doctrine was firmly held by the Jews; and, if so, they ask, does it not seem evident that the early Christians, being largely converts from Judaism, brought this doctrine with them, in the very outstart of Christianity?

We answer, No; the doctrine of everlasting torment sprang naturally from the doctrine of human immortality, which as a philosophic question was first promulgated in anything like the present form by the Platonic school of Grecian philosophy. These first affirmed that each man contained a fragment of deity, and that this would prevent him from ever dying. This foundation laid, it was as easy to describe a place for evil-doers as for well-doers. But to the credit of those heathen philosophers be it recorded that they failed to develop, or at least to manifest, that depth of degradation from benevolence and reason and pity, necessary to paint by word and pen and brush such details of horrors and agonies as were soon incorporated into their doctrine, and a belief thereof declared "necessary to salvation" in the professed church of Christ.

To appreciate the case, it is necessary to remember that, when the Christian church was established, Greece stood at the head of intelligence and civilization. Alexander the Great had conquered the world, and had spread respect for Greece everywhere; and though, from a military point of view, Rome had taken her place, it was otherwise in literature. For centuries, Grecian philosophers and philosophies led the intellectual world, and impregnated and affected everything. It became customary for philosophers and teachers of other theories to claim that their systems and theories were nearly the same as those of the Grecians, and to endeavor to remove differences between their old theories and the popular Grecian views. And some sought to make capital by claiming that their system embraced all the good points of Platonism with others which Plato did not see.

Of this class were the teachers in the Christian church in the second, third and fourth centuries. Conceding the popularly accepted correctness of the philosophers, they claimed that the same good features of philosophy were found in Christ's teachings, and that He was one of the greatest philosophers, etc. Thus a blending of Platonism and Christianity took place. This became the more pronounced as kings and emperors began to scrutinize religious teachings, and to favor those most likely to awe the people and make them law-abiding. While heathen teachers were truckling to such imperial scrutiny, and teaching an everlasting punishment for those who violated the laws of the emperors (who ruled as divinely appointed), we cannot suppose otherwise than that the ambitious characters in the church at that time, who were seeking to displace heathenism and to become the dominant religious power instead, would make prominent such doctrines as would in the eyes of the emperors seem to have an equal hold upon the fears and prejudices of the people. And what could be more to the purpose than the doctrine of endless torment of the refractory?

The same motives evidently operated with Josephus when writing concerning the belief of the Jews. His works should be read as apologies for Judaism, and as efforts to exalt that nation in the eyes of Rome and the world. It should be remembered that the Jews had the reputation of being a very rebellious people, very unwilling to be ruled even by the Cæsars. They were hoping, in harmony with God's promises, to become the chief nation. Many rebellious outbreaks had occurred among them, and their peculiar religion, different from all others, came in for its share of blame for favoring too much the spirit of liberty.

Josephus had an object in writing his two principal works, "Antiquities," and "Wars of the Jews". He wrote them in the Greek language while living at Rome, where he was the friend and guest successively of the Roman emperors Vespasian, Titus and Domitian, and where he was in constant contact with the Grecian phil-

osophies. These books were written for the purpose of showing off the Jewish people, their courage, laws, ethics, etc., to the best advantage before the Grecian philosophers and Roman dignitaries. This object is covertly admitted in his preface to his "Antiquities", in which he says:

"I have undertaken the present work as thinking it will appear to all the Greeks worthy of their study. . . Those that read my book may wonder that my discourse of laws and historical facts contains so much of philosophy. . . . However, those that have a mind to know the reasons of everything may find here a very curious philosophical theory."

In a word, as a shrewd man who himself had become imbued with the spirit of the Grecian philosophies then prevailing, Josephus drew from the Law and the Prophets, and from the traditions of the elders and the theories of the various sects of the Jews, all he could find that in the most remote degree would tend to show:—

First, that the Jewish religion was not far behind popular Grecian philosophy; but that somewhat analogous theories had been drawn from Moses' Law, and held by some Jews, long before the Grecian philosophers broached them.

Secondly, that it was not their religious ideas which made the Jews as a people hard to control or "rebellious", as all liberty-lovers were esteemed by the Cæsars. Hence he attempts to prove, at a time when virtue was esteemed to consist mainly in submission, that Moses' Law "taught first of all that God is the Father and Lord of all things, and bestows a happy life upon those that follow Him, but plunges such as do not walk in the paths of virtue into inevitable miseries". And it is in support of this idea, and for such purposes, evidently, that Josephus, after saying, "There are three philosophical sects among the Jews; first, the Pharisees; second, the Sadducees, and third, the Essenes," proceeds to give an account of their three theories; especially detailing any features which resembled Grecian philosophy. And because the last and least, the Essenes, most resembled the doctrines of the Stoics and leading Grecian theories, Josephus devotes nearly ten times as much space to their views as to the views of both Sadducees and Pharisees combined.

Josephus directed special attention to the Essenes because it suited his object to do so. He admits that the Sadducees, next to the largest body of Jewish people, did not believe in human immortality. And of the Pharisees' views he makes a blind statement, calculated to mislead, as follows: "They also believe that souls have an immortal vigor in them [This might be understood to mean that the Pharisees did not believe as the Sadducees that death ended all existence, but believed in a vigor or life beyond the grave—by a resurrection of the dead], and that under the earth there will be rewards and punishments, according as they have lived virtuously or viciously in this life; and that the latter are to be detained in an everlasting prison [death—not torture], but that the former [the virtuous] shall have power to revive and live again".

Is it not apparent that Josephus has whittled and stretched the views of the Pharisees, as much as his elastic conscience would allow, to show a harmony between them and the philosophies of Greece? Paul, who had been a Pharisee, contradicts Josephus. While Josephus says they believed "that only the virtuous would revive and live again" [Does not this imply a resurrection, and imply also that the others would not live again, but remain dead, in the great prison—the tomb?] Paul on the contrary says: "I have hope toward God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and unjust". —Acts 24:15.

We have no hesitancy about accepting the testimony of the inspired Apostle Paul, not only in regard to what the Jews believed, but also as to what he and the early church believed; and we repeat, that the theory of the everlasting torment of the wicked, based upon the theory that the human soul cannot die, is contrary to both the Old and New Testament teachings, and was introduced among Jews and Christians by Grecian philosophers. Thank God for the purer philosophy of the Scriptures, which teaches that the death of the soul (being) is the penalty of sin (Ezekiel 18:20); that all souls condemned through Adam's sin were redeemed by Christ's soul (Isaiah 53:10); and that only for willful, individual sin will any die the second death—an everlasting *punishment*, but not everlasting torment.

JUVENILE BIBLE STUDY

ONE question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up a question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *What is the new "world"—arrangement of things—called in the Bible?*
   Answer: "New heavens and new earth". See 2 Peter 3:13.
2. *What is to be the special characteristic of the new order or "world"?*
   Answer: See 2 Peter 3:13.
3. *What special characteristic did St. Paul say applied to "the world that now is"?*
   Answer: See Galatians 1:4.
4. *What is to become of the old order of things?*
   Answer: See 2 Peter 3:10; Hebrews 12:26, 27.
5. *Who is "the god [mighty one] of this world" or arrangement of things?*
   Answer: Satan. See 2 Corinthians 4:4.
6. *Why does he wish to "blind the minds of them that believe not"?*
   Answer: See 2 Corinthians 4:4, last half.
7. *What is "the gospel of Christ"?*
   Answer: See Galatians 3:8.
8. *What does the Greek word translated "gospel" mean?*
   Answer: Good news.
9. *Would it be good news to find that "all nations and families" are to be blessed in Abraham and his seed?*
10. *Who are to be "the seed of Abraham"?*
    Answer: See Galatians 3:16, 27-29.
11. *Who is to be king or ruler of the new order of things?*
    Answer: See 1 Corinthians 15:25; Matthew 25:31.
12. *What is the first enemy he is to "put under his feet"?*
    Answer: See Mark 3:27; Revelation 20:1, 2.
13. *Will any others reign with Christ?*
    Answer: See Romans 8:17; Revelation 3:21; 20:6.
14. *When one reigns what title is given him?*
    Answer: That of king.

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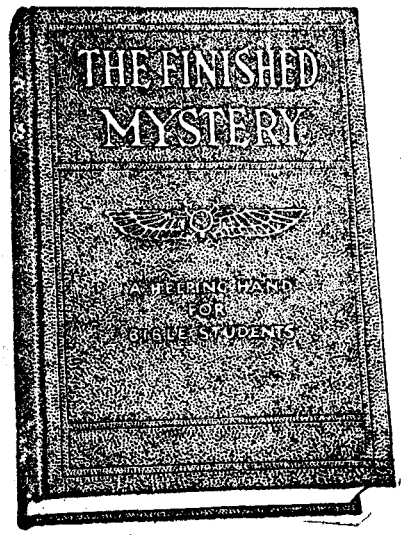

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Editorial Note

EVENTS of greatest moment have happened in this land, of which the people are in ignorance. These events reached a climax at Los Angeles, California, home of the multi-millionaires, May 17th last, when a highly refined, Christian lady, Mrs. Emma Martin, and three Christian gentlemen were taken to prison, victims of a conspiracy put in operation by agents of the Department of Justice. These events are so shocking and unbelievable that every editor in the land should have taken up the matter and called for redressive action, but did not. So little has been said through the press that the legerdemain of priestcraft in the days of the Inquisition is brought vividly to mind.

From the Los Angeles *Record* of that date we quote:

"Hundreds of members of the International Bible Students Association gathered at the San Pedro dock yesterday to bid farewell to their three friends and associates who departed by the steamer President to serve the federal sentences imposed upon them during the war for hindering the selective draft. The prisoners on the ship and the concourse on the shore joined in prayers and hymns. One stranger inquired, 'Are these departing missionaries?' Sightseers were amazed when told that these were going to the penitentiary for distributing 'The Finished Mystery'. Mrs. Martin will be taken to State's Prison at San Quentin tonight to serve three years."

This report is conspicuous by what it does not say. Remembering the persecutions against Bible Students in Germany and Austria in 1917 and in Canada in 1918, and how these were instigated and participated in by the clergy on both sides of the ocean, THE GOLDEN AGE, in justice to the people, sent a reporter to Los Angeles to ascertain the facts, and here in New York obtained from Judge Rutherford, President of the Watch Tower Bible & Tract Society, a general review of the situation and why such things are possible in America. His review is so comprehensive and the facts stated are of such vital importance to the people—of transcendently greater importance than labor and economics, agriculture, manufacturing, transportation, invention, etc.—that THE GOLDEN AGE devotes this entire issue to the subject.

"Distress of Nations": Cause, Warning, Remedy

WHEN a nation or people suffers loss of rights and privileges there is something wrong. It is the duty of every law-abiding citizen to ascertain the cause and if a remedy is available, help to apply it.

The nations of the earth are in a great crisis. Calm, sober and honest consideration was never so much needed. The purpose of this writing is to enlighten, aid and comfort by stating the truth in plain terms, the only motive being love for mankind. Those who refrain from violence, calmly view the facts and conditions and deal honestly, will be a blessing to themselves and their fellow men.

EPITOME

PART I. "DISTRESS OF NATIONS": *Cause, the Warning, the Remedy.* In Part I will be found proof of the following points:

That Christendom is in the greatest crisis of the age; that present conditions were foreknown and foreshadowed in prophecy; that the closing events of Israel's history are being duplicated; that the political, financial and ecclesiastical leaders are combined against the common people; that Bolshevism is feared by the nations of earth; that the divine remedy is foreknown and foretold, and, if heeded, would avert untold sufferings.

PART II. "THE BEAST AT WAR": *A Revelation in Politics.*

The greatest game of politics of the ages is uncovered; the "beast" identified and his purpose exposed.

PART III. *The Grand Finale.*

The greatest calamity that could befall a nation is destruction by violence. Jehovah forewarned that just such calamities would come upon the nations that forget God and ignore his fixed principles of righteousness.—Psalm 9:17; 33:12.

Bolshevism had its birth in Russia, where oppression and unrighteousness have long prevailed. All over the earth "men's hearts [are] failing them for fear"—fearing lest this dread malady be inflicted upon all nations. The cause is not recent, but of long standing. The remedy is certain. "Who is the wise man, that may understand this?"—Jer. 9:12.

He who acquaints himself with the real cause of present unrest, who refrains from violence, avoids controversies and deals honestly with his fellow-man will be wise. The following will enable him to acquire wisdom.

PRESENT CRISIS FORESHADOWED

Christendom is composed of those nations of earth which claim to be Christian. Judaism finds its counterpart in Christendom. God dealt with that nation exclusively for more than nineteen centuries and used it to foreshadow conditions and experiences coming to Christendom. Prophecy is history written prior to the happening of the events. Prophecy of the Old Testament has a twofold fulfillment: (1) To a limited extent upon the nation of Israel; and (2) in a wider scope on Christendom. Through his prophets Jeremiah, Ezekiel, Zephaniah, and others, God forewarned Israel of impending disaster, at the same time naming a remedy that would avert such disaster. The fierce hordes of the north country, the Chaldeans, pictured the radical element of Christendom. Warning and remedy apply now.

Israel was ruled by three dominant elements; viz., the king and his household, constituting the professional politicians; the princes, nobles and Pharisees, which embraced the wealthy, prominent and influential citizens; and the rabbis, scribes and priests, forming the clergy of that time.

In the affairs of all nations there are usually three elements that work either separately or conjunctively to control and rule the people. These are professional politicians, financial princes and ecclesiastical rulers.

In Israel's time these three elements combined against the common people, were guilty of oppression and extortion, corresponding with present profiteering. Because the clergy in the close of Israel's experience joined with this unrighteous class, the Lord denounced them for their oppression and designated them as 'the children of the devil'.—John 8:44.

The clergy shaped the religious course of the people of Israel. They began their career with good intentions, but yielding to selfish desires and flattery, they became lovers of power, desiring and accepting the honor and plaudits of men, and degenerated into an unfaithful class of servants and led the people into idolatry. Time and again Jehovah warned these leaders and showed them his remedy whereby they could avoid great punishment and be restored to his favor. They ignored the divine remedy and the result was their overthrow. This prophecy was fulfilled upon Israel and is certain of fulfillment upon Christendom unless the divine warning is heeded. Every sober-minded person should stop and consider and profit by the events of the past.

Christ Jesus organized the church through his apostles. Its beginning was pure, but, afterwards, ambitious men became leaders, forgot the relationship to God, and formed an alliance with politicians and financial princes. This alliance is herein designated the "*unholy trinity*". It has existed since the early days of the Christian era. These ambitious men in the church formed what has been known as the clergy, as distinguished from the laity. They have made it easy for professional politicians to find a berth in the church. They have invited the ultra-rich and influential to prominent seats in the synagogues, and at different stages in the world's history have acted jointly in each other's interest. In Israel's time the greatest responsibility rested upon these three classes. The same thing is true today. This powerful unholy trinity has many instruments it uses, such as suborganizations and a subsidized, untruthful and dishonest press. The whole scheme is managed by one master mind, Satan, whose purpose ever has been and is now to dominate and control the people of earth. The proof of this point we particularly set forth in Part II.

In the church systems, Catholic and Protestant, there are many honest, sincere and lovable people, who because of the influence of the unholy trinity are prevented from a full service and devotion to the Lord. Jesus particularly manifested his love for the meek and oppressed and so he still manifests his deep interest in the same class.

Jeremiah's prophecy is especially applicable to Israel and to Christendom, and the parallelism is marked distinctly; and for this reason this great prophecy has a special interest now to all order-loving people who calmly view the present stress of humanity.

The prophet Jeremiah typified the Christ. In some instances the prophet represented Jesus alone, while in other instances he typified some specially favored servant of the Lord, and at other times represented a collective number of the members of the body of Christ.

Where the words Israel and Judah are used by the prophet Jeremiah Israel represents the Roman Catholic hierarchy, while Judah represents the Protestant ecclesiastical systems. Where the word Judah alone is used in referring to the Jews the reference in antitype is to the entire system of churchianity, including the Papal and Protestant systems, together with their subordinate organizations such as Knights of Columbus, Y. M. C. A., etc.

Nebuchadnezzar, king of Babylon, was ruler over Chaldea, and other provinces lying north of Palestine. These people of the north foreshadowed or represented the common people of the present social order. From chapters 1 to 49 of the prophecy of Jeremiah the king of Babylon pictured particularly Bolshevism, which exercises a great governing or controlling influence over the radical elements of Society at this time. Bolshevism, true to the prophetic picture, had its origin in the "north country" or Russia and threatens to overrun the nations of earth.

In chapters 50 and 51 of Jeremiah's prophecy the type changes and Babylon (meaning confusion) represents Christendom, including all ecclesiastical systems, Catholic and Protestant, who have *mixed politics and worldliness* with their religion, forming the unholy alliance. It is the same picture that is shown in Revelation 17th and 18th chapters, which pictures must be completely fulfilled before the inauguration of Messiah's kingdom in power and glory.

WORLD ENDED

Jesus was asked by his disciples as to what would be proof of the end of the world and he gave the answer. By

the word "world" is not meant earth, but the order of society during a given or stated period of time. The disciples were informed that when the period of the end of the world was reached there would be "upon earth distress of nations with perplexity, . . . men's hearts failing them for fear [of what they see] coming upon the earth"; that "nation" [would] rise against nation and kingdom against kingdom" in a great world-war which would be followed by other distressing conditions. This prophetic statement of Jesus began to have its fulfillment in 1914 with the coming of the world war, which war God had foretold through the mouth of his prophets many centuries before. (Joel 3: 9 - 14; Matthew 24: 17; Luke 21: 25) The world war has greatly weakened the nations. All the great industries were employed to win the war. Wages were high while the war progressed. Suddenly the war ended, but the cost of living does not decrease with the end of war and the workers insist on a living wage. Profiteering has influenced the spirit of discontent. Injustice and unrighteousness have so long prevailed that the mass of mankind have lost faith in the clergy and their allies, and the spreading of discontent goes on at a rapid pace. The burden of the common people increases, while ecclesiasticism and Big Business raise more money, hoping to strengthen their position.

THE REAL CAUSE

It will be conceded by every one that had all classes of people dealt justly with each other, had their actions been prompted by love and unselfishness, had they put into operation the golden rule, there would have been no world war, there would be no widespread discontent or threatened troubles following the war. For nearly eighteen centuries the clergy have posed as the mouthpieces of the Lord on earth, claiming to be his followers and the teachers of his Word. But it is fact that needs no proof that as a class they have failed in their mission. God foreknew and foretold the exact condition we now see on the earth. Therefore we should expect to find that he also foretold the cause for such conditions. The facts disclose that the greater blame lies at the door of the clergy class, including the Catholic hierarchy and its Protestant allies; that they have not only gone wrong themselves but have led the people into forbidden paths, and that the divine judgment is at hand unless the divine remedy is heeded.

Jesus commissioned his followers to preach the glad tidings of his coming kingdom and to announce that the blessing of the world would begin with its establishment; and until then the duty devolving upon all his true followers was and is to keep themselves separate from the world and from all entangling alliances with politics or other things of the world. We should therefore expect that if those who claim to be his followers and mouthpieces in the earth should depart from the plain instructions of the Master and form alliances with earthly institutions, disaster would befall them and their allies unless they should fully repent and reform.

Satan, the prince of darkness, has always been the personification of fraud and deceit, wickedness and wrongdoing. The Scriptures foretold that Satan would have a seed; that is to say, men who would be his representatives, either consciously or unconsciously—and such is called in the Scriptures, 'the seed of the serpent'. The Scriptures also show that *the true* followers of Jesus, without regard to denomination and creed, are designated as "the seed of promise" and that there would be a great conflict between the seed of the serpent and the seed of promise until Satan's kingdom is utterly destroyed. It would follow, then, that any one of the class of men, even though professing to be followers of Jesus, who would depart from his teachings, allying himself with the powers of darkness, misrepresent his Word and engage in the persecution of the true and humble followers of the Master, would be included in the Scriptural term, 'the seed of the serpent'.

Jesus designated the clergy of the Jewish time as "the seed of the serpent". (John 8: 44) The class of the present time forming the counterpart of that Jewish order must be placed in the same category, according to the words of the Master.

INDICTMENT FOR CONSPIRACY

A conspiracy is an agreement between two or more persons or classes to do a wrongful act. A conspiracy may be established by an express agreement or may be inferred from the acts or conduct of the parties working for the accomplishment of one general purpose. The clergy as a class openly claim to be the Lord's representatives on earth: therefore the allying of themselves with worldly classes or organizations to accomplish a purpose contrary to the Lord's command would bring upon them the special indignation of the Lord, which would necessarily involve those allied with them.

Jehovah, through his holy prophets, laid an indictment against the unfaithful leaders and rulers of Israel, which indictment is also laid, according to the rules of prophetic application, against the clergy and allies of the present time. The charge in this divine indictment, briefly, is unfaithfulness to the Lord. Stated in prophetic phrase, the formal part of the indictment reads: "Be astonished, O ye heavens [high ones in ecclesiastic systems] at this and be horribly afraid, be ye very desolate, saith the Lord. For my [professed] people have committed two evils: (1) *they have forsaken me*, the fountain of living waters [source of life and truth] and (2) have hewn them out cistern [man-made systems and creeds], broken cisterns that can hold no water [really contain no life-giving truth]."—Jeremiah 2: 12, 13.

A conspiracy is formed amongst the men of antitypical Judah and Jerualem, namely the hypocritical and unfaithful clergy, Catholic and Protestant and their suborganizations, Knights of Columbus, Y. M. C. A., etc., together with the financial giants and professional politicians, to establish a system on earth for the control of mankind, and against the anointed of the Lord, the "seed

of promise", and against the common people and to deceive the people by setting up a counterfeit of Messiah's kingdom. To accomplish this wrongful purpose "they [have gone] after other Gods to serve them", to-wit: gods of power, wealth and fame.—Jeremiah 11:9, 10; 18:18.

OVERT ACTS

In furtherance of such conspiracy the clergy in particular and their subordinate organizations and allies have committed the following overt acts, to-wit:

(1) They have forsaken the Word of God, formulated and taught doctrines and creeds of their own, and set up other idols which they worship:

(2) The ecclesiastical systems, under the leadership of a disloyal clergy, have committed fornication with the powers of state, political and financial; and

(3) Posing as the representatives of the "Prince of Peace" a disloyal clergy have openly advised, encouraged and advocated deeds of violence and "on [their] skirts is found the blood of the souls of the poor innocents" (Jeremiah 2:34);

(4) They have resorted to lying, fraud and deceit, thereby leading the people into paths of error—and destroyed their faith in God and his Word (Jeremiah 12:10, 11; 14:13, 14; 5:25-30; 8:9-11; 9:8, 9);

(5) They have scattered the flock of God, the true Christians, and suffered them to starve;

(6) Hating the light that exposes them and their disloyalty to God, they have persecuted the light-bearers (Matthew 5:14), and by and through their wicked spy system they have sought out, arrested, persecuted, imprisoned, and killed the loyal servants of the Lord;

(7) Although divinely commissioned to teach the people concerning Messiah's coming kingdom as the only channel and means of lasting peace, righteousness, liberty, life and happiness, they have, contrary to this command advocated and endorsed the formation of an earthly "league of nations" and hail it as the savior, deliverer and blesser of mankind; all of which is a pollution of the office assumed by them and contrary to and against the peace and dignity of Jehovah and his Word.

THE PROOF

It is but necessary to call attention to the well-known and indisputable facts that have developed in recent years to establish beyond question the truthfulness of every overt act charged in the indictment. We consider the main charge of the indictment and the overt acts in the order named.

(1) The forsaking of the Word of God and the establishment of man-made creeds instead:

Nineteen centuries ago Jehovah began the development of the "seed of promise", Jesus the Head and the church, his body. Jesus referred to the members of his body as 'branches of the true vine'. (John 15:1, 2) The church began its development in purity of practice and in action. Of it Jehovah said: "I planted thee a noble vine, wholly a right seed; how then art thou turned into a degenerate plant of a strange vine [vine of the earth] unto me?"—Jeremiah 2:21; Revelation 14:19.

Jehovah gave to the church nominal, particularly its leaders, the greatest commission ever held by any earthly creature, viz.: To preach the glad tidings of great joy of Christ's coming kingdom through which all the families of the earth shall be blessed. (Isaiah 61:1-3; Luke 9:60; 1 Corinthians 1:21; 9:16) What a wonderful and blessed opportunity to carry to a sad and sin-cursed world the very message of comfort all needed! To deviate from that message, or to teach instead man-made doctrines amounts not only to a falling away but to positive disloyalty to the Lord. Christians are plainly told: "Love not the world [honor, plaudits, and the things that the world can confer] neither the things in the world". "Be not conformed to this world," but "keep [yourselves] unspotted from the world".—1 John 2:15; Romans 12:2; James 1:27.

The early church grew rapidly and at first there was no distinction between the members, such as clergy and laity. The early history of the church nominal is full of beautiful stories of self-sacrifice and loving service. But Satan was active in planting 'his seed' among the loyal ones; prosperity and wealth came, and with them came men ambitious to be leaders—'lovers of the world'. Office seekers crept in, obtained control and soon substituted formalism for simplicity of worship. Theological contentions took possession of the church organization and the religion of Jesus Christ became a political society. The church nominal surrendered to the Emperor of Rome, Constantine, who notwithstanding he put to death his own sister, his son and his wife, was fawned upon by the ambitious clergy and was chosen as the champion of the church. Christ and him crucified then became and still is a reproach to the self-seeking ones. The state became so-called "Christian" and the church became imperialistic. True Christianity in its organization was supplanted by politicians and bishops and the divinely given commission was cast aside. The selfish, ambitious clergy paganized and imperialized the religion of Jesus, and their disloyal course caused vast numbers to accept the new nominal Christianity, and thus true Christianity was turned into a political religion. The clergy loved the honors of the world and still love them and despise the self-sacrificing position of the one who faithfully performs his God-given commission. With the edict of Justinian came the parting of the ways between the true church of Christ and the church nominal—between Christianity and churchianity—and they have never met again. From then till now the true Christian has been ruthlessly persecuted by the church nominal.

The clergy took away the Bible and forbade the common people to read it and enacted laws making the possession of the Bible by a layman a criminal offense. From Arius till now some of the true followers of Jesus have dared hold aloft the banner of truth and thereby subjected themselves to wicked persecution. Time came

when there was a great Protestant reformation, but alas, today the so-called "Protestant" church is a system without the protest. The God-dishonoring doctrine of eternal torment originated by Satan and first taught by the Papacy is eagerly taken up and proclaimed to the people by many Protestant clergy who know they are teaching a falsehood, a defamation of God's character. In all the theological colleges the doctrines of higher criticism and evolution are substituted for the message of the Lord, his sacrifice and his kingdom. Instead of keeping themselves unspotted and separate from the world the larger percentage of the clergy—Catholic and Protestant—seek an alliance with the professional politicians and the financial giants who can confer wealth and honor upon them. Instead of humbly serving and worshipping God, they serve the worldly minded, and set up idols of gold, earthly power, and influence which they freely worship. The proof of the first overt act charged in the indictment is common knowledge and fully apparent to all.

Second: Spiritual fornication, the second overt act charged, means illicit relationship between the church and the state.

The true church of Christ is spoken of in the symbolic language of the Bible as a "pure virgin", while the apostate church system—one that has forsaken God—is symbolized by an impure woman and in the Scriptures designated as a "whore" or "harlot". Papacy being the first to forsake God and ally herself with the political powers is designated as "the mother of harlots, and abominations of the earth". (Revelation 17:5) The Biblical language clearly implies that the church nominal is guilty of illicit conduct. With whom? Jesus answers, "With the kings," political ruling classes, and the "merchants", the financial powers.

"For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." (Revelation 18:3) The clergy—Catholic and Protestant—openly seek an alliance with prominent men of the world, either political or financial, thus committing spiritual fornication. The prominent men are in symbolic language of the Bible designated as "a green tree". (See Psalm 37:35) It is an indisputable fact, well known for centuries, but more particularly made manifest in modern times, that whenever a person rises to prominence in a community, either a politician, merchant or other wealthy man, the clergymen and their chief parishioners conspire together to induce such prominent person to become a member of their church, regardless of whether such prominent person claims to believe on and love the Lord or not. To such unfaithful ones the Lord says: "Upon every *high hill* and under every *green tree* thou wanderest, playing the harlot".—Jeremiah 2:20.

The clergy claim for themselves the divine right to interpret the Bible and they interpret it to suit their own selfish passions. In modern times they have adopted worldly methods in their work. Organizations such as the Knights of Columbus, Y. M. C. A., etc., are the children or offspring of the church systems. They use the Bible in a distorted attempt to show the propriety of controlling the political affairs of this world through the church and their offspring organizations. They run after the political lords and professional politicians and brazenly offer the church systems as an added means to control the people. The church system's methods are so very brazen in her attempt to ally herself with unholy earthly interests that the Lord says to her: "Thou hast a whore's forehead and refusest to be ashamed". (Jeremiah 3:3) And so abominable is the conduct of the church system, her clergy and her children in seeking the companionship of the professional politician and the financial powers that the Lord likens her to a certain wild beast who at the time of her regular heat seeks beastly gratification from any one who will accommodate her, saying to her, "How canst thou say I am not polluted, I have not gone after Baalim? See thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways; a wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? All they that seek her will not weary themselves [to locate her]; in her month they shall find her."—Jeremiah 2:23, 24.

Third: The third overt act charged is that of responsibility for the great wars that have afflicted the peoples of earth and particularly the world war which began in 1914 at the end of the Gentile Times. And for this cause the Lord says to them: "On thy skirts is found the blood of the souls of the poor innocents: I [Jehovah] have not found it by secret search but upon all these".—Jeremiah 2:34.

Whether or not it is right for a *nation* to engage in war need not be here considered. The sole question here is, What is the proper position for *the church* to take. From God's viewpoint the church must stand for things spiritual as distinguished from worldly governments. The commission to the followers of Jesus nowhere commands them to go to war, but exactly the contrary course is prescribed. Jesus said: "My kingdom is not of this world: . . . [if it were] then would my servants fight". When the mob assaulted him he said he could call for twelve legions of angels to fight his battle, but he declined to resort to force. He even forbade his disciples to use weapons of defense. The church is his body, the members of which are called to follow in his footsteps. (1 Peter 2:21) If worldly nations want to fight that is their business. The followers of Jesus to be faithful must obey his expressed will and refrain from shedding blood.—2 Corinthians 10:3, 4.

But the majority of the clergy have abandoned the will of the Lord and set up their own will. This they do. It is the clergy who taught the kings to believe that they ruled by divine right. From their teaching

came the axiom, "The king can do no wrong—this upon the theory that the king (political governing factor) represents the Lord on earth, and since God can do no wrong, neither can the king—ruling by divine right—do wrong. But rulers have convinced themselves that to make war upon a neighboring nation is justifiable, because the clergy have so held and taught. Had the professed Christian clergy taught the people the truth, and had the people received it, there would have been no wars between Christian nations nor wars of Christian nations against other nations. The truth would have turned the people away from an evil course and saved them from the horrors of war. The preachers have preached war contrary to God's Word, as he says: "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in my counsel [Word] and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings". (Jeremiah 23:21, 22) Hence the responsibility of the clergy for "the blood of the poor innocents"; and God will require at their hands a fearful accounting, *unless they speedily avail themselves of the divine remedy.*

Fourth: The clergy have forsaken God in this, that they have resorted to lies, fraud and deceit to build their own systems, and thereby led the people into error and away from God. For centuries they have maintained their organizations by imposing upon the people the false doctrines of eternal torture, purgatory, masses for the dead, etc., and thereby induced many honest people to support them morally and to contribute large sums of money for their upkeep. They have taken the position that all who are saved must go to heaven and that such must unite with one of their church systems in order to secure a passport to heaven; whereas, on the contrary God's Word shows (and they should have told the people this) that the mass of mankind will be saved on earth and restored to perfect manhood during Messiah's reign. Since the great war the clergy are saying, "We must have some new religion, the soldier will not stand for the old," some new stories by which to deceive the people and hold them in bondage.

The people greatly desire peace, liberty and life in happiness, all of which blessings the Bible teaches are coming to man during the Millennial reign of Christ. The clergy scoff at these great truths, deny the Millennial reign of the Messiah, and resort to fraud and deceit in order to keep the people in subjection and to feed fat their own selfish desires. Hence God says to them:

"For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich. They are waxen fat, they shine; yea they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my [professed church] people love to have it so; and what will ye do in the end thereof?"—Jeremiah 5:26-31.

Many of the clergy class have claimed to have power to forgive sins and use this fraudulent and deceitful means to extract money from the pockets of the people. They have claimed to be the friend of the common people, whereas they deceive and defraud the people. Hence God says of those unfaithful stewards: "And they deceive every one his neighbor, and will not speak the truth; they have taught their tongue to speak lies, and weary themselves to commit iniquity. Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the Lord.... Their tongue is as an arrow shot out; it speaketh deceit; one speaketh peaceably to his neighbor with his mouth, but in his heart he layeth his wait. Shall I not visit them for these things saith the Lord: shall not my soul be avenged on such a nation as this? [A nation forming an alliance with such unfaithful stewards] ... Then the Lord said unto me, The prophets [preachers] preach lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy [speak] unto you a false vision and divination and a thing of nought, and the deceit of their heart."—Jeremiah 9:5, 6, 8, 9; 14:14.

Fifth: That the clergy, pastors, priests, etc., have scattered the flock of God, and left them to starve and die. The Scriptures refer to the followers of Jesus as "the flock of God". The positive command given the elders and leaders (who became clergymen) was "Feed the flock of God which is among you, taking oversight thereof, not by constraint but willingly, not for filthy lucre but of a ready mind; not as lording it over the heritage, but being examples to the flock." (1 Peter 5:2, 3) The only food that would sustain the true followers of Jesus is the pure Word of Truth—the Bible. The clergy failed to teach the people the Bible truths which satisfy the hungry soul, namely, the Ransom, Resurrection and Restitution blessings which will be extended to all people during the reign of Christ now beginning. And when any of "the flock" sought and found the truth the clergy have scolded, threatened and persecuted them and scattered the Lord's sheep among the ravenous beasts of the earth—and have destroyed the faith of many thousands. When some of the humble followers of the Master brought forth the pure message of truth, exposing the error, this unfaithful clergy class caused the suppression of that truth and the prosecution and imprisonment of the humble teachers of the people, for which denunciation is pronounced upon them by Jehovah.—Ezekiel 34:1-8.

"Woe unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus

saith the Lord God of Israel against the pastors that feed my people: Ye have scattered my flock, and driven them away, and have not visited them; behold I will visit upon you the evil of your doing, saith the Lord.... Therefore thus saith the Lord of hosts concerning the preachers: Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem [interchurchianity] is profaneness gone forth into all the land."—Jeremiah 23: 1, 2, 15.

Sixth: In forsaking the Lord and following the evil tendencies of their own hearts the unfaithful clergy and assistants have committed the overt act of hating and wilfully spying out and persecuting the true and humble followers of Christ Jesus.

God foreshadowed and illustrated this in the life experiences of Esau and Jacob. Although heir to the Abrahamic promise—Esau, because of his love for fleshly gratification and earthly pleasure, sold his birthright for a mess of savory meat, and then persecuted Jacob because the latter made effort to avail himself of the prize he had justly bought. Esau pictured the class of Christian people—laymen and clergy—who have loved the pleasures of the world, honor and preferment of men, and despised the promises of God concerning his kingdom blessings. Jacob pictured the humble and faithful Christians who purchased the heavenly birthright by selling their all in full consecration to the Lord. The Esau class—faithless ones—have persecuted the Jacob class, faithful ones, who preferred to suffer persecution and death, remaining faithful to God rather than yield to the spirit of the world and lose the promised prize. The very faithfulness of the Jacob class has been a rebuke to that class who have desired to use the Christian religion as a camouflage to hide their evil and selfish course. Of the true Christians Jesus said: "Ye are the light of the world". The selfish, faithless clergy have hated this light. The true Christian progresses in the knowledge of God's plan. "The path of the just is as a shining light that shines more and more unto the perfect day." Every progressive step of the true follower of Jesus has met with vigorous persecution at the hands of the clergy class.

CHURCH-STATE DESTROYS RELIGIOUS LIBERTY

The Lord divided the development of his church into seven epochs, progressive in their order. To each epochal stage he provided a human messenger. Each of these in turn was persecuted by the leaders or clergy class. The persecution of Arius, Waldo, Wycliffe, and Luther was led by the Papacy. The messenger to the seventh epoch of the church was Pastor Russell. For forty years he held aloft the light of the gospel of Messiah's kingdom, which light exposed the deceitful and fraudulent claims, doctrines and practices of the clergy, and true to their instinct and past history the unfaithful, dishonest clergy—Catholic and Protestant—wickedly and relentlessly persecuted Pastor Russell and his associates in service. In 1916 he finished his earthly course and others took up the burden where he laid it down and vigorously carried it forward, and like him they have been objects of persecution.

The Catholic hierarchy and the Protestant nominal church systems have created societies, such as the Knights of Columbus, Y. M. C. A., Interchurch World Movement, etc., to aid in their work, and these have rendered valuable aid to their parents. It has been another means to cement firmly the "unholy trinity". Their members are active in politics and fill important offices in every branch of the Government. They respond readily to the wishes of a parent clergy. These members of the antitypical Esau class have hated and maliciously slandered Pastor Russell, the friend of the people, and his zealous associates. The great war furnished the opportunity to make manifest that hatred. In 1886 Pastor Russell began the publication of a series of Bible comments—STUDIES IN THE SCRIPTURES—in seven volumes, six of which he published in his lifetime, and the seventh, "The Finished Mystery," was published after his death. It is an interpretation of Ezekiel and Revelation. These prophetic books of the Bible contrast the course of the true with the nominal church. In prophetic phrase the Lord foretold the persecution of the true by the false, and the great hypocrisy of the clergy. Necessarily "The Finished Mystery" explained these Scriptures in the light of the historical facts—recording fulfilled prophecy. This greatly angered the clergy, because it interfered with their scheme to further defraud the people, and they sought an opportunity for vengeance.

The so-called "Espionage Law" furnished an effective weapon. It was to be expected that this law would search out spies. But what spy was prosecuted under the law? The chief selected for its enforcement was a well-known, ultra-nominal churchman, who is known as a heretic-hunter, having heretofore prosecuted Rev. Crapsey for heresy. He was aided in the collection of evidence by a "dyed-in-the-wool" Knight of Columbus, and both of these men have ready ears for the cry of the clergy. The penalty for violation of the Espionage Law did not seem sufficiently severe. Early in 1918 a convention of clergymen was held at Philadelphia, at which a resolution was adopted calling upon congress to provide that alleged violators of the Espionage Law should be tried by court-martial and death inflicted as a penalty. A general in the United States army was authority for the statement that the purpose and intention of this proposed law was to punish the officers of the International Bible Students Association and the publishers of "The Finished Mystery" by putting them to death.

A bill was pending before Congress to amend the Espionage Law so that one charged with its violation might have an opportunity to make further defense. The member of the Department of Justice having in charge the enforcement of this law, namely, JOHN LORD O'BRIAN, appeared before the Senate committee

having in charge the bill and argued that the amendment be defeated, assigning as his reasons therefor three classes that he could not prosecute successfully if the amendment carried, the three classes named being "The Finished Mystery," the "International Bible Students Association," and the "Kingdom News". Mr. O'Brian well knew at the time that the three represented but one class of Christians. No other conclusion can be reached than that he deliberately misled the United States Senate into defeating this amendment. His report appears in the Congressional Record of May 4th, 1918.

Public sentiment must be worked up against the "offensive Bible Students". The clergy started the ball. Another member of the unholy alliance, big business, dominates the public press. Unscrupulous politicians holding office are ready tools. First the books of account of the Bible Students were seized, on a pretext that money was being obtained from the enemy, Germany. For five weeks experts searched them and found not one penny coming from a questionable source. It was then discovered that before the war a little wireless receiving instrument had been presented to Pastor Russell and placed on the roof of the Bethel Home, and some of the boys had been attempting to learn the code. It never had a sending instrument. No messages ever were sent or could be sent from it. In November, 1917, this instrument was removed and stored in the basement. In the search by the secret service agents it was found packed away in the basement, hauled out and then a deliberate lie was sent by the Associated Press throughout the world, announcing that the Russellites were maintaining a powerful wireless on the roof by which they could send messages across the ocean to the Germans—all of which was necessary to work up public sentiment. Then followed the indictment of the officers of the Association and their trial amidst a great excitement of the war. Being thus staged, a verdict of guilty was easily obtained. Sentence followed, in which seven of these Bible Students were sentenced each for eighty years' imprisonment. Bail was denied and they were immediately incarcerated and remained in prison for nine months, without the privilege of bail, pending appeal. Later they were released and upon a hearing of the case in the Appellate Court that court reversed the judgment of the lower court, holding that the defendants had not been given a fair trial. On May 5, 1920, the indictments were dismissed by the Government and the defendants discharged. The defendants were thereby exonerated after suffering nine months illegal imprisonment; but the subsidized press industriously avoided publishing any facts about that part of it.

While these men were in jail their friends circulated a petition calling upon the authorities to grant them bail or a re-trial. Mr. John Lord O'Brian, contrary to all precedent known to American legal ethics, sent circular letters throughout the country defending his position in the prosecution of these men.

WIDESPREAD PERSECUTION

The spring and summer of 1918 witnessed a widespread persecution of Bible Students, both in America and in Europe, at the instigation of the clergy in every case. The homes of the Bible Students were searched without warrant, their hymn books, Bibles, "STUDIES IN THE SCRIPTURES," and other Bible literature were seized, carried away and in many instances destroyed. In Los Angeles, California, every kind of Bible literature was seized by officers without a search warrant, and many of the Bible Students were arrested and thrown into jail. Others were beaten, their ribs broken, their heads cut and some permanently injured. Inoffensive men and women were mobbed and thrown into jail and held there without charge or without trial.

We give a brief statement of the facts in a few of the sample cases of persecutions, all of which occurred in a so-called Christian land.

WHEN AND WHERE MINISTERS WERE ANARCHISTS

Against the rights guaranteed under the Constitution of the United States, namely, the selling of Bible study textbooks not under ban of any kind:

Baptist ministers, taking advantage of war conditions, caused the following outrages:

March 1, 1918, at Salem, Virginia, C. W. Morris was arrested at the instance of Rev. R. C. Smith. March 23, 1918, at Checotah, Oklahoma, Charles J. Crews was jailed nine days at the instance of Rev. E. D. Cameron, his teacher's certificate was revoked and his home and furniture lost, all in accordance with the Reverend's threat that he must give up his belief or go to the penitentiary. No offense was ever charged and the case was never brought into court. April 23, 1918, at Miami, Texas, Mr. and Mrs. R. A. Bayless were jailed several days at the instance of Rev. J. C. Stalcup. May 30, 1918, at Post Oak, Missouri, W. L. Bowen's new automobile was disfigured and carried to Lecton, Missouri, by a mob associated with Rev. L. Newkirk, pastor of Providence Baptist Church, after threats by members and deacons of his church. Rev. Newkirk is now insane.

Methodist ministers caused the following outrages:

February 15, 1918, at Anadarko, Oklahoma, A. H. Sempley was threatened with imprisonment. April 19, 1918, at Winnsboro, Texas, G. W. Wilcox was jailed in a filthy privy over night. April 28, 1918, at Farmington, Washington, Mrs. C. A. Imhoff was threatened with imprisonment. At Tamaha, Oklahoma, Mr. and Mrs. B. Merriman and M. R. Charley were jailed six days at the instance of Reverend Phal. Mr. Charley, 65 years of age, died from the effects of his imprisonment. May 1, 1918, at Mesa, Arizona, an *Episcopalian* minister joined with a Methodist minister in causing the jailing for two days of P. R. Starks.

In March, 1918, at Enid, Oklahoma, L. F. Hall was jailed three times and bonded for $12,000 on complaint of a *Lutheran* minister. On May 25, 1918, at Harrah,

Oklahoma, Jesse Hearn was jailed two days without warrant or explanation and beaten into insensibility in his own field by a mob organized by a minister of the so-called *Christian* denomination.

Other ministers, acting individually, or in groups, procured the following outrages:

March 9, 1918, at Chickasha, Oklahoma, A. H. Sampley and Mr. and Mrs. S. S. Croy were jailed and fined. March 17, 1918, at Weiser, Idaho, two colporteurs were threatened and compelled to stop work. April 30, 1918, at Thayer, Missouri, Charles Franke, Edward French, M. R. Griffin and Mr. and Mrs. D. Van Hoesen were taken to the Y. M. C. A. and threatened by a mob. Griffin was forced to leave town and sacrifice home and business. The postmaster here held mail in the Post Office six months without delivery. April 30, 1918, at Mammoth Spring, Arkansas, Mrs. Minna B. Franke was mobbed and compelled to close out a $10,000 stock in one day and leave town. At Garfield, Washington, Donald Main and Mr. Ish were jailed and threatened with death. At Minerva, Ohio, S. H. Griffin was first jailed and then released to a mob, then lectured fifteen minutes by the minister, then struck repeatedly, cursed, kicked, trodden upon, threatened with hanging and with drowning, driven from town, spit upon, tripped repeatedly, jabbed repeatedly with an umbrella, forbidden to ride, followed five miles to Malvern, Ohio, rearrested, jailed for safety at Carrollton and finally taken home by brave and faithful officials who, after examining his literature, said, in so many words, "We find no fault in this man".

Companies of ministers, acting together, procured the following outrages:

March 20, 1918, at Checotah, Oklahoma, T. H. Bradford was jailed two nights, his home entered and Bible study textbooks seized and he was driven from town. March 27, 1918, at Corpus Christi, Texas, the home of Mrs. Clara Hanke, a native American, was raided, her person attacked and threatened and Bible study textbooks seized. April 24, 1918, and April 28, 1918, these raids were repeated, accompanied by more threats and by an invasion of Mrs. Hanke's bedroom when she was resting on the bed. The Court's final disposition of the matter, April 30, 1918, was that no more literature of the kind should be circulated during the war inasmuch as it hurt the feelings of the clergy. At Globe, Arizona, H. Bender and P. R. Starks were jailed two days and three ministers were heard to urge the officials to "Give the boys the limit".

April 12, 1918, at Medford, Oregon, E. P. Taliaferro was mobbed and chased out of town for preaching the gospel and George R. Maynard was stripped, painted and driven from town for permitting Bible study in his home. April 14, 1918, at Denison, Texas, W. E. Murphy, P. E. Williams, A. M. York, J. W. Safford, B. Drake and A. E. Class were mobbed and attorneys forbidden to accept the case. Knights of Columbus assisted the clergy in the Denison outrage.

April 23, 1918, at Comanche, Oklahoma, O. M. Davis and son were insulted and threatened. May 1, 1918, at Tulsa, Oklahoma, Mrs. Beulah B. Covey was arrested and suitcases and Bible study textbooks seized without warrant. May 4, 1918, at New London, Ohio, Clyde Morrison and Claude Morrison were mobbed and arrested. May 8, 1918, at Greenville, Mississippi, Mrs. L. F. Lartigue was arrested, but after examination of the literature the sheriff dismissed her with the statement, "No one could find fault with those papers except

—From *The New Era Enterprise.*

"In Thy Skirts Is Found the Blood of the Souls of the Poor Innocents."—Jeremiah 2:34.

the clergy". At Celeste, Texas, a mob demanded the arrest of A. J. Tolbert, G. B. Weaver and Mrs. Harvey Huddleston; the demand was refused by the authorities but the parties had to leave town to escape violence. June, 1919, at Rochester, New York, William E. Wheeler was twice arrested and browbeaten for circulating a petition appealing for the release of Bible Students unjustly sentenced to prison. All the foregoing outrages were directly incited by two or more clergymen.

Church members, acting as tools of clergymen, caused similar outrages as follows:

March 28, 1918, at Monroe, Louisiana, Henry C. Humble was made to lose a government position and was jailed three months at the instance of two *Methodist* church members, one of whom secured his job. April 28, 1918, at Centreville, Iowa, E. A. Talbott was abused, threatened and jailed three days at the behest of a mob of whom four announced themselves as church members determined to secure his imprisonment. October 16, 1918, at Marshfield, Oregon, Fay R. Smith was thrown out of employment and jailed twenty-four days on complaint of two prominent *Presbyterians*.

Catholic priests were not in any mobs that attacked Bible students. They have had centuries of experience in getting results otherwise. At present if they want any rough work done for them they use the Mollie Maguires, alias the Ancient Order of Hibernians, alias the Knights of Columbus. Also, they prefer to put these people in office first and then use them with a show of legality, instead of following the coarser, less efficient mob tactics of the Protestant ministers. This is the Beast in action. Attention is invited to the following, by way of illustration of the point in question:

March 4, 1918, at Hazleton, Pennsylvania, Benjamin Kimmel, Reuben Platt, Amos K. Smoker and William Kimmel were jailed by two alleged officials named McKelvey and O'Larnic, given a hearing before Curcio in the office of Gorman, questioned by O'Brien in the presence of McHenry, McDermott and Boyle. March 4, 1918, at Scranton, Pennsylvania, Clayton J. Woodworth, M. L. Herr and Stanley Young were arrested by McCourt and McHenry and arraigned before Kilcullen. April 28, 1918, at Boise, Idaho, Dr. H. D. Morris and nine others were jailed and covertly threatened with mob violence by McClear. That night Dr. Morris' house was disfigured. April 30, 1918, at New Orleans, Louisiana, James M. Wilbon, carrying a permit from the Mayor for distributing his literature, was jailed two days by Mooney, the Chief of Police. At Jacksboro, Texas, Miss Lula E. Jackson was visited by the sheriff twice, once with McCombs and once with Keith, demanding the surrender of Bible study textbooks. May 18, 1918, at Houston, Missouri, a poor woman, Mrs. Gertrude Kimpe, was jailed by McCaskill because she was unable to buy bonds. At Henderson, North Carolina, Mrs. K. W. Edwards was repeatedly threatened, the threateners including a Judge and a Roman Catholic. At Kennebec, Maine, Mrs. Frederic Holmes was grilled three hours by McKean. At Rossville, Georgia, G. W. LaFerry was visited by Finley, who demanded all his religious books and literature.

JUDGES DO SOME WONDERFUL THINGS

March 14, 1918, at Pomona, California, J. Eagleston was jailed fifteen days in prison tanks, four of them with no bed or mattress, insufficient covering and insufficient food. When the jury disagreed, 5 to 7, the Judge said in open court, "If there is no law to settle these cases, they will be settled, if it is done by the American people themselves". What did this Judge want done by the American people?

April 17, 1918, at Shawnee, Oklahoma, G. N. Fenn, George M. Brown, L. S. Rogers, W. F. Glass, E. T. Grier and J. T. Tull were jailed. During the trial the Prosecuting Attorney said, "To hell with your Bible; you ought to be in hell with your back broken; you ought to be hung". When G. F. Wilson, of Oklahoma City, attempted to act as counsel for the defense he also was arrested. Each was fined $55 and costs; offense, distributing Protestant literature. The trial Judge encouraged mob action following the trial, but the mobs were foiled.

April 22, 1918, at Kingsville, Texas, L. L. Davis and Daniel Toole were chased by a mob led by the Mayor and a County Judge and subsequently caught and jailed without a warrant. Davis was forced out of his job. In May, 1918, at Tecumseh, Oklahoma, J. J. May was seized and incarcerated thirteen months in an insane asylum by the order of a Judge, after threatening and abuse. His family was not advised as to what had been done with him.

In June, 1918, at Roanoke, Virginia, C. W. Morris was jailed three months for being "a strict adherent of the Pastor Russell sect" and was warned that if, after his release, he preached his doctrine he would receive much worse treatment. In fulfillment of this, in the same city, February 15, 1920, Alex. H. Macmillan was jailed by the Mayor, without warrant or charge, at the hour when he was advertised to lecture to the public on the topic, "Christ's Second Coming Near; Millions Now Living Will Never Die".

In the spring of 1918, at Los Angeles, California, Ernest D. Sexton, with twenty-five others, was tried for distributing Protestant literature which the trial Judge, Benjamin Bledsoe, admitted contained nothing whatever seditious. The only charge against several of these men was that they had attended a prayer meeting. Not a scrap of evidence was produced against a number of them. The jury disagreed and the case was dismissed, but while en route to the bull-pen these innocent Christian men were assaulted and terribly beaten by the Roman Catholic police; one of them received serious injuries.

November 8, 1918, at Iroquois Falls, Ontario, A. R. Wood, Peter Wood, Thomas Phillips, Mrs. A. E. Holland, Mrs. Wood, Mrs. McCurdy and Mrs. Atcheson were fined $100 each for having a prayer meeting. The Bibles seized at this meeting, together with the Bible study textbooks were all burned in the furnace by order of the trial Judge J. K. Ebbitt, member of the *Church of England*.

BANKERS AND BIG BUSINESS ANARCHISTS

March 17, 1918, at Grand Junction, Colorado, a meeting for Bible study was broken up by a mob composed of the Mayor, leading newspaper men and other prominent

business men. April 30, 1918, at Brownstown, Indiana, Curtis Plummer was threatened and coerced by a mob composed of the county sheriff and business men. May 5, 1918, at Corpus Christi, Texas, Mrs. Bertie M. Chalk was threatened and insulted by officials. May 10, 1918, at Tarboro, North Carolina, C. F. Bullard was jailed ten days, a local banker refusing to honor a cashier's check intended to effect his release on bail. April 14, 1918, at Denison, Texas, J. R. May was forced out of business by the Denison bankers for not buying bonds. He entered the secret conference where they were deciding to ruin him, laid down five one-hundred-dollar bills in front of them and offered to give the entire amount to any Denison banker who could show where the war had cost him one dollar of his own money, and not one of them could or did open his mouth in reply.

June 5, 1918, at Indianapolis, Indiana, William Darby, after thirty-two and one-half years of honorable service as a letter carrier, was discharged by J. C. Koons, First Assistant Postmaster General, for the offense of being a Christian; no other details available. At Fontanelle, Iowa, Etta Van Wagenen was forcibly driven from town by a banker and another silk hat anarchist. Subsequently, men in the uniforms of officers of the United States Army endeavored in vain to force her employer to dismiss her. At Fort Cobb, Oklahoma, A. L. Tucker was driven penniless out of town by a mob of ten men, which included his own banker with whom he then had funds on deposit. He was forced to leave the county and sell his property at great loss.

OTHER SICKENING EXAMPLES OF ANARCHY

In March, 1918, at Shattuck, Oklahoma, J. B. Siebenlist, a native American, was jailed three days without warrant and without food, except three pieces of spoiled cornbread, was taken from jail by the mob, stripped, tarred with hot tar and whipped with a buggy-whip having a wire at its end, for the offense of applying at the depot for a package of Protestant literature. April 22, 1918, at Wynnewood, Oklahoma, Claud Watson was first jailed and then deliberately released to a mob composed of preachers, business men and a few others that knocked him down, caused a negro to whip him and, when he had partially recovered, to whip him again. They then poured tar and feathers all over him, rubbing the tar into his hair and scalp. April 29, 1918, at Walnut Ridge, Arkansas, W. B. Duncan, 61 years of age, Edward French, Charles Franke, a Mr. Griffin and Mrs. D. Van Hoesen were jailed. The jail was broken into by a mob that used the most vile and obscene language, whipped, tarred, feathered and drove them from town. Duncan was compelled to walk twenty-six miles to his home and barely recovered. Griffin was virtually blinded and died from the assault a few months later.

For distributing the same Protestant literature, which no Government official has ever found objectionable except that it hurt the feelings of the clergy, the following other riots and outrages were arranged:

March 26, 1918, at Jacksonville, Texas, C. L. Schellinger was jailed twenty-six days; April 10, 1918, at Vinita, Oklahoma, Ray Walrod was jailed ten weeks. April 22, 1918, at Harrisburg, Pennsylvania, H. A. Wenrich and Mrs. James G. Zea were arrested and placed under $2,500 bond. April 29, 1918, at Pasadena, California, Clayton H. Loose was jailed one night. April, 1918, at Missouri Valley, Iowa, A. C. Northop was jailed.

May 1, 1918, at Greenville, Texas, A. J. Tolbert was jailed. May 1, 1918, at Tulsa, Oklahoma, Leota S. Cunningham was arrested and threatened. May 2, 1918, at Wilson, North Carolina, C. F. Bullard was arrested. May 18, 1918, at Corpus Christi, Texas, R. H. Posey and Dr. George L. Spivey were jailed two days. May 20, 1918, at Jamestown, North Dakota, Allen D. Moser was jailed three days. May, 1918, at Terrell, Texas, Mrs. Lee Versell and Mrs. Harvey Huddleston were arrested and mobbed. May, 1918, at Commerce, Texas, A. J. Tolbert, G. B. Weaver and Mrs. Harvey Huddleston were arrested and mobbed.

June 3, 1918, at Auburn, Nebraska, Mr. and Mrs. David Smith were reviled and coerced. June 12, 1918, at Huntington, West Virginia, Frank A. Poston was jailed twelve hours, without warrant. June 30, 1918, at Pride, Louisiana, C. J. Robinson was jailed eighteen days. At Oakland, California, Benjamin F. Holaday was arrested and jailed. At Knowles, Oklahoma, Charles L. Coultrup and Otis Hummler were jailed. At Appleton, Wisconsin, M. T. Lindem was abused, insulted and jailed four days. At Bandon, Oregon, Mrs. Edith R. Smith and son Walter B. Carpenter, the latter in naval uniform—home on a furlough—were run out of town.

IS IT A CRIME TO SELL BOOKS?

At the following times and places the parties named were arrested and jailed for selling religious books not under a ban of any kind:

In February, 1918, at Bogosha, Oklahoma, Mrs. C. L. Knowles was jailed. March 4, 1918, at Siloam Springs, Arkansas, S. Van Houten was jailed. March 12, 1918, at Vanoss, Oklahoma, J. T. Grier and C. R. Hall jailed eleven days and fined $88. March 25, 1918, at Ardmore, Oklahoma, Claud Watson jailed eight days. At Franklinville, New York, Mr. Yeager fined $10 for selling a ten-cent copy of "The Divine Plan of the Ages".

"THE RIGHT OF PETITION"

For the circulation of a petition for the release of Bible students unjustly sent to prison the following outrages were perpetrated:

February, 1919, at Tulsa, Oklahoma, C. M. B. Claus was arrested. April 13, 1919, at Shawnee, Oklahoma, G. M. Brown, Thomas Kociolek, J. T. Tull and R. S. Teeples were arrested and jailed. At Memphis, Tennessee, R. M. Irwin was arrested. At San Francisco, California, Benjamin F. Holaday was arrested. At Brownsville, Pennsylvania, because they happened to be

Hungarians, who loved their English-speaking brethren, and because there is too much love abroad in the world, the following were not only arrested for circulating the petition but were fined $10 each, viz.: Louis Zazic, Alex. Vargo, Andrew Lassen, George Azari, Bila Gara and Steve Basty. Did you ever read the Constitution of the United States?

June 30, 1918, at Olive Branch, Louisiana, Alex. Evans was jailed four days, under $5,000 bond, for distributing copies of a regular weekly newspaper, the St. Paul *Enterprise*.

"SECURE IN THEIR PERSONS, HOUSES, PAPERS, AND EFFECTS"

March 1, 1918, at Cleveland, Oklahoma, T. D. Johnson was jailed three days and books confiscated that were never under any ban. March 1, 1918, at Tulsa, Oklahoma, Mrs. Alta Randall's home was entered by officers and others who confiscated Bible study textbooks without any warrant, accompanied by abusive, threatening and violent language. March 10, 1918, at Tulsa, Oklahoma, O. R. Covey was arrested, his home and garage entered and searched and property seized—all without any warrant. On the same day, in the same city, Mrs. Elva Thomas' home was entered by other alleged officers in plain clothes who confiscated Bible study textbooks without warrant. March 16, 1918, at Princeton, Indiana, J. A. Miller and S. A. Keith were jailed five days, their homes entered and property seized without warrants.

March 19, 1918, at New Orleans, Louisiana, James M. Wilbon, Frank M. Douglas and Raiford A. Fleming were jailed without warrant, the first night without any bed. Bond was refused and for forty hours they were forbidden to consult attorneys. Meantime their homes were ransacked and property seized, including seven Bibles, hymn books, concordance and lantern slides of Bible pictures.

March 27, 1918, at Corpus Christi, Texas, the home of Dr. George L. Spivey, a native American of English descent, was invaded without warrant and his effects seized. He was cursed and abused as a German spy, falsely, and his patient driven away and told not to return. In March, 1918, at Alba, Missouri, at 11 o'clock at night, the home of Mary E. Thayer, 71 years of age, was invaded without warrant, her person threatened and her effects seized.

April 1, 1918, at Pocatello, Idaho, the room of P. G. Gloystein was raided and his Bible, hymn book and Bible study textbooks were confiscated. April 24, 1918, at Corpus Christi, Texas, Mrs. Bertie M. Chalk was threatened and insulted and her effects seized. At Victoria, British Columbia, A. Sutherlund was jailed three months for having a Bible study textbook in his possession. At Wickliffe, Ohio, the home of Mrs. K. F. Burkholder was entered and a Bible study textbook confiscated without warrant. June 5, 1918, at Greenville, Texas, the home of Mrs. S. H. Lynch was invaded and several religious books were confiscated that were never under a ban of any kind. At Wilmington, Ohio, in August, 1918, the home of A. N. Price was invaded and religious books and papers seized that were never under any ban. July 10, 1918, at Tulsa, Oklahoma, C. M. B. Claus was misrepresented as a German spy, discharged from his position, mobbed, whipped, kicked and his jaw-bone fractured, necessitating six weeks of intense sufferings.

"THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE"

At all the following times and places meetings of Christian men and women at which the gospel, and only the gospel, of our Lord Jesus Christ was discussed, or would have been discussed, were broken up by mobs arranged for the purpose, usually with some alleged officer of the law as spokesman:

March 10, 1918, at Walla Walla, Washington, accompanied by threats and abusive language by Chief of Police. March 16, 1918, at Denison, Texas, accompanied by abuse and seizure of Bible study textbooks without warrant by alleged Federal officers. April 21, 1918, at Corpus Christi, Texas. April 5, 1918, at Grand Junction, Colorado, by that fearless warrior Lieutenant-Colonel Furman, who led a large company of armed men, with bayonets fixed, into the private home of a gentle Christian, Mr. Perry, and without any warrant confiscated his Bible study textbooks. April 24, 1918, Polish Bible class at Chicago, Illinois. On this occasion W. Jasinski, ten other excellent Christian men, and one woman, were jailed two nights, and hundreds of Bibles and Bible study textbooks never under any ban were confiscated, together with a phonograph, magic lantern and slides. Does such action make the world safe for democracy? On the same date at Plover, Wisconsin, the Polish class there was also jailed. The same month at Du Bois, Pennsylvania, the Knights of Columbus, after a night invasion of a Protestant home, forced the abandonment of a meeting and seized the $25 paid for theatre rental.

May 6, 1918, at Nashville, Tennessee, a meeting of colored Bible students consisting of a grand total of three men, three women and two children was broken up by just forty brave armed men, twenty of them in policemen's uniform, and the hymn slips were confiscated. June 1, 1918, at Jamestown, Kansas, late at night, the Roman Catholic Mayor's mob drove R. L. Robie from town so that he could not, on the next day, preach from the topic, "The World Has Ended; Millions Now Living Will Never Die". June 29, 1918, at Estherville, Iowa, C. E. Stewart was run out of town to prevent his giving a similar lecture. July 1, 1918, at Portland, Oregon, Ernest D. Sexton was jailed one night for delivering a lecture, illustrated by Bible pictures of the highest class. In Roanoke, Virginia, March 21, 1918, Oscar E. Bylander was arrested by one W. R. Bryon, without warrant or charges, while on his way to a Bible study. A loaded revolver was held to his temple, he was threatened with tar and feathers and also threat-

ened with being thrown from a seventh-story window; total criminality consisted in the fact that he had with him some hymn books for use at the meeting. At Perry, Oklahoma, brave men waited on an aged woman, Mary E. Vollmer, and threatened her with physical violence if she continued discussing the Lord's gospel with anybody. But she refused obedience. Which is better: To be a real Christian during war-time, or an Interchurch Worldling afterward?

CHRISTIANS ENTRAPPED

The following reads like the wicked Inquisition. On March 17, 1918, a little class of Christians had quietly assembled in Southern California to study the Bible with their textbook, "The Finished Mystery". The United States District Attorney, officer of the Department of Justice, knew of their meeting place. He sent four men to attend the Bible class. These men, Messrs. Atwood, Boden, Mussel, and Meeker, sat through the study and at the conclusion manifested interest in the Bible. They then approached Mrs. Emma Martin, the widow of a well-known doctor, and Messrs. Sonnenberg, Hamm and Stevens, students and members of this Bible class, and induced them to let them have a copy or copies of "The Finished Mystery".

A few days later these Christians were arrested and the above named men appeared in court as the only witnesses against them, testifying that they went to the Bible class at the direction of the District Attorney to get evidence against these harmless people. The Bible students were tried and sentenced to terms in the penitentiary for interfering with the selective draft. The cases were appealed and affirmed.

On May 17, 1920, more than a year and a half after the war was over, they were taken to prison. The Los Angeles *Record* said: "Two hundred and fifty Bible Students assembled at the pier and sang, 'Blest Be the Tie That Binds Our Hearts in Christian Love' and 'All the Way My Savior Leads Me', etc. A stranger inquired, 'Are these departing missionaries?' and was amazed when told that they were going to the penitentiary"—for selling a religious book to sleuths of the law.

Officers of the law, in league with an apostate clergy, deliberately conspired for the conviction and imprisonment of these innocent Bible students. It is inconceivable how their acts could have interfered with the selective draft, and still harder to believe that a year and a half after all other nations have discharged even their political prisoners these Christians should be quietly taken off to serve terms in the penitentiary. This case is a disgrace to American institutions and proves that the unholy alliance has destroyed religious freedom. Such was foretold by the Master when he said: "They shall deliver you up to councils [courts], and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them." (Mark 13:9) These cases will ever stand as a testimony against the unholy trinity.

Seventh: Substituting a man-made "League of Nations" for Messiah's kingdom. In this the clergy have denied the divinely given commission to every follower of Jesus Christ to proclaim the message of his kingdom as the panacea for all human ills. God never fails in making good all he promises. He has promised and bound that promise with his oath, and it cannot fail (Hebrews 6:18) that in "his due time" every man shall have a full and fair opportunity for life everlasting, liberty and eternal happiness. Such is the great desire of all honest hearts and God's way is the only way these blessings can ever be had. Radical elements of society honestly think they can bring about this desire, but they cannot in their way. God's way is the only way. He commissioned his church to keep before the mind of the people his great promise of blessings under his kingdom. The clergy claim to hold a commission to preach the gospel. But alas, they have abandoned the Lord and his way and set up a way of their own. Their overt act here consists in not only a failure to tell the people of restitution blessings coming through Messiah's reign, but in trying to keep others from telling the people. They not only reject the Lord's way, but they set up a way of their own by advocating and urging the formation of a league of nations and hail it as the emancipator and blesser of man, created and set up by man in lieu of the Lord's kingdom. Hear the authoritative words of *The Federal Council of Churches*, issued January, 1919:

"The time has come to organize the world for truth, right, justice and humanity. To this end as Christians we urge the establishment of a League of Free Nations at the coming Peace Conference. Such a league is not merely a peace expedient, it is rather the *political* expression of the kingdom of God on earth. The League of Nations is rooted in the gospel. Like the gospel, its objective is Peace on earth, good will toward men. Like the gospel, its appeal is universal.

"The heroic dead will have died in vain unless out of victory shall come a new heaven and a new earth wherein dwelleth righteousness.—2 Peter 3:13.

"The church [nominal] can give a spirit of good-will, without which no League of Nations can endure."

Thus the clergy claim that it is the blood of soldiers shed upon the battlefield which will purchase the freedom and blessing of mankind, instead of the blood of the Holy One, Christ Jesus; and thus again they deny the great ransom sacrifice.

Furthermore, their argument is that the political, financial and ecclesiastical powers combined will establish "Peace on earth, good-will toward men", a new earth wherein dwelleth righteousness, and will do this by and through the League of Nations—hence *no need* of Messiah's kingdom to come. Verily, nothing short of blasphemy!

God foreknew that in the end of the age the political and financial power would unite in forming a league of nations and that ecclesiasticism—the clergy in particular—would join in the enterprise, and that the league would form for the purpose of self-preservation. And knowing this, God foretold it through his prophets, of which we will have more to say hereinafter.—Isaiah

8:9; Zephaniah 3:8; Joel 3:1, 9-11; Jonah 4:6-8.

To submit further proof on this point would seem superfluous. In fact, we are inclined to the thought that the clergy will willingly plead guilty to the seventh overt act here charged. Their public utterances show that they claim much credit for the League of Nations scheme, calling it the greatest achievement since the resurrection of Christ Jesus.

THE JUDGMENT

Upon the indisputable evidence the unholy trinity stands convicted as charged of every overt act in the indictment, and the verdict must be "Guilty".

Haman built a gallows upon which to hang the one whom he hated without a cause. Haman graced the gallows with his own body. What will be God's judgment upon Churchianity? Has Jehovah indicated what his judgment will be and how it shall be executed? St. Paul in 1 Corinthians 10, reviews the derelictions and wrongful acts of natural Israel and the punishments that followed. Then he adds: "Now all these things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world have come". The old world or order of things is passing away, and the new coming in, hence we are at the ends—concluding end of one, beginning end of the other—of the worlds or ages. Through his prophet Jeremiah God gave warning to fleshly Israel that unless they repented he would cause a strong people from the north, a mighty and fierce people, to make their land desolate. Such was a mere picture of what is threatened by Jehovah against all Christendom, *unless there is a speedy repentance.* Jehovah's judgment upon the unholy trinity truly was foretold in the following texts, which were written aforetime for the benefit of those now on earth: "And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods [gods of gold and power], and worshipped the work of their own hands". (Jeremiah 1:16) "Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt even unto this day."—2 Kings 21:12-15.

"Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their quiver is as an open sepulchre, they are all mighty men. And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword."—Jer. 5:15-17.

"Thus saith the Lord, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea: and they ride upon horses, set in array as men for war against thee, O daughter of Zion." —Jeremiah 6:22, 23.

"But the Lord is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.... For the pastors are become brutish, and have not sought the Lord; therefore they shall not prosper, and all their flocks shall be scattered. Behold the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons."—Jeremiah 10:10, 21.

"Therefore thus saith the Lord of hosts concerning the prophets [preachers]; Behold, I will feed them with wormwood, and make them drink the water of gall; for from the prophets of Jerusalem is profaneness gone forth into all the land."—Jeremiah 23:15.

"Behold I will send and take all the families of the north [the exasperated common people], saith the Lord, and Nebuchadrezzar, the king of Babylon, my servant [farmer and labor leaders], and will bring them against this land, and against the inhabitants thereof [the controllers thereof], and against all these nations round about and will utterly destroy them, and make them an astonishment and a hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. . . .

"Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—Jeremiah 25:9, 10, 30, 31.

Thus hath God indicated that unless the divine remedy is immediately applied there shall come upon "Christendom" great distress and punishment because of her wicked course.

THE REMEDY

Why should God permit such a great calamity to befall the people? His Word answers, that the clergy claim to represent him on the earth; that the church—particularly the leaders—were commissioned to teach the people his Word of truth, which outlines his plan for blessing

all mankind; that the church systems—particularly the clergy—became disloyal to God, forsook him and his Word, and substituted their own doctrines and schemes; and with these have intoxicated the kings and rulers of the earth and corrupted themselves; that they have compromised with professional politicians and profiteers, substituted worldly political schemes for God's plan, thus committing whoredom, lewdness and fornication with the ruling powers of the earth; that in claiming that man can set up a league of the unrighteous governments as a substitute for Messiah's kingdom they have reached their fullness in wickedness and he purposes to put an end to the fraudulent and unrighteous systems, and to set up his kingdom of righteousness.

But if the clergy are chiefly to blame why should the political and financial powers and others suffer also? If the politicians and financial giants, princes and rulers of the earth, had held themselves aloof from the clergy and refused to form an alliance with them, either openly or tacitly, doubtless they would not have been subjected to punishment as foretold. But the Lord informs us that their relationship with the ecclesiastical systems, particularly the clergy, who claim to be his representatives on earth, is an abomination in his sight. In other words, they have all defamed his holy name. The politician has used the name of the church to help him in his worldly schemes. The financier has used his position in the church for the same selfish purpose. Besides this, the clergy themselves have entered every branch of politics.

But is there no remedy for these evils; is there no way to avoid this great threatened calamity? The Lord's Word answers: "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord."—Jeremiah 3: 12, 13.

"If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."—Jeremiah 18: 8.

"And unto this people thou shalt say, Thus saith the Lord: Behold, I set before you the way of life and the way of death. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence; but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey. For I have set my face against this city [Christendom] for evil, and not for good, saith the Lord; it shall be given into the hand of the king of Babylon, and he shall burn it with fire."—Jeremiah 21: 8-10.

"If so be they [big business, churchianity] will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them because of the evil of their doings: . . . therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you."—Jeremiah 26: 3, 13.

"Then said Jeremiah unto Zedekiah [king—controling factors], Thus saith the Lord, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes [give heed to the voice of the common people], then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand."—Jeremiah 38: 17, 18.

"Thus saith the Lord: Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place."—Jeremiah 22: 3.

According to the divine rules of interpretation of prophecy, the prophetic words above uttered have a clear application to Christendom at this time.—1 Corinthians 10: 11, 12; Hebrews 10: 1.

Some who are associated or allied with the systems of churchianity are beginning to realize the miserable condition of the systems. Mr. William T. Ellis, "The Religious Rambler," says:

"Where are the prophets whom this time so bitterly needs? Germany's prophets proved mere politicians; Russia's and Austria's only ecclesiastics; Turkey had none at all. What about our prophets in the English-speaking world? Who are wearing the mantle of Jonah today? . . . What do we find when we look at the realm of our professional prophets, the ministers of the gospel? . . . During the past five years of spiritual agony throughout the whole earth there has been no one clear, strong, arresting voice heard in the Christian pulpits of the world. We have had to look to the laity for our prophetic messages. One reason why society is in a state approaching chaos has been the collapse of great spiritual leadership. The men whom we thought might sound the world note have become mere administrators and ecclesiastical functionaries."

Rev. Dr. Banks Nelson of Hamilton, Ontario, says:

"We have suffered from being dumb dogs in the church, and only when red, bloody revolution was hammering at the gates do we take action. The only way to avoid revolution is to preach repentance among Christian people."—See Isaiah 56: 10, 11.

The Denver *Post* says:

"There is a movement toward a so-called 'reunion' of 'the churches' which requires to be watched by those who believe in the ultimate supremacy of spiritual values.

"If the church has lost the spiritual vitality which gave it birth it will not regain it by union with another church equally dead. A row of empty cisterns is useless in a drought, however great their unity and possible cubic content."

This writer seems to have some prophetic vision.—Jeremiah 2: 12, 13.

The world is facing the greatest calamity it has ever experienced and it is the solemn duty of every one to do what he can to prevent that calamity. It cannot be prevented by one class coercing or oppressing another class. Since it is coming as a just punishment for an unrighteous course the only preventive is to heed and obey the warning which the Lord has given, and which may be summed up as follows:

First: Let the clergy openly and publicly acknowledge that they have taught false doctrines contrary to the Word of God and have led the people into error. Let them sincerely and fully repent of their wrong-doing, and humbly ask God's forgiveness. Then let them sincerely and completely withdraw from political and financial alliances with worldly systems and then wholly consecrate themselves to the Lord, and henceforth teach His Word and nothing else and promote peace and love amongst all peoples.

Second: Let the financial giants who have secretly and openly robbed the people of their just rights restore such as can be, surrender their ill-got gains to be used for the public good, retaining only such as they have honestly and fairly earned, each one go to work and honestly earn a living and cease exploiting the people for private gain.

Third: Let the rulers and political powers completely divorce themselves from hypocritical ecclesiasticism, destroy their spy system, inaugurate and maintain a clean judiciary; make and administer the laws in the interest of all the people; operate all public utilities for the general welfare, take the people into their confidence and sincerely and honestly serve as benefactors and not as exploiters of the people; put in operation the golden rule, seek diligently to know and do the will of God and to know and follow his revealed plan. *Thus do and the evils of all radicalism will be impossible;* the nations will stand, and peace and prosperity will be the blessed portion of all. Thus doing, necessity for the severe punishment of the nations will be avoided, and the Kingdom of Messiah will be established on earth, and, without a time of great trouble, the desire of all nations will be realized.

RESULT OF REFUSAL

Will the unholy trinity heed the warning, long ago recorded in holy Writ, and time and again called to their attention by that faithful and wise servant, Pastor Russell, and here again emphasized? Judging by the past we would opine that the warning will not be heeded. When Jeremiah gave the warning to Israel not only was his message received by the clergy, princes and others in a scoffing manner, but he was ridiculed, abused, arrested and thrown into prison.

It may be suggested that civilization has progressed to such a point that reformation is impossible, because the clergy are too proud to acknowledge their wrong, the financial giants are married to their idols, and the politicians are unwilling to permit the people to rule themselves. Be it known then that Jehovah will dissolve the unholy alliance, the three-sided combination, and release the people from bondage preparatory to the inauguration of his kingdom of righteousness in the earth.

God's Word discloses that it is his purpose to establish shortly a righteous government on earth. Unless the present unrighteous systems voluntarily reform themselves, as indicated by God's Word, then he will, by the permission of war, famine, pestilence, revolution, etc., utterly destroy all Christendom and punish every nation that has been corrupted by the whore (Papal system) and her immoral daughters (unfaithful Protestantism). There must be a complete reformation. Shall it be voluntary or enforced? The wise and order-loving will with one voice answer, Let us voluntarily humble ourselves under the mighty hand of God, repent of our wrong, reform our course, and establish the golden rule amongst ourselves instead of the selfish one. Would that all the peoples of the land, both radicals and reactionaries, would calmly view the situation in the light of divine prophecy and heed and obey God's Word. Failing to heed it, the inevitable must follow.

RUMBLINGS OF THE COMING EARTHQUAKE

The Atlanta *Georgian* editorially (2-24-'19) said:

"A delusion prevalent among some well-meaning men who have not thought deeply is that discontent can be cured by Espionage censorship and employment of force to stamp out its first detected embers, and this has been the delusion of the privileged throughout history and it accounts for most of the world's violent revolutions."

In his Chicago speech concerning Bolshevism, January 14, 1919, Hon. Bourke Cochran said:

"The latest word of our President is that Bolshevik Europe can be quieted by food. I do not agree with him. The only cure for Bolshevism is to give them justice. Bolshevism means rule by the majority. That does not sound safe. I do not fear this new force that has come into being. The masses have never been vicious. It is always the classes. The world's choice today is between democracy and the classes."

In a speech in the United States Senate Senator Kenyon said: "You will stop Bolshevism not by feeding them, but by removing the cause."

The Nation, of June 28, 1919, says:

"That this crime at Paris will have its logical consequences there can be no question. It is bound to bring retribution in its train as certainly as was the rape of Belgium. There is a divine, immutable law in these matters; the fall of Orlando shows that it works as remorselessly as a glacier and as steadily. What individuals do now, is of little moment; what the great unleashed forces of humanity will do, is everything. The social upheaval will not stand still merely because Lloyd George, Clemenceau, and Wilson, having laid on, now say: 'Hold, enough!' Block that movement to some degree they and their kind may and will: they may buy off or drug labor and the vast forces of democracy by one device or another. None the less the forces of liberty will move on; the existing capitalistic order has signed its own death warrant in Paris; it has shown that it can plunge the whole world in chaos and misery; and then has shown that it did not know how to extricate itself honorably and

wisely from its own Armageddon. What *The Nation* said when the treaty appeared, it repeats now: The world is henceforth divided into two camps, radicals and reactionaries; the real, true revolution which is to free humanity has but begun. It ought to come without violence and force, but come it will, and it matters not for the moment that few can see clearly and that no one can say: 'Behold the straight road out of the wilderness'!"

REVOLUTION FORETOLD

Jesus foreknew the conditions of this day and he stated that the world war would be followed by revolution. (Revelation 16:18; Matthew 24:7) Earthquakes often result from compressed steam and gases confined in the earth. No vent being provided, an explosion must follow. The common people have long been the victims of intrigue and fraudulent schemes. They are long-suffering but unless some natural vent is provided the Lord indicates that he will provide one.

The unholy trinity has exploited and oppressed the common people for many centuries. When protest is made strong repressive measures are enacted and enforced to keep the lid on and to avoid an explosion. But when the great explosion does come who will be held to greatest responsibility? The Lord answers, in substance, that the clergy are most blame-worthy because they could have known and could have informed others concerning the truth, and do not. They have lulled the rulers to sleep by their cry of "peace, peace, when there is no peace".—Jeremiah 8:11.

All the evidence points to the fact that Messiah's kingdom is in process of establishment, that the old order is passing away, and the new coming in. Instead of telling the people the truth, the clergy scoff at any statement concerning the early establishment of the kingdom and attempt to deceive the people by telling them that their ecclesiastical systems are to bring about the desire of men. They would have the people believe that the man-made "League of Nations" will be the panacea for human ills and will bring peace on earth and good will to men. Concerning these false prophets the Lord has said: "When they fast I will not hear their cry; when they offer burnt offering and an oblation I will not accept them. But I will consume them by the sword and by the famine and by the pestilence. Then said I, Ah Lord God, behold the prophets [preachers] say unto them [the people], Ye shall not see the sword, neither shall ye have famine, but I will give you assured peace in this place. Then the Lord said, The preachers preach lies in my name. I sent them not, neither have I commanded them, neither spake I unto them. They prophesy unto you a false vision and a divination and a thing of nought, and the deceit of their heart. Therefore thus saith the Lord concerning the preachers that preach in my name and I sent them not, yet they say, Sword and famine shall not be in this land: By sword and famine shall those preachers be consumed."—Jer. 14:13-15.

The profiteers and financial giants have defrauded others that they might grow rich, and then have their own consciences salved by contributing heavily to the preachers. Because of their alliance with these faithless and deceitful representatives of the Lord he says of them: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign because thou closest thyself in cedar?"—Jeremiah 22:13-15.

Would it not be well for the clergy and their allies to immediately take heed to the words of the Lord, reform their own course and stay the hand of violence? The Lord has made it plain that nothing else but a complete reformation will appease his wrath. He says to the nations: "Come near ye nations to hear; and hearken ye people; let the earth [organized society] hear and all that is therein, the world and all things that come forth of it, for the indignation of the Lord is upon all nations."—Isaiah 34:1, 2.

Surely the poor old world is in a miserable condition and is torn with strife and trouble. The people desire peace and not trouble, yet the troubles daily increase. But will not the League of Nations prevent all this threatened trouble and bring "the desire of all nations"? No, because it is not according to God's way. As the heavens are higher than the earth, so are the plans of Jehovah higher than those of man.

DURATION OF THE LEAGUE OF NATIONS

A League of Nations formed by the people, and for the people, the basic principles being equal and exact justice, with the honest purpose of promoting amongst all the people peace and plenty, righteousness and brotherly love, and then operated according to the terms of the golden rule, would necessarily be a great blessing.

But who is forming the League of Nations and league of churches and big business? Doubtless the mind that conceived it honestly desired to accomplish much good. For six thousand years men have desired to form ideal governments and have failed, the primary reason being that an imperfect man cannot produce a perfect thing. God's way is the perfect way and will in due season be realized, but so long as man ignores the divine way he must fail. Man without the aid of the Lord is utterly unable to cope with the great adversary who has at all times attempted to counterfeit God's way and get the people to accept the counterfeit. "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." (2 Corinthians 11:14, 15) Satan is "the god of this world." (2 Corinthians 4:4; John 14:30) The unseen power that has controlled the "unholy trinity" has not been exercised by the Lord, but by the adversary. Satan's kingdom is falling, and his controlling of the people is near an end. Wily politician that he is, he will father anything to accomplish his

designs—to keep the people under his control. He will use the League of Nations in a last desperate effort to maintain his empire, but he will fail. It is true the idea of a League of Nations originated in the United States, but its constitution was written by English politicians and, according to the arrangement, in the language of a United States Senator, "The League of Nations will be controlled by Europe and Asia". The same professional political class, and the same financial class, aided and abetted by the same clergy class—the unholy trinity—who have held the reigns for centuries will still hold them, the same invisible power will control them.

The financial powers may have some excuse to support a League of Nations because the war has created an enormous debt represented in bonds held chiefly by the financiers, and a league of strong-armed governments is desirable to the liquidation of these debts in due season.

The professional politician may be excused for desiring a League of Nations, seeing that such an arrangement would maintain him in status quo. And since these two classes are presumed to be worldly men who never claimed to have made a covenant with God, he might not interfere with them for a time, but chiefly because of the other member of the unholy trinity—the clergy—God indicates that he will not permit the League of Nations and league of churches to endure.

The clergy—as the leaders, pastors and priests of the church nominal—claim to have entered into a covenant with the Lord to do his will and pose before the world as his representatives. The great Master plainly directed his representatives to preach "the kingdom of heaven", that with its coming, and it alone, would the desired blessings come to the world. For the clergy there is no possible excuse to advocate a League of Nations and a league of churches with big business, and then to abandon the way of the Lord and join in the way of man, and hail such counterfeit as the medium of blessing for mankind, bringing "peace on earth and good-will to all men". This not only convicts them as charged in the indictment but brands them as blasphemers of God's Word and plan.

FEAR THE MOTIVE

But the moving and controlling cause for the formation of the League of Nations is *fear*, just as Jehovah foretold it would be. Fear has forced even the Protestants to withdraw their protests and rush to the outstretched arms of the mother harlot. (Revelation 17:6) This is freely admitted as applied to Germany. But the same is true all over Christendom. The *Literary Digest* of February 22, 1919, page 34 says:

"The common enemy, Bolshevism, has thrown the Catholic and Protestant factions of Germany almost into each other's arms, though they are careful to point out that the union is for *defensive purposes* only. The Centrist or Catholic party is eager for the support of the Evangelicals to swell their numbers and the Evangelicals gladly welcome the political experience and sagacity of the Centrists who have been long in the political field. Reservations are made to the extent that both religious factions are to be left free to pursue their own quarrels after the more urgent needs of the movement have been met."

In the United States, Canada, Great Britain and other countries, Catholic and Protestant, mother and daughter, Y. M. C. A., Knights of Columbus, I. W. M., and all the other children of the reunited ecclesiasticism are joined together both for defensive and offensive purposes, nearly all acclaiming the League of Nations as the savior and blesser of the world.

Will any one seriously question the fact that the financial and political powers *fear* what is called Bolshevism and that the League of Nations and league of churches with big business is advocated as a preventive of wars, revolutions, etc? And so they say, Come let us associate ourselves together, that no power will be able to withstand our strength. Jehovah foreknew this and in remarkable prophetic phrase foretold it thus: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us."—Isa. 8:9, 10.

And then addressing himself to all those in Christendom who really love the Lord and serve him, regardless of denomination or creed, he calls upon them not to be moved by fear and join the league or confederacy, saying, "For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy, neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself and let him be your fear, and let him be your dread."—Isaiah 8:11-13.

Bolshevism was made possible in Russia because of the oppression of the common people by a priest-ridden, corrupt, politico-profiteer combine. Russia is the "north country" and God indicates that the movement started in that "north country" will extend to all parts of Christendom, unless the divine remedy is applied, saying, "Thus saith the Lord, Behold a people cometh from the north country, and a great nation shall be raised from the sides [all sides] of the earth. They shall lay hold on bow and spear [instruments of destruction] they are cruel and have no mercy; their voice roareth like the sea [restless, turbulent]".—Jeremiah 6:22, 23.

Then he represents the "unholy trinity" class of Christendom speaking thus: "We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us and pain as of a woman in travail. Go not forth into the field nor walk by the way, for the sword of the enemy and *fear is on every side*."—Jeremiah 6:24, 25.

"For thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child. Wherefore do I see every man with his hands on his loins, as a woman

in travail, and all faces are turned into paleness?"—Jeremiah 30: 5, 6.

At the opening of the Peace Conference in France President Wilson said:

"The peril of France is the peril of the world; and the nations must unite in a league [confederacy] for protection."

And because of *fear* and the desire for protection the purpose is to have all nations join the league. At the opening of the Peace Conference President Wilson further said:

"It is a delightful thought that the history of the world which is so often centered here will now be crowned with the glory of this conference and because there is a sense in which this is the supreme conference of the history of mankind, more nations are represented here than were ever represented in such a conference before. The *fortunes* of *all* people are involved."

At the same time and place Premier Clemenceau said:

"President Wilson has special authority to say that this is the first time in fact that the world has assembled together a delegation of all the civilized nations of the world".

The statesman-politicians and the financial princes through a corrupt and subsidized press are saying, "Behold we have assembled the nations and kingdoms of earth, and united them in a great compact for the purpose of administering the affairs of the world and bringing to pass the desire of all men". The Catholic hierarchy, the old "mother whore" (Revelation 17: 6-14) together with her daughters, the Protestant systems, particularly the principal ones and the disloyal, unfaithful and hypocritical Protestant clergy, likewise spiritual prostitutes, bow down to worship the "golden calf" and are saying, Behold the gathering together and the assembly of the nations and kingdoms of earth, resulting in the formation of the League of Nations and league of churches with big business, "which is rooted and grounded in *our* gospel," bring "peace on earth, good will toward men," and which "is the political expression of the kingdom of God on earth".

Thus under the spiritual tutorship of an apostate and faithless clergy, "The kings of earth set themselves, and the rulers take counsel together, against the Lord and against his anointed". They do not know that in attempting to uphold their present unrighteous institution they are really fighting against the establishment of the Lord's kingdom. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision," as well as their wonderful banding together. "Then shall he speak to them in his wrath and vex them in his sore displeasure" by pouring upon them his wrath of righteous indignation. But the "unholy trinity" with iron hand continues to oppress and persecute the remaining tried, true and faithful saints who cry: "O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name forever?" (Psalm 74: 10) Amidst the cries, the tumult and storm Jehovah answers: "Wait ye upon me, saith the Lord, until the day that I rise up to the prey, for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy". (Zephaniah 3: 8) Thus is foretold how the boasted League of Nations and league of churches with big business will fall, another progressive step making ready for the full establishment of Messiah's kingdom of righteousness and the blessing of the common people.

GATHERING GOD'S PEOPLE

The word "Babylon" means confusion, and is applied in the Scriptures to ecclesiasticism which is now in a state of confusion. (Revelation 18: 1-4; Jeremiah 50, 51) There are millions of people within the ranks of the nominal church—Catholic and Protestant—who love the Lord, yet who have not sufficient courage to boldly withstand the clergy. On the contrary, the clergy, acting as their "watchmen", have kept them in Babylon. Every attempt they make to get away and have independent thoughts concerning the Bible, their watchmen, the clergy, frighten them back into the goat-pens. These lack the zeal and devotion to the Lord incident to his house, and fear the reproaches that would come upon them by withstanding the clergy. The Lord sent them a message from heaven saying, "Come out of her [Babylon—unholy alliance] my people, lest ye be partakers of her sins and receive her plagues". (Revelation 18: 4) But they have not sufficient courage to obey the voice of the Lord. The Lord Jesus then says that they must pass through a great tribulation and wash their robes. (Revelation 7: 14) He here also shows that they will constitute an innumerable company, that is to say a great company without specified number. When the present order is upset in revolutionary troubles and the Babylonish systems fall completely, the consecrated children of the Lord within her walls will be released, their watchmen will refuse longer to be designated as watchmen and therefore will relax their hold upon this great company of Christians. The latter will then have their mental vision opened and in sorrow and dismay will cry, "The harvest is passed, the summer is ended and we are not saved".—Jeremiah 8: 20.

In fact, as the prophet shows, the knowledge of their negligence and consequent loss dawns upon them just before Babylon's fall. He says: "O ye children of Benjamin [great company] gather yourselves [together] to flee out of the midst of Jerusalem [that is to say, forsake your places among the ruling classes, prominent in the churches], and blow the trumpet [message of present truth] in Tekoa [meaning pitched tents or organizations] and set up a sign of fire [signifying, forming Bible classes, learning and proclaiming the message of present truth in this time of fiery trouble] for evil appeareth out of the north [seat of divine empire, signifying that the approaching trouble is of divine permission and arrangement] and [shall result in] great destruction".—Jeremiah 6: 1; Isaiah 13: 6.

The Scriptures indicate that following the overthrow

of ecclesiasticism in the world-wide revolution, there will be a great ingathering of these dear Christian people to a deeper knowledge and appreciation of the divine plan. (Jeremiah 40:5-10) At that time every truly consecrated child of God who has an understanding of the divine plan will doubtless have some opportunity of enlightening some one of the great company class concerning the loving arrangement of Jehovah.

Following the overthrow of Jerusalem by the Chaldeans Gedaliah was made ruler over Palestine. Gedaliah means "Jehovah made him great". Antitypically it seems to show that after the ascendency of the common people to power they will put in operation a liberal government insofar as freedom of speech, faith and religion are concerned; that then those who were in the church systems when they fell, and who really love the Lord and desire to serve him, but who have been overreached by *fear* and the spirit of the world, will come to a full knowledge and appreciation of present truth. These are told by those in authority to go and "gather wine and summer fruits and oil and put them in [their] vessels" (Jeremiah 40:10), antitypically meaning that they are to go and worship God according to the dictates of a free conscience, learn the doctrines and develop the fruits and graces of the holy spirit.—Matthew 25:8-10.

Of these there will be a great multitude—many of them honest and sincere and many others who when in Babylon were hypocrites, and will remain such. In this harvest of the great company will be both true and false Christians. In the prophecy Ishmael (Jeremiah 40:14 and 41:1) typifies the false class—the hypocritical class—a class which at present largely make up the "unholy trinity" of the Babylonish systems. And while the sincerely consecrated ones of the great company class who love the Lord are being gathered to him, the Ishmael, the hypocritical, class is forming a conspiracy, which conspiracy will precipitate the greatest time of trouble the world has ever known. St. John the Revelator refers to the sincerely honest great company class of Christians here gathered as "a great multitude" which came up out of great tribulation and have washed their robes and made them white in the blood of the Lamb. (Revelation 7:9-14) They must be perfected during a time of great stress and suffering.

COUNTER REVOLUTION

The prophet shows that the revolution will be followed by a counter-revolution, and that the hypocritical clergy—the Ishmael class—(Jeremiah 41:1-3) will be chiefly responsible for provoking and bringing it on.

The radical element of society, towit, Socialists, Bolshevists, Anarchists, etc., doubtless honestly believe that they can establish a stable, just, equitable and lasting government or arrangement, but they will surely fail, because God has decreed it so. His kingdom alone shall be established and stand forever.—Daniel 2:44.

A social democracy has never succeeded and never will while men are imperfect, and selfishness prevails. A representative democracy—ruled by the classes—has proven the best government thus far, and yet it is far from satisfactory. In many respects the rich have been a blessing to the world. They have made possible the great labor-saving devices, and the development of vast enterprises, which have brought a measure of elevation to the masses. And be it known if those who claimed to be followers of Jesus had remained humble, had kept out of politics, had taught the people the great principles of justice and love, had adhered to the Word of God, and been true and loyal to him, there would never have been the mighty gulf between the classes and the masses, and the terrible troubles of the present time would have been obviated. The classes have been controlled by the spirit of selfishness and have failed. The masses controlled by the spirit of selfishness and indulging in excesses will also fail. And then what?

The prophet shows that the Ishmael class, the hypocritical clergy, dethroned and smarting under their chastisement, aided and abetted by their offspring, viz., Y. M. C. A., Knights of Columbus, professional politicians, disappointed and haughty financiers, etc., conspiring together will provoke and bring on a counter-revolution, with the hope of again controlling the affairs of earth. And then the masses in desperation will retaliate until every man's hand will be against his neighbor, developing into a world-wide tribulation, wrecking all human society.

Why should such a great calamity befall the nations of earth? The answer is, Because selfish professional politicians and their allies have deceived and defrauded the common people and have robbed them of their just rights.

Because this "unholy trinity" the three classes named have united in the persecution and oppression of the meek, humble and loyal followers of Jesus, by falsely charging, arresting and imprisoning them, "By reason of the multitude of oppressions they make the oppressed to cry" (Job 35:9); and their cries have reached unto heaven, thus saith the Lord: "The day of vengeance is in mine heart, and the year of my redeemed is come". "It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion [his chosen people]."—Isaiah 63:4; 34:8.

And in keeping therewith the Lord, through his prophet delivers this final message to the unholy trinity of all the nations of earth, saying, "For thus saith the Lord God of Israel unto me, Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. . . . And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel: Drink ye, and be drunken, and spue, and fall,

and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground. Howl, ye shepherds, and cry: and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down, because of the fierce anger of the Lord. He hath forsaken his covert, as the lion: for their land is desolate, because of the fierceness of the oppressor and because of his fierce anger."—Jeremiah 25: 15, 16, 26 - 38.

Another prophet of God describing this great and terrible day says: "For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they do down again to the depths; their soul is melted because of the trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still."—Psalm 107: 25 - 29.

Many of God's people, the great multitude class misguided by the disloyal clergy, have joined in the persecution of the saints of God, and they will specially suffer in the terrible time of trouble, but those holding steadfast to the end will "come out of the great tribulation" and stand as servants before the throne of the Lord of heaven, and wiping away their tears will be a happy, joyful and beautiful adjunct to the heavenly throng.

In the early stages of this great trouble the last members of the body of Christ will be changed, some dying violent deaths at the hands of their persecutors. But before they go they will have the blessed privilege of delivering the message of truth to their "little brother" the great company class—typified by Benjamin.

THE PROPER ATTITUDE

Seeing then that the great trouble upon the nations is by divine permission would it be proper to advocate violence or to encourage revolution and anarchy? We answer, No. When the revolution is on should the Christian take part in it? A thousand times, No. The fact that God permits the great trouble is no reason for order-loving ones to engage in it. The elements of humanity engaging in violent demonstrations are not those who have the spirit of Christ. Our advice to all Christians is to adhere strictly to their divine commission to tell the people of God's great plan for blessing mankind. Therefore to the order-loving people, to the meek, in fact to all we would advise the course pointed out by the Lord's prophet, viz., "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you: seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."—Zephaniah 2: 2, 3.

PART II

THE BEAST AT WAR

A Revelation in Politics

The ecclesiastics launch a scheme to extract from the common people hundreds of millions in money. Big business underwrites the scheme, while professional politicians act as spell-binders. The limit has been reached.—Isaiah 32: 10.

"The beast that thou sawest was and is not and shall ascend out of the abyss and go into perdition. And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world when they behold the beast that was, and is not, and shall again be present."—Revelation 17: 8.

IT SEEMS that the time is now due when the Lord in the exercise of his loving kindness is pleased to draw back the curtain and give to the people a mental vision of their great enemy—"The Beast"—that oppressed mankind for centuries, was forced into seclusion, and is now again at large plying its nefarious business.

Long have the rights and liberties of the people been trampled upon, long have they been kept in bondage, not understanding the real cause, not being able to ascertain and apply an effective remedy. But the increasing light of the twentieth century is pointing to the way that leads to deliverance, peace and happiness. The poet had a dim vision of that coming time when he wrote:

"Truth forever on the scaffold,
Wrong forever on the throne;
But that scaffold sways the future
And within the dim unknown
Stands the form of Christ the Savior
Keeping watch around his own."

Because of the long and repeated triumph of wrong over truth millions have fallen in despair. Millions have lost their faith in God and in humanity. But at all times there have been a few faithful watchers looking into the dim unknown. Now these faithful watchers behold the approach of the great "Prince of Peace", who standeth for the people and who will surely put wrong upon the scaffold and enthrone truth forever.

FULFILLED PROPHECY

The Book of Revelation is written largely in symbolic language. Revelation is in fact prophecy. Prophecy is history written in advance and therefore cannot be clearly understood by men until its fulfillment, or when it is in course of fulfillment. The Book of Revelation contains a history of the Christ—the "seed of promise", showing the beginning, development, suffering and glorious triumph of that seed. It also contains a history of the antichrist, the "seed of the serpent"—its birth, development, wicked persecuting course and its complete overthrow. It is to be marked that this revelation is not given to be understood by the opponents of Christ, but is "the revelation of Jesus Christ which God gave unto him to show unto *his servants* things which must shortly come to pass, and he sent and sign-i-fied it [wrote it in signs or symbols] . . . unto his servant John". (Revelation 1:1) It was written by St. John while he was in prison on the Isle of Patmos. This part of our discussion has to do chiefly with the seventeenth chapter of Revelation, and for the accommodation of our readers we here set out the text in full, using the Sinaitic manuscript, the oldest known text of this passage.

1"And there came one of the seven angels which had the seven vials, and talked with me, saying, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters; 2With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her harlotry. 3So he carried me away in spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. 4And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthinesses of the fornication of her and of the earth. 5And upon her forehead was a name written,

MYSTERY,
BABYLON THE GREAT,
THE MOTHER OF HARLOTS
AND ABOMINATIONS OF THE EARTH.

6And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great astonishment. 7And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. 8The beast that thou sawest was, and is not; and shall ascend out of the abyss, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the Book of Life from the foundation of the world, when they behold the beast that was, and is not, and shall again be present. And here is the mind which hath wisdom. 9The seven heads are seven mountains, on which the woman sitteth. 10And there are seven kings: five are fallen, one is, and the other is not yet come; and when he cometh, he must continue a short space. 11And the beast that was, and is not, he is the eighth, and is of the seven, and goeth into perdition. 12And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. 13These have one mind, and give their power and strength unto the beast. 14These shall make war with the Lamb and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. 15And he saith, These waters which thou sawest, where the whore sitteth, are both peoples, and multitudes, and nations, and tongues. 16And the ten horns which thou sawest and the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. 17For God hath put in their hearts to fulfill his will, and to agree, and to give their kingdom unto the beast, until the words of God shall be fulfilled. 18And the woman which thou sawest is that great city, which reigneth over the kingdoms of the earth."

SATAN THE ARCH ENEMY

Satan stands sponsor for ignorance, superstition and oppression. He has never done right but always wrong. Fraud and deceit are among his favorite instruments. He frequently makes the appearance of righteousness to hide his wicked purposes. He operates upon the minds of men by injecting into their minds evil thoughts. He will suggest to many that they refrain from reading what is here written. To others he will suggest that this is written in the interests of the people's enemies. He will do this because herein is exposed his offspring, whom he uses as tools for the oppression of the common people. He hates the light and loves the darkness. Light and truth are of vital interest to the people.

THE GAME POLITICAL

Politics is a game at which Satan is the "past master". *The purpose of politics always is to control the masses.* Many honest men play at the game, wholly unaware of the subtle hidden influence of Satan and his tools. Seldom, if ever, has a political battle been fought without fraud being charged. The game of politics has been played on the earth for more than sixty centuries. The greater degree of ignorance prevailing among the masses of the people, the easier have they been controlled. The political game began at Eden, with only three beings

directly involved. Briefly, the authentic record shows that Jehovah created and placed in Eden a perfect man and woman—Adam and Eve—and clothed them with power and authority to bring forth children and *populate the earth*. Had this been carried out without interruption, in due time the earth would have been filled with perfect men and women, and all would have enjoyed, without limitation, life, liberty and happiness. Satan was in Eden with Adam and Eve. He knew of their power and authority to produce a race of beings that would establish a mighty kingdom on earth. He was ambitious to have a kingdom of his own, that he might be honored and worshipped as Jehovah is honored and worshipped in heaven. (Isaiah 14: 14,13) He schemed to get control of the perfect man and woman and through them to control all their offspring. His very first act was to resort to lying, fraud and deceit. By lying to Eve he deceived her, causing her to violate God's law. Adam joined her in the transgression, and they both were driven from Eden and thereby lost their perfect home, their life, liberty and happiness. At the time they were sentenced, Jehovah, addressing them and Satan, said: "I will put enmity between thee [Satan] and the woman, and between thy seed and her seed, and it shall bruise thy head, and thou shalt bruise his heel". (Genesis 3: 15) Other parts of the inspired records show that the seed of Satan is the instrument or agency he uses, of which is ecclesiasticism, chiefly the clergy (John 8: 44, etc., etc.); and that the "seed of the woman" means the offspring of the Abrahamic Sarah covenant which is THE CHRIST—Jesus and his church. (Galatians 3: 16 - 29) By this seed God has promised to bless all families of the earth; hence it is called "the seed of promise".

In the Genesis quotation above Jehovah shows that there will be a prolonged warfare, waged to the death, between truth and wrong, Satan leading the forces of wrong and Jesus directing the forces of truth; and that ultimately truth will gain a complete and everlasting victory; and that the common people will by this final victory profit, to their great joy. All other battles of earth are in reality only a part of this great conflict. The hour is due for the curtain to be drawn aside that the people may behold their liberator and deliverer. Let all the order-loving ones take heed and have their hopes revived.—Daniel 12: 1 - 4.

God is a great economist. He causes the wrongs of others to result finally to his glory and to the good of those who love him. While he is not the author of the game of politics, he has permitted it, in that he has not prevented it, and he will overrule the final result for good. By permitting it he has allowed Satan to manifest the wicked depths of a totally depraved character, and is demonstrating to men and angels the baneful effects of sin. Those who have fought valiantly and faithfully on the side of right have developed character pleasing to Jehovah, and which shall be to his glory.

Because Abel was approved of God, Cain murdered him. He was a type of the Christ, the promised seed, and this was the real reason Satan injected into Cain's mind the thought of murder. Later, God made promise to Abraham that his wife, though barren, should bring forth a son (Isaac) representing the promised seed. By fraud and deception Satan sought to have Sarah debauched by Abimelech (type of Satan), but was thwarted in his evil purpose by the Lord.

David anointed to be king was a type of the "seed of promise", and Satan, knowing this, incited Saul to kill David, but his attempt was futile.

Under the Mosaic law a wife who committed adultery must be stoned to death. After the miraculous conception of the babe Jesus by Mary, Satan, knowing this was the promised seed, sought to have Mary and the babe destroyed. Failing in this, he injected the thought into Herod's mind to have all the babes in Bethlehem killed, hoping thereby to destroy the Child of promise, who would ultimately destroy Satan. After Jesus began his ministry Satan sought the first possible opportunity to destroy the Lord, and in this instance, as usual, he resorted to fraud and deception. Then Satan injected into the minds of the Jewish clergy the thought that Jesus must be killed that they might exist, and when the Lord was crucified Satan thought he had at last destroyed "the seed of promise", but not so. Jesus Christ arose from the dead a divine being. Satan was baffled. Later the Lord revealed to his disciples that "the seed of promise" would consist of Jesus Christ the Head and the church, his bride; and that the bride would be selected from amongst men during the gospel age. Satan immediately began to plan ways and means to destroy the true Christians—followers of Jesus—thus hoping to destroy the "seed of the woman" whom Jehovah had declared should crush Satan's head.

Can you doubt for a moment that every effort made to persecute and destroy Christians has been made at the instigation of Satan? And why has he tried to destroy them? Because Christians are *the true friends of the common people*. To the Christians Jesus said: "Ye are the light of the world". They have ever stood in the way of the carrying out of Satan's political scheme to control all the peoples of earth according to his ambitious desire.

And now, dear reader, having journeyed with us thus far, and having seen the unmistakable evidence of Satan's malicious hatred and persecution of the favored ones of God, prepare yourself for the plain proof of the most gigantic fraud that has ever been perpetrated upon the peoples of earth. Every person who hates iniquity, loves truth and righteousness, and who now reads honestly will have his eyes opened.

What we say herein is not intended as a criticism or an assault on individuals, but as an exposition of a great fraudulent system that has preyed upon the people for centuries as the common enemy of mankind. That we may have a clearer understanding of this subject as we

progress in its discussion, we append hereto some definitions of the symbolic terms used in Revelation:

DEFINITIONS

"Dragon" symbolizes or means civil powers.

"Virgin" and "bride" symbolize or mean the *true* church of Christ; virgin meaning a pure, chaste woman.

"Whore" means an impure, unchaste woman, and is used to symbolize a church system claiming to be the *true* church of Christ, but in fact not being such. The text clearly indicates more than one of such systems because it says, "The Mother of Harlots," thus indicating offspring.

"City" symbolizes an ecclesiastical government or system. Verse 18 shows that "whore" and "city" refer to the same thing.

"Beast" symbolizes a governing power exercised over the people in a beastly manner, a rule by violence.

"The Beast" of verses 8 - 11 means the dominant ecclesiastical or church systems exercising either directly or indirectly civil power under the semblance of legal authority, and using it to forcibly restrain, imprison or kill those who expose Satan's false systems.

"Seven" is a numerical symbol meaning wholeness or completeness when pertaining to things spiritual—real or counterfeit.

"Head" is the seat of the mind or controlling faculties, hence "seven heads" may sometimes represent a real or an assumed complete dominance, as pertaining to things heavenly. What ecclesiastical system claims to possess complete dominance as pertaining to things heavenly?

"Ten" is a numerical symbol meaning wholeness or completeness as pertaining to things earthly.

"Horn" as used in the Scriptures symbolizes power or authority. The term "ten horns" in some instances represents all the civil powers of Christendom and by "Christendom" is meant all the nations that claim to be Christian nations.

When we refer herein to the Papal system or the Protestant system we mean no disrespect to any individual in those well-recognized ecclesiastical organizations. We recognize that both the Catholic and Protestant churches have contained many good Christian people, and doubtless many such are still there and it is to open their eyes and help them and others that we set forth the facts herein stated.

The word "whore" used in the text without doubt means the Papal church system. That same church system is sometimes designated as Babylon. The term Babylon also includes all the daughters of Papacy, that is all Protestant churches or systems in sympathy or coöperating with the Mother Harlot.

All Protestant systems uniting sympathetically or actually coöperating with Papacy in the exercise of civil power constitute a component part of the "beast" which is "the abomination of the earth" in the sight of God.

The beast described in Revelation 17: 8 that went into the pit was known as the "holy Roman empire", composed of the ecclesiastical Papal hierarchy exercising persecuting power through civil authorities; that beast went into the pit in 1799. It appeared again in 1918. It is now composed of the same Papal hierarchy and her daughters, the unfaithful Protestant systems, particularly the disloyal clergy, aided and abetted by unscrupulous politicians, dishonest financiers and profiteers acting in unison to control the common people by violence and to destroy the seed of promise and others who tell the truth and who refuse to worship at the shrine of the systems.

DEVELOPMENT OF HARLOTS AND BEAST

We now proceed with the proof that the aforementioned ecclesiastical systems constitute the harlots mentioned in Revelation, and that they, together with their allies, exercising persecuting power, constitute the beast, now out of the pit.

When the great Master stood before Pilate, wrongfully accused at the mouth of the Jewish clergy with sedition, with blasphemy and with treason, he said to the Roman officer: "My kingdom is *not* of this world". World does not mean earth, but does mean social order or arrangement of society. Christ promised that his kingdom would be set up only at his second coming. Jesus and his disciples were gladly heard by the common people. Satan recognized them as a part of the "seed of promise", always in the way of his schemes, because they taught the truth; and he set about to destroy them. *Mark well his subtle schemes and compare with what you see now at hand.* The statement here of some historical facts is necessary to make clear present-day events.

Pagan Rome was then the dominant power of earth, a power created and organized by Satan. The nation worshipped devils. Had the people known the truth, Satan could not have held them in control. Fraud and deceit he used then and uses always. He incited Pagan Rome to persecute and destroy Christians, and many such were cruelly tortured and killed. Notwithstanding such persecutions Christians increased in numbers.

Then Satan put in operation another scheme, always having in view the destruction of Christians and his own control of the common people. He injected ambition into the minds of the leaders of the Christian church and these leaders desired honor and power in the church. Gradually and stealthily such men gained in power and ere long worldliness became marked in the church. The leaders now began to substitute for the truth the errors of the heathen, namely inherent immortality, eternal torment, etc., and the teaching that membership in the church was the only certain way to escape from such tortures.

Greater numbers then came into the church, some sincere, many moved by fear, and others by ambition for

honor and popularity. As the church grew in the spirit of worldliness the persecution grew less. As Jesus had foretold he would do, Satan had thoroughly oversown the wheat field with the tare seed (Matthew 13: 18 - 41), which under his nurture grew rapidly, and in time the tare leaders determined that *Christianity should be legalized*. Constantine, the pagan Emperor of Rome, became a member of the nominal Christian church and introduced into the church great pomp and ceremony, completely departing from the sweet simplicity of the church of Christ. *Willard's Universal History* (page 163) says:

"Whether Constantine embraced Christianity from conviction of its truth or from policy, is matter of dispute. Certain it is that this religion, though receiving from the Roman power only silent obloquy or active persecution, had extended among the people, so that Constantine strengthened himself in the affections of the soldiers by adopting it. Worldly ambition pointed to the course which the Emperor pursued in declaring himself a Christian, and not the spirit of Christ, who said 'My kingdom is not of this world'. Constantine made it the religion of the empire and thenceforth we find its influence sullied with earthly things. . . . He was distinguished by the purple rather than the superiority of wisdom and virtue."

He could not have possessed the spirit of Christ, because that same year he slew his eldest son. Under Constantine's reign legal security was given to the temporal possessions of the church, which rapidly grew very rich. In the empire there were upwards of eighteen hundred bishops: the Bishop of Rome assumed to be the chief and became pope. The Papacy now organized pushed hard yet artfully against Pagan Rome and soon grasped temporal power, so much coveted, and continued to exercise it wickedly until 1799. It was the Papacy and not the Lord who taught the "divine right of the clergy and divine right of kings" to control the common people. Thus the "beast" came into existence.

When the church nominal began to flirt with the civil powers, and for selfish purposes adopted the heathen doctrines and ceremonies of worldly governments, she became the "whore", "mother of harlots," and when she allied herself with civil authorities and exercised that power or rule by violence THIS JOINT RULE BY VIOLENCE became the beast.

Then Pagan Rome accused Papacy of every crime known to the criminal calendar. She was guilty of all of them. In turn Papacy told the people that Pagan Rome was the devil's own instrument, and that was true. (See Revelation 12: 10 - 12) If Satan organized the Papacy why would he be using it to fight his other instrument, Pagan Rome? Such are Satan's political tricks to deceive the people and keep them under his control. Pagan Rome was on the wane. Satan knew that he could not always deceive the people by means of paganism, but must have a more subtle instrument. Therefore he organized the Papacy and caused that system to pose as the sponsor for the common people. To conceal from the people the fact that Papacy is his tool he had that system telling the people that paganism was the devil's instrument. He was playing one of his tools against the other in order to carry out his deceptive scheme. Another reason: he fully appreciated man's natural tendency to worship God and he hoped by getting the religiously inclined into a worldly system he would debauch the Christians and thereby destroy true Christianity. The two primary purposes that always prompt Satan's course are to destroy "the seed of promise" and keep the common people under his control. Therefore by playing his pagan card in one hand and the Papal card in the other he caught the people like the negro's coon trap, "a comin' and a gwine". Through fear and flattery he led the people into the Papal net and then when that system assumed temporal power, and the combined powers formed "the beast" and Satan through the beast was in full control, there followed the bloodiest and most wicked persecution of true Christians that has blackened the pages of history. The *Bible was taken away from the people* and *any one having it in his possession was severely punished*. Mark this point and read other facts related in connection with modern persecution. See pages 711-718. These scraps of history are exceedingly important in view of the events transpiring in this very day when Christians are persecuted for teaching the Bible, and they show the trail of the serpent to the present hour.

The "divine right of kings" to rule over the people is another political ruse of Satan to keep the people in ignorance and thereby maintain his dominion over them. The "divine rights of the clergy" is another fraudulent means used by the adversary to keep the common people in subjection to him. *Light, liberty and truth* are inimical to the Satanic doctrines above mentioned. As the Reformation progressed, some light was given to the people through the faithful followers of Jesus. Protestant Christians made an honest effort to throw off Satan and his tool, the Papacy. Seeing his power and dominion again threatened by the light shed forth by the true followers of Christ, "the seed of promise", the wily politician devised and launched another bold scheme.

The divine right of kings and clergy being threatened, he took advantage of the restless condition of the people of France and boldly launched the French Revolution led to the slogan of *Liberty, Equality and Fraternity*. That revolution God foreknew and foretold both by the prophet Daniel and in the Revelation. On the face of the scheme it seemed unreasonable that Satan would promote a revolution against kings and clergy, his own instruments; but thereby he expected to conceal his purpose. How could a revolution aid his cause? His scheme was to array the poor people against the rich, the aristocratic politicians and the clergy, and by making it as horrible as possible to prove to the world that the only safe course is to yield to the rich, aristocratic politicians and the Papal church, and by this

means he hoped to retain control of the people, and at the same time kill off as many real Christians as possible. That time his scheme was a partial failure. He succeeded in maintaining to a degree the doctrine of the "divine right of kings and clergy", but when in 1799 Napoleon took the Pope and imprisoned him and deprived the Papacy of temporal vested interests, it was such a blow that the "beast" mentioned in the text went into the abyss of oblivion. Throughout the world the spirit of liberty increased and the influence of the Papacy decreased. This must have been a sore disappointment to Satan, who saw his "seed" humiliated.

But the text under consideration shows that "the beast" (verse 8) "shall again be present" coming out of the pit (abyss) which, if true, must mean that the time would come when once again ecclesiasticism must exercise temporal or civil power. It would mean that for a time at least some conditions prevailing in the "dark ages" must be reinstated.

But it seems unbelievable that the people in the light of the twentieth century would ever submit to the dominance of any church or ecclesiastical system. *The people will not submit when they know the truth.* Satan blinds their minds to hinder their seeing the truth.

For years Satan has been scheming to get the "beast" again into operation. Now he has organized politicians into an unholy combine, which combine poses as the savior of the people, while crying out through its subsidized newspapers against the radical element of society which is struggling for liberty: "You are revolutionists, Bolsheviki, traitors, instruments of the devil!" *The real purpose of this hypocritical cry is to frighten the order-loving people to the support of the unholy trinity* and enable the unholy trinity to maintain control over the common people. As a further means of accomplishing its wrongful purpose, the unholy trinity uses violence against all who tell the truth and who refuse to bow to its dictates. Thus the church-state combine is again in power—the "beast" is out of the pit and operating—and freedom of thought, freedom of speech and freedom of religion are denied.

The adversary has at each progressive stage operated through the clergy, first by deceiving and blinding them by leading both them and their followers according to his own desire. The deeper into the politics of the world he has been able to enmesh the clergy the more pliable tools they have been in his hands. The Papal clergy have always participated in politics, acting upon the theory that it is their God-given prerogative to control. Early in the history of the Protestant church Satan injected into the minds of the clergy of that system the ambitious thought that the church must convert the world, and on this pretext they entered politics, disregarding the divine injunction to 'keep themselves separate from the world'. But to bring the world under the control of the church looked wonderful to them and the bait that Satan held before them they swallowed, hook, line, sinker and all. Today practically all the clergy of the world—Catholic and Protestant—are in politics. They have formed an alliance with big business and unscrupulous politicians to control the common people. In America by far the greater portion of offices are filled by churchmen—Catholic and Protestant—or their adjunct organizations, the Knights of Columbus, Y. M. C. A. and Interchurch World workers. Similar conditions obtain throughout "Christendom". Are these systems "the seed of God's promise", the "Christ"? No, indeed, but they are of their father the devil, whether they know it or not. They persecute, imprison and kill those who tell the truth, particularly the faithful followers of Christ.

FURTHER PROOF

Some other points in this chapter of Revelation will be found to be of interest here. St. John represented the class of fully consecrated Christians living on the earth at the time the prophecy is fulfilled. While St. John wrote the Revelation centuries ago we must keep in mind that he wrote from the viewpoint of the Christian standing at the time of its fulfillment, approximately the date of the publication of "The Finished Mystery", Volume VII of STUDIES IN THE SCRIPTURES.

The chapter opens with an invitation to the John class to view and understand it, and particularly the judgment of the great Papal system and her allies. The last verse of the chapter explains that the woman is a great city (ecclesiastical city) and because of her fornication (illicit mixing of religion with the politics of the rulers of the earth) she became a harlot. In verse 5 her name is given as "Mystery", "Babylon," the "mother of harlots" and Christians have for many years recognized this as referring to the Papal system. Protestant systems are offshoots from the Papal system or mother church. Once pure virgins, they have in recent times followed the course of their mother in mixing politics and worldiness with their religions, thereby becoming harlots; thus daughters of the mother harlot. Explanation is then made that the rulers of earth have become drunk upon these doctrines taught by these harlot systems. Let it be noted that they are spoken of as harlots, not because of any unchasity of the members, but because of the unrighteousness of the systems.

Verses 3 to 6 picture the true followers of Christ in a wilderness, or condition separate from the world, being given a vision of the apostate systems. These systems falsely claim divine authority and complete wisdom in everything pertaining to matters heavenly, divine power concerning things earthly, and particularly the right to dominate the nations of earth. The true Christian at this time is enabled to discern that the false ecclesiastical systems, particularly the Papacy, abetted by the unfaithful Protestant clergy, meet every description given by the Revelator and such "wonder with great wonder" that the Lord would permit that institution to exist. But now they understand that God per-

mitted such to come to pass that Satan might have an opportunity to prove his wickedness and the futility of his efforts and at the same time to test the loyalty and love of the church for her Bridegroom, and to anoint the eyes (understanding) of the common people to the true situation and their own mission at this time.

Verse 10: "And there are seven kings, five are fallen, one is, and the other is yet to come, and when he cometh he must continue a short space." A king is the recognized ruling factor of an organization, system or nation. The word "king" is here used in a symbolic sense and means the creed or creeds, which have always been the ruling factor of the ecclesiastical systems. Concerning the creed of Pope Pius IV we read: "All Bishops, ecclesiastics and teachers in the Romish church, as well as all converts in Protestantism publicly profess assent to it". Ecclesiastical history discloses that at the time this prophecy began to be understood the Papacy had been governed by five separate and distinct creeds which had fallen into disuse, and the sixth was then controlling, "and the seventh is yet to come and when he cometh he must continue a short space". The Papal system has been controlled by its creeds in the following order:

First: The so-called "Apostles Creed" (with which the apostles had nothing to do), it is claimed by the systems, was for a time the governing law (or king) of the church nominal.

Second: The Nicene Creed (or king) was in power from 325 to 381 A. D., the governing factor of the Papacy.

Third: The Nicæno-Constantinopolitan creed (king) which came into power in 381 and continued until 451 A. D. as the governing factor of Papacy.

Fourth: The Chalcedon Creed (king) which was enthroned and governed the system until it was supplanted by the

Fifth: The Anthanasian Creed (king) which came into control and so continued until 1564 A. D. when the

Sixth: Creed (or king) of Pope Pius IV became the ruling factor of the anti-christ system.

The seventh king would necessarily be the dominating factor controlling the *Federation* of Papal and Protestant systems, which federation is now an accomplished fact. A confederacy is an agreement either expressed or implied from word or conduct of two or more persons or systems to accomplish a given purpose. That such a tacit or implied agreement now exists between the clergy of the Papal and Protestant systems there can be no doubt. Both claim their purpose is to control the world by bringing all into the church. These two primary systems have sub-systems, namely, Knights of Columbus, Y. M. C. A., Interchurch World workers, etc., working together, hand in hand, and all ignoring the teachings of Jesus and the apostles. 'The heavens [ecclesiastical] have rolled together as a scroll.'—Isaiah 34:4.

"And the beast which was, and is not, is the eighth and is out of the seven, and into destruction goes." (*Diaglott*, word-for-word) The text continues: "And the beast that was and is not, he is the eighth". Mark here then the controlling or governing factor (the king, the eighth) is the beast, namely, the governing rules of conduct that will control the operation of the beast, composed of the ecclesiastical systems and their allies, as herein set forth, exercising persecuting power. The general federation of churches and federation of nations, or in other phrase, the league of the civil powers, endorsed and joined by the ecclesiastical elements, and confederacy of church systems and the financial princes operating by violence constitute "the beast", which is the eighth here mentioned.

"And the ten horns which thou sawest are ten kings which have received no kingdoms but have received power as kings one hour with the beast." Ten is a numerical symbol of completeness as relating to things earthly. The civil rulers constituting the League of Nations have not openly received the "divine" anointing from the Papacy as kings (nor is this essential for its purposes), but acting in harmony with ecclesiasticism they occupy the same position as if officially anointed.

The announced purpose of all the nations forming the League is to bring about a condition of "peace on earth and good will to men". Such is also the avowed purpose of combined ecclesiasticism. "Kings" here does not mean monarchs, but the ruling or governing power of the nations. The purpose of the civil powers embraced in the League being identical, these have one mind; and by recognizing the power and potency of the ecclesiastical system in accomplishing their avowed purposes and by coöperating with such ecclesiastical powers "they give their power and strength to the beast" (verse 13); that is to say, "the beast", an invisible entity, is made up of the combined elements of the civil authorities, financial princes, and ecclesiastics.

It is generally conceded by all who know anything about it that the Papal hierarchy and clergy have more than a passing interest in the formation of the League of Nations. Associated Press despatch from Rome, dated April 24, 1919, reads:

"The Vatican is deeply concerned over the withdrawal of the Italian delegates from the Peace Conference. Pope Benedict today had a long discussion with Cardinal Gasparri, the Papal Secretary of State, and the latter had an interview with Archbishop Cerretti, the under-Secretary of State, who recently visited America and talked with President Wilson."

Prominent men of America are getting their eyes open to the influence of the Papacy. Senator Sherman of Illinois gave a warning that the League of Nations may end the separation of church and state and bring the civilized world under the dominance of the Vatican. Further the Senator said:

"From an early age the occupants of the Vatican have believed in the inherent right of papal authority to administer civil government and I fail to find recorded in the

course of Papal claims of later dates any renunciation or disavowal of the doctrine.

"Of the original 32 nations signatory to the proposed league, 28 are Christian, 17 are Catholic nations and 11 are Protestant.

"The sway over these people, their implicit faith in the infallibility of the head of this great religious organization, is supreme. I cheerfully bear witness to its steady opposition to a socialistic state, disorder and Bolshevism. But the head of the church proclaims and teaches his infallibility.

"Shall the United States commit itself to the mercy of a power from which our ancestors delivered us?

"The Vatican is a most earnest advocate of the covenant of the League of Nations. On March 16, 1919, President Wilson conferred with the Vatican at Rome. The Pope among other things said, referring to the League of Nations: 'President Wilson put the matter so clearly that my doubts began to melt and before our interview closed I agreed with him on the main outlines of his plan'."

Then adds the Senator ironically: "Miraculous conversion of the deep traditional wisdom of the Holy See!"

The Los Angeles *Times* says:

"Rome, May 19.—The audience and reception of President-elect Pessoa of Brazil and his wife and daughter by Pope Benedict tomorrow will mark an event in the relations of the Vatican with foreign countries without precedent since the fall of the temporal power.

"This will be the first time a Pope has received the Catholic head of a Catholic state who is the guest of the King of Italy. Heretofore, all the popes have declined to receive such visitors.

"The visit of Senator Pessoa to the Vatican is to be made in perfect harmony with the views of Pope Benedict. It is considered an important step in Italian-Vatican relations, and is being much commented on."

During the world war all the nations of Christendom, warring and neutral, Teutonic and Entente allies, took official notice of the influence, potency and power of the clergy in coöperating with the "dragon" or civil powers to control the people. In each of the nations the clergy were recognized as efficient recruiting agents, and were expected to preach war sermons and do it with a vengeance. With full acquiescence of the civil powers, the clergy distributed during the year 1918 a million Bibles among the soldiers while persecuting and aiding in prosecuting Christians for preaching the Bible.

The ecclesiastics during the year 1918 received consideration from the civil powers such as they had not received since 1799.

"The Government values them so highly [recognizes their power and strength of such importance] that it has already called thousands of American clergymen into the active service to shepherd the fighting men and help win the war.... But now remember that your minister is one of the bravest, worthiest soldiers of all. He is fighting for America, for the righteousness that exalteth a nation.... Back him up with whole-hearted support and a quick generous increase of salary."—*Literary Digest*, August 31, 1918, page 17.

Attached to each military organization is a clergyman, paid by the civil power. These speak of the soldiers as "my soldiers" and often say: "Those boys who went to the front were prepared not only in body and mind but also in heart, and they went *as soldiers of the cross*". How unlike the teachings of Jesus and the apostles!

Many of the big business institutions of the country have clergymen in their employ who help boost business by haranguing the employés. Nearly all of the large newspapers and magazines are controlled by the ultra-rich, and seldom publish the truth. It is important to keep the people in ignorance.

On September 12, 1918, the Atlanta *Georgian* in a double-column editorial strongly advocates an increase of the clergyman's salary because of his service in the war.

The Knights of Columbus, a military-religious-political organization of the Papacy, and the Y. M. C. A., a professed Protestant organization and the Interchurch World Movement, the child of "Big Business", all unite in the drives for money, etc., and are recognized by the civil authorities. During the big drive of 1918 for funds, John R. Mott was elected as the general secretary of all ecclesiastical associations. As evidence of the above statements we append the following from the *Christian Science Monitor* of September 20, 1918:

"How close a junction of state and church, in contradiction to the fundamental idea of the United States of utter separation of church and state, is being effected in the approaching joint drive for war work funds, becomes the more apparent in the eyes of local observers here, of consideration of the character of the National Roman Catholic War Council. This is the organization representing Roman Catholic war work, which the Government has asked the general public, irrespective of creed, to help, along with the other six war work organizations, both in conducting the campaign and in contributing to it. The budget of the National (Roman) Catholic War Council, which the Government has approved for the drive, is $30,000,000.

"The National (Roman) Catholic War Council, as has been previously mentioned in these columns, represents the hierarchy of the Roman Catholic Church. When it stepped in to represent Roman Catholic interests in dealing with the Government and the public, the relationship with Government and public passed from the lay element of the Roman Catholic Church, as expressed in the Knights of Columbus, to the clerical element."

A mere glance at the *New World*, a Roman Catholic weekly publication of Chicago, will serve to make clear the ecclesiastical nature of the council which the Government asks the public to help. For instance in the *New World's* issue of September 13, reporting the adoption of the joint drive plan, may be found these words:

"Following the announcement of a return to the original plan for one common drive for all the war welfare organizations in the country, Bishop Peter J. Muldoon, Bishop Joseph Schrems, Bishop Patrick J. Hayes and Bishop William T. Russell compos[ing] the administrative committee of the National (Roman) Catholic War Council, issued the following statement:" etc.

Also:

"The Supreme Board of Directors of the Knights of Columbus met in Chicago last Sunday for a special session called by the Supreme Knight, James A. Flaherty; the Rt. Rev. P. J. Muldoon, D. D., representing the National

(Roman) Catholic War Council, participated in the discussions which started Sunday noon and continued until Monday noon," etc.

These have one mind.—Verse 13.

WARRING AGAINST CHRISTIANS

"These shall make war with the Lamb." (Verse 14) The Lamb means the Lord, with his faithful followers. Why should the "beast" make war on inoffensive Christians? Jesus answers: "The darkness hateth the light". "Ye are the light of the world." The true followers of Jesus alone teach concerning the Messiah's kingdom, which is displeasing to Satan and his offspring. In support of the statement that the "beast" is out of the pit and has been operating since 1918, we submit the following:

The International Bible Students Association in the latter part of 1917 and the first part of 1918 published and distributed to many subscribers "The Finished Mystery", a Bible commentary interpreting Revelation and Ezekiel's prophecy, and being the seventh volume of a series of books of which Pastor Russell was the author and which he began thirty-three years before the world war. The book exposes the "beast" and the unrighteous clergy by publishing these prophetic statements and their explanation. Early in the year of 1918 a tract, "The Fall of Babylon", was widely distributed in Canada and the United States, publishing some pertinent facts that the people should know about Christendom. These publications angered ecclesiasticism.

In January, 1918, leading clergymen of Canada called on the civil authorities to suppress these publications there. Upwards of 600 clergymen signed a petition, asking the government to suppress the publications of the International Bible Students Association, many of which had been in existence and used by Bible Students for more than thirty years.

The result was an order in council by the Canadian authorities making it a crime punishable by fine and imprisonment to have in possession any of the Bibles, Bible studies, or other literature of the International Bible Students Association.

Roger W. Babson, statistician for big business of Wall Street in a special letter of January 27, 1920, discloses the interest of big business in the unholy trinity, saying:

"The value of our investments depends not on the strength of our banks, but rather upon the strength of our churches. The underpaid preachers of the nation are the men upon whom we really are depending rather than the well-paid lawyers, bankers and brokers. The religion of the community is really the bulwark of our investments. And when we consider that only 15% of the people hold securities of any kind and less than 3% hold enough to pay an income tax, the importance of the churches becomes even more evident.

"For our own sakes, for our children's sakes, for the nation's sake, let us business men get behind the churches and their preachers! Never mind if they are not perfect, never mind if their theology is out of date. This only means that were they efficient they would do very much more. The safety of all we have is due to the churches, even in their present inefficient and inactive state. By all that we hold dear, let us from this very day give more time, money and thought to the churches of our city, for upon these the value of all we own ultimately depends!"

Most of the newspapers, being controlled by big business, do not publish the truth, because the unholy trinity forbids them to publish it. This explains why Bible Students are misrepresented and why so little is said by the press when they are unjustly and wickedly persecuted. This is why the press in general remained silent and failed to protest against the conspiracy formulated by agents of the Department of Justice against some defenseless Christians, resulting in their incarceration more than a year and a half after the war.

GOLD MEDALS FOR PERSECUTORS

Under the reign of the Roman Emperor Diocletian (A. D. 303-313), there was a great persecution of Christians. Hundreds of thousands suffered violent deaths. "Coins were struck and inscriptions set up recording the fact that Christian superstition was now utterly exterminated."—*McClintock and Strong's Encyclopedia.*

Gold medals were bestowed upon those who participated in St. Bartholomew's massacre, August, 1572. "Medals commemorative of the event were also coined in the Vatican in the papal mint by order of the Pope. One of these is now on exhibition in Memorial Hall, Philadelphia."

The giving of medals for persecuting has not perished from the earth with the coming of the light of the Twentieth Century. The Brooklyn *Daily Eagle*, one of the mouthpieces of ecclesiasticism, in its issue of August 21, 1918, contained the following:

"BUCHNER GETS GOLD MEDAL"

"When Assistant United States District Attorney Charles J. Buchner took up the investigation leading to the arrest and conviction of the Russellites, Chief Deputy Marshal William H. Parry said to him: 'Charlie, if you convict those people I will give you a medal'. Mr. Buchner paid little attention to the remark. The 'medal' arrived today. It was a gold badge, bearing the coat-of-arms of the United States and the words 'Charles J. Buchner, Assistant United States Attorney, Eastern District, New York', on it. 'Pretty white of Bill, hey?' he asked today of all to whom he showed the badge."

Who paid for the medal, and who authorized the use of the United States coat-of-arms on this gold medal presented by one Roman Catholic to another for his efforts in the prosecution of the Russellites will make an interesting story when all the facts are published.

The true followers of Christ have never feared, however, because of persecutions.

DESTINY OF THE WHORE

The Papal Church designates herself the "Mother Church". The Revelator designates her "the mother of harlots". It was Papacy that first joined hands with the political and financial princes in the persecution of

Christians. Her daughters, the unfaithful so-called Protestant clergy and associates, have now become a part of the unchaste ecclesiastical arrangement, likewise joining hands with worldly organizations. The other two elements forming the unholy alliance have no love for their ecclesiastical "sister" and when her usefulness ceases they will cast her off, as the Revelator indicates, saying: "These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will." (Verse 16) When the other elements realize that ecclesiasticism is the more reprehensible for the unsatisfactory conditions, they will turn upon ecclesiasticism and rend her. God foreknew the course of Satan and these unrighteous systems. He foreknew the unholy alliance would be formed for the purpose of dominating and controlling the common people and he has foretold that these *false systems* shall perish, that the common people may be released and God's kingdom established for the blessing of all mankind.

WILL ARMAGEDDON BE AVERTED?

Prophetically, the battle of Armageddon pictured great tribulation upon the contending forces of earth in the final stand to be made by Satan and his agencies. There is general unrest throughout the world, and Satan again resorts to his political trick to induce strife and conflict between the unholy alliance, i. e., big business, unscrupulous politicians and ecclesiasticism on one side, the radical element of mankind on the opposite side. Ecclesiasticism, which in fact is a part of the unholy alliance, poses as the savior of the world, while big business and unscrupulous politicians assume a *sanctimonious* attitude by supporting ecclesiasticism. This unholy alliance misrepresents the common people and particularly the radical element thereof, goading them on to revolution by calling them revolutionists. The master political mind behind the scene, Satan, takes this course for the purpose of frightening the order-loving ones of the common people into ecclesiasticism, and to the support of the unholy alliance, hoping thereby still to control the common people. Both of the old political parties are dominated by the unholy trinity, so whichever side wins, Satan is in control and the common people suffer. Like as his scheme concerning the French Revolution *failed*, again Satan's political trick is doomed to failure. The bright shining of the Lord's truth now due will make abortive Satan's schemes.—2 Thessalonians 2:8.

God foreknew and foretold the formation of this unholy alliance and foretold the result. In his Word he lays down the alternative to the powers that be, the unholy alliance, viz., to heed his remedy or take the responsibility of bringing on the great battle of Armageddon. By heeding the divine remedy Armageddon could be averted. Speaking through his prophet, God uses the immoral Jezebel to picture the present unchaste ecclesiastical systems, and the house of Ahab, her *unlawful consort*, to picture the others of the unholy alliance. In this connection he uses Jehu to picture a furious and swift-acting people, the radical element of an outraged common people, and which by the mouth of another prophet he designates as 'the Lord's army to execute his word'.—2 Kings 9:1-21; Joel 2:11.

If these forces clash in the great antitypical Armageddon, the ecclesiastical systems will be chiefly responsible, because they should have known better and informed the others. Through his prophet God makes clear how the great conflict could be avoided. (Joel 2:12-15) Then through the same prophet he shows that if the divine remedy is not heeded (and indicates that it will not be heeded), he will then show his favor toward the common people and exercise his power as pictured by and through the experiences of Jehu; and the great conflict of Armageddon so vividly pictured in the Scriptures will follow.—Joel 2:1-17.

Would that the clergy could see themselves as pictured by the divine prophets and hasten to obey the divine injunction by withdrawing from the unholy alliance and by teaching the people the truth, and by advising big business and professional politicians to deal honestly and fairly with the people! Would that the clergy might seize this great opportunity and thus avert great suffering among the people! The anointing of Jehu shows the commission given to a furious, swift-acting, radical element of the common, outraged, long-suffering people, to inflict chastisement upon the antitypical Jezebel and her unlawful consorts. *We plead with the clergy, the leaders of ecclesiasticism, the financial princes and unscrupulous politicians to avert this fearful suffering of mankind.*

Thus the facts clearly show that Satan, ambitious from the time of Eden for dominion and control of mankind has worked various political and fraudulent schemes to control the human race. He has blinded men, organized systems, and pitted one class against another for this purpose. He is now making his final desperate attempt to deceive the people and further keep them under control; but Satan's empire is crumbling. The old order of things has ended and is passing away. The Messiah is putting things in order for his great kingdom. The terrible day of God's vengeance is at hand—the dark night which precedes the dawning of a new and blessed order in which mankind shall be blessed beyond their hopes or expectations.

THE CHRISTIAN'S ATTITUDE

In this hour of controversy among the elements of earth it behooves the Christian to keep his heart pure and hold himself aloof from all controversies, to avoid all violence, and to live in "peace with all men, and holiness, without which none shall see the Lord". It is the blessed privilege of the Christian now, having a position, by virtue of his favor from the Lord, more elevated than that of the world, to proclaim the glad tidings of peace and salvation, pointing to the great King of kings who will bring order out of chaos and fulfill the desire of all nations.—Isaiah 52:7.

PART III

THE GRAND FINALE

GOD has promised that he will cause the wrath of man to praise him. In his own due time he will cause all the injustice and unrighteousness practiced upon mankind to testify to the baneful effects of sin and to magnify his own plan of salvation in the minds of order-loving ones.

Man's extremity is God's opportunity. One American statesmen has recently said: "Civilization is staggering on the brink of chaos". Indeed, Armageddon will mark the dire extremity of mankind. When man's schemes have *failed* and he is thoroughly humbled, then and not until then will the haughty of earth be in a proper condition of heart and mind to receive the blessings of the Lord. God has permitted this wounding and suffering of mankind that the race might be thoroughly *healed and delivered from* the bondage of sin and death. Satan has blinded the minds of the people to their own rights and privileges. (2 Corinthians 4:4) But after the great time of trouble Satan will be restrained, that he may deceive the peoples no more. The organization of evil systems will not again be possible. (Revelation 20:4) Then man, with the eyes of his under-

standing opened, will be free to accept the blessings God has in store for him.—Isaiah 35:1-10.

DESIRE OF ALL NATIONS

Since the days of Eden man's desire has been to have life, liberty and happiness; to have a government of righteousness operated for the blessing of all. Such a government is not only possible, but absolutely certain, and is even at the door. However, before it comes the present unrighteous systems must pass away and the Lord gives warning through his Word and message that this new order of things would be established without the fearful trouble if the unrighteous would turn to righteousness. But as he indicates, his warning will be disregarded and the overthrow of Christendom will result in a great time of trouble, and then the blessings of the Lord will come. (Matthew 24:21, 22) But how shall it come, you ask? From the hour when the angels announced the birth of the babe Jesus until now some have told the sweet story. Briefly we tell it here again, that the sad, broken-hearted may be comforted and may take courage now and rejoice.

Adam, the perfect man in Eden, sinned and was sentenced to death, the judgment being executed by depriving him of the blessings of the garden of the Lord and causing him to subsist upon the impure food of the imperfect earth. While undergoing the sentence of death all his children were begotten and born; hence all inherited sickness, imperfection, and none was perfect, but all dying as sinners.—Psalm 51:5; Romans 5:12.

God purposed from the beginning to redeem and restore man to his original state of perfection. To this end he promised that by "the seed of Abraham all families of the earth should be blessed." The keynote to the blessing is "the seed of promise" which is Christ, the Messiah. (Galatians 3:8, 16, 27-29) The blessing promised is life, liberty and happiness in a state of perpetual peace. "The seed of promise" is but another name for the royal family of heaven, the kingly ruling class. This seed of promise Satan and his seed have endeavored to destroy. There has been a warfare between the two *seeds* for ages and the final conflict is now on and the victory is certain.—Revelation 17:14.

Being under the condemnation, all sinners, man must first be redeemed from that condemnation before being blessed. Jesus became the great Redeemer of *all men*, of which redemption all must know in due time. (Hebrews 2:9, 10; 1 Timothy 2:3-6) Raised from the dead, Jesus ascended into heaven, all power being granted unto him. (Matthew 28:18) At Pentecost the selection of the remaining members of the "seed to promise" began.

The names "bride of Christ", the "church" and the "body of Christ" are also applied to those who will be associated with Jesus in his glorious reign. Man's efforts to establish a perfect, ideal government, and forever live in peace and happiness have failed. It could not be otherwise. Such a government must have a perfect governor. When the babe Jesus was born at Bethlehem the sons of God shouted for joy and the heavenly host sang, "Glory to God in the Highest, on earth peace and good will toward men". They rejoiced because the Redeemer of man, and he who should be the great Governor, establish a perfect government on earth and bring peace, life and happiness to all, was born. Of him the prophet wrote: "For unto us a child is born, unto us a son is given and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isaiah 9:6, 7.

For the *coming* of that righteous government, for the establishment of that kingdom Jesus told his followers to ever pray until it be established. He commissioned his disciples to go into all the world and preach to the people of that coming kingdom. All truly consecrated members of his church have been commissioned to proclaim the same message as his ambassadors. And while some have been so doing Satan has sought to destroy them. Many have been seduced by Satan to teach a contrary message and to join in persecuting the members of the "seed of promise". Had the clergy been faithful and taught that glorious message of the kingdom of God they would not have fallen, and would have averted great trouble. The Lord foreknew and foretold the falling away of many from being his faithful followers and likewise foretold that great distress would come upon the nations and in that time of distress his kingdom would be set up. Thanks be to God, that day is now at hand, and the troublous conditions which are wrecking the old order will soon end and will make way for the new. In a few brief years the blessed conditions will begin—hence millions now living will never die.

His kingdom once established, wrong-doing will not be permitted: his righteous judgments shall be in the earth, and then all will learn to do right. The king, the Messiah, will command the troublous storms to cease and the waves thereof will be stilled and then the people will be "glad because they be quiet: so he bringeth them unto their desired haven".—Psalm 107:29, 30.

Then will follow "times of refreshing" and blessing. The crippled, lame and halt will be made well and strong; the eyes of the blind will be made to see and deaf ears to hear. —Isaiah 35.

All the dead shall come forth (John 5:28-30) and the "times of restitution of all things" will be progressing and continue until every one has enjoyed a full, fair opportunity for the blessings of life, liberty and happiness. (Acts 3:19-21) All who refuse the proffered blessing will be destroyed. All who are willing to receive and obey the righteous laws of his kingdom will be restored to perfect manhood and to these the great King will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world". A thousand years this reconstruction work will continue, during which time the earth will be made beautiful beyond the description of human tongue. The old man will become young, and the babe a full grown man—all made perfect. Peace will always prevail, every one will be happy. All will have liberty and life everlasting, and all peoples will rejoice. Then

> "They shall walk mid the trees by the river
> With the friends they have loved by their side."

And there will be no more parting of loved ones. For such a kingdom, such a King, for such a Savior, it is a glorious privilege to suffer and die.

Looking by faith to that glorious time, we can see the people in great multitudes assemble to do homage to the Lord and to Jehovah. The earth is filled with music of surpassing sweetness. The birds will join in the song and even the inanimate things of nature will make harmonious sound. (Psalm 96:10-13) That wonderful chorus will rise from earth to heaven and by the angels be wafted back to earth again until every creature in heaven and in earth will be singing,

> "Glory, glory, glory unto our God and his Christ! Worthy art thou to be praised. Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

a Golden Opportunity

"The Finished Mystery:" Nearly everyone knows something about this famous work which explains every verse of the Bible prophecies of Revelation and Ezekiel and which throws a flood of light upon the conditions now prevalent in the world.

This book was made doubly famous by the fact that its publishers, seven Christian men, were each sentenced to eighty years imprisonment under the so-called Espionage Act. Later they were released, their judgments being reversed. It was not the object of this work to interfere with the Government; for it was written before this country entered the war. Its object was and is to explain prophecies which bear on the troublous affairs of this present hour.

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International Bible Students Association, 121 Columbia Hg'ts, Brooklyn, N. Y.

[Supplement to THE GOLDEN AGE, Brooklyn, N. Y., issue of September 29, 1920.]

[THE GOLDEN AGE reproduces the protest below, because its subject matter is particularly germane to the contents of this issue. The libel cited in the following lines was copied and played up by the *Brooklyn Daily Eagle* in a prominent position of its issue of August 25, 1920; and was also run in less conspicuous way by other papers in the northern states of the Union, and in parts of Canada.]

A PROTEST: MALICIOUS LIBEL OF BIBLE STUDENTS INDUCED BY MADDENED CLERGY

The following evidence tends to show that the Catholic and Protestant clergy of Canada, angered by the continuous telling of truth that hurts by the International Bible Students Association, have again inveigled the high government officials into departing from their public duty and into using their office to circulate, at the people's expense, a wanton and malicious libel against the citizens who belong to that religious body.

Knowing that what the Bible Students say about them in "The Finished Mystery" and in THE GOLDEN AGE is true, and seeking to divert attention from their own unenviable position, the Canadian clergy have influenced the Department of Labour to insert the name of the International Bible Students in a list of alleged revolutionary and anarchistic organizations in an official pamphlet published at Ottawa in August, 1920, wherein the statement is made that the organizations named "propose to make over our economic system by forcible means". This statement has been given wide circulation by the press.

That the statement is a malicious libel as respects the International Bible Students is apparent when it is remembered that during the recent war the leaders of that organization were derided by the clergy everywhere as being "peace advocates"; and they were finally thrown into prison on the charge that their book, "The Finished Mystery," was opposed to violence. The clergy exerted their influence to keep them in prison but did not succeed, the American government by its own motion eventually dismissing all charges. Now the same clergy element would have the people believe that these Bible Students have been transformed over night into wicked plotters preparing to take up arms and to employ force to overthrow the economic system.

The fact is the International Bible Students is an organization of Christian men and women who sincerely strive to follow in the footsteps of Christ Jesus. They are not against but obedient to "the powers that be", as the Bible commands; and their aims and activities are spiritual, not political. They consistently oppose the political and secular tendency of the modern clergy who attempt to mix religion and state, to the injury of both. Bible Students deem it a duty to make clear their position before the world.

The following letter of Judge J. F. Rutherford, President of the International Bible Students Association, was sent to the Canadian Department of Labour in protest against this unwarranted libelous attack:

(OVER)

PROTEST BY PRESIDENT OF INTERNATIONAL BIBLE STUDENTS ASSOCIATION

Department of Labour,
Ottawa, Ontario, Canada

London, England
September 13th, 1920
(By Marconigram)

Sirs:

In a pamphlet issued under your imprint, dated August, 1920, and distributed to public channels of information, you have grossly misinformed the workers and general public of Canada, and, measureably, of the United States, regarding the nature and activities of the International Bible Students Association, of which I am the President.

I have reference to your statement on pages 13 and 14 of pamphlet entitled "Information Respecting the Russian Soviet System and Its Propaganda in North America", reading as follows:

> "Various organizations in Canada are spreading socialistic propaganda, the promoters and leaders in most instances knowing full well that they are wilfully misleading many honest-intentioned citizens by the various disguises under which their aims are cloaked.
>
> "Among the numerous organizations referred to may be named the following: — ——— —— — ——
> "International Bible Students" Etc., Etc.

Quite to the contrary of this statement, our Association was founded in 1881 "for the promotion of Christian knowledge, orally and by printed page"; and all of its activities have been consistently directed toward the furtherance of those ends.

Neither our organization as such, nor the individual members of it, are in favor of violence. Further than that, this Association is in unanimous opposition to violence in all forms, as can be abundantly attested by its literature and by the neighbors, fellow workmen, and fellow citizens of its members.

Your statements that we are "spreading socialistic propaganda" and that we are "wilfully misleading many honest-intentioned citizens" by "disguises" under which our "aims are cloaked" are too grossly and palpably false to be overlooked.

Either you have been misled into issuing this portion of your pamphlet through dense ignorance of the facts (in which case both writer and publishers are guilty of criminal negligence) or you have deliberately and wickedly perverted the facts respecting a purely religious organization. In either case the published perversion of facts is libel.

Rather than assume that the public officials of a great Dominion would purposely lend themselves to activities so base, we prefer to think that you have been inveigled into coöperation with the efforts and evident scheme of a maddened clergy to persecute loyal citizens because they are 'non-conformist' and non-sectarian.

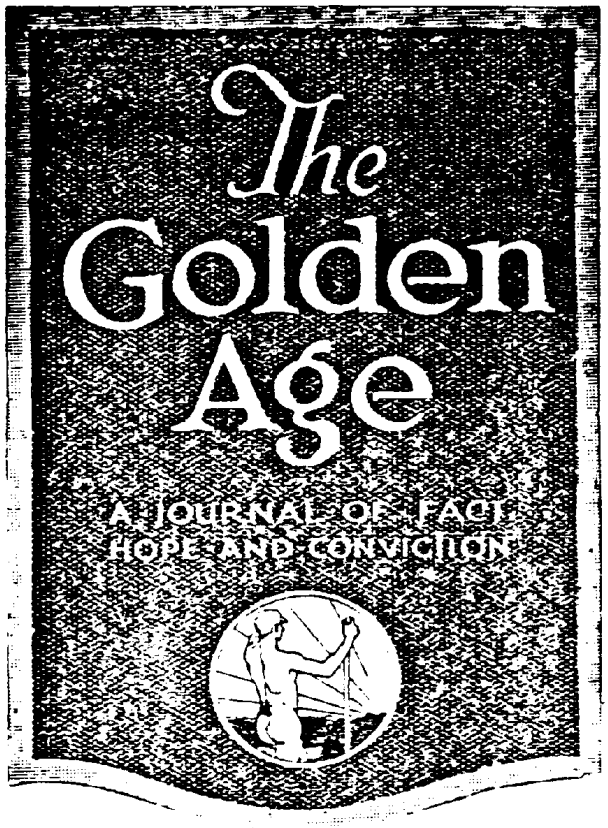
Clerics and clerical hangers-on have long opposed our religious activities; not willing to rely upon the Word of God for the establishment of their doctrines and practices, but seeking rather by misrepresentations to arouse public opinion and to call in the civil power against us.

We believe in the kingdom of Christ as the divinely appointed means for adjusting all human difficulties and for the fulfilling of every human need. Every one who has prayed Our Lord's Prayer believes it; or else is a hypocrite. We believe that Jehovah will establish his own power in his own way and time, but not by violence on our part or on the part of any of his faithful followers, anywhere.

May we not expect that you will employ such means as are at your disposal to rectify the libelous statement you have made against us?

J. F. RUTHERFORD,
President, International Bible Students Association.

(OVER)



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One Reason Why America Lost Her Liberties

"OUR first object should be to leave open to the people all avenues of truth. The most effectual hitherto found is the freedom of the press."—Thomas Jefferson, Third President of the United States, 1801.

"We must now briefly consider liberty of speech and liberty of the press. It is hardly necessary to say that there can be no such right as this."—Leo XIII June 20, 1888.

"As long as our government is administered for the good of the people, and is regulated by their will; as long as it assures to us the rights of person and property, liberty of conscience and of the press, it will be worth defending."—Andrew Jackson, Seventh President of the United States, 1829.

"The liberty of thinking and of publishing whatever each one likes, without any hindrance, is not in itself an advantage over which society can wisely rejoice."—Leo XIII, November 1, 1885.

"The spirit of resistance to government is so valuable on certain occasions that I want it always to be kept alive. It will often be exercised when wrong, but better so than not exercised at all."—Thomas Jefferson, Third President of the United States, 1801.

"It is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing or worship."—Leo XIII, June 20, 1888.

"It is consoling and encouraging to realize that free speech, a free press, free thought, free schools, the free and unmolested rights of religious worship, and free and fair elections are dearer and more universally enjoyed today than ever before."—William McKinley, Twenty-fifth President of the United States, 1897.

"The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country. All legislation must be governed by the will of God, unerringly indicated by the pope. Education must be controlled by Catholic authorities, and under education the opinions of the individual and the utterances of the press are included, and many opinions are to be forbidden by the secular arm, under the authority of the church, even to war and bloodshed."—*Catholic World*, July, 1870.

"Given a free press, we may defy open or insidious enemies of liberty. It instructs the public mind and animates the spirit of patriotism. Its loud voice suppresses everything which would raise itself against the public liberty, and its blasting rebuke causes incipient despotism to perish in the bud."—Daniel Webster, American statesman, 1833.

"The Church has the right to practice the unconditional censure of books."—Canon Law of the Roman Catholic Church.

"Freedom of speech is the only safety valve which, under high pressure, can preserve your political boiler from a fearful and fatal explosion."—John Quincy Adams, Sixth President of the United States, 1825:

"Liberty of speech and press is the liberty of perdition."—Pius IX, December 8, 1864.

Freedom of Religion

"CONGRESS shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press."—Constitution of the United States.

"Liberty of conscience is a most pestiferous error, from which arise revolution, corruption, contempt of sacred things, holy institutions and laws; in other words, that pest of all others most to be dreaded in a State, unbridled liberty of opinion."—Pius IX.

"If there is anything in the Universe that cannot stand discussion, let it crack."—Wendell Phillips, American statesman, 1837.

"It is an error to believe that every man is free to embrace and profess that religion which, guided by the light of reason, he shall consider true."—Pius IX, December 8, 1864.

"The immigrant must learn that we exact full religious toleration and the complete separation of church and state."—Theodore Roosevelt, Twenty-sixth President of the United States, 1900.

"She has the right to require the state not to leave every man free to profess his own religion."—Pius IX, December 8, 1864.

"The adherents of each creed shall be given exact and equal justice."—Theodore Roosevelt, Twenty-sixth President of the United States, 1900.

"The state has not the right to leave every man free to profess and embrace whatever religion he shall deem true."—Pius IX, December 8, 1864.

"No religious test shall ever be required as a qualification to any office of public trust under the United States."—Constitution of the United States.

"She has the right to require that the Catholic religion shall be the only religion of the state, to the exclusion of all others."—Pius IX, December 8, 1864.

"It is consoling and encouraging to realize that the free and unmolested rights of religious worship . . . are more universally enjoyed today than ever before."—William McKinley, Twenty-fifth President of the United States, 1897.

"Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world."—Bishop O'Connor.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."—Constitution of the United States.

"Protestantism of every form has not had and never can have any right where Catholicity has triumphed, and therefore we lose the breath we spend in declaiming against bigotry and intolerance and in favor of religious liberty or of the right of any man to be of any religion as best pleases him."—*Catholic Review*, July, 1870.

"The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people."—Constitution of the United States.

"There is, ere long, to be a state religion in this country, and that state religion is to be Roman Catholic."—*Catholic World*, July, 1870.

Freedom of State

"CONGRESS shall make no law respecting an establishment of religion."—Constitution of the United States.

"It is an error that the Church ought to be separated from the State, and the State from the Church. . . . She has the right of perpetuating the union of church and state."—Pius IX, December 8, 1864.

"We exact full religious toleration and the complete separation of church and state."—Theodore Roosevelt, Twenty-sixth President of the United States, 1900.

"They have now crowned their evil work by the promulgation of a vicious and pernicious decree for the separation of Church and State. . . . We, by our Apostolic authority, denounce, condemn annd reject the law for the separation of Church and State in the Portuguese Republic."—Pius X, May 24, 1911. (Upon the tomb of this gentleman is the inscription, "Defender of Religion. He repudiated the law of separation of Church and State.")

"No religious test shall ever be required as a qualification to any office of public trust under the United States."—Constitution of the United States.

"Hence follows the fatal theory of the need of separation between Church and State. But the absurdity of such a position is manifest. . . . It would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church, or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced."—Leo XIII, November 1, 1885 and January 6, 1895.

Freedom of Education

"THE Congress shall have power to promote the progress of science."—Constitution of the United States.

"The Church sometimes tolerates schools in which religion is not taught, and permits Catholic children to attend them, when the circumstances are such as to leave no alternative, and when due precautions are taken to supply by other means the religious training which such schools do not give. She reserves the right to judge whether this be the case, and, if her judgment is unfavorable, claims the right to forbid attendance."—Gregory XVI, January 16, 1831.

"It is consoling and encouraging to realize that . . . free schools . . . are more universally enjoyed today than ever before."—William McKinley, Twenty-fifth President of the United States, 1897.

"Education outside the Catholic Church is damnable heresy. . . . The Catholic Church has the right to interfere in the discipline of the public schools and in the choice of the teachers for these schools. . . . The Church has the right to deprive the civil authorities of the entire government of the public school."—Pius IX, December 8, 1864.

"The very reason that makes us unqualified in our opposition to state-aided sectarian schools makes us equally bent that in the management of our public schools, the adherents of each creed shall be given exact and equal justice."—Theodore Roosevelt, Twenty-sixth President of the United States, 1900.

"The Royal Government shall remunerate the catechism teachers in the state schools. The office of parish priest is not incompatible with that of the catechism teacher."—Concordat between the Vatican and Servia, signed June 24, 1914, the direct cause of the assassination at Sarajevo, June 28, 1914, and therefore of the World War.

"You wish us to give you the people to instruct. Very well. Let us see your pupils. Let us see those you have produced. What have you done for Italy? What have you done for Spain? For centuries you have kept in your hands at your discretion, at your schools, these two great nations, illustrious among the illustrious. What have you done for them? I shall tell you. Thanks to you, Italy, mother of genius and of nations, which has spread over all the universe all the most brilliant marvels of poetry and the arts, Italy—which has taught mankind to read—now knows not how to read."—Victor Hugo.

"It is an error that the commonwealth is the origin and source of all rights, and possesses rights which are not circumscribed by any limits."—Pius IX, December 8, 1864.

Sovereignty of the People

"WE HOLD these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, Governments are instituted among men, deriving their just powers from the consent of the governed, that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government, laying the foundation in such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."—Declaration of Independence.

"The sovereignty of the people . . . is held to reside in the multitude; which is doubtless a doctrine exceedingly well calculated to flatter and to inflame many passions, but which lacks all reasonable proof, and all power of insuring public safety and preserving order. . . . In politics, which are inseparably bound up with the laws of morality and religious duties, men ought always, and in the first place, to serve, as far as possible, the interests of Catholicism. As soon as they are seen to be in danger, all differences should cease between Catholics."—Leo XIII, November 1, 1885. (Repeated with slightly changed phraseology January 10, 1890, by the same person.)

"Our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal."—Abraham Lincoln, Sixteenth President of the United States.

"Undoubtedly it is the intention of the pope to possess this country. In this intention he is aided by the Jesuits and all the Catholic prelates and priests."—*The Catholic Review.*

"A history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over these states."—Declaration of Independence.

"The Church has in every age striven to direct, not the life of individual man only, but the collective life of nations in their organized forms of republics, monarchies and empires."—Cardinal Manning.

"We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us."—Declaration of Independence.

"We do not hesitate to affirm that in performing our duties as citizens, electors and public officers we should always and under all circumstances act simply as Roman Catholics."—*Catholic World.*

"When a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security."—Declaration of Independence.

"Within twenty years this country is going to rule the world. Kings and emperors will pass away, and the democracy of the United States will take their place. The West will dominate the country, and what I have seen of the Western parochial schools has proved that the generation which follows us will be exclusively Catholic. When the United States rules the world the Catholic Church will rule the world. . . . In France and Portugal the Catholic Church was defeated and persecuted because the Catholics were not organized. I want to say that when the time comes in this country, as it will surely come, and the same forces attack the church here, they will not find us unprepared or unorganized and they shall not prevail. We have well-ordered and efficient organizations, all at the beck and nod of

the hierarchy, and ready to do what the Church authorities tell them to do."—Archbishop Quigley, Chicago.

"The history of the last thousand years tells us that wherever the Church of Rome is not a dagger to pierce the bosom of a free nation, she is a stone to her neck and a ball to her feet, to paralyze her and prevent her advancement in the ways of civilization, science, intelligence, happiness and liberty. Though not a prophet, I see a very dark cloud on our horizon. And that dark cloud is coming from Rome. It is filled with tears of blood. It will rise and increase till its flanks will be torn by a flash of lightning, followed by a fearful peal of thunder. Then a cyclone, such as the world has never seen, will pass over this country, spreading ruin and desolation from North and South. After it is over, there will be long days of peace and prosperity; for popery, with its Jesuits and merciless Inquisition, will have been forever swept from our country."—Abraham Lincoln, Sixteenth President of the United States, 1861.

"Both are in the power of the Church, namely, the spiritual sword and the temporal sword; the latter is to be used for the Church, the former by the Church; the former by the hand of the priest, the latter by the hand of the princes and kings, but at the nod and sufferance of the priest."—Boniface VIII, 1302.

Freedom of Person

"WHEREVER the Jesuits are admitted, they will be masters, cost what it may. Their society is by nature dictatorial, and therefore it is the enemy of all constituted authority. Every act, every crime, however atrocious, is a meritorious work, if it is committed for the interest of the Society of Jesuits, or by the order of the General of the Jesuits."—Napoleon Bonaparte.

"The Pope has the right to give countries and nations which are non-Catholic to Catholic regents who can reduce them to slavery. . . . The Pope can make slaves of those Christian subjects whose prince or ruling power is interdicted by the Pope."—Canon Law of the Roman Catholic Church.

"If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy."—Marquis de Lafayette.

"The punishments inflicted by the Church in the exercise of her coercive authority, are chiefly spiritual; e. g., excommunication, suspension and interdict. We say chiefly; for the Church can inflict temporal and even corporal punishments. Has the Church power to inflict the penalty of death? Cardinal Tarquini thus answers: 1. Inferior ecclesiastics are forbidden, though only by ecclesiastical law, to exercise this power directly. 2. It is certain that the Pope and Œcumenical Councils have this power, at least mediately; that is, they can, if the necessity of the Church demands, require a Catholic ruler to impose this penalty. That they can not directly exercise this power can not be proved."—Dr. Sebastian Smith in "Elements of Ecclesiastical Law".

"Interwoven as is the love of liberty with every ligament of your hearts, no recommendation of mine is necessary to fortify or confirm the attachment."—Farewell Address of George Washington, First President of United States.

"No good government can exist without religion, and there can be no religion without an Inquisition, which is wisely designed for the promotion and protection of the true faith."—Cardinal O'Connell's *Boston Pilot*.

"Let there be no change by usurpation: for though this, in one instance, may be the instrument of good, it is the customary weapon by which free governments are destroyed."—Farewell address of George Washington, First President of the United States.

"The pope and priests ought to have the dominion over the temporal affairs."—Encyclical XXVII.

"Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction."—Constitution of the United States.

"The Church is empowered to grant, or to take away, any temporal possessions."—Canon Law of the Roman Catholic Church.

"No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States: nor shall any state deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."—Constitution of the United States.

"Outside of the papal states, I am pope in none but the United States of America."—Gregory XVI, 1832.

Freedom from Tyrants

"AGAINST the insidious wiles of foreign influence, I conjure you to believe me, fellow-citizens, the jealousy of a free people ought constantly to awake; since history and experience prove that foreign influence is one of the most baneful foes of republican government."—Farewell Address of George Washington, First President of the United States.

"The Pope is the supreme judge of the law of the land."—Pius IX, March 18, 1871.

"A prince, whose character is thus marked by every act which may define a tyrant, is unfit to be a ruler of a free people."—Declaration of Independence.

"As regards opinion, whatever the Roman pontiffs have hitherto taught, or shall hereafter teach, must be held with a firm grasp of mind and, so often as occasion requires, must be openly professed. Especially with reference to the so-called 'liberties' which are so greatly coveted in these days, all must stand by the judgment of the Apostolic See, and have the same mind. . . . In very truth Jesus Christ gave to his apostles unrestrained authority in regard to things sacred, together with the genuine and most true power of making laws, as also with the two-fold right of judging and punishing, which flow from that power. . . . In addition to the complete accordance of thought and deed, the faithful should imitate the practical political wisdom of the ecclesiastical authority. . . . The man who has embraced the Christian faith, as in duty bound, is by that very fact a subject of the Church . . . which it is the special charge of the Roman Pontiff to rule with supreme power. . . . We hold upon this earth the place of God Almighty."—Leo XIII, November 1, 1885, January 10, 1890 and June 20, 1894.

"The independence and liberty you possess are the work of joint counsels and joint efforts."—Farewell address of George Washington, First President of the United States.

"I acknowledge no civil power; I am the subject of no prince; I claim more than this—I claim to be the supreme judge and director of the consciences of men—of the peasant that tills the field, and of the prince that sits upon the throne; of the household of privacy, and the legislator that makes laws for kingdoms; I am the sole, last, supreme judge of what is right and wrong. . . . There is no tribunal to which appeal from the Church can lie. There is no coördinate witness, teacher or judge who can revise, or criticise or test the teaching of the Church. It is sole and alone in the world. It belongs to the Church to determine the limits of its own infallibility."—Cardinal Manning, speaking for the pope and the church.

"As long as our government is administered for the good of the people, and is regulated by their will, it will be worth defending."—Andrew Jackson, Seventh President of the United States, 1829.

"Catholics know well the Pope's sovereignty."—*Brooklyn Tablet*, July 8, 1916.

"A history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over these states."—Declaration of Independence.

"The man who says 'I will take my faith from Peter, but I will not take my politics from Peter,' is not a true Catholic."—Monsignor Preston, New York, January 1, 1888.

"We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us."—Declaration of Independence.

"Even therefore, where the judgments of the Pope do not present the credentials of Infallibility, they are unappealable and irreversible: no person may pass judgment upon them; and all men, clerical and lay, dispersedly or in the aggregate, are bound truly to obey them." William Ewart Gladstone, Premier of Great Britain, 1875.

"When a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security."—Declaration of Independence.

"It must be borne in mind that even though Cardinals Farley, O'Connell and Gibbons are at heart patriotic Americans and members of an American hierarchy, yet they are as cardinals foreign princes of the blood, to whom the United States, as one of the great powers of the world, is under obligations to concede the same honors that they receive abroad. Thus, were Cardinal Farley to visit an American man-of-war, he would be entitled to the salutes and to naval honors reserved for a foreign royal personage, and at any official entertainment at Washington the Cardinal will outrank not merely every cabinet officer, the speaker of the house and the vice-president, but also the foreign ambassadors, coming immediately next to the chief magistrate himself."—Cardinal O'Connell's *Boston Pilot*, April 6, 1912.

"The adherents of each creed shall be given exact and equal justice."—Theodore Roosevelt, Twenty-sixth President of the United States, 1900.

"Cardinals are the immediate counsellors or advisors of the Pope, and form, so to speak, the senate of the Roman Church."—John Sebastian Smith in "Elements of Ecclesiastical Law".

Respect for American Laws

"HE HAS refused his assent to laws, the most wholesome and necessary for the public good."—Declaration of Independence.

"It has not the right to enact that the ecclesiastical power shall require the permission of the civil power in order to the exercise of its authority. . . . She has the right to exercise her power without the permission or consent of the civil government. . . . It is an error to hold that in the case of conflicting laws between two

powers the civil law ought to prevail."—Pius IX, December 8, 1864.

"The Congress shall have power to exercise exclusive legislation in all cases whatsoever over such district."—Constitution of United States.

"The Church has a right to exercise its authority without any limits set to it by the civil power."—Encyclical XIX.

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be unto the king as *supreme*." (1 Peter 2:13) "Render unto Cæsar the things that are Cæsar's."

"All human power is from evil and must therefore be standing under the Pope."—Canon Law of the Roman Catholic Church.

"For rulers are not a terror to good works but to the evil."—Romans 13:3.

"There are, nevertheless, occasions when another method of concord is available for the sake of peace and liberty: We mean when rulers of the State and the Roman Pontiff come to an understanding touching some special matter. At such times the Church gives signal proof of her motherly love by showing the greatest possible kindliness and indulgence."—Leo XIII, November 1, 1885.

"The Congress shall have power to lay and collect taxes, duties, imposes and excises."—Constitution of the United States.

"Without the consent of the Pope no tax, or rate of any kind, can be levied upon a clergyman, or upon any church whatsoever."—Canon Law of the Roman Catholic Church.

"Let every soul be subject unto the higher powers"—"unto the king as supreme."—Romans 13:1; 1 Peter 2:13.

"As the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted of all authority, nor can it be looked upon as inferior to the civil power, or in any manner dependent upon it. . . . It is an impious deed to break the laws of Jesus Christ for the purpose of obeying the magistrates, or to transgress the law of the Church under the pretext of observing the civil law. . . . If the laws of the state are manifestly at variance with the divine law, containing enactments hurtful to the church . . . to resist becomes a positive duty, to obey, a crime."—Leo XIII, November 1, 1885 and January 10, 1890.

"Whosoever therefore resisteth the [pagan civil] power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."—Romans 13:2.

"The pope can release from every obligation, oath or vow, either before or after being made."—Canon Law of the Roman Catholic Church.

"Before he enter on the execution of his office he shall take the following oath or affirmation: 'I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States'."—Constitution of the United States.

"The Pope has the right to annul State laws, treaties, constitutions, etc., to absolve from obedience thereto, as soon as they seem detrimental to the rights of the Church, or those of the clergy."—Canon Law of the Roman Catholic Church.

"For suspending our own legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever."—Declaration of Independence.

"All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate, wherever possible, in the administration of civil affairs. . . . All Catholics should do all in their power to cause the constitutions of states and legislation to be modeled on the principles of the true Church."—Leo XIII, November 1, 1885.

"For taking away our charters, abolishing our most valuable laws, and altering fundamentally the forms of our government."—Declaration of Independence.

"Tell us that we think more of the Church than we do of the United States; of course we do. Tell us we are Catholics first and Americans or Englishmen afterwards: of course we are. Tell us in the conflict between the Church and the civil government we take the side of the Church: of course we do. Why, if the government of the United States were at war with the Church we would say, tomorrow, 'To hell with the Government of the United States'; and if the Church and all the governments of the world were at war we would say, 'To hell with all the governments of the world'."—Monseigneur D. S. Phelan, St. Louis, Mo., June 30, 1912.

"And they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies."—Revelation 13:4, 5.

"As experience teaches, conflicts may arise between Church and State. Now, in any question as to the competence of the two powers, either there must be some judge to decide what does and what does not fall within their respective spheres, or they are delivered over to perpetual doubt and perpetual conflict. But who can define what is or is not within the jurisdiction of the church in faith and morals, except a judge who knows what the sphere of faith and morals contains and how far it extends? It is clear that the civil power can not define how far the circumference of faith and morals

extends. To do this it must know the whole deposit of explicit and implicit faith. Therefore, the Church alone can fix the limits of its jurisdiction; and if it can fix the limits of its own jurisdiction, it can fix the limits of all other jurisdictions."—Dr. Sebastian Smith, "Elements of Ecclesiastical Law".

"That day shall not come, except there come a falling away first, and that Man of Sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."—2 Thessalonians 2:3, 4.

"The Church has a right to immunity from civil law."—Encyclical XXX.

"Submit yourselves to every ordinance of man for the Lord's sake."—1 Peter 2:13.

"While a State has rights, she has them only in virtue and by permission of the superior authority, and that authority can only be expressed through the Church."—*Catholic Review*, July, 1870.

"Unto the king as supreme."—2 Peter 2:13.

"In case of conflict between the ecclesiastical and civil powers, the ecclesiastical powers ought to prevail."—Encyclical XLII.

"Submit yourselves unto governors, as unto them that are sent by him for the punishment of evildoers."—1 Peter 2:13, 14.

"It is therefore *de fide* that the Church, and therefore the Pope, has indirect power over the State; and that, consequently, the State, in temporal things that involve sin, is subject to the Church. This indirect power of the Church over the State is inherent in the divine constitution and commission of the Church."—Dr. Sebastian B. Smith, in "Elements of Ecclesiastical Law."

"Let none of you suffer as a busybody in other men's matters."—1 Peter 4:15.

"It is an error that divorce, properly so-called, may be pronounced by the civil authority."—Pius IX.

"Study to be quiet and to do your own business."—1 Thessalonians 4:11.

"Only those marriages are valid which are contracted before the parish priest or the Ordinary of the place or a priest delegated by either of these."—Pius X, 1907.

"Wise statesmen as they were, they knew the tendency of prosperity to breed tyrants, and so [they so planned our Constitution] . . . that truth, and justice and mercy, and all the humane and Christian virtues might not be extinguished from the land; so that no man would hereafter dare to limit and circumscribe the great principles on which the temple of liberty was being built."—Abraham Lincoln, Sixteenth President of the United States.

"Gold is a wonderful thing. By means of gold we can even get souls into Paradise."—Christopher Columbus, Jamaica, 1503.

"We here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth."—Abraham Lincoln, Sixteenth President of the United States.

"The Church is empowered to grant, or to take away, any temporal possessions."—Canon Law of the Roman Catholic Church.

"Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty, or give me death."—Patrick Henry, American Statesman, March 23, 1775.

Michigan's School Amendment

THE Wayne County Civic Association, 228 Broadway Market Building, Detroit, Michigan, is trying to get an amendment before the voters of Michigan requiring that "All residents of the state of Michigan between the ages of five years and sixteen years shall attend the public school in their respective districts until they have graduated from the eighth grade; provided, that in districts where the grades do not reach the eighth, then all persons herein described in such district shall complete the course taught therein".

The fundamental proposition underlying the United States government, and the government of all the states, is complete religious liberty, which can be obtained only by an entire separation of the functions of church and state. With over one hundred and sixty different religious organizations in the United States, including Greek and Roman Catholics, Protestants of all shades, Jews, Freethinkers, Spiritists, etc., it is manifestly unjust that the state should favor one of these at the expense of the others.

It is the function of the state to educate its citizens so that they may perform the functions of citizenship. It is the duty of the state to teach its citizens, all of them of school age, the elementary principles of spelling, composition, penmanship, reading, grammar, geography, arithmetic, history, civics, hygiene, and industrial art. The children should study these subjects together, because they will be thrown together in later life and will have common need

of this information. The proper place to teach religion is in the home or, if so preferred, by religious teachers, in places appointed; and with that the state should have nothing to do.

The argument that a school is godless because it does not teach religion is pure nonsense. The question of godliness does not enter into spelling, composition, penmanship, reading, grammar, geography, arithmetic, history, civics, hygiene or industrial art, and the attempt to inject either Bible or beads into the matter is hypocritical and against the real interests of the state.

When a child is made to believe that he cannot be taught the foregoing subjects because of somebody's religion or lack of religion, there is then and there raised in his mind the hateful thought that his religion is incompatible with the institutions upon which the republic must depend for its continued existence, i. e., the education of its citizens; and the natural result is the great disgrace witnessed during the World War where American soldiers, born in America, had to be sent to army schools to learn the language of their own country.

The truth of the matter is that an autocratic and liberty-hating church bodes no good to a liberty-loving land. The two can not get along together. The one will surely destroy the other. Hence it is not strange that in Michigan we find the Wayne County Civic Association hoeing an uphill row in its effort to get this amendment before the people. The newspapers refuse even paid advertisements, so afraid are they of the dreaded boycott; and so the work of tearing down the American school system goes on apace at the same time that noble-minded men and women are trying to build it up.

Scant Difference Discernible

THE difference between the Democratic and Republican platforms and parties in the coming election may be discerned—through a microscope. The candidate for President on the Republican ticket voted for all the measures that have made the thinking men and women of the United States so dissatisfied with the Democratic administration.

His congressional record shows that he practically approved the Hog Island steal; that he voted for war and for the bill prohibiting freedom of conscience, sometimes known as the espionage bill; that he was a strong advocate of the compulsory draft law and for the return of the railroads, which he knew would result in increased freight rates and billions of dollars of extra expense to the rank and file consumer.

He favored the new army bill, which passed the Senate April twentieth, calling for 300,000 men and $600,000,000 annually, empowering the whim of a president to mobilize the country and thus creating in a peaceful country a military machine exceeding in size the pre-war German military machine which was crushed at an expense that has ruined the world for a hundred years to come.

He is in favor of the Paris "Peace" League of Nations which THE GOLDEN AGE has described at length in its issue of July 7, the same League now bestowing its benevolent smile upon the thirty wars being waged in various parts of the earth. He is in favor of intervention in Mexico, which, if it takes place, will be another crime against civilization, as abundantly proven in THE GOLDEN AGE for August 4 and August 18.

He has done nothing to indicate that he is in favor of the general amnesty which has been granted by all the other warring powers; and his connection with the press, which has been responsible for the greatest flood of falsehoods and progaganda ever known, is enough to make every person wonder how anything could be gained by placing him in the great office to which he aspires, and for which the Wall Street interests have selected him.

International Anarchy

By Newton T. Hartshorn

CAN it not be truthfully said that international anarchy has prevailed since the fall of the Roman Empire?

We have had so-called international laws; but have they not, with the treaties, been mere "scraps of paper"— "gentlemen's agreements," broken at will? Are we not now drifting into national as well as international world-wide anarchy?

All of the great empires of the world—Assyrian, Persian, Macedonian and Roman—were political aggregations loosely bound together and dominating the world only in a military sense.

For the first time in the history of the world, within the past 45 years, its many economic units have fused into one great unit, by spontaneous action and not by military force. This

unity is unprecedented, and out of it has grown the ideal of internationalism, the forerunner of complete world union; and ambitious imperialists in Germany and England, seeing the great prize—world empire and world trade—prepared for the titanic struggle to win it. And English imperialists think they won.

The unifying of finance also has been progressing until international bankers now dominate the financial world, the League of Nations Covenant being the instrument by which they expect to unify the world, forming the fifth world empire, based on the British Church and State System—the British Empire aiming to take in the whole world, unified in religion as well as politics and economics. For the first time in the history of the world, military and naval power, political, economic and religious power are completely united under one head.

This clearly is the purpose that animates millions of the most prominent and influential people of the world, who through the press and the pulpit shape public opinion, though they declare their aim cautiously, in diplomatic language, gradually educating people up to their objective.

Their urgent appeal for the conservation of peace and civilization through the League of Nations Covenant, and other features of their propaganda when examined, disclose their real object to be the formation of an empire completely dominating the world.

After the rebellion of the Southern slaveholders in the United States had failed. English imperialists, who had expected that the American Union would be broken up and the states absorbed into the British Empire, began to conclude that the empire would be split up into several nations, like the United States. Gladstone favored this idea; but when he died, the old idea of British imperialists again became ascendant, and the propaganda to lay the foundation of a great federation, so-called, of the United States and the British Colonies with the mother country began more definitely to shape.

German imperialists were at the same time pushing their propaganda here to defeat the aims of the British.

As before stated, in economics and finance the world has become unified, and German opposition to the plan of British and American imperialists has become practically eliminated. This explains why the unprecedentedly destructive terms of the peace treaty were imposed on Germany to force her to acquiesce. Those terms will be modified whenever Germany consents to become a part of the British Empire, and not before.

All the spoils of the war have passed into the hands of England—vast colonies and the trade of the world. Here, then, we have the factors of world-wide revolution and anarchy unprecedented in extent and intensity.

In comparison with the proposed world-wide British Empire, the Roman Empire was only a babe in swaddling clothes. But that world empire is not yet formed sufficiently to act in open self defense. The Senate of the United States has for the time being halted the plans of the English and American imperialists. This leaves the international world in a state of incipient anarchy. The League cannot function without the power, prestige and money of the United States. Europe is bankrupt and starving. Russia is in the hands of the proletariat, who is bitterly opposed to imperialism.

The whole world is shot through, so to speak, with organizations radically opposed to each other. In England, the nucleus on which it is proposed to build this great world empire, 90 percent of the working people are unionized and are class conscious. Their interests are diametrically opposed to the aristocratic element which controls the British government; and the scheme of the British imperialists to dominate the world is repugnant to the English working men.

Their discontent is based on conditions that are fundamentally unjust; and while before the law technically they have equality of right, in fact their rights are disregarded. Instead of the present agitation quieting down it must increase and intensify. The repugnance in England to the assumptions of title and privilege is increasing, and not only there but all over the world. The psychology of title is beginning to operate against, instead of in favor of the holder. While the war in the interest of imperialism was fought in the name of democracy and self-determination, democracy and self-determination propose to have some of the game as well as the name. The people are tired of political hypocrisy or any other kind.

England and the United States are the main powers in the proposed Empire. England, the

dominant power, is in both name and fact a monarchy and an empire as well as an aristocracy: and those who speak of her as a democracy know that it is a lie—bald hypocrisy, spoken to deceive the thoughtless.

The pressure to taxation resulting from the expenditure of more than one hundred billions of money and a score of millions of lives, directly and indirectly, in the criminal war between English and German imperialists for world dominion and world trade—the pressure of this unprecedented burden of sorrow and taxation laid with autocratic assumption upon the hearts and backs of the people, without consulting them, is yet to find expression in the resentment of those people. We have an illustration of this in Russia.

Men are thinking as never before. "As ye sow, so shall ye reap." The law of cause and effect is inexorable. "The mills of the gods grind slowly, but they grind exceeding fine."

Year by year the crushing effect of this taxation will burn itself into the brain of the common people, however stupid and thoughtless they may be. On their backs will automatically be shifted the taxes that wealth ought to pay. The necessities of the people will have to bear the tax. If hit hard enough in the stomach the blow reaches the brain, as in the case of the starving woman who started the French Revolution by beating a tin pan and crying, "Bread! bread!"

Talk of stopping profiteering! All the business men and manufacturers in America and Europe are thoroughly organized. All of the necessities of the people pass through their hands. The law of supply and demand no longer operates; prices are fixed by these organizations which are stronger than the government. They take toll on the necessities for their own support, be it little or much, according to their extravagant living. They pay the producer of the raw material as little as he can be squeezed to accept and get from the consumer as much as they can squeeze out of him. The consumers, the common people (those belonging to those associations get discounts), must take what is left and pay the price or go without.

The working people have organized their unions for defense. Only 15 per cent of them, however, are organized in the United States. The crushing taxation shifted down, down, down until it lands on the backs of the unorganized masses, will drive them into the unions. "The devil take the hindmost."

Is this not a state of anarchy? Show me any cohesion in the world if you can; except the cohesion of antagonism.

Besides these organizations there are some fifty smaller ones, to say nothing of the two great political parties, ostensibly pitted against each other by shrewd politicians who fog the issues and cancel the voting power of the people to prevent them from getting control or getting anywhere except into the camp of the profiteers or the imperialists.

We have the Elks and the Moose, the Knights of Columbus, the Free Masons, and the Orangemen, etc., etc., all pulling at cross purposes.

Then in the religious world we have scores of denominations all teaching diverse doctrines, some of them antagonistic in spirit—Roman Catholics and Protestants, Anglicans and Lutherans, all a jangle of confusion and anarchy—religious chaos.

The $100,000,000,000 and the vast labor worse than thrown away in the World War would have produced marvellous results for good if expended on improvements sadly needed by the human race. But less than a score of men at the head, in their lust for world empire, plunged the nations into the maelstrom of hate and murder; and still almost the same few of the victors are planning another deal in their lust for empire, which cannot fail to drag what is left of the human race still deeper into a debacle of hate, murder, starvation and agony.

Do you say this picture is overdrawn—pessimistic? Possibly you may conclude later that in reality it is relatively optimistic.

Jesus no doubt referred to these times in His forecast (Matthew 24: 21, 22): "For then shall be great tribulation such as was not since the beginning of the world [the present era of so-called civilization] to this time, no, nor ever shall be: and except those days should be shortened there should be no flesh be saved".

Jesus went on to say that those days would be shortened—evidently by the coming of the kingdom of heaven for which He taught His disciples to pray. This, instead of the British world empire, would be established and rule in all the earth, when peace, justice and love would

(Concluded on page 13)

Age of Gold *vs.* Golden Age: *By L. Smith*

MR. EDITOR:—In view of your very interesting article in a recent number of THE GOLDEN AGE, entitled, "How to Profiteer," I am sending reference to a few Scriptures recently called to my attention. The deplorable conditions caused by "profiteering" have brought much suffering to many; but these Scriptures may bring a ray of comfort to some sad hearts, and inspire the hope that soon these conditions will change, when the Lord takes control of earth's affairs.

Some rich profiteers are referred to in a parable (Luke 12:16-20) as a "rich man". "And he said, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry." "But God said unto him, Thou fool, this night [during the dark night of the time of trouble] shall thy soul be required of thee; *then* whose shall those things be which thou hast provided?"

The Lord does not tell us in this parable whose they shall be, and evidently the rich man did not know: for the Prophet David says (Psalm 39:6): "He heapeth up riches, and knoweth not who shall gather them".

Job also was a prophet of the Lord: and he tells us something about it. (Job 27:13-17) "This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty . . . . Though he heap up silver as the dust, and prepare raiment as the clay, he may *prepare* it, but the *just* shall put it on, and the *innocent* shall divide the silver."

Solomon, another prophet of the Lord, has a word to say concerning this same subject. (Proverbs 13:22) "The wealth of the sinner is laid up for the just." Also Proverbs 28:8: "He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor."

The Prophet Joel tells us who it is that will pity the poor. (Joel 2:18, 19) "Then will the *Lord* be jealous for his land, and pity his people. Behold, I will send you corn and wine and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen." The Apostle James tells us (James 5:11): "Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very *pitiful* and of tender mercy".

James also tells us of a class being chosen of the Lord to assist in bringing these blessings to the world. (James 2:5) "Hearken, my beloved brethren. Hath not God chosen the *poor* of this world, rich in faith, heirs of the kingdom which he hath promised to them that love him?"

These are the saints, poor despised ones who, during this gospel age have walked in the footsteps of Jesus, the meek and lowly One, in the narrow way of self-sacrifice, and who will, with their Lord, as a merciful and faithful High Priest, have the privilege of assisting the world in walking up the highway of holiness in the Golden Age, mentioned by Isaiah in Chapter 35.

So, seeing from the Lord's Word, that the masses of mankind are soon to reap the benefit of those riches which are now being piled up by the profiteers, let none envy them, but wait with patience until the Lord shall take control of earth's affairs and rule for the blessing of all the willing and obedient. Let us observe also from the Lord's Word that proper principles of justice will operate in the dispensing of the kingdom blessings.

The Psalmist says (Psalm 103:13): "Like as a father pitieth his children, so the Lord pitieth them that *reverence* him." Also Ecclesiastes 2:26: "For God giveth to a man that is good in his sight, wisdom, and knowledge and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is *good* before God."

This is the "Age of Gold" for a few, but the next will be the "Golden Age" for all.

(Continued from page 12)

prevail instead of war, confusion, starvation and hate.

The miracles of modern scientific attainment foreshadow, and the Word of God proclaims that when this old evil civilization (world) controlled by Satan perishes through its own inherent evil a new and really true civilization (world) will rise out of the ashes of the old not by supernatural, but by natural means, gradually developing into a paradise more glorious than man ever dreamed Heaven to be—a restored Eden, the earthly phase of the invisible, heavenly kingdom, ruled by Christ the invisible Ruler of all the new world instead of Satan, who now is the invisible ruler of this old evil civilization.

Lift Up the Standard: *By L. D. Barnes*

MR. EDITOR: I would commend your honesty. I could wish that your magazine might become a great journalistic mountain and fill the entire void or sphere of a lying, money-led press, doing flunky business to outworn interests derogatory to the good of mankind and doomed to pass away.

The articles dealing with the subjects—What is Anarchy, The Negro Race, and The League of Nations—are examples of honesty and truthfulness, seldom seen in any publication. Self-interest, pride, fear, dishonesty, stain the management of them all with rare exceptions, as we perceive. The contrast is most unfavorable to the "kept press".

Few journals are ready to point out that mob violence, wherein thousands are seized with a desire to lynch a wrong-doer, is anarchy. Few will admit that any violation of established law is anarchy.

Few are ready to accord the Negroes their natural and legal rights or to concede that all nations are of one blood, made to dwell in peace.

The discussion of The League of Nations is along the same line of open facts, "openly arrived at".

The President's position has always been untenable. His bold departure in leaving his office and assuming the entire world burden in disregard of the people's law-makers; his visit to the Pope of Rome in disregard of Protestant principles, to say nothing of respectable pride, has placed the President in an unenviable position. How different his course at Rome from that of Mr. Roosevelt, who held his Protestant nose high above the Vatican, and preserved the Protestant principles and traditions of freedom of speech and action. No kissing of the Pope's foot for him; though Mr. Wilson, out of respect for the Pope's enmity to the King of Italy, obeyed "Benedict's orders" to drive from the king's palace to "the American embassy first, and then drive to the Vatican". The President's course not only brought upon him the combined opposition of the people, as shown in the election of a Republican Congress to cross Wilson's way, but doubtless divine providence overruled in the entire matter. The nation that patronizes Rome is on troublous ground; and the man who courts Rome's favor finds less and less of the favor of God. At every turn the President has met a bear, with troubles from coast to coast—troubles in his own party and outside of it.

The stormy career of the League and the President's efforts to make peace suggest many Scriptures: "He taketh the wise in their own craftiness". "He disappointeth the devices of the crafty, so that their hands cannot perform their bidding."—Job 5:13, 12.

It is lamentable, and a sure sign of decay, when for political prestige rulers pander to Rome and surrender a people's liberties to the worst enemy of all liberty. No wonder the Lord has confused and confounded the operators of such baseless procedure and set at naught their operations as the work of mice!

Here in the Peace Conference were the leaders of the leading nations—"the big four" of the world. Here the great state churches of Europe were represented.

The President is a member of one of the leading Protestant sects and said to be an honorary member of the Knights of Columbus. The best of every system was represented by the President, yet "God was not in all their thoughts".

In contrast to this Godless procedure please note the following from Washington's Inaugural address, 1789:

"It would be peculiarly improper to omit in this first official act my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves for these essential purposes; and may enable every instrument employed in the administration to execute with success the functions allotted to its charge. In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiments not less that my own, nor those of my fellow-citizens less than either. No people can be bound to acknowledge and adore the invisible Hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of Providential agency, and in the system of their united government the tranquil deliberations and voluntary consent of so many distinct communities from which the event has resulted, cannot be compared with the means by which most governments have been established without some return

of pious gratitude, along with an humble anticipation of the future blessing which the past seems to presage."

At this early day Rome had not poisoned the American ideals of religion and liberty. Her destructive influence had not spread. But the great French general, Lafayette, feared it and remarked that if the liberties of America were ever destroyed it would be at the hands of Rome!

The world's hope is not in any league of nations. It is said that thirty wars are now in progress, and the League is powerless to suppress them. It makes no effort to do so.

Blind leaders have led the world into a ditch, and there it must learn its lessons. In a dark night when no man can work, when every man's hand will be against his neighbor, as the Scriptures declare, then man's extremity in the last ditch will become God's opportunity, and in His own way He will exalt Himself among the heathen, worldwide.

Entering the Golden Age

By C. B. Shull

MR. EDITOR:—I am appreciating the "idea" of the Golden Age. Surely the long-looked-for evidences are all about us; and I wish to congratulate you on the foresightedness displayed in putting the "idea" into concrete form and giving it out to the people. I am very much impressed with the effect of your efforts to connect the various happenings throughout the world with the change of the dispensation now at hand.

I am employed in a large railroad shop, where quite a number of the workers are readers of THE GOLDEN AGE; and the message it brings inspires them to look for better things just ahead. Keep up the good work! I wish the GOLDEN AGE Magazine had access to every home in the world. Absolutely all men are looking for a change to come, and soon. If the "idea" of the *Golden Age* can be thoroughly impressed, it will go a long way toward preparation for the incoming blessings.

Nowhere does the evidence that we are in the day of "visitation" show quite so plainly to us as it does from the illumination of the hitherto dark sayings of our Lord and His apostles, as well as the prophets. In the light shining from the pages of the GOLDEN AGE Magazine, many of those perplexing sayings recorded in the Bible are becoming reasonable, really believable! And if it is true, as the Good Book says, that the light is to shine more and more unto the "perfect day", then if light is flooding and illuminating the things that have never been understood, to my mind it is indisputable proof that we are entering the real Golden Age.

Then take those hitherto mysterious, unexplainable yet fascinating books—The Revelation, The Song of Songs and the prophecy of Ezekiel! They have become so reasonable and understandable from the golden glow of light radiating from the pages of an unpretentious book called "The Finished Mystery", that nearly everybody can get inspiration and instruction as well as warning from those wondrous symbols, pictures and code messages. And the publishers of this book announce a magazine edition of this untold wealth for twenty cents!! Surely no profiteering here! It will be to the everlasting profit of everyone who reads this remarkable book. Its authors claim no special inspiration, but modestly say that the "due time" having come, the seals are broken and the message unfolds: and that they but wrote what they saw and heard. I wish, Mr. Editor, you would recommend this wonderful book to your readers. It will help them to see that

> The time is at hand,
> The Golden Age is at the door!
> Open wide the gates,
> And let the King of Glory in!

A knowledge of these things is evidently necessary in order that we may act intelligently. For instance, how could any one coöperate in the treading of the "winepress" of Revelation 16:18 unless he have a knowledge—*a mental illumination*, if you please—of the meaning of those symbols and of the things they symbolize? 'Seal not the sayings of the prophecy of those books' —the time is at hand. Open the columns of THE GOLDEN AGE so that it may really be "an angel standing in the sun", pouring forth the golden light that will dispel the noxious vapors of selfishness now so completely enveloping the earth!

"Tell the whole world these blessed tidings:
Speak of the time of rest that nears:
Tell the oppressed of every nation
Jubilee lasts a thousand years."

Not Enough Gold

THE problem of the reputed scarcity of gold would be solved if the Dayton, Kentucky, doctor should take it into his head to make more gold than he has been making out of cheap metals. Doctor Rees says he can transmute other things into gold, if they are kept "het up" long enough; but no information has come out of the State as to how long the fires must be kept going, or how much coal is required at $15 per ton. But if a yellow deluge should overflow the boundaries of Kentucky, more problems would be set up than the transmutation could solve.

For one thing, the question of the maintenance of the gold stock of the United States would be answered once and forever. No longer would it disturb financial tranquility to see the gold reserve depleted in one year by $292,796,000; for the financiers' dream would be of a better world where there would be enough less of the mammon of unrighteousness to enable the business world to keep afloat. For gold would not be worth the meagre $9 an ounce in purchasing power it is now, as against the $20.67 it is supposed to be worth to keep the dollar's worth at par; the difficulty would be to give the metal away, to find bins to keep it in, or reservoirs to hold the Kentucky deluge, or that other yellow flood which may yet come from the 60-mile ridge of gold near Kalgoorlie, in Western Australia.

From London come hints that gold is rising in value. This is probably based on the fact that the cost of producing it is going up, above the point at which a profit can be made by selling the product of the mines. In America gold mines are closing at what is termed an alarming rate. Many mines will never open because of the cost of pumping out the water and putting in new timbering; mining camps are dead; cities once dependent on the mines are depopulated; and skilled miners by the thousand are out of work.

The manifest effect of the scarcity of an article is to raise its value in comparison with other articles; that is, it takes more of the other articles to secure the same quantity, and conversely less of the first article to get the same amount of the others. Expressed in other terms—for gold is money—a rise in the price of gold would cause an increase in the value of the present 29-cent dollar, so that it might become a 50-cent dollar, a 75-cent dollar, and ultimately a 100-cent dollar. The relation between the coming scarcity of the precious metal and the cost of living is obvious—that the cost, as measured in money, would decline until it became normal.

But a movement of any kind in the value of money is a problem-producer; for who would have the authority to command the rising gold dollar to stop going up? If the gold in the dollar reached a premium and became worth, say, $1.10, every gold coin to be found would make its way to the melting pot to be sold for a profit, much as silver has done in France and England, and the silver dollar in this country. That the banks and the government have cornered the gold supply might then become more fortunate than it now appears; for there is so little gold in the possession of the common people that few could take a profit that way.

Much of the gold produced goes into manufacture for people that like to wear gold-plated or solid decorations upon their clothes or persons. Last year the gold mined in the United States was worth $58,000,000, while what went into manufacturing was $21,848,800 more, or $79,848,800. At that rate, it is only a question of time when all the gold in the country would be used up and none left for monetary purposes, if none were imported. With new nationalities rousing from dormancy all over the world, and calling for gold to back up their currency, to say nothing of the demand from Great Britain and Europe, the need for more gold was never more pressing. In the face of falling world production, it will need something like the Kentucky miracle, properly subjected to government control and supervision, to keep the gold river at the regular $20.67-an-ounce level.

The Federal Reserve managers state that at New Year's, 1919, they had 60 cents in gold for every dollar of Federal Reserve money; but by the next New Year's this had gone down to 50.3 cents. Once or twice in 1920 the gold reserve dipped below the 40-cent legal minimum—of course, without getting any manager into jail—and if this should happen again too much, or too often, or too long, they fear for the confidence of the public in the currency issued under this plan. At any rate, nothing is more urgently

needed than more gold from the mines or elsewhere; and the proposal has been for the Government to get hold of more gold, by putting a tax of 50 cents per pennyweight of fine gold in all articles sold after a certain date, from which fund $10 an ounce would be paid as a bonus to the producer of new gold. Only in this way, declare the bankers, can the gold back of the currency be kept up to the 40-cent level; otherwise the financiers and economists think that some other monetary unit must be found than the legal 25.8 grains of gold to the dollar. In a future article THE GOLDEN AGE may discuss some of the proposed bases, other than gold, for the money system of the country.

A monetary system is all right as long as the unit remains unchanged. But when the unit starts see-sawing up and down, as the value of gold has been doing, and still threatens to do, all kinds of troubles are engendered, from high cost of living to the perplexities of Federal Reserve managers. Something must be done soon; the problems of unrest that hang in some measure on the value of gold in comparison with other articles, will not wait for ponderous deliberations and snail-like action. Indeed, it is true that, considering the ponderosity and dignity of bankers, there is little hope that any one will make the necessary moves actually to remedy existing financial conditions. According to the Bible, they will not; for the world is right now at the final end of the age during which such things have been possible. Fortunately, however, the Golden Age will immediately begin, with its infinitely better arrangements in every department of existence; and no doubt many a conscientious and tired banker will welcome the day when he can drop his often too-heavy burden of responsibility annd get out again into the free air that he enjoyed when a boy, and into the liberty that will be common property in those days.

Protection Against Deadly Gases

MANY a person has given up his life in the fumes of carbon monoxide from a house furnace or stove. Others have lost theirs from illuminating gas, a poisonous constituent of which is often carbon monoxide.

A new means of discovering the presence of this deadly gas, which causes innumerable deaths in mines, has been perfected by Professor C. R. Hoover, of Wesleyan University, Middletown, Connecticut.

During the war the properties of carbon monoxide were extensively investigated with a view to its employment for slaughtering Germans and Austrians; but owing to the difficulties of condensing and transporting the gas, the project was abandoned.

Its presence in mines, emplacements and shafts has been detected by taking into such places a canary bird, as this little creature, being particularly susceptible to the gas, falls at once into a faint when this gas is present.

The new detector will reduce the market for canary birds; for it is a delicate scientific instrument which records, not merely the presence of the monoxide, but the quantity in the air. It consists of a small glass tube filled with a mixture of an iodine salt, pumice stone, and fuming sulphuric acid. When the contaminated air is admitted to the tube the contents turn green, the depth of the color indicating the presence and percentage of the poisonous gas. There is an indicator which records with scientific accuracy the exact proportion of the injurious vapor.

The new detector can be lowered by a string into shafts, and then withdrawn for examination, before any one is permitted to enter. It is of special value in the iron and steel industries, in gas manufacture, for fire departments, and in mine rescue work.

Professor Hoover's contrivance can be used in conjunction with a new type of gas mask which counteracts the effects of carbon monoxide, and is patterned after the army gas mask developed by the Chemical Warfare Service in the World War.

The coal miners will welcome such a device; for it will enhance the safety of the mines, and reduce the deaths of four men per million tons mined that have prevailed, to say nothing of the distressing accidents not resulting in death.

By such means man is gradually carrying out the divine command to "subdue the earth", (Genesis 1:28) and the other prophecy that in God's holy kingdom, the Golden Age, no one shall be injured in accidents or otherwise.—Isaiah 65:25.

Horse Sense: *By H. E. Coffey*

ONE of the first requisites in training a horse is the ability to determine his natural disposition; i. e., his natural inclinations or, in short, how he is likely to act under different circumstances. One unable to judge his horse's disposition is apt to do the wrong thing, or the right thing at the wrong time. What would cause one horse to act a certain way might cause another to act just the opposite. However, the above mentioned requirement is not at all difficult to develop. Men who have long been in the business of horse training have classified horses with reference to disposition under four general heads; and all horses come under one of these heads or under two of them combined. Thus it is comparatively easy for the mere amateur to classify his animal by observing the general outline of the head and then placing it in the particular class under which it comes.

The first avenue of communication between man and horse is the sense of touch. For instance, the stroke of the whip means to the horse, "Go on". Later on the mere motion of the whip means the same thing and finally the voice will cause the horse to move forward, as when we say, "Get up". Punishment must be administered in such a way that the impression left on the horse is that it was his disobedience that caused it. The more deeply it can be impressed upon his mind that disobedience brings its own punishment, the greater will be our control over him. The secret of making any horse do just what you want him to do is to punish him for doing the wrong thing and caress him for doing the right thing. This is the theory upon which successful horse-breaking and all the difficult trick feats are based.

The mature colt which has not previously been handled is quite easy to train, since he has formed no bad habits(the result of improper training) and is not conscious of his own muscular power. All we need to do is to make the proper impressions which by repetition become habits, and we have a properly trained animal that can be relied on at all times. Yet the outlaw requires more than mere training. He must first be subdued; for he has learned his strength. He must learn that man is his master, and this can be done only by making the proper impressions at the right time. The worst outlaw known can be made perfectly reliable by applying the general principles laid down in the foregoing paragraphs. A horse that will stop perfectly still at the command "Whoa!" and stand until the signal to start is given is the only safe animal to drive; and he can be made thus safe only by intelligent and proper training.

As a typical outlaw we cite the case of "Flash". This Missouri man-eating stallion was an outlaw and killer with a reputation spreading over several states. He was a Kentucky thoroughbred, descending from a long list of man-eaters, and stood almost sixteen hands. He was noted for his extreme viciousness and his incurable desire to kill his keepers. His was thought to be a hopeless case until a trainer who used more brains than brawn bought him. After a few short lessons he was made perfectly reliable and is now doing useful work.

By reason of the Adamic fall mankind has been greatly impaired, both mentally and physically. Ceasing, to a great extent, to continue to use his God-given power to reason man has in a great many instances resorted to brute force to accomplish his purposes; and this has resulted in many unhappy experiences. Men as well as innocent women and children have been the victims of many serious and fatal runaways, etc., all caused by a poorly trained horse.

Now the light of truth is being shed more and more upon every phase of human activity, as the Scriptures foretold it would in the end of the age. Adam was originally given perfect control over the animal creation. Yet the power he possessed over them was not magnetic, but the result of his superior brain power and his ability to reason. Driven from his perfect home he was compelled by the force of circumstances to seek a livelihood in the imperfect earth. At first no doubt he lived on roots and herbs. Later, the flesh of animals was used. This no doubt instilled into them a fear of man. Likewise, some of the animals finding insufficient nourishment in the undeveloped earth began to prey upon the grass-eating animals; and thus the struggle for life has continued down to this day.

However, God promises that shortly His foot stool (the earth) shall be made glorious and that then nothing shall "hurt or destroy". This is

the Golden Age about which the poets have sung and for which many noble hearts have longed. In that age of blessing, now at the door, "the cow and the bear shall feed; and their young ones shall lie down together: and the lion shall eat straw like the ox" (Isaiah 11:7) and "the wolf and the lamb shall feed together". (Isaiah 65:25) The Scriptures just quoted call to mind, too, that French and German nationalities will dwell together in Alsace-Lorraine in peace; for the nations "shall learn war no more".—Micah 4:3.

Plant Good Seed

By A. L. Paschall

ONE of the many valuable projects urged by federal and state departments of agriculture for better and greater crop production is *crop standardization and seed selection in the field.* For several years this has been one of the principal projects of county demonstration agents and experiment station experts.

Farmers have discovered that hybrid or mixed seeds produce small yields, even though the first year cross of two pure varieties may sometimes result in larger yields. In planting such crosses results are far from satisfactory.

However, in his desire to find some more productive kinds of seed, and being anxious to try out varieties which are so highly praised in seed catalogues, the farmer will often plant several varieties of the same easily hybridizing crops such as corn, etc., not taking expert advice.

As many as nine varieties of corn have been planted on a small field of ten acres. Such a mixture was not as salable as a pure strain, and the farmers had no good seed the next year.

The purpose of the experiment stations is to determine for the farmers the special variety of each crop best suited to each locality and purpose and the best methods of producing and handling that crop—or crops. In many communities the farmers have also determined this.

After the best variety of each crop is determined upon, then, instead of the farmer's planting different varieties and producing mixtures, it is better that a community standard be decided upon and each farmer grow that kind and then improve the variety by selecting seed from the best plants, while still in the field. Where such standardization and field selection with corn has been carried out for only five years the crop yield was almost doubled.

The same principle which applies to crops also applies to livestock. Some have thought that by crossing a Jersey breed of cows, which produce milk rich in butterfat, but relatively small amount, with Holstein, which produce a larger quantity of milk but poorer in quality, the results would be a breed or hybrid which would combine the best of both—quantity of the Holstein and quality of the Jersey. But repeated demonstrations prove that the result of the cross generally produces cows which give the quantity of the Jersey and quality of the Holstein—reversion to the original poorer type.

How wonderful is the law of nature, which is really the manifestation of the law of God! All of God's laws are perfect, upright and just. When will mankind seek to know and observe these laws instead of evading them or trying to substitute those of their own making—to their hurt? We are glad to know that it is not long for in the Golden Age—now being ushered in—the law of God will be the only law, and this law will be administered firmly, but lovingly, by our glorified King, our Savior, as the great High Priest, assisted by His faithful followers, His body, the true church; for then the new covenant, as stated in Jeremiah 31:31-34, will be put into effect. His law will be written in the hearts of the people; all shall know Him and serve Him with one accord. "The earth shall yield its increase" easily, and "the deserts blossom as the rose".

Hearken to the law of God which was given to the nation of Israel concerning the keeping of seed and livestock pure: "Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed . . . " (Leviticus 19:19) The Bible also tells us that these things were shadows of things to come and were written aforetime for our admonition, on whom the ends of the ages have met. So we find stated in our Lord's great parable in the thirteenth chapter of Matthew that "the field is the world" and that the seed is the Word of God; also in the same chapter He explains the parable of the wheat and tares—"the good seed are the children of the kingdom". The Lord and His special messengers have sown the seed—the Word of God—and the children of the kingdom have received it into pure and honest hearts and have been and are bringing forth good fruit.

The children of the wicked one have also sown seed—human-made church creeds and doctrines,

A New Era: *By R. B. Abbott*

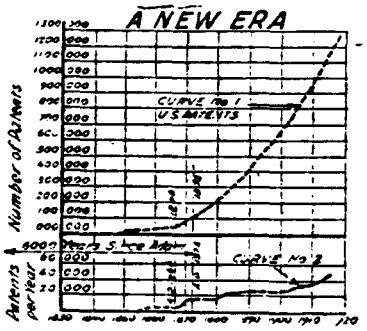
IF THE increase in the number of inventions, or the rate at which they are issued yearly, indicates anything in regard to the opening up of the incoming new era, then there is an approximate method of finding the time of its beginning. All great changes have small beginnings, and take place more or less gradually at first. The period of invention and progress is no exception to the rule. However, it is but one phase of the mighty change which is taking place in all of the world, making every thing different from what we had ever dreamed, in preparation for the Golden Age.

Almost all of the present commercial machinery has been invented in the past 45 years. This startling fact is seen to be true, when one remembers that the Centennial Exposition at Philadelphia in 1876 marks about the beginning of the inventive and commercial era. It was in this year that Bell invented the telephone and exhibited it for the first time. Before that year, only a few far-reaching improvements had taken place: such as the printing press, steam engine, telegraph and a few other minor ones.

If one looks around today and counts the big inventions which have been far-reaching in changing the conditions of the world, in preparation for a new era of blessings for humanity, he will see that they have been invented since the Centennial Exposition in 1876. It is hardly necessary to enumerate them; for even the young people of today can remember when many of these big discoveries were made. The invention of the flying machine, wireless telephone and telegraph, moving-picture, automobile, electric train, electric light and electric machinery for home and factory, phonograph, typewriter, X-ray, etc., etc., are all within the memory of the present generation.

People have been inventing ever since history began; but there has been no sudden acceleration to the rate at which it took place, no tremendous increase in the output stream of inventions, until recent years. It is possible to find about when this sudden change took place, when this inventive era began, by recourse to the Patent Office records.

The best way to visualize this concept or idea is to see it pictured in a plot. A plot of the data obtained from the Patent reports consists of a curve, drawn to scale, showing the number of patents issued up to any date as far as the records go. Years are marked off along a horizontal line, and the number of patents issued up to any year is marked off in a vertical direction. The curve passes through the points thus indicated, and thus shows graphically how many patents were issued before any given date.



The curve follows very closely along the horizontal line until a sudden upward turn starts it on a steep upward trend. This bend shows the approximate time of the beginning of this era of invention and increase of mechanical achievement. This sudden upward turn is located about ten years before the Centennial Exposition of 1876; the bend is completed and the curve is started in its upward direction by 1872, four years before the Centennial Exposition and 6,000 years after the creation of Adam.

Another plot shows the same thing perhaps better than the one above mentioned. Instead of measuring off the total number of patents issued up to any year in a vertical direction, suppose only the rate at which they are issued—namely, the number per year—is measured off in the vertical direction, and a curved line drawn through the points thus indicated. This curve has a sharp bend in it, and is the steepest where the rate was suddenly accelerated; that is, where the speeding-up process began.

This era of invention has introduced labor-saving machinery of all kinds. Man and beast have been doing the labor of humanity since Adam. For six millenniums, therefore, man has "eaten his bread by the sweat of his brow" according to the sentence pronounced upon Adam and the human race. The seventh Millennium, however, bids fair to have the sentence gradually removed by the wise application of labor-saving machinery when properly applied in the coming Golden Age.

Lime as a Remedy

THE human body is composed, it is stated, of about fourteen elementary substances. If these are present in the proper proportions, there is likely to be reasonably good health; if one or more of them are deficient, there may be ailments which stubbornly resist efforts to subdue them.

One of the more common lacks in the system is that of lime. The deficiency often causes distressing symptoms, which may be acute or chronic. The person may be in ill-health without being able to ascertain the cause, and may suffer in a variety of ways; for lime is a constituent of bone, muscle and nerve, to say nothing of the various important glands of the body. A low percentage of lime lays the body open to infection, because the tissues are weak and lack their usual resisting power to the germs or bacteria which cause certain diseases. Without the right amount of lime, convalescence and recovery may prove slow or impossible.

Cases of convulsions in children may be owing to deficiency in lime. Other troubles attributable in part at least to this cause are insomnia, acid excess, poor digestion, insanity, liver trouble, kidney affections, heart trouble, female disorders, nervous prostration, nervousness, indigestion, dyspepsia, neuritis, neurasthenia, and rheumatism.

According to the *Medical Record*, many such cases improve markedly when treated with one or more of the salts of calcium (lime). The theory is stated thus:

"Approximately, calcium constitutes 50% of the inorganic matter of bone; as compared with magnesium it is in the proportion of 1 part to 3 in muscular tissue, and 1 part to 10 in the central nervous system, and this is probably true of nerve structures throughout the body.

"Now suppose the calcium content of the blood stream is diminished 40%, it follows that the tissues, including nerve tissue, are being drawn upon and unable to meet the demand. When the central nervous system or any part of its mechanism, the muscles, the bone structure, or the glandular appendages, including the ductless glands, are robbed of their essential chemical constituent, their normal function is arrested or destroyed.

"Calcium depletion of the tissues is brought about by chemical deviation, incident to disordered function, which gives rise to acid excess; and this harks back to dietary deficiency and coincident or consecutive impairment of the digestive capacity.

"To the layman, dietary deficiency simply means lack of food, but to the intelligent physician it has a far-reaching significance. For example, when the physicians connected with an orphan asylum in New York found scurvy making serious inroads on their patients, with orange juice unobtainable, they resorted to canned tomatoes, and it was demonstrated that tomato juice answered every purpose. But the children would not have been susceptible to scurvy had their dietary been properly proportioned.

"It is not sufficient that a person has all the food he wants; for we know that many such persons suffer from hunger. In other words the body tissues lack something, and it is this sense that gives them a constant craving for something they know not what. The hunger sense has frequently been so pronounced in hospital patients that the medical attendants seriously considered sending them to an asylum, all because of the mistaken notion that starvation will cure disease—when the disordered mentality may be traced directly to dietary deficiency.

"It must be perfectly clear to the most superficial observer that unsuitable food, no matter how it is prepared or eaten, will eventually disturb the digestive apparatus, say the stomach or the intestinal tract. Thus we have decomposition of animal foods in the stomach and fermentation of the starchy foods in the intestine; and if the stomach is dilatory, or unable to perform its functions in digesting all the animal foods introduced, this partially digested and decomposing food is carried along to the lower bowel, where microbian digestion takes place. It is under such conditions that patients complain of fetid breath. In these circumstances, the liver is called upon to perform extra work in destroying or oxidizing the poisons thus formed; but after a while this organ also complains, and unless it receives better treatment it rebels, in the form of inflammation or abcess.

"When starchy foodstuffs are taken in abundance, with or without fats, the tendency is to create corpulency. But this is rather a disadvantage than a benefit, and in time is bound to react, because the normal capabilities for manipulating fat, sugar, and starch are overtaxed and the artificial structure falls to the ground like a house of cards. Along comes influenza, typhoid fever, erysipelas, a succession of boils, or a carbuncle, or even a slight (!)-ailment like tonsilitis; and it is like throwing a monkey wrench into the machinery."

No special dietary on a starvation basis is recommended for people suffering from many such ailments; but one of plenty of food contain-

ing the proper amount of the minerals in their natural shape, as in whole wheat, vegetables not having the salts boiled out, good meats, fruits, and other foods permitted by the cook to retain their life-sustaining elements. In cases where the deficiency is marked, almost immediate relief is often obtained by taking calcium sulphide, iodide or carbonate in such amounts and proportions as a physician would prescribe.

It is considered by many progressive people that the next great advance in the healing art may be in the direction of prevention and cure of disease and preservation of health by proper food. That this will be understood in the near future there can be little doubt. If the money now spent in studying and investigating the effects of poisons were put into reliable research into the effects of food, progress might be made more rapidly—but the doctor is too often wedded to serums. In the Golden Age the prolongation of life and the general upbuilding of health will be due in large measure to the better knowledge of the feeding of foods and minerals that make for the proper balance of the elements composing a normal body.

Save Flour and Money

By Philip Nagel

HARD times are not passed. They have only begun. Get a small family grist mill—$3 to to $5 should purchase one. Then buy your grain from farmers direct. That is the cheapest way. Or you can buy from a dealer or a local mill at about one-half the price of flour; and the same is true of corn and cornmeal.

Grind your flour at home, as thousands of families now do. It is healthier, purer, handier, and most of all costs you only about one-half or one-fourth of store flour prices. Make your breakfast foods and all meals and bake your biscuits, gems, cakes and bread from flour made from your own grindings. Home ground grains make the best mush of all.

Stop making the food profiteer richer, return to nature and live nearer the right way. There is no immediate need of starving to death if you learn economy along every line.

Nerve and Strength-Building Food

By S. H. Goff

OATS with raisins are good for weak, nervous people, and especially those inclined to suffer from constipation. In order to give the oat-mush a palatable flavor, into one quart of boiling water put half a cup of good seedless raisins, with two cups of oatmeal, a small teaspoonful of salt; boil half an hour in a double boiler. It is well to cook this at night, so that it can be warmed quickly the next morning.

Mother of Thirty Children

MRS. VIRGINIA NEAL, a Negro woman now living one-half mile out of Ashdown, Arkansas, is the mother of thirty children, of whom eleven are living. Married at seventeen years of age, she has given birth three times to quadruplets, twice to triplets, three times to twins and six times to individuals. The last child, who is now six years old, was born when she was thirty-nine years of age.

The mother of these children worked out, and still works out, to feed and clothe the kiddies that have come to her. Many women who have given birth to quadruplets or triplets have received presents from all parts of the country, and it can hardly be said that they did not need gifts. But this poor woman was not of the right color and has had to fight her battle unaided, so our correspondent tells us.

In Bible times they used to have some good-sized families; but the children were not all borne by one mother. Abijah had twenty-two sons, and sixteen daughters, but he had fourteen wives. Abdon had forty sons; number of wives not stated. Ibsan had thirty sons and thirty daughters; number of wives not stated. Gideon had seventy sons and "many wives". Ahab had seventy sons; number of wives not stated. Rehoboam had twenty-eight sons and sixty daughters, but they were divided among seventy-eight mothers.

Mrs. Neal, so far as we know, has a world's record for motherhood. If any of THE GOLDEN AGE readers have heard of anything surpassing it, please send particulars, as it is a subject of human interest. Please do not think that we are advocating such families. In these days of the high cost of living most parents find they have about all they can take care of if they have a very small brood. We expect to see families decrease in size until, toward the end of the Golden Age, births will cease altogether, as is implied in the hundred years trial of all, mentioned in Isaiah 65:20.

COLOR & CHARACTER

Color and the Elements

THE ancients recognized four basic elements in the cosmogony of things—air, earth, fire, and water. They also connected these with basic elements of character, though it does not appear whether they carried the analogy further.

Air corresponds, without any violence done to the fitness of things, to yellow in color, light in life, wisdom in character, buoyancy in conduct, cheerfulness in disposition, and hope among the graces. It is the yellowness in the atmosphere that draws the crocuses from the ground in Spring; it is the same yellow air in Summer that ripens the grains and fruits, for the bluish gray days have no ripening power. The yellow, bright days are the cheerful ones, everytime.

Water finds analogy in blue as to color, shadow in life, justice in character, stability or dignity in conduct, reticence in disposition, and faith among the graces. As justice is the great stabilizer, so is water the great stabilizing medium among human needs. It modifies a fever, tends to equalize the temperature of the globe, and its continued presence in the form of rain or dew has actually contributed to all the periods of brilliant human achievement and development which the world has known. It is used as a Scriptural figure of justice and blessing for the people.

Fire correlates with red in color, action in life, love in character, vivacity in conduct, affability in disposition, and charity among the graces. Fire is the moving element in the physical world as love is the motive principle in human experience—love, even though perverted into self-love, or else love for an improper object.

Earth parallels black in color, inertness in life, force in character, static in conduct, and taciturnity in disposition. The earth is the means by which, perhaps it were more accurate to say the agency without which the other elements could not operate in connection with human affairs. So power is not, strictly speaking, a characteristic, but is rather a capacity for performance in connection with the other elements of character.

Ho! All Ye Taxpayers!

IS YOUR personal income over $1,000, or $2,000? Are you wearied with figuring the income tax, the state tax, the poor tax, the school tax, the excess profit tax, the county tax, the road tax, the dog tax, the charity tax, the graft tax?—Are you laden with figures that profit nothing, and make trouble with the tax collector? Then change your belongings into portable form and come to Orsa; for in that village there are no taxes.

The traveler that wishes to leave nothing unseen in the world, should not overlook the quaint little taxless community about two hundred miles northwest of Stockholm. Once the peasants paid taxes like other common people; but now they have become uncommon people, because of the canniness of the generation just finishing its work.

Orsa was a peasant village of no account in the midst of Swedish forests. The woods were worthless to the people, until strangers came and offered small sums for the lumber. Then the woodland near the village was divided up among the people. Some sold theirs for a song, and squandered the money or put it into a nest egg; but some held their holdings and have them today. Meanwhile the dealers bid higher and higher for the forests until the amounts ran into the millions. The back forests had never been divided up, being too far from the civilization of the village to be of use to any one; and great pressure was brought for their division; but the miles of far-off woodland are still common property.

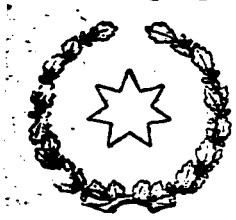
The woods are standing on much of this village land, but much has been sold—so much that the money invested for the common good, makes Orsa the richest community per capita in the world. So much does the common holding earn that all taxes, to both state and village are paid out of this fund. The forest fund builds roads. It spans rivers with bridges. It erects public buildings. It has created the finest public school buildings in Sweden for a rural community, and pays the wages of the best teachers to be had.

If you would rather live in a happy little town with some good Swedish people, and a lot of other people that would rather live the Orsa way than pay taxes somewhere else, go to Orsa. But if you can wait, it is probable that something like this will come to the place where you live; for the Golden Age is impending, and there are few communities and few nations whose natural resources, properly husbanded, will not pay the taxes of the coming better day.

The Seven-Pointed Star

By Lena M. Jameson (Cherokee)

THE American people of the Cherokee Nation indeed had the right idea of the Golden Age when long ago they adopted as their national seal and tribal emblem a seven-pointed star partially surrounded by a wreath of oak leaves; looking forward to the time when the completed Christ (seven-pointed star—Numbers 24:17) would shine forth for their blessing and restitution—(the oak wreath).



As we know, the ancient American people, though termed "savages" by the "Christianized" white people, did not believe in the mythical doctrines and creedal misconceptions brought to them across the seas on the Mayflower, by the worthy clergy of the "civilized" world. They did not believe in the white man's God who, they were told, was three persons in one person and yet only one person! Their "savage" brain could not grasp such an intricate problem! To them three times one fox had always been three foxes; and they were not far enough advanced in mathematics to see any different results. The white clergy could teach and preach, and preach and teach; but all they could get out of the red man was a grunt of amusement. The heart of the "savage" held firmly to the belief that there was one great God, Creator and Father of all, "the Great Spirit". ("The Lord our God is one Lord"—Deuteronomy 6:4; and "There be gods many . . . . But to us there is but one God, the Father, of whom are all things."—1 Corinthians 8:5, 6) They believed that He was "all wise", "all loving" and "all powerful"; that everything lived and grew and had its being in Him, and they indeed commended their spirit into His care and keeping.

The red men did not believe in the gruesome tales the clergy told them of a very hot place somewhere called "hell" or "purgatory", where "the Great Father" would torture and torment them if they did not believe the "Christian" (?) teachings! The red man's God was a God of love and not a devilish demon! Therefore they did not believe in paying tribute money to the white clergy to tell such tales, and many a misled missionary suffered the penalty of the red man's law: "No truth—no eat." The red man's "hell" was the Hebrew's "hell" ("But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the *dead* both of the just and unjust."—Acts 24:14, 15) the grave, the "burying-ground". All went there (Psalm 89:48; Ecclesiastes 9:10) great or small, good or bad, and "slept" ("David . . . fell asleep."—Diaglott, Acts 13:36) till "the Great Spirit" so pleased to awaken them on the great resurrection morning. ("All that are in the graves shall hear His voice, and shall come forth".—John 5:28)

The red tribes all looked forward to this "dawning of the morning" (Psalm 30:5) with eager anticipation, knowing that it indeed would be a "happy-hunting-ground", when the deserts would all blossom like a rose (Isaiah 35:1), and waters spring forth in dry places (Isaiah 35:6), when there would be no more oppression (Isaiah 54:14), when the white man would no longer reap the red man's harvest (Isaiah 65:21-24), and, when the knowledge of the Lord ["the One Great Spirit"] would cover the whole earth as the waters cover the sea.—Isaiah 11:9.

How happy indeed will be the awakening of this ancient American people and how their hopes will all be fulfilled in the near future, in "The Golden Age"!

"Much remains
To conquer still; Peace hath her victories,
No less renowned than War; new foes arise
Threatening to bind our souls with secular chains,
Help us to save free conscience from the paw
Of hireling wolves, whose gospel is their maw."

—*Milton.*

"Choose Life That Ye May Live"

"I HAVE set before thee this day life and good, death and evil." "I have set before thee life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."—Deuteronomy 30:15, 19.

We come now to the consideration of other Scripture statements in harmony with the conclusions set forth in the preceding articles.

The words here quoted are from Moses to Israel. To appreciate them we must remember that Israel as a people, and all their covenants, sacrifices, etc., had a typical significance.

God knew that they could not obtain life by keeping the law, no matter how much they would choose to do so, because they, like all others of the fallen race, were weak, depraved through the effects of the "sour grape" of sin which Adam had eaten, and which his children had continued to eat. (Jeremiah 31:29) Thus, as Paul declares, the law given to Israel could not give them life because of the weaknesses or depravity of their fallen nature.—Rom. 8:3; Heb. 10:1-10.

Nevertheless, God foresaw a benefit to them from even an unsuccessful attempt to live perfectly; namely, that it would develop them, as well as show them the need of the *better* sacrifice (the ransom which our Lord Jesus gave) and a *greater* deliverer than Moses. With all this their trial furnished a pattern or shadow of the individual trial insured to the whole world (which Israel typified) and secured by the better sacrifices for sin, which were there prefigured, to be accomplished by the great prophet of whom Moses was but a type.

Thus seeing that the trial for life or death presented to Israel was but typical of the individual trial of the whole world, and its issues of life and death (of eternal life or of the second death), may help some to see that the great thousand-year-day of trial, of which our Lord Jesus has been appointed the Judge, contains the two issues, life and death. All will then be called upon to decide, under that most favorable opportunity, for righteousness and life or for sin and death; and a choice must be made. And, although there will be rewards and "stripes" according to the deeds of the present life, as well as according to their conduct under that trial (John 3:19; Matt. 10:42; Matt. 11:20-24), the verdict in the end will be in harmony with the choice expressed by the conduct of each during that age of trial.

The second trial, its sentence and its result, are also shown in the words of Moses quoted by Peter. (Acts 3:22, 23) This scripture shows the conditions of eternal life to be righteous obedience, and teaches that with the close of that trial some will be judged worthy of that life, and some worthy of destruction—the second death.

Our Lord Jesus, having redeemed all by His perfect and precious sacrifice, is the Head of this great Prophet; and during the gospel age God has been selecting the members of the body, who, with Christ Jesus, shall be God's agents in judging the world. Together they will be that great Prophet or Teacher promised. "Do ye not know that the saints shall judge the world?"

The first trial was of mankind only; and hence its penalty or curse, the first death, was only upon man. But the second trial is to be much more comprehensive. It will not only be the trial of fallen and imperfect mankind, but it will include everything out of harmony with Jehovah. "God will bring every work into judgment, with every secret thing."

The "judgment to come" will include the judgment to condemnation of all false *systems*—civil, social and religious. These will be judged, condemned and banished early in the Millennial day, the light of truth causing them to come into disrepute and therefore to pass away. This judgment comes first, in order that the trial of man may proceed unhindered by error, prejudice, etc. It will also include the trial of "the angels which sinned", those angels "which kept not their first estate" of purity and obedience to God. Thus it is written by the Apostle of the members of the body of the great Prophet and High Priest, who is to be Judge of all—"Know ye not that the saints shall judge angels?"—1 Corinthians 6:2, 3.

This being the case, the condemnation of the Millennial trial (destruction, second death) will cover a wider range of offenders than the penalty or curse for the sin of Adam, which "passed upon all men". In a word, the destruction at the close of the trial will be the utter destruction of every being and every thing which will not glorify God and be of use and blessing to His general creation.

Future Retribution

WHILE the Scriptures teach that the present Gospel age is the church's judgment day or period of trial, and that the world's judgment day or time of trial will be the Millennial age, it is nevertheless a reasonable question to ask: To what extent will those who are not of the consecrated church be held responsible in the Millennial age for their misdeeds of cruelty, dishonesty and immorality, of the present time? And to what extent will those of the same class then be rewarded for present efforts to live moral and benevolent lives?

These are important questions, especially to the world; and well would it be for them if they could realize their importance and profit thereby.

We have learned that the sacrifice of Christ secures for all mankind, however vile, an awakening from death and the privilege of thereafter coming to perfection and, if they will, of living forever. "There shall be a resurrection of the dead, both of the just and the unjust." (Acts 24:15) The object of their being again brought into existence will be to give them a favorable opportunity to secure everlasting life, on the conditions which God requires—obedience to His righteous will. We have no intimation whatever in the Scriptures that, when awakened, the moral condition of men will have changed; but we have much in both reason and revelation to show that as they went into death weak and depraved so they will come out of it. As there is "no work, nor device, nor knowledge, nor wisdom in the grave" (Ecclesiastes 9:10), they will have learned nothing; and since they were sinners and unworthy of life and divine favor when they died, they will still be unworthy; and as they have received neither full rewards nor full punishments for the deeds of the present life, it is evident that just such a time of awakening as God has promised during the Millennium is necessary—for rewarding, and punishing, and giving to all mankind the opportunity for eternal life secured by Christ's ransom-sacrifice.

While, strictly speaking, the world is not now on trial (that is, the present is not the time for its full and complete trial) yet men are not now, nor have they ever been, entirely without light and ability, for the use of which they are accountable. In the darkest days of the world's history, and in the deepest degradation of savage life, there has always been at least a measure of the light of conscience pointing more or less directly to righteousness and virtue. That the deeds of the present life have much to do with the future, Paul taught very clearly when, before Felix he reasoned of justice and self-government, in view of the judgment to come, so that Felix trembled.—Acts 24:25.

At the first advent of our Lord, an increased measure of light came to men, and to that extent increased their responsibility. As He said: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:19) For those evil deeds committed against the light possessed, whether of conscience or of revelation, men will have to give an account, and will receive, in their day of judgment, a just recompense of reward. And, likewise, to the extent of their effort to live righteously, they will receive their reward in the day of trial.—Matthew 10:42.

If men would consider what even reason discerns, that a time of reckoning, of judgment, is coming, that God will not forever permit evil to triumph, and that in some way He will punish evil-doers, it would undoubtedly save them many sorrows and chastisements in the age to come. Said the prophet: "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" (Isaiah 29:15) Behold, "The eyes of the Lord are in every place, beholding the evil and the good" (Proverbs 15:3); and "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Ecclesiastes 12:14) He "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."—1 Cor. 4:5.

The age of Christ's reign will be a time of just judgment; and though it will be an age of golden opportunities to all, it will be a time of severe discipline, trial and punishment to many. That the judgment will be fair and impartial, and with due consideration for the circumstances and the opportunities of each individual, is assured by the character of the Judge, the Christ (John 5:22; 1 Corinthians 6:2), by His perfect knowledge, by His unwavering

justice and goodness, by His divine power and by His great love as shown in His sacrifice to redeem men from death, that they might enjoy the privilege of this favorable, individual trial.

The varied circumstances and opportunities of men, in this and past ages, indicate that a just judgment will recognize differences in the degree of individual responsibility, which will also necessitate differences in the Lord's future dealings with them. And this reasonable deduction we find clearly confirmed by the Scriptures. The Judge has been, and still is, taking minute cognizance of men's actions and words (Proverbs 5:21), although they have been entirely unaware of it; and He declares that "every idle ["pernicious," injurious or malicious] word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36); and that even a cup of cold water, given to one of His little ones, because he is Christ's, shall in nowise lose its reward. (Matthew 10:42) The context shows that the "pernicious" words to which Jesus referred were words of willful and malicious opposition spoken against manifest light. (Matthew 12:24, 31, 32) He also affirmed that it would be more tolerable for Tyre, Sidon and Sodom in the day of judgment than for Chorazin, Bethsaida and Capernaum, which had misimproved greater advantages of light and opportunity.—Matthew 11:20-24.

In the very nature of things, we can see that the punishments of that age will be in proportion to past guilt. Every sin indulged, and every propensity cultivated, hardens the heart and makes the way back to purity and virtue more difficult. Consequently, sins willfully indulged now, will require punishment and discipline in the age to come; and the more deeply the soul is dyed in willing sin, the more severe will be the measures required to correct it. As a wise parent would punish a wayward child, so Christ will punish the wicked to their good.

His punishments will always be administered in justice, tempered with mercy, and relieved by His approval and reward to those who are rightly exercised thereby. And it will only be when punishments, instructions and encouragements fail; in short, when love and mercy have done all that wisdom can approve (which is all that could be asked), that any will meet the final punishment his case demands—the second death.

None of the world will meet that penalty until they have first had all the blessed opportunities of the age to come. And while this is true of the world, the same principle applies now to the consecrated children of God in this our judgment (trial) day. We now receive God's favors (through faith), while the world will receive them in the next age, viz., instruction, assistance, encouragement, discipline and punishment. "For what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Therefore, when we receive grievous chastisement, we should accept it as from a loving Father for our correction, not forgetting "the exhortation which speaketh unto us as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou are rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Hebrews 12:4-13.

How just and equal are God's ways! Read carefully the rules of the coming age—Jeremiah 31:29-34 and Ezekiel 18:20-32. They prove to us, beyond the possibility of a doubt, the sincerity and reality of all His professions of love to men: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways; for why will ye die?"—Ezekiel 33:11.

All who in this life repent of sin, and, as the term repentance implies, begin and continue the work of reformation to the best of their ability, will form character which will be a benefit to them in the age to come; when awakened in the resurrection age, they will be to that extent advanced towards perfection, and their progress will be more rapid and easy; while with others it will be more slow, tedious and difficult. This is implied in the words of our Lord (John 5:28, 29. —Diaglott): "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life [those whose trial is past, and who were judged worthy of life, will be raised perfect—the faithful of past ages to perfect human life, the overcomers of the gospel age to perfect life as divine beings]; and they that have done evil, unto the resurrection of judgment." These are awakened to judgment—to receive a course of discipline and correction—as the necessary means for their

perfecting, or, otherwise, their condemnation to the second death.

The man who, in this life, by fraud and injustice, accumulated and hoarded great wealth, which was scattered to the winds when he was laid in the dust, will doubtless awake to lament his loss and to bewail his poverty and his utter inability under the new order of things to repeat unlawful measures to accumulate a fortune. With many it will be a severe chastisement and a bitter experience to overcome the propensities to avarice, selfishness, pride, ambition and idleness, fostered and pampered for years in the present life. Occasionally we see an illustration of this form of punishment now, when a man of great wealth suddenly loses it, and the haughty spirit of himself and family must fall.

We are told (Daniel 12:2) that some shall awake to shame and age-lasting contempt. And who can doubt that, when every secret thing is brought into judgment (Ecclesiastes 12:14), and the dark side of many a character that now stands measurably approved among men is then made known, many a face will blush and hide itself in confusion? When the man who steals is required to refund the stolen property to its rightful owner, with the addition of twenty percent interest, and the man who deceives, falsely accuses or otherwise wrongs his neighbor, is required to acknowledge his crimes and so far as possible to repair damages, on peril of an eternal loss of life, will not this be retributive justice? Note the clear statement of this in God's typical dealings with Israel, whom He made to represent the world.—1 Corinthians 10:11; Leviticus 6:1-7. See also "Tabernacle Shadows", page 99.

As we are thus permitted to look into the perfect plan of God, how forcibly we are reminded of His word through the prophet Isajah, "Judgment also will I lay to the line, and righteousness to the plummet". (Isaiah 28:17) We also see the wholesome influence of such discipline. Parents, in disciplining their children, realize the imperative necessity of making their punishments proportionate to the character of the offences; so in God's government: great punishments following great offences are not greater than is necessary to establish justice and to effect great moral reforms.

Seeing that the Lord will thus equitably adjust human affairs in His own due time, we can afford to endure hardness for the present, and resist evil with good, even at the cost of present disadvantages. Therefore, "Recompense to no man evil for evil". "Let this mind be in you, which was also in Christ Jesus our Lord." —Romans 12:17-19; Philippians 2:5.

The present order of things will not always continue: a time of reckoning is coming. The just Judge of all the earth says, "Vengeance is mine, I will repay"; and the Apostle Peter adds, "The Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished". (2 Peter 2:9) And, as we have seen, those punishments will be adapted to the nature of the offences, and the benevolent object in view—man's permanent establishment in righteousness.

Other Scriptures corroborative of this view of future rewards and punishments are as follows: 2 Samuel 3:39; Matthew 16:27; 1 Peter 3:12; Psalms 19:11; 91:8; Proverbs 11:18; Isaiah 40:10; 49:4; Matthew 5:12; 10:41, 42; Luke 6:35; Revelation 22:12; Rom. 14:11, 12.

Forgivable and Unpardonable Sins

IN THE preceding pages we briefly show the extreme penalty for willful sin. Adam's penalty, which involved his entire race, was of this sort; and only as the result of Christ's death as our ransom from that penalty of that willful sin, is any forgiveness of it or subsequent sins possible.

Forgivable sins are those which result from weaknesses incurred through that one Adamic sin which Christ settles once for all. They are such as are not willful, but are committed through ignorance or weaknesses of the flesh. God stands pledged to forgive all such sins upon our repentance, in the name and merit of Christ's sacrifice.

Unpardonable sins, sins which cannot be forgiven, are such as are willfully done. As the penalty of the first willful sin was death—extinction of being—so death is the penalty of every willful sin against full knowledge and ability to choose and to do the right. This is called the second death, in distinction from the first or Adamic penalty, from which Christ's ransom sacrifice will release all mankind.

The "sin unto [second] death", for the forgiveness of which the Apostle declares it is useless to pray (1 John 5:16), is not only a

willful sin but a sin against clear knowledge; a sin for which no adequate excuse can be found. Because it is a sin against clear knowledge, or enlightenment in holiness, it is called the "sin against the holy spirit" (Matthew 12:31, 32), for which there is no forgiveness.

But there are other partly willful sins, which are, therefore, partially unpardonable. In such the temptations within and without (all of which are directly or indirectly results of the fall) have a share—the will consenting under the pressure of the temptation or because of the weakness. The Lord alone knows how to properly estimate our responsibilities and guilt in such cases. But to the true child of God there is but one proper course to take—repentance and an appeal for mercy in the name and merit of Christ, the great sacrifice for sin. The Lord will forgive such a penitent, in the sense of restoring him to divine favor; but he will be made to suffer "stripes" (Luke 12:47, 48) for the sin, in proportion as God sees it to have been willfully committed.

Not infrequently a conscientious person realizes that he has committed sin, and that it had some willfulness in it. He properly feels condemned, guilty before God; realizing his own guilt, and forgetting the fountain for sin and uncleanness, opened by God for our weak, fallen race, he falls into a state of sadness, believing that he has committed the sin unto death. Such wander in deserts drear, until they find the cleansing fountain. Let such remember, however, that the very facts of their sorrow for sin and their desire to return to divine favor are proofs that they have not committed the sin unto death; for the Apostle declares that those who commit sin of this sort cannot be renewed unto repentance. (Hebrews 6:6) Penitents, then, may always feel confident that their sins were in part at least results of the fall, and hence not unto death, but requiring forgiveness and stripes.

Such is the wonderful provision of God, through Christ, for the acceptance of every soul which, forsaking sin and the love of it, seeks righteousness and life through Him who is the Way, as well as the Truth and the Life. Thus all, whether naturally stronger or weaker, have an equal opportunity to gain everlasting life as well as to gain the great prize of joint-heirship with Christ.

Let Honesty and Truth Prevail

Having demonstrated that neither the Bible nor reason offers the slightest support to the doctrine that eternal torment is the penalty for sin, we note the fact that the various church creeds, confessions, hymn-books, and theological treatises are its only supports; and that under the increasing light of our day, and the consequent emancipation of reason, belief in this horrible, fiendish doctrine of the dark ages is fast dying out. But alas! this is not because Christian people generally are zealous for the truth of God's Word and for His character, and willing to destroy their grim creed-idols. Ah no! they still bow before their creed's admitted falsities; they still pledge themselves to its defense, and spend time and money for its support, though at heart ashamed of it, and privately denying it.

The general influence of all this is to cause the honest-hearted of the world to despise Christianity and the Bible and to make hypocrites and semi-infidels of nominal Christians. Because the nominal church clings to this old blasphemy, and falsely presents its own error as the teaching of the Bible, the Word of God, though still nominally reverenced, is being practically repudiated. Thus the Bible, the great anchor of truth and liberty, is being cut loose from, by the very ones who, if not deceived regarding its teachings, would be held and blessed by it.

The general effect, not far distant, will be, first open infidelity, then anarchy. For very much of this, lukewarm Christians, both in pulpits and pews, who know or ought to know better, are responsible. Many such are willing to compromise the truth, to slander God's character, and to stultify and deceive themselves, for the sake of peace, or ease, or present advantage.

If professed Christians would be honest with themselves and true to God, they would soon learn that "their fear toward God is taught by the precepts of men". (Isaiah 29:13) If all would decide to let God be true, though it should prove every man a liar (Romans 3:4), and show all human creeds to be imperfect and misleading, there would be a great creed-smashing work done very shortly. Then the Bible would be studied and appreciated as never before; and its testimony that the wages of sin is death (extinction), would be recognized as a "just recompense of reward".

In the Days of Fulfillment—A Phantasy: *By Leslie Emerson*

IT WAS a beautiful summer evening. The golden glory of the sunset and the gentle breeze, through the rich green of the trees in the city park, were in pitiful contrast with the scenes of ruin and wreckage which Mr. Porter passed on his way home. Crossing the park he came to a house sadly battered, the entire front being rendered useless. "Just to think," he murmured as he ascended the stairs, "once this was the Whittaker mansion. Now it stands a mute testimony to the spirit of wanton destructiveness."

"That you, Uncle Jimmy?" cried a boyish voice from within. "Give the password." In another moment the broken door of the former study of Doctor Jonathan Whittaker was thrown open, and the two friends were again together after a day of thrilling events.

"O Uncle," said the boy presently, "how I thank God for your safe return!" "And I for yours, Philip", said the older man, reverently. "And," continued the boy, "I have ready the best supper in weeks. Have been foraging! No, I did not steal anything," he said, laughing. "Fishing all morning, then coming home I found cabbage, lettuce and turnips near a deserted farm-house. A neighbor kindly sold me a small loaf of bread."

"My dear boy, I have eaten nothing since morning. Your supper was a hungry man's meal. I have something that will interest you deeply. I was standing near the ruins of the building that once bore the name of Cooper, Porter & Co., when a former business friend came down Commerce Street and recognizing me said: 'Porter, have you heard the latest news from Palestine?' 'No,' I replied, 'I probably have not. I know of the dreadful uprising against the Jews and of the reported destruction of their enemies, a wholesale slaughter according to reported accounts; nothing short of a miracle, just when it seemed that the newly established nation was facing utter ruin. Have you anything later?'

"'Indeed I have!' he replied, handing me this newspaper."

"Please read it, Uncle," said the boy, his face aglow. Mr. Porter read:

"Jerusalem saved! Palestine rejoicing! Jews by thousands accept Messiah! Former prophets declared awakened from the grave! Jews confronted by a gigantic contract in burying of corpses of their enemies! Appalling slaughter! Pestilence threatens unless bodies are disposed of! Notable leaders claimed to be Noah, Abraham, Moses, Joseph, Isaiah, et al, in charge of affairs! Report discredited! Fraud suspected."

"No, no," said Mr. Porter, as he threw down the paper, his eyes filling with tears. "It is no fraud; it is God's work. It is the resurrection of the Ancient Worthies. Oh, to think, Philip, that you and I should live to see this hour!"

The man of sixty and the boy of nineteen knelt together, thanking God for the manifestation of His marvellous power in behalf of His ancient people, Israel, especially that at last so many were able to see in Him whom they hitherto doubted — THE LONG-PROMISED MESSIAH.

Philip took from an upper shelf a dark red volume entitled "Studies in the Scriptures, Volume Four". "Here it is, Uncle; this was my mother's book." He read as follows:

"The news of the discomfiture of the hosts of Gog and Magog, and of the wonderful deliverance of Israel from their enemies, will be speedily followed by the news of the appearance of their renowned fathers resurrected, and of the establishment of a government with these at its head and of the general conversion of Israel to their long-rejected Messiah. And no doubt much of this will pass for fraud amongst the Gentiles, and the Ancient Worthies will be classed as imposters."—"Battle of Armageddon," Page 628.

He also read from pages 626,627, 640 and 641.

"Praise the Lord!" said Mr. Porter. "It will not be long before we may have our dear ones restored from death. Let us still more earnestly walk the ways of righteousness. Oh, who would not love and serve our Lord in this dawn of His day of blessing!"

He was silent some moments and then added: "Just to think, Philip, Pastor Russell published this Fourth Volume of Scripture Studies, foretelling these very events, back in 1897; and now we are living in the DAYS OF PROPHETIC FULFILLMENT."

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *Does the Bible use the title of king when referring to the faithful overcomers of this gospel age?*
   Answer: See Revelation 1:6; 5:10.
2. *Where will Jesus and the true church reign?*
   Answer: See Revelation 5:10; Daniel 7:27.
3. *Where is the kingdom of Christ first to be established?*
   Answer: At Jerusalem. See Isaiah 2:2, 3.
4. *What will other nations say when they see Christ's blessed kingdom established at Jerusalem?*
   Answer: See Isaiah 2:3, first part.
5. *How many nations shall flow into it?*
   Answer: See Isaiah 2:3, last part; also Daniel 7:27.
6. *Since all nations are to "flow unto the mountain of the Lord's house", what is there symbolized by the word "mountain"?*
   Answer: Kingdom.
7. *What is meant by the statement that "the mountain of the Lord's house" is to be "established in the top of the mountains"?*
   Answer: Jerusalem shall be the capital of all the nations of the earth. See Isaiah 2:3, last part.
8. *Will that kingdom be a permanent arrangement?*
   Answer: See Daniel 2:44; 7:18, 27.
9. *Will it "bring peace to the people"?*
   Answer: See Psalm 72:3; Isaiah 9:7.
10. *Does the Bible say there will be no more war after the kingdom of Christ is established?*
    Answer: See Isaiah 2:4.
11. *What is one of the titles given to Christ?*
    Answer: "Prince of Peace." See Isaiah 9:6.
12. *Will all nations be satisfied with Christ's kingdom when it is fully established?*
    Answer: See Haggai 2:7.
13. *What was to come before "the desire of all nations" should come?*
    Answer: See Haggai 2:6, 7.
14. *Do we see the "heavens", the spiritual powers, and the "earth", the man-made earthly powers, shaking?*

CHRISTIANS AT WAR—*A Parody*

By JOHN F. KENDRICK in "*The Christian Workers Magazine*"

"Onward, Christian soldiers! Duty's way is plain;
Slay your Christian neighbors, or by them be slain;
Pulpiteers are spouting effervescent swill;
God above is calling you to rob and rape and kill.
All your acts are sanctified by the Lamb on high:
If you love the Holy Ghost, go murder, pray, and die.

"Onward, Christian soldiers! Rip and tear and smite!
Let the gentle Jesus bless your dynamite.
Splinter skulls with shrapnel, fertilize the soil:
Folks who do not speak your tongue deserve the curse of God.
Smash the doors of every home, pretty maidens seize:
Use your might and sacred right to treat them as you please.

"Onward, Christian soldiers! Eat and drink your fill:
Rob with bloody fingers, Christ O. K.'s the bill.
Steal the farmers' savings, take their grain and meat;
Even though the children starve, the Saviour's [men] must eat.
Burn the peasants' cottages, orphans leave bereft;
In Jehovah's holy name, wreak ruin right and left.

"Onward, Christian soldiers! Drench the land with gore;
Mercy is a weakness all the gods abhor.
Bayonet the babies, jab the mothers, too;
Hoist the cross of Calvary to hallow all you do.
File your bullets' noses flat, poison every well:
God decrees your enemies must all go plumb to hell.

"Onward, Christian soldiers! Blighting all you meet,
Trampling human freedom under plous feet;
Praise the Lord whose dollar sign dupes his favored race;
Make the foreign trash respect your bullion brand of grace.
Trust in mock salvation, serve as pirates' tools:
History will say of you: 'That pack of [hopeless] fools'."

THE GROANING CREATION

"Across the sea I heard a groan
Of nations in the interval
Of wind and wave. Their blood and bones
Cried out in torture, crushed by thrones,
And sucked by priestly cannibals.

"I dreamed of freedom slowly gained
By martyr meekness, patience, faith,
And lo! an athlete grimly stained,
With corded muscle battle-strained
Shouting it from the field of death.

"I turned me awe-struck from the sight,
Among the clamoring thousands mute,
I only know that God is right,
And that the children of the light
Shall tread the darkness under foot.

"I know the pent fire heaves its crust,
That sultry skies the bolt will form
To smite them clear; that Nature must
The balance of her power adjust,
Though with the earthquake and the storm.

"God reigns, and let the earth rejoice!
I bow before His sterner plan
Dumb are the organs of my choice
He speaks in battle's stormy choice
His peace is in the wrath of man.

"Yet surely as He lives, the day
Of peace He promised shall be ours;
To fold the flags of war, and lay
The sword and spear to rust away,
And sow its ghastly field with flowers."

—*John G. Whittier.*

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"The Golden Age"
32 pages, bi-weekly for a year, $2.00

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This book was made doubly famous by the fact that its publishers, seven Christian men, were each sentenced to eighty years imprisonment under the so-called Espionage Act. Later they were released, their judgments being reversed. It was not the object of this work to interfere with the Government; for it was written before this country entered the war. Its object was and is to explain prophecies which bear on the troublous affairs of this present hour.

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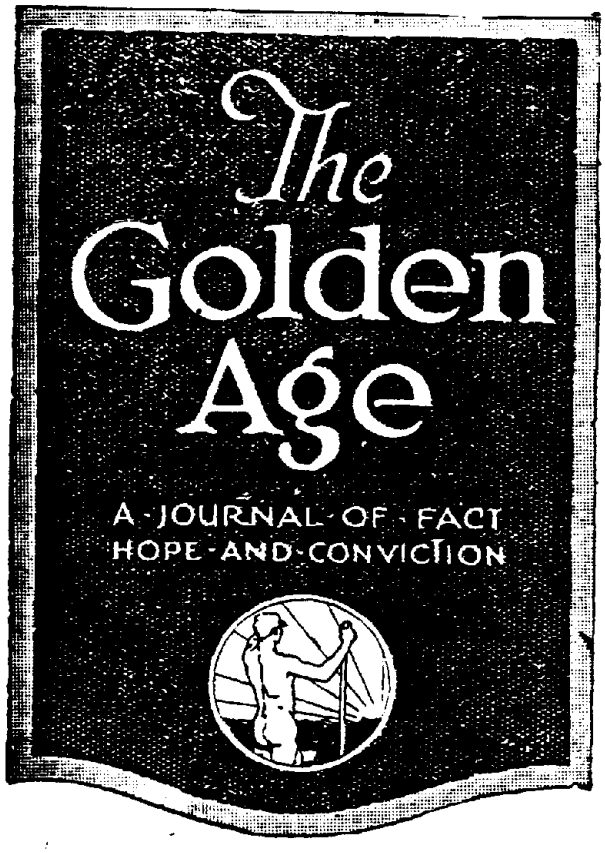

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The Golden Age

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Journalistic Truth Expiring

THE GOLDEN AGE does not make a practice of reviewing books, but "The Brass Check, a Study of American Journalism," by Upton Sinclair, Pasadena, California, contains facts that should be widely known.*

We submitted this review to Mr. Sinclair for preliminary examination, and he wrote us as follows:

"I have your very friendly letter and I certainly appreciate your taking the trouble to send me the review. If I might make a suggestion it would be this: that you introduce a preliminary paragraph quoting from the introduction of 'The Brass Check', and explaining my attitude toward my personal experiences with newspapers; that is, I tell about these experiences because they are cases I happen to know beyond dispute; I am offering evidence as if before a jury. Otherwise, you see, the reader will think my book is just a ventilation of my personal grouch, and he may be so repelled at the beginning that he will not read the rest of the review."

> "WITH the invention of newspapers and since journalism has attained full bloom, the good spirit of the people has been forced to retire altogether from public life. For now only opinion rules, and indeed public opinion; it is to be had for money; ... whoever takes a newspaper has procured not only the waste paper, but also its opinions; he no longer needs to think or to reflect; what he is to believe of God is already thought out for him in black and white."
>
> —*Richard Wagner in his "Essay on Beethoven".*

Without referring back to the preface of "The Brass Check" we now give the review just as we prepared it:

From his own personal experiences Sinclair first shows how a New York *American* reporter stole his first wife's picture (a feat subsequently duplicated in the theft of a group picture by a Philadelphia reporter) and how the *American* and its allied papers still use the stolen picture to represent his present companion.

He goes on to show how *Collier's* got the first opportunity to publish the exposé of the condemned meat industry (which subsequently made Sinclair famous), but preferred the revenues which flowed to it from advertisements of the packing-house products.

How the editor of the Chicago *Tribune* ostensibly wrote a reply to that exposé, denying its truthfulness, but it was subsequently revealed that the editor's criticisms were prepared for him by the publicity agent of the packers themselves.

How the New York *Evening Post* denounced the charges against the packers as false, but when confronted with the query as to the respects in which they were false was unable to answer, and has never corrected the false impression it conveyed to its readers.

How when Roosevelt had been induced to investigate the packers, the Chicago *Tribune* made it appear to its readers that he was really investigating Sinclair with a view to denouncing him.

How that when the report, justifying all the charges against the packers, was ready, the Associated Press refused to have anything to do with it; how it finally got to the world through Sinclair's persuading the New York *Times* to publish it, and they, though they made a fortune out of it, never paid him anything for the news.

How, with other writers and teachers, men and women of the highest moral character, he organized a coöperative home known as Helicon Hall; but, because he is a reformer, the New York *Sun*, New York *World*, and New York

*The book can be had from its author at 60 cents paper, or $1.20, cloth, postpaid; special prices in quantities.

Journal made it a constant butt of ridicule, writing of it in such a jesting manner as to convey the impression that it was an immoral place.

How the principal press agencies of America telegraphed to all the world a lie which had appeared in the Morning *Telegraph* to the effect that he had hired out as a servant and listened at a keyhole on board the private yacht of an American millionaire, but that when this was indignantly denied, not a line of correction was sent out.

How, when he wrote a polite note to the management of his hotel in San Francisco calling attention to an overcharge, the San Francisco *Examiner* published a falsehood that he had refused to pay his bill and had raised a disturbance in the dining room, which lie was sent out as news to all the world; how that the same paper, two or three days later, falsely accused him of having said he was sorry he was married; and this lie, also, was heralded around the world and never corrected.

How when his first wife left him with another man, and he was reluctantly pressed by a reporter into admitting that he was preparing to bring suit, the New York *American* published a full page, malicious, lying burlesque purporting to explain "Why Hungry Mrs. Upton Sinclair Went Home to Mamma"; how that for several years this one lie completely destroyed his earning power as an author.

How that when sued for thirty-eight dollars worth of fertilizer which he had never purchased or received, and for which no bill was rendered until four years after the alleged purchase, the New York *World*, which had sought an interview regarding it, so stated the matter as to make it appear that he had himself brought it to the *World's* attention with a view to securing notoriety.

How when he visited the striking silk-workers at Paterson, to urge that they endeavor to use the ballot to secure a better government, the New York *Times* falsely represented him as having encouraged the strikers to attack the police forcibly.

How that when he had made an ironclad agreement with the managing editor of the New York *Evening Journal* for the sum of three hundred dollars to be paid for a communication from an unfortunate woman that the *Journal* was trying in vain to locate, and the *Journal* had published the gist of the story which it had covenanted its honor not to publish under any consideration, unless it paid the three hundred dollars to the destitute and distracted woman, whom it was at that particular time engaged in persecuting, it subsequently went to unbelievable lengths to evade payment of the money, even going so far as to send false wireless messages, with Sinclair's name signed to them, to two persons that it hoped might be able to locate the poor woman. Moreover, it never paid the three hundred dollars.

How the Associated Press sent out a false statement that his wife had been arrested in New York; resulting in her disinheritance, and nearly causing the death of her mother, and made no correction although their attention was called to the error by a special delivery letter.

How that when a Governor of Colorado had falsely stated to President Wilson that the legislature had arranged for mediation in the coal strike then in progress in that state, and Sinclair had drawn the attention of the Associated Press to the facts, they failed to carry the news to the rest of the country, and even refused to do it after the facts had been published in one of the Denver papers.

How the Denver *Post* accused him of prevarication when he had told the proven truth about the Governor's misstatements, and refused him an opportunity to defend himself in their paper by a statement of the facts.

How the New York *Evening Post*, its attention having been called to the suppression of this news by the Associated Press, promised to have the matter investigated, but was never able to do anything about it, for the good and sufficient reason that the Associated Press can strangle any newspaper to death over night by the simple act of shutting off its news.

How a representative of the Denver *Post* undertook, respecting Sinclair, the regular, established policy of Denver papers, which is to blacken the moral reputation of those it wishes to discredit, but backed out of the programme when told in advance by Sinclair that he knew just the game they had in mind.

How the Los Angeles *Times* published such a perverted and unjust account of a dignified and thoughtful address by Sinclair before one of the clubs of that city, that when he spoke before the club again on the succeeding week, the

members rose from their seats in an ovation, as a mark of protest against the injustice that had been done him.

Subservience to Advertisers

LAYING a foundation in these, his personal experiences, Sinclair proceeds to show some of the reasons why the press is in the condition in which all thoughtful and experienced persons know it to be. One of these reasons is the fear to do anything that would interrupt the revenue which comes from advertising. Only one-third the receipts of a paper come from its subscribers. The other two-thirds come from the advertisers and if the advertisers withdraw their patronage the paper dies.

A great amount of the advertising comes from department stores; and nothing unfavorable to these stores ever appears in the local papers. If the stores are closed temporarily and the owners fined for profiteering, the matter does not get into the papers. When the girls go on strike to better their condition, the papers say nothing, as a matter of course. When a woman was killed by falling down the elevator shaft of a New York department store, not a paper in the city mentioned the name of the store. When shoplifters are arrested the name of the store is never given.

When an underpaid worker in a New York department store committed suicide, leaving a note to the effect that she could no longer stand twenty-cent dinners, the New York *World* issued a solemn preachment respecting "some people who make too large demand upon fortune" and who "measure their requirements by their desires".

During the war those patriotic papers, the Boston *Herald and Journal* and the Boston *Post*, rejected paid advertisements containing quotations from President Wilson's speech urging the people to purchase only necessities. Such advertisements would have been offensive to department stores carrying large quantities of advertising with them regularly.

When one of the Gimbel brothers was arrested in Philadelphia, charged with a vile crime, and cut his throat, not a Philadelphia paper mentioned the news, and when papers from out of town containing the news were offered for sale on the Philadelphia streets, the police stopped their sale, took away the papers, and the Philadelphia papers were silent.

When the vice-president of Gimbel Brothers, Milwaukee, was indicted for bribing an alderman, and burned all the evidence before he could be arrested, the Milwaukee papers said nothing of it.

When Wanamaker was detected in customs violation, only one Philadelphia paper reported the matter. When a New York merchant was convicted for selling furs under false names, no mention was made of it. When several Chicago firms misbranded goods, the papers kept still about it. When four Milwaukee firms sold potted cheese doped with chemicals, their names were withheld.

One of the world's most prominent editors wrote an article deploring the use of package cereals and the advertising department objected that it would cost the paper a hundred thousand dollars a year; when he wrote that stiff hats cause baldness they objected again on behalf of the hat dealers; when he urged the use of square toed shoes he was obliged to throw the article into the waste basket because it would offend the shoe dealers; when he wrote an editorial supporting a municipal subway it was objected that it would not be satisfactory to Wanamaker's.

Criticisms of indecent plays were forced out of the New York *Tribune* and the New York *Sun* because they offended advertisers of those plays. But when Arthur Brisbane wrote a double column editorial praising a play, the Evening *Journal*, two or three days later, carried a full-page advertisement of that play. It works both ways with the paper. If it offends the advertiser, it loses; if it praises him, it is rewarded.

When *Everybody's Magazine* published Sinclair's "Condemned Meat Industry" it lost many pages of advertisements of hams, lard, fertilizers, soaps and railways. It never forgot this loss and is unwilling to make any further contributions of this nature to the public welfare.

Opposed to All Reforms

THE newspapers seldom champion a reform until a hoodwinked and outraged people kick over the traces and threaten to smash everything in sight. Their voice is at all times lifted in support and defense of things as they are, instead of things as they ought to be.

The Seamen's Law, one of the most constructive pieces of legislation ever enacted in this

country, was fought for years by the greatest newspapers of the land because they were receiving two million dollars a year for shipping advertisements.

A bill was up before Congress in 1919 for government regulation of the packing industry, in the hope that the result might be that in the United States we could have our meat prepared in places clean and sweet and free from odors. To defeat this bill Swift and Company alone spent a million dollars a month upon newspaper advertising, effectually closing the channel by which the people should have known the truth.

A coöperative department store was projected in Chicago. It would have been a great boon to the people of that city and to all who trade there; but the newspapers and department stores threw their combined publicity and financial strength against the project and killed it.

The people of Kansas City agitated for cheaper meat and the papers took up their fight, but in a short time packinghouse advertisements appeared in all the papers and there was no more news about the price of meat for a long interval.

The people of Boston sought a lower price for gas. Louis Brandeis, now Justice of the Supreme Court, made an argument in their behalf. The result, as far as the people were concerned, was that the newspapers of the city printed full page advertisements of the gas company, paid for at a dollar a line.

When the New Haven railroad mess began to smell to heaven, the pious *Outlook* rushed to their defense, under the inspiration of matter which the New Haven people supplied, and it developed later that the New Haven was paying out four hundred thousand dollars a year for just such purposes.

When, in 1914, the railroad presidents were asking for increased rates, as they are always doing, and when Mr. Thorne, State Railroad Commissioner of Iowa, had shown before the Interstate Commerce Commission that in twelve years the capitalization of the railroads had increased ninety-two percent, and their dividends had increased three hundred and fifty-nine percent, and their costs had been padded out of all semblance to the facts, and the railroad presidents had been unable to answer his questions and his charges, the New York *World*, New York *Times*, Philadelphia *Public Ledger*, Baltimore *Sun*, Cincinnati *Enquirer*, and Chicago *Herald* found plenty of room for the statements of the railroad presidents, but did not mention in any way the Thorne incident which was the pivotal item of news of the whole occurrence.

Assassins of All Reform era

WHAT the newspapers do to the reforms, they do, as a matter of course, to the spokesmen of reforms. A favorite custom is to destroy their influence by using the pictures of other people, objectionable in appearance, to represent them. Thus the Los Angeles *Times* used the photograph of Abram Krylenko, a scraggly-looking Russian, to represent Robert Smillie, a prominent English labor leader.

When Robert La Follette, one of the greatest statesmen in America, carried Wisconsin by a vote of 110,064 to 70,813, the principal newspapers of the country reported that he had been overwhelmingly defeated, and have never corrected the error. This is because La Follette devoted a part of his time and energy to showing up the corruption of the press.

When Gorky visited this country he made the mistake of signing with the New York *Journal*, a contract for his writings which was desired by the New York *World*, whereat the latter paper ruined his life and his cause by misrepresenting him as having brought his mistress with him as his wife.

But when C. W. Post, of Postum fame, a great advertiser, decided to divorce his wife and marry his stenographer, hardly a newspaper in the country mentioned the matter in any way.

When Senator Lodge lost his temper and struck Bannwart, a Boston pacificist in the face, the Boston papers printed columns to the effect that Senator Lodge had been assaulted in his office by a pacifist, and they lauded him as a hero; but after two years Lodge admitted in writing that he struck the first blow.

The Chicago *Tribune* brought charges against another prominent pacificist, Henry Ford, that guardsmen employed by him would lose their places and no provision be made for their dependents. But at the trial it was proven that all the Ford workers who were drafted to Mexico had their wages paid to their families while they were away, but that when two hundred and sixty-eight employés of the Chicago *Tribune* itself were drafted to the World War their pay had been stopped.

The Kansas City *Star* falsely accused Rose Pastor Stokes of having stolen out of Springfield at daybreak, forfeiting the hundred dollar bond of a friend, and as a direct result of this misrepresentation she was arrested by the federal authorities, tried and sentenced to ten years in prison.

When Jack London quoted a Colorado militia "general", one Sherman Bell, as having said, "To hell, then, with the Constitution", the news went broadcast all over the country that London himself had made the remark, and down went his royalties and out went his books from the public libraries.

When the New York *Times* came out with an editorial denouncing the socialists for their May-day "violence" in getting their heads broken by the police, and praising the police for their heroism in attacking them, the police commissioner of New York followed with a formal statement in which he denounced the police as having acted contrary to his orders.

When James H. Maurer, president of the Pennsylvania Federation of Labor, quoted the State Police as having said, "Down with the stars and stripes" (which comrades were using in the burial of a striker who had been a veteran in the Spanish-American war) word went out all over the United States that it was Maurer's own remark, and the expression is still used against him. As a matter of fact the reporters who related this against Maurer were all out getting a drink at the time Maurer delivered the address in which the expression occurred. An interesting side item is that when the novelist, Richard Harding Davis, saw this untruthful report in the New York *Times*, he became so enraged at Maurer that it brought on a fit of apoplexy and caused his death.

The Associated Press

SINCLAIR supplies data to show that the fifteen directors of the Associated Press are connected with huge financial undertakings and that the policy of the Association is to give scant courtesy to movements for constructive legislation in the public interest, to belittle municipal ownership and to keep silence on the successes and to give publicity to the defeats of reformers. Much of the strike news is sent out in the form of propaganda which has for its purpose the breaking of the strike rather than the telling of the facts.

When the Associated Press was being investigated by the United States Senate the senators who were conducting the investigation observed that it reported nothing of the adverse evidence, but only that which was in its favor. What confidence can we place in any institution that possesses this kind of "moral courage"? Some items involving the Associated Press have already appeared in this article and other items follow:

When Debs was sent to prison word was sent out that he had given an interview to the effect that he would call a general strike. Debs gave no such interview, but his denial has never been given publicity.

The Associated Press sent out a report that Gaylord Wilshire had spoken in York, Pennsylvania, that in his speech he had denounced the courts, and that he had been mobbed by the citizens. As a matter of fact the train connections on the date he was to have spoken in York were broken and he was unable to reach the city at all, but at the hour he was supposed to speak there he was in New England, on his way to Maine.

The Associated Press sent out a dispatch from Centralia, Washington, narrating how I. W. W. members had fired from their windows upon an Armistice Day parade of returned soldier boys. Not till long afterward did the truth come to light that the former soldier boys attacked the I. W. W. hall before any shots were fired, and were battering in the door when the first shots were fired through it.

The Associated Press carried a story from West Virginia as though striking miners had fired upon a passenger train. As a matter of fact the train was a special train organized for the express purpose of shooting at the strikers. It was made up at Charleston and returned to Charleston after it had passed through Holly Grove and fired a gatling gun at the tents in which the miners were living. Robert Estep, one of the miners, was killed in this premeditated murder, which began the shooting.

The *Heraldo de Mexico*, the Mexican Northwestern Railroad, and the former Mexican correspondent of the New York *Tribune*, have accused the Associated Press of lying with frequency about conditions in Mexico, and those who have read our recent article on "Getting at the Bottom of Mexico's Troubles" can well believe the truth of their charges.

When William C. Bullitt, President Wilson's special commissioner to Russia, submitted to the Senate Committee his report, previously made to the President, that there was order in Russia, that the Russian people were satisfied with the Soviet régime, that the nationalization of women in Russia was an absurd yarn, that the cause of starvation and misery in Russia was the allied blockade, and that Lenine wanted peace and was willing to do almost anything to get it, the Associated Press, although this was one of the most important items of news in a generation, did not lay it before the American people, and did not even give Bullitt's verbal testimony except in a fragmentary and unsatisfactory manner.

In sixteen years the dividends of the Calumet and Hecla Company, operating on the Northern Peninsula of Michigan, have never been less than eighty percent annually and sometimes have been as high as four hundred percent. The miners, ill paid, ill treated and badly housed went on strike and the usual gang of thugs and gunmen was provided to preserve "order".

While a Labor Day procession was being held at Kearsarge in that district, a band of these gunmen, without excuse and without occasion, attacked the procession and broke it up, firing about one hundred shots. Margaret Fazekes, not the daughter of a striker, not connected with the strike in any way, was walking along the sidewalk and was killed by a bullet from a gunman's revolver. This is the way that the Associated Press reported the matter, but one of scores of similar knavish falsehoods, as was afterward brought out in the Congressional investigation:

"Calumet, Mich., Sept. 1.—The copper strike situation took a serious aspect today as a result of the fatal shooting of Margaret Faxakas, aged 15, daughter of a striker, at the North Kearsarge mine, when a picket of strikers and women clashed with deputy sheriffs guarding a mine."

In the Grip of Mammon

SINCLAIR gives a list of papers and districts that are owned by the copper interests, coal interests, milling interests, lumber interests, railroad interests, etc., that is too heart-rending to a lover of truth even to copy; but in it are the names of most of the great papers of the country, and he tells you some things about these and other papers that make your heart almost stop beating.

The average country editor is an entirely ignorant man, heavily obligated to the financial power of his community, and does not dare to print the truth about labor conditions in his own town for fear of loss of advertising or bank accommodations. Most of his general reading matter is sent to him almost free, already set up in type, and in this "boiler plate", as it is called, is the hidden poison of the country's greatest grafters. The city papers are handled individually.

When *Collier's* denounced the Ballinger land frauds, the National Association of Manufacturers boycotted the magazine, the banks called its loans and took over its control, the owner died, and the magazine, at his death, did not dare to mention the greatest service he ever performed in his life—that of the uncovering of those frauds.

When the Indianapolis *Sun* told how the street-car companies of Indianapolis had boosted the capital stock from three million dollars to fifty-seven million dollars, and how they were having union leaders slugged for helping the workers to organize, the Merchants Association warned *Sun* advertisers of a boycott, and the paper was ruined.

The Chicago *Tribune* and Chicago *Daily News* hold leases on property which rightfully belongs to the school children of Chicago. For this they pay next to nothing, but it is impossible to recover the property for the school children, because these papers immediately attack and ruin the reputation of any man or men who try to right the wrong.

The St. Paul *Dispatch* and *Pioneer Press*, put on their feet by a street-car magnate, and paying taxes on less than fifty-seven thousand dollars for a million dollar property, support this street-car magnate in every tax-dodge, every graft, every strike. They have charged illegal prices for city advertisements, suppressed news of public interest against packers and millers, lied systematically about the farmers' movements, and refused to publish corrections even in the form of paid advertisements. Like the Chicago *Tribune*, they urged all employers to continue employés' wages while in the army, though they themselves failed to do so.

Because Judge Lindsey, candidate for governor, would not agree to the plans made for him by the Speer corporation, the Denver *Post*

published false news dispatches respecting him, ruining his candidacy and almost causing his expulsion from the state.

When the Denver *Express* published the truth about the Colorado coal strike, mysterious gangs of thugs beat up the newsboys carrying these papers and scattered their papers, with no interference from the police, and not a line about the matter in any other Denver paper.

Years ago the San Francisco *Bulletin* was on the payroll of the Southern Pacific Railroad Company for $125 per month just for "friendliness". This amount was afterward raised to $250 per month, but when the railroad company wanted to place a certain man in a certain office the *Bulletin* held the corporation up for a flat amount at one time of $7,500. Of course the public paid the bill in the end.

At one time General Otis, owner of the Republican open-shop Los Angeles *Times*, was also owner of the Democratic closed-shop Los Angeles *Herald*, so says Sinclair: "Here was Otis handing out one kind of dope to the Los Angeles public with one hand, and handing out the opposite kind of dope to the Los Angeles public with the other hand—and taking in money from the Los Angeles public with both hands".

Sinclair calls attention to the fact that the *Times* repeatedly lies in its headlines, which are so phrased as always to place labor at a disadvantage in the eyes of the public. Moreover, inasmuch as Santa Barbara real estate competes with Los Angeles real estate, it happens always that when there is an earthquake in Los Angeles the *Times* refers to it as an earthquake in Santa Barbara.

There is a paper in San Francisco which never uses the title of "Mr." in connection with any other person than the owner of the paper, and never mentions at all any prominent reformer, or any person who refuses to advertise in the paper: yet the minds of the American people, their choicest possession, are in the keeping of such unspeakable contemptibility.

On the Chicago *Chronicle* it was formerly necessary for a writer in its employ to know by heart the names of all the sixteen corporations in which the owner was interested, and the names of the men he liked or disliked, and to treat them accordingly. This is a common practice in newspaper offices all over America. In some newspaper offices the list of prominent people that are never to be mentioned in the paper is three feet long.

John Swinton, editor of the New York *Tribune*, is quoted by Sinclair as having answered to the toast, "An Independent Press", as follows:

"There is no such thing in America as an independent press, unless it is in the country towns. You know it and I know it. There is not one of you who dares to write his honest opinion, and if you did you know beforehand that it would never appear in print. I am paid one hundred and fifty dollars a week for keeping my honest opinions out of the paper I am connected with—others of you are paid similar salaries for similar things—and any of you who would be so foolish as to write his honest opinions would be out on the streets looking for another job. The business of the New York journalist is to destroy the truth, to lie outright, to pervert, to vilify, to fawn at the feet of Mammon, and to sell his race and his country for his daily bread. You know this and I know it, and what folly is this to be toasting an 'Independent Press'. We are the tools and vassals of rich men behind the scenes. We are the jumping jacks; they pull the strings and we dance. Our talents, our possibilities and our lives are all the property of other men. We are intellectual prostitutes."

We make extracts from some of Sinclair's bitter words of truth that follow—words that shame every person who suppresses or evades or misrepresents the truth:

"What is the Brass Check? The Brass Check is found in your pay-envelopes every week—you who write and print and distribute our newspapers and magazines. The Brass Check is the price of your shame—you who take the fair body of truth and sell it in the market-place, who betray the virgin hopes of mankind into the loathsome brothel of Big Business. The prostitution of the body is a fearful thing; but what of the mind? Youth cries: 'Life is beautiful, joyous! Give me light that I may keep my path!' The answer comes: 'Here is darkness, that you may stumble, and beat your face upon the stones!' Youth cries: 'Give us Hope'. The answer comes: 'Here is Cynicism'. Youth cries: 'Give me understanding, that I may live in harmony with my fellow-men'. The answer comes: 'Here are lies about your fellow-men, that you may hate them, that you may cheat them, that you may live among them as a wolf among the wolves!' Such is the prostitution of the mind."

Remedial Measures

SINCLAIR proposes laws that no newspaper should print an interview without having it first approved by the person interviewed; that when a newspaper has had its attention called to a false statement it shall publish a correction in the next edition, in the same spot, and with

the same prominence given to the false statement; that the distribution of news to American newspapers should be made a public utility, available for any one who wishes to pay for it, and that the faking of telegraph or cable dispatches should be forbidden. He also suggests that workers on newspapers in America should do as in Argentina, refuse to set type, or print, or distribute any item which is manifestly aimed at the interests of the workers. This has been tried on a small scale in Boston and Seattle, and it *worked*.

He also proposes a daily paper, fashioned after the principles upon which we have tried to build THE GOLDEN AGE, a paper that shall really try to find out the truth on all subjects, and to tell it. We feel satisfied that something of the kind must come soon. The present condition is too intolerable to last.

We concede that we are living in the time when the "people perish for lack of knowledge" and when "truth is fallen in the streets", just as the prophets have declared, but we have confidence that this very condition precedes by but a little the day when "there is nothing covered that shall not be revealed, nor hid that shall not become known".

Of the men of wealth and power that are driving civilization on the rocks, and bringing ruin upon themselves and millions of others, it is very true, as the Psalmist (82:2-5) has declared:

"How long will ye judge unjustly, and accept the persons of the wicked? Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked. They know not, neither will they understand; they walk on in darkness: all the foundations of the earth [existing order of things] are out of course."

Achievements of Union Labor

THE achievements of Union Labor should not be passed by without pointing out some of the great things in which they have had a leading part. In 1906 six men holding paid-up trade union cards were elected as members to the national House of Representatives. This was Labor's début in the national legislature. In 1914 the group had grown to seventeen members in the House and one member in the Senate. A very incomplete list of the legislation enacted at the suggestion of these men, or with their very active support and coöperation is as follows:

Limiting railroad men's hours of labor to sixteen in any one day; employers' liability; District of Columbia child labor; self-emptying ashpans on locomotives; Bureau of Mines establishment; requiring railroads to report all accidents; standard equipment of railroads; federal locomotive boiler inspection; white slave act; eight hour naval laws; amendment to Constitution providing for income tax; publicity of campaign contributions; eight hour postal laws; Children's Bureau establishment; anti-phosphorus match bill; physical valuation of railroads and express companies; parcel post; seamen's law; Shipping Board; Department of Labor establishment.

Paupers at the Finish

A CORRESPONDENT sends us some little blue slips which the Government is distributing for the sale of saving's certificates, calling attention to the fact that whereas one hundred men at the age of twenty-five years are self supporting, with good prospects, forty years later out of the same one hundred men *fifty-four* are in the poor-house or totally dependent on others' charity. *thirty-six* are dead, *six* are still working for a living, *three* are well-to-do and *one* is rich. Our correspondent says: "This, it seems to me, is self-explanatory of the present ability of men to form a perfect government. If the best government on earth, which we have, can offer real success to only 1 in 100, and if 54 out of that 100 become objects of charity, it looks to me as if the world needed the Kingdom of Christ much more than men realize."

The most curious thing about the foregoing is the fact that the one man who is rich and the three well-to-do so manipulate public opinion as to persuade the six who are still working and the fifty-four who are in the poor-house, as they previously persuaded the thirty-six who are worked to death, that it is absolutely impossible to improve upon the plan by which they, the one rich and the three well-to-do, have absorbed all of the good things of life. If the fifty-four who are in the poor-house or the six who are still working for a living attempt to negotiate any close inquiry as to how the one rich and the three well-to-do obtained the good things of life, they are looked upon as fit subjects for Siberia or Guam. When the Lord establishes His long-promised Golden Age all this will be changed. All the promised signs show that it is at the door.

Expenses of U. S. Government

1789-1792, George Washington	$12,939,006.45
1793-1796, George Washington	35,634,546.78
1797-1800, John Adams	40,306,313.88
1801-1804, Thomas Jefferson	49,433,091.64
1805-1808, Thomas Jefferson	56,854,095.57
1809-1812, James Madison	63,068,143.10
1813-1816, James Madison (War)	166,045,739.54
1817-1820, James Monroe	121,749,746.02
1821-1824, James Monroe	83,979,874.79
1825-1828, John Quincy Adams	95,805,446.74
1829-1832, Andrew Jackson	114,024,784.13
1833-1836, Andrew Jackson	97,300,586.53
1937-1840, Martin Van Buren	137,544,127.83
1841-1844, William Henry Harrison	110,722,063.23
1845-1848, James K. Polk	175,691,666.07
1849-1852, Zachary Taylor	195,352,324.02
1853-1856, Franklin Pierce	268,822,809.53
1857-1860, James Buchanan	314,088,525.88
1861-1864, Abraham Lincoln (War)	2,416,451,253.23
1865-1868, Abraham Lincoln (War)	3,762,816,304.37
1869-1872, Ulysses S. Grant	2,399,245,081.76
1873-1876, Ulysses S. Grant	1,675,464,506.91
1877-1880, Rutherford B. Hayes	1,080,797,937.00
1881-1884, James A. Garfield	1,468,074,009.00
1885-1888, Grover Cleveland	1,435,244,687.00
1889-1892, Benjamin Harrison	1,696,772,170.00
1893-1896, Grover Cleveland	1,925,534,849.00
1897-1900, William McKinley (War)	2,458,842,334.00
1901-1904, William McKinley	2,695,626,140.00
1905-1908, Theodore Roosevelt	3,124,818,977.00
1909-1912, William H. Taft	3,654,951,948.00
1913-1916, Woodrow Wilson	4,100,142,246.23
Expenses for 128 years	$36,034,145,335.23
1917-1920, Woodrow Wilson (War)	54,850,167,473.58
Total Expenses for 132 years	$90,884,312,808.81

Courts Under Fire

IN JULY the Canadian Government sent a judge two thousand miles by steamer from Ottawa to Hudson Bay to try an Indian who murdered a fellow man to gain his wife. The object of this long and difficult trip was to impress upon the native mind a reverence for the law. This is using the power of the law in a proper manner.

What a pity it is that, while wise men are trying to uphold the law and make it respectable in the great country to the north of us, America should have such a case on its books as that of the innocent labor leader Tom Mooney, proven by dictaphones in the office of District Attorney Fickert, of San Francisco, to be the object of one of the most sickening conspiracies of representatives of the law ever known in history. At last accounts Mooney was still in prison, despite the fact that a snapshot of him showed him a mile away from the crime laid at his door at the time the crime occurred.

Neither Great Britain, nor Germany in her palmiest days, ever had such a riot of government by injunction as has been witnessed in the United States within the past year, but the curious thing about these injunctions is that so many of them seem to work against the miners and other workers but in favor of the profiteers. Thus in Pueblo, April fourteenth, the United States Circuit Court issued an injunction against the District Attorney, enjoining him from presenting evidence of profiteering collected against thirteen Denver merchants and three coal companies. This injunction completely broke the spirit of all the men in that section of the country who were trying to insure fair prices for the people.

Commenting upon the present condition of the judiciary in this country Chief Justice Morris A. Soper, of the Supreme Bench of Baltimore City, said at Atlantic City, June 24:

"The courts are under fire. They are justly under fire because for a century, during which we have passed from a primitive frontier society to a complex industrial civilization, the instruments for administering justice have remained substantially as they were when first projected. No institution can hold up its head under these conditions, and no body of men can secure respect for an instrument of government so far out of date."

Of course the difficulties with reference to the courts are largely those of the legal profession. The American Judicature Society, of Chicago, a body of clean, high-minded men who are anxious to raise the standard of things judicial and legal in the United States, is authority for the statement in its Journal of date June, 1920, that "more or less legislation will not clean up a profession which has got lousy. There must be a regeneration of both court and bar."

Our two latest presidents have expressed themselves in the following language respecting the need of improvements in judicial matters in the United States:

"One great crying need in the United States is cheapening the cost of litigation by simplifying procedure and expediting final judgment. Under present conditions the poor man is at a woeful disadvantage in a legal contest with the corporation or a rich opponent. The necessity for reform exists both in the United States and in all the state courts."—*William H. Taft.*

"I do know that the United States, in its judicial procedure, is many decades behind every civilized government in the world; and I say that it is an immediate and an imperative call upon us to rectify that, because the speediness of justice, the inexpensiveness of justice, the ready access of justice, is the greater part of justice itself."—*Woodrow Wilson.*

England and Ireland Again

By C. I. Hobson

MR. EDITOR: A paragraph in THE GOLDEN AGE, written by Robert Whittaker from an intensely vitriolic standpoint, condemns English rule in Ireland as the cause of all the unhappy conditions existing in that distressful country.

Mr. Whittaker may be familiar with *English* history—as he has taken care to mention in his letter to you—but it is painfully evident that his knowledge of *Irish* history is a limited quantity. What he seems to know regarding Irish history is based upon what he saw while making a hurried visit to Belfast. And surely he will be honest enough to admit that social conditions, be they what they may, are no evidence of misgovernment; but rather the result of tarrying too long at the wine cup, and similar causes.

Every reformer and Christian worker, is painfully familiar with facts such as your correspondent has pointed out, and, unfortunately, we have not to travel quite so far as Belfast to find a parallel for what he has written.

I am Irish, lived thirty-five years under British rule and have not a fault to find. Nor can I refer to any act of seeming injustice practised by that government.

I am aware, however, that the Roman Catholic church in Ireland has for centuries endeavored to nullify and make British rule impossible; that the church of the majority has impeded the British government in its efforts to make new laws for the betterment of the people educationally, and otherwise.

The result of Romish disloyalty has been the enactment of laws which were intended as a curb upon that cult, and also to provide an antidote to the vaporings of the church, and for which England has been in no way to blame.

No coercion act has ever been enacted to compel the Protestant inhabitants to observe the law. They are loyal and true to everything that makes for law and order.

Now Mr. Whittaker might wish to know my authority for entering this controversy. I beg to inform him that I have spent ten years of my life (my best years) working for the uplift of the Irish people. I am a diligent student of Irish history, the author of three volumes on that subject, and a member of all her principal Historic Societies, North and South.

I will conclude this note by stating as strongly as I know how that the statements of Mr. Whittaker are a gross libel on the British government and I am surprised that they should be permitted to appear in a paper like THE GOLDEN AGE, professing, as it does, a character for truth and righteousness.

Scotchman Takes a Hand, Too

By Edward H. Taylor

MR. EDITOR: I wish to reply to an article I observed in your valuable paper regarding conditions in Ireland by an Englishman who must have studied his family history much deeper than he did the cause for the condition of affairs in Ireland.

He is like a good many more who saw the poverty as they passed through Ireland from place to place and put the blame on the British Government and the British people without finding out more about it.

If he had found out about the taxation which the government takes and the fees that the Roman Catholic church exacts from the poor people I think he would change his opinion about how the British Government serves the Irish people.

I am a Scotchman, born and bred. I have never lived in Ireland but I have had many pleasant trips through it, and, as Mr. Whittaker writes, there are poor in the North of Ireland, but I think that had he investigated he would have found the large majority of the poor were Roman Catholics; and in cases where Protestants were poor, rum was the root of the evil.

There are thousands of Irish in Scotland and England who come over and never seem to be able to come up to the same standard of living as their fellow-citizens do, and yet they get the same chance under the same government.

This question of home rule and an Irish republic is not a political one, but a purely religious one; and Ireland is an example of what would happen if we were ever to come under such a dominating rule as the Church of Rome.

More About Insurance: *By J. H. Fleming*

MR. EDITOR: I wish to call your attention to a very erroneous and misleading article entitled, "Insurance Business Profitable," appearing in your issue of June 23, page 598. The writer is evidently ignorant of insurance practice and policies or he would never have written such an article.

He gives the impression to his readers that the $22,641,383 is clear profit for the insurance companies. He makes no mention of the expenses of operating the companies, or of the amounts paid out on matured endowments, of the amounts paid as cash values on policies cancelled before maturity, or of the amounts added to the reserve to provide for future payments on such policies.

Every company must lay by in the reserve out of premiums received the amount required to produce the face of the policy at maturity, if an endowment, or at the expectancy of life, if a life contract. For instance, on a Twenty Year Endowment Policy, at age 35, the company must each year put in the reserve $34.17 out of a premium of $42.00, and in like proportion for any other kind of policy.

The cash value of the policy increases each year by about the amount added to the reserve and interest, so that if the insured wishes to discontinue at any time after the third year, this money must be paid by the company upon request of the insured.

Carrying the illustration further, the insured pays in twenty years, if he is so fortunate as to live that long, twenty times $42, or $840, and the company must pay $1,000 at death or maturity.

The statement of "elderly friend" is untrue and unfair for the reasons given above. When all the persons now holding policies in the state of Michigan shall have received the proceeds of their policies by death or maturity, they will have received more than was paid by them. On very few policies do the companies pay less than was received by them, and then only on life contracts where the insured lives far beyond the expectation of life.

Briefly, then, of the amounts received by the insurance companies, about three-fifths are paid out as claims, endowments, cancellations, etc., and about one-fifth is used for the expenses of the business, and the remaining one-fifth is added to the reserve to be paid to the policyholders when required.

I happen to be in the insurance business myself, and I know whereof I speak on these matters. I do not consider it good policy on the part of your paper to publish such articles until you have established the correctness of the facts from reliable sources. I invite you to prove my figures from any reliable source of information on the subject of insurance.

Other Insurance Items

THERE have been insurance companies in the world since the days of Demosthenes when, for the first time, shippers began to bet that they would not return safely with their cargoes, and the insurance companies bet that they would. There are now insurance companies in which a man can insure against almost any possible loss or accident.

One of the newest insurance specialties in the United States is rain insurance. It can be had in either way, either against too much wet weather or against too much dryness. There are certain businesses, such as picnic grounds, open-air shows, pleasure-boat owners, country and river-side hotels, moving-picture companies and department stores that find it desirable to insure against too much rain on certain days when they have special events on hand for which good weather is a necessity. It is said to have taken forty men working several weeks to digest the weather reports and figure out the percentages of risk for various localities.

The life insurance business has now become a thoroughly scientific business, based upon carefully collected statistics. When well managed it is a profitable business, as stated in our issue of June 23rd. We did not go into details in that article. Two elements tend to make the insurance business a money maker. One is the fact that, for various reasons, many people cannot go on with their payments and so lose a large part of what they have paid in, and another reason is that the insurance companies have the use of the vast sums of money which have been paid in as premiums, and the profits which are made by the skillful handling of these vast sums in a brief space of time are sometimes most extraordinary.

If the history ever comes to the light as to how the savings of the people, as represented in life insurance payments, have been used to swing the stock market first one way and then the other, as suited the financiers who have control of the life insurance funds, it will make interesting reading. Some of this information did come to light many years ago when the Morgan interests were seizing control of the New York Mutual and Equitable Life Companies.

It was the investigation of these companies by Charles E. Hughes that made him Governor of New York State, Justice of the Supreme Court, and a candidate for President. One of the interesting items he uncovered at that time was that Chauncey M. Depew was receiving $20,000 per year from one of these companies, and when asked what services he performed, or had ever performed, in return for it, he was unable to offer any explanation other than that it was paid him because of his general standing.

Current Insurance Statistics

DURING the year 1919 the two hundred and thirty-seven life insurance companies doing business in the United States received from policyholders $1,209,000,000 and paid out to policyholders $741,507,787, a difference of $457,-492,213. The total income of these companies during the year amounted to $1,555,000,000, exceeding the total outgo of $1,095,000,000 by about $460,000,000. Of this difference the sum of $279, 000,000 was added to assets and about $8,500,000 to surplus.

Reports from California are that the state insurance law which went into effect on January 1, 1914, has proven to be a great success. The original capital provided for this experiment was $100,000, but this amount has never been touched, and in five years, not counting the dividends paid to policyholders, the average profit per year has been 338 percent. A surplus of $1,038,959 has been accumulated and $1,039,-533.57 have been returned to policyholders in the form of dividends, ranging from fifteen to twenty percent per year. The state transacts its business on twelve percent of its receipts, including the payment of taxes, labor, rent, and all other items of cost incurred in doing an insurance business. This is claimed to be much less than the cost of any other insurance company doing business in the state; it is also claimed that the ratio of loss is lower.

In England and New Zealand employers are compelled by law to insure their employés, and may either provide the means of insurance themselves or arrange with an insurance company to do it for them. There is state insurance in New Zealand. The state company does only ten percent of the insurance business done in the state, but what it does do tends to regulate the rates.

Ordinary life insurance companies generally decline to take risks on miners' lives, but in June, 1920, the G. B. Markle Company, of Hazleton, the largest individual coal operators, insured all their underground miners for $500 to $1,000, according to length of service.

In July, 1920, the New York Stock Exchange took out a group policy in the Metropolitan Life Insurance Company in favor of its seven hundred employés, providing $18 a month benefit for five years for total disability, and $500 to $2,000 in case of death, according to length of service. The face of the policy was for $1,000,-000. Group insurance is a comparatively new form of insurance, but the Metropolitan Life Insurance has already issued policies amounting to $122,000,000 in this form.

Who Framed The Law?

IT HAS the appearance that judges in this country have an unusual amount of difficulty in placing blame upon a rich man or a rich corporation. This is very singular. The Lever Act was passed to prevent profiteering in clothing. Taking advantage of the shortage in wool, caused by the manufacture of soldiers' uniforms and blankets during the war, the American Woolen Company held up the public in 1918 and 1919 to the extent of profits running up to three hundred percent and away into the many millions of dollars. Here was obviously one of the principal companies that the Lever Act was intended to hold in check.

Yet when the American Woolen Company and its president, William Wood, were indicted for profiteering in clothing (and there seemed to be no possible question of their having profiteered in cloth) a Massachusetts federal judge quashed the indictment on the ground that woolen cloth is not clothing. This decision narrowed the field of prosecution of profiteers in clothing down to the men of smaller capital and smaller profits who make and sell clothing.

Molecules, Atoms, Electrons: *By E. S. Mummert*

THE word molecule is obviously of Latin origin, and means simply a *little mass* of matter, and is usually defined as the smallest mass of any substance which can exist by itself, or the smallest mass into which any substance can be divided by physical processes; that is, by processes that do not change its chemical nature. As to size, these molecules have been calculated to have a diameter of one five hundred millionths of an inch: to illustrate this graphically—if we conceive a sphere of water the size of a pea to be magnified to the size of the earth, each molecule being magnified to the same extent, would appear about the size of lead shot.

The molecules are to the physicist real magnitudes, which are no further removed from our ordinary experiences on one side than are the magnitudes of astronomy on the other.

All matter is built up of these isolated particles or *molecules*, and these invisible molecules are composed of smaller elementary *atoms*, which are electrically united together to form the molecules. The atoms have long been considered the smallest bodies in nature, and as absolutely solid and everlasting; but recent advances in science have given us evidences that they are neither solid nor everlasting, but that the atom is made up of yet smaller particles which may be changed.

This idea does not rest upon pure theory, but upon observed facts. It can be proved by direct experiment that particles smaller than atoms do exist. This may seem ridiculous when even the giant molecules are hopelessly beyond the reach of the most powerful microscope, but these ultra-microscopic particles can just as surely be measured and weighed as our own world and its neighboring planets can.

The story of the discovery of the invisible particles, electrons, composing the atoms is an interesting one. It has been known for a long time that an electric spark will pass more easily through a tube of rarefied air than through the ordinary air at atmospheric pressure.

To demonstrate this take a glass tube or vessel into which are placed two brass rods, one of which is fixed to the base of the vessel, while the other slides through an air-tight bushing at the top. The whole vessel should be air-tight, having at the bottom an outlet to which can be attached an air pump. By connecting the outer ends of the brass rod to wires coming from an induction coil connected to a battery; electric sparks can be made to pass between the two brass rods within the vessel. If we gradually separate the ends of the rods in the vessel, the sparking will cease, owing to the intervening air-space causing too much resistance to the electrical discharge. If we pump out a little air the sparking will re-commence, showing that the thinner air is a better conductor. As we continue exhausting the air we observe that the sparking changes into a silent stream of light. As the vacuum increases the whole vessel becomes illuminated with a glow. Then a little later the glow breaks into narrow horizontal discs or slices.

If the air becomes too rarefied or the vacuum too great it loses its good conducting qualities and requires considerable electrical pressure to cause a discharge to pass through this high vacuum. When the exhaustion has reached a certain point all the glow disappears from the interior of the vessel, and all would appear totally dark; but when this high state of exhaustion is reached the walls of the glass vessel begin to glow with a phosphorescence. This is caused by the shooting off from the cathode terminal of those invisible bullets of radiant matter which, colliding against the walls of the glass vessel, cause it to phosphoresce.

This radiant matter may be termed the fourth state of matter, as the solid, liquid and gaseous states are called the first, second and third states. The physicist has found the flying particles to be very much smaller than the smallest known atom, which is that of hydrogen. These flying particles are called electrons.

These flying electrons are quite invisible in the highly exhausted vacuum tube. It is only the phosphorescence of the glass caused by the bombardment of these invisible bullets against the inner walls of the vessel, that we see. By making the cathode terminal saucer-shaped the electrons can be focused to one spot. When a magnet is brought near, a deflection of the electrons is noticed. The magnet deflects them much as it does an electric current. These electrons are negatively electrified because they are shot off from the cathode or negative electrode. The velocity of these electrons is calculated at about

60,000 miles per second or about one-third the velocity of light.

When an opening cut into the wall of a glass vessel was again closed air-tight with a piece of thin aluminum, and the electrons focused on this, it was found that the electrons would pass through the metal, but as they encountered the molecules of the outer air their progress was arrested and they could not get farther than about one inch from the aluminum plate. This was detected by the glow which could be seen only in a dark room. The smallest atom is that of hydrogen gas, the lightest substance known: and yet that gas could not pass through the aluminum plate. This shows that the electron is smaller than the smallest known atom, as it readily passes through the aluminum plate with very little resistance. Therefore we say that an electron is nothing more or less than an electric charge in motion—a unit of negative electricity.

It is quite impossible to form any mental picture as to the actual size of the electrons. The following analogy has been suggested: Imagine an atom magnified to the size of a bin one hundred sixty feet long, eighty wide, and fifty high, this filled with a very fine seed, such as the clover seed. The proportion and number of these seeds to the size of the bin would be about the same as the electron to the atom.

The electrons are exceedingly small, invisible vortices of negative electricity constantly repelling each other while they as a whole are held within the atom by attraction of the positive electricity of the atom.

If the atom containing a certain amount of electrons were to receive or have forced into it an extra electron it would have an overcharge of electrons and would display a tendency to give off just what it received. This atom would therefore be negatively electrified and would tend to discharge the electron to its neighbor atom which may have less electrons and thus again become positive. If it were given to another, it would again pass it on to the neighbor, and the neighbor pass it on to the next and so on until it found its level, so to speak. If these atoms are in the form of a wire it is very easy to see how the electrons would be passed through it if they are set a-going by a battery or dynamo. This shows how an electric current is passed through a conductor.

The atoms themselves which go to form matter are neither gas nor metal; they are revolving systems of electrons—pure electricity. In short we picture all matter, whether it be a valuable diamond or a rare gas, to be composed of atoms, and these atoms are nothing more or less than little spheres of positive electricity, within which tiny units of negative electricity are constantly revolving in certain definite orbits, the one atom differing from another only in the number and arrangement of its negative units or electrons. If this theory be true—then all matter is made solely of electricity.

The electron theory finds many facts to support it. The electron has actually been separated from the atom, as in the vacuum tubes where we produce a real stream of pure electrons. But we have not been able to separate the positive electricity in the same way. Therefore the positive sphere of electricity in which the real electrons revolve, is at present purely hypothetical.

The stream of flying electrons passing through the vacuum tube behaves exactly like a conductor carrying an electric current. From this we will understand that the moving electrons constitute an electric current. Therefore an *electric* current is nothing more nor less than an *electron* current. This theory gives us a fairly clear idea of an electric charge and an electric current; but we do not find any clue as to what electricity and the electron are. No one knows what they are, and it may never be found out.

Might Better Stay Here

A STEAMSHIP agency, engaged in the business of bringing to this country the wives and children of workers now here who emigrated from Europe, has this to say of what happens to those who go in the other direction:

"Seventy percent of the emigrants who return to Europe, before they reach their destination, are robbed of their baggage and a good part of their cash. Furthermore, when they reach home, the local government takes fifty percent of what they have left, as a forced government loan. This forced loan is taken out of money sent from here as well. All those under fifty years are pressed into military service. On account of the strict censorship these poor men are not informed of the true conditions prevailing, nor of the racial and religious wars raging."

Uses of Dynamite: *By E. E. Ragan*

THE general idea of most people regarding dynamite is that it is simply an agent of destruction and is almost certain to "blow up" any person using or handling it, unless he is familiar with it and skilled in its use.

This is a deficient conception; for dynamite is now one of the greatest agents of *con*struction extant, and is rapidly coming into use on the farm, and for many other purposes which were unheard of a few years ago.

The writer, who is an expert in the use of dynamite, has often wondered how many people in this country, when enjoying some luscious fruit, ever think of the tons of dynamite that are used annually in tree and vine planting and culture; how many ever think when using a spade, hammer, plane or even a knife or spoon, of the thousands of tons of dynamite used in mining the minerals from which same are manufactured; how many ever think when coaling up their furnace or stove, of the tons and tons of "permissible explosives" (which are *simply* dynamite of special manufacture) used in mining the coal, to say nothing of the millions of pounds used in the oil industry, the lumber industry, the building of railroads, the removing of sunken vessels from harbors, the deepening and dredging of rivers and harbors, the building of canals, the reclaiming of swamp and waste lands, the quarrying of stone for improved roads, ditching for irrigation projects, etc., etc., besides the more every-day uses of blasting sewers, cellars, boiler pits, etc. And then comes the blowing out of stumps and blasting of boulders and ditches on the farm.

Dynamite is also rapidly coming into use for the breaking of ice jams and gorges, straightening of streams, underground drainage, loosening of coal and other ores and material when frozen in cars or piles, razing of walls of burned buildings and also the razing of old foundations, either inside or outside of buildings, and so on indefinitely.

Ignorance of dynamite and its uses and fear of it (caused by ignorance) still restrict the use of dynamite to a large extent and the writer has often been amazed as well as amused at the look of fear and horror which will sometimes come over the face of a manufacturer or property owner when the use of dynamite inside his building is suggested as a means of facilitating some operation of importance. But it is mainly of the use of dynamite on the farm that this series of articles is intended to treat, so I will confine myself to that subject, and for a starter will try to show to the uninitiated that they need have no fear of using dynamite for many uses on the farm, if they are simply careful, and use a little common sense, while at the same time following a few simple instructions given here, which I shall try to make as clear as possible.

Tree planting, subsoiling, rejuvenating of old fruit and shade trees, the blasting of boulders, the blowing out of small and medium-sized stumps and the blowing of ordinary-sized ditches are entirely within the range of operations of the amateur. But the rejuvenating of vines and shrubbery, the blasting of large stumps and very large boulders or large ditches had better be left for the expert or at least experienced blaster; as an amateur is likely to make costly mistakes if he attempts this work.

However, if the amateur wishes to try some of the larger kind of blasting, he may do so with reasonable safety and success. If he is painstaking and careful and if he closely watches the results of his first shots and loads his next ones according to results as observed in his first attempt, success may be had beyond belief or expectation.

If an amateur wishes to become proficient at this work, he will do well to obtain some of the excellent booklets on the subject which are published by the various manufacturers of explosives and by them mailed free of cost to any one desiring such information. A careful study of these booklets will be of immense benefit to one just learning to dynamite. I have studied them myself with much profit.

As I understand that I am dealing with people who are content to do the simpler jobs of blasting at first and learn by experience, I shall not take up the subject of electrical detonation of explosives (at least not as yet) but confine myself to the one-shot-at-a-time, or cap-and-fuse method of detonation.

The dynamites that should be used for farm work are specially manufactured for this class

of work and are of a low percentage (from 20% to 40%), are not easily frozen in moderate weather and as they contain little or no nitroglycerine, are not so sensitive as the higher percent ammonia explosive, let alone the straight or nitro dynamite. This makes them safer for a beginner to handle, as the danger of premature explosion from dropping or from any ordinary mishandling is practically nil. However, be careful. Don't be foolish. The dynamite which is generally most easily obtainable is 40% ammonia dynamite, so we will consider this as being used. If 25% extra dynamite, or farm powder, can be gotten, load a very little heavier than per instructions herein contained.

Dynamite regularly comes in sticks 1¼ x 8 inches, and a stick is called a cartridge. The stick containing the cap and fuse is called the primer, and is prepared as follows:

First, cut the fuse the required length, which should be the depth of the hole. The fuse should project from the hole about four inches, but as it goes into the top of the stick of dynamite this will bring it about right if you are using full stick charges; but, at any rate, the fuse should be at least four inches above the top of hole when loaded. If you are blasting boulders by means of mud caps, cut your fuse about eighteen inches long.

Good fuse requires about one minute to burn one foot, so this will give you plenty of time to get far enough away for safety before the explosion. Always cut off about one inch from the end of a new roll of fuse and throw it away.

After cutting fuse the required length (be sure to make a nice square cut) carefully remove one No. 6 blasting cap from the box by tipping box on side and picking out one with fingers.

Place the end of fuse in cap, being sure it rests on bottom of cap, but do not twist it or force it down unnecessarily, unless you have more fingers than you have use for. Then crimp the cap on fuse with cap crimper if you have one. If you do not have one a pair of pliers or a jack knife can be used to make the crimp, but be sure you keep close to top or open end of cap when so doing, as the fulminating charge in cap is in the closed end.

Now take your dynamite and open paper on one end, punch a hole in the dynamite with a sharpened stick and insert cap in the hole thus made, being sure to have cap well down below top of paper, then fold paper around fuse and tie tightly with a piece of strong, light cord, and your primer is complete.

If you are using half-stick charges (and you will seldom use less in any kind of farm blasting) cut your stick into halves by rolling it gently on the blade of a sharp knife. Do not try to break dynamite unless the paper is entirely cut through.

When handling dynamite and caps, do not mix them up with metal tools of any kind; keep caps and dynamite a few feet apart; do not smoke; and always remember that you are handling a mighty engine of destruction in a small space, if it is allowed to get away from you, but absolutely safe if handled carefully.

If you have any dynamite or caps left from your work, put them in safe storage. The dealer from whom you purchase supplies will tell you what the law requires. Do not leave them where children can get them and do not keep caps in your pocket.

In my next article I will tell how to make holes for stump and boulder blasting, and also how to load and tamp them.

If interested in the subject save this article for future reference, as one will follow another in regular order.

Birth of Sexless Children

OUR attention having been drawn to two reported cases of the birth of sexless children in Bridgeport, Connecticut, we wrote to the physician whose name was given us and he replies: "The two cases of sexless children were nothing unusual, as it has happened frequently in the past twenty years, and consisted of absence of the vagina, as both were undoubtedly females without the organs of generation".

The significance of this seems to us to lie more in the expression that this has happened frequently in the past twenty years than in the fact itself. Frequent repetition would seem to suggest what we anticipate, namely that the earth having produced in past ages all it can comfortably support in the resurrection era now drawing near, reproduction will gradually cease. Be good to the kiddies, love them and care for them while you can; for the time is surely coming when the last one will be born, and grow to maturity, and childhood with all its infinite graces and sunshine will be a thing of blessed and hallowed memory, supplanted by the not less grace and sunshine of child*like* guilelessness and simplicity of everyone.

Sugar from Sawdust

IF IT is true, as claimed in a dispatch from Pittsburgh, that Robert Hyde, a chemist of that city, has discovered a plan for making three-quarters of a pound of sugar out of every pound of common excelsior, at a total cost of three and one-half cents per pound, and in ten hours time, it looks as though the laugh might yet be on the sugar profiteers.

This seems almost too good to be true, yet nothing is impossible with God. We get sugar from the maple, and we know that the beautiful diamond and the carbon in common use are the same substance. Likewise sugar and wood are both carbo-hydrates; the chemical formula for sugar being C^{12} H^{22} O^{11} (i. e., carbon 12 parts, hydrogen 22 parts, oxygen 11 parts—the hydrogen and oxygen in this proportion being water), while that of wood is C^{6} H^{10} O^{5}. From this it will be seen that there is but a difference of the proportion of water to carbon in the two substances. This relation, however, exists not in the gross mass of the substances, but in the molecules. The mere pouring of more water upon wood will not make sugar. The change is effected, if at all, by a readjustment of the molecule; by the subtraction of oxy-hydrogen atoms from the wood molecule without disturbing the carbon—a feat long looked upon as impossible. If the report is true, we hope the invention will not be bought up by the trust—that it will not go the way of "liquid air", which was to revolutionize the world a few years ago, but has now been forgotten and has disappeared completely.

If the making of sugar from sawdust is a fact, and we doubt it not, then we have another proof that He who turned the water into good wine, at the marriage feast in Cana, is indeed present and is Master of Ceremonies at the ushering in of a new age. Only the Lord could turn water into wine.

And what next? The transmutation of metals might be looked for, and cause little surprise by its appearance. Intelligent men are even considering anew the supposedly absurd subjects of perpetual motion and the overcoming of gravity. Indeed, the true "elixir of life" is believed to be on the verge of introduction to millions now living.

The reappearance of the ancient worthies, Moses, Abraham, Isaac, Jacob, Noah, Daniel, Job, Joseph, Isaiah, Jeremiah, Ezekiel, and all the princes from Abel to John, are among the great miracles that may be expected as ordinary fulfillments of prophecy in the divine program for the blessing of all the families of the earth. The foretold restoration of Jerusalem is in progress.—Genesis 22:15-18; Acts 3:19-21; Acts 15:16.

"Showers of blessing" impend, if the great "mercy drops" now falling thick and fast portend the future.—Ezekiel 34:26; Psalm 72:6; Malachi 3:10.

Thanks to the Springfield News

THE Springfield (Mass.) *Daily News* has taken exception, though rather unwillingly, to our issue of September 29, containing the article on "Distress of Nations; Cause, Warning, Remedy". It would be nice if newspapers could say just what they mean; but they can't and continue to be newspapers. A two-column heading proclaims: "Department of Justice, Courts and Churches Bitterly Attacked in Magazine of Bible Students". What they really mean to say is that the condition and conduct of the *churches* is represented as being very unenviable. The *News'* mention of the Department of Justice and the Courts is made in the nature of a smoke screen. So there are two smoke screens and but one idea in the heading.

A paragraph says: "The most offensive material in the magazine, in the minds of those who are objecting to its circulation, deals with the church. The Catholic church is attacked in words which do not lend themselves to reproduction. There is no partiality to the attack, however, for the Protestant church is also condemned. . . . Many people who received copies of the magazine were outspoken in their condemnation of the nature of the attacks made. They voiced their indignation especially at the manner in which the church is held up to ridicule and scorn."

That is the sore spot. It is well that the *News* did not attempt to defend the clergy-led acts of violence which our unwelcome article recounted.

If we were allowed to read between the lines of the *News'* column it would sound something like this: A strong and influential contingent among our subscribers, advertisers, and moral supporters, finds itself out of sympathy with an article published in THE GOLDEN AGE. Our extended experience and an acquaintance with

suppressed and unpublished news items of the last three years lead us to believe that there may be considerable truth in the presentations of said GOLDEN AGE. But here we are, confronted with the prominent and prominently irate ecclesiastics who must be pacified in some manner. So here we go, feeling that, on the whole, it will not be an altogether bad advertisement for THE GOLDEN AGE.

An Outdoor Refrigerator

REFRIGERATORS indoors are common enough, but it took the farmers in the Southwest to devise one for outdoor use.

A farmer who had happened to plant a large field of alfalfa south of the farmhouse, noticed during the hot summers that followed that his family did not suffer from the heat as did the neighbors. The thermometers showed a temperature five to ten degrees in his favor.

Some one suggested that it might be due to the alfalfa, tried the temperature just north of other alfalfa fields and found the same marked difference. Now the farmers of that region are planting alfalfa around their dwellings, and enjoy summer temperatures that make a trip to the seashore needless.

The cause of the coolness of winds passing over alfalfa fields is that the plant absorbs much moisture, the evaporation of which reduces the temperature of the air and lessens the summer heat in the adjoining land over which it blows.

The suggestion now is for farmers that wish to profit from the presence and the board money of summer vacationists, to combine the profit and utility of alfalfa with higher rates from hot-weather boarders attracted by the coolness of the ten-acre refrigerator around the house.

Little by little men are beginning to learn how to utilize the means provided by a good Creator for their comfort and well-being.

Engineers for Palestine

PLANS for the immediate reconstruction needs and industrial development of Palestine will be worked out by a Technical Board of the Zionist Society of Engineers and Agriculturists, James H. Haines, secretary of the society, has announced in making public the directors of the board, all of whom are recognized technical experts.

They are Dr. L. C. Lowenstein, of the General Electric Co., who will direct the establishment of public utilities for the future Jewish National Homeland; Dr. Ferdinand Sonneborn, of L. Sonneborn Sons, Inc., paint and varnish manufacturers, to be in charge of industrial engineering; Lazarus White, president of Spencer, White and Prentis Inc., engineers and contractors, to direct construction development; and Joseph A. Rosen, vice-president of the Youroveta Home and Foreign Trade Co., in charge of agricultural development.

One of the first plans under consideration by the board is to prepare to send an engineering commission to Palestine, to survey the needs and possibilities of the country, as well as proposed sites for all the huge engineering projects, particularly in water power development, now under consideration.

The directors of the technical board will spend part of their time in Palestine, according to Mr. Haines. Dr. Lowenstein, recognized as one of the leading public utility experts in this country, has already made four trips to Palestine.

Haifa's Jewish schools were highly praised by Lieutenant Legge of the Educational Department of the British Administration on a recent inspection trip. He was particularly impressed with the Technical school.

Plans to attract to Palestine Jews from East and North Africa are being put into operation by the General Organization of Sephardic Jews, Jerusalem. The organization, affiliated with the Zionist Organization and recognized by the British authorities, has also instituted a program for the elementary education of all Sephardic children. According to its basic principle Hebrew must be the language of every member of the organization, in home and public life.

Jerusalem's latest plan for more civic beauty is a Community Hall.

There is an appropriate epoch for every kind of work. For centuries the wisdom of God permitted strange things in Palestine: for it was "a time to pluck up that which was planted", but now the new and final leaf has been turned in the divine plan, and there has come at last "a time to build up", and with characteristic energy and wisdom the Jews are in the most progressive manner possible setting about the building of their ancient land.—Eccles. 3:2, 3.

COLOR & CHARACTER

Color and Temperament

FOR modern, practical purposes classification of people into three groups, vital, motive, and mental, is sufficiently accurate. However, some finer analyses are possible; though the other divisions, with the exception of phlegmatic, are really secondary or binary in their natures, because partaking of two other basic temperaments. Other names have appeared in both ancient and near-modern psychological literature, but they are identifiable as one or another of those pictured above. Motive was formerly, though unhappily, called bilious—or more properly fibrous—and its perversion was sometimes referred to as choleric; the mental was better known as melancholic; and the nervous occasionally denominated classical.

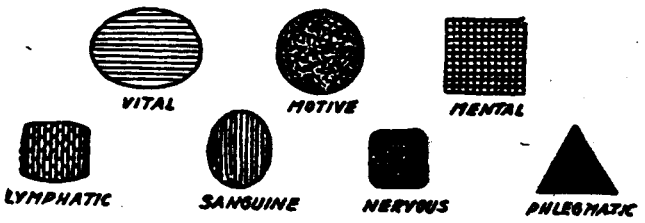
In attempting to classify the organisms of mankind it is essential at the outset to recognize the fact that there are no absolute types. Every one has some vital, some motive and some mental qualities in his makeup; but one of these may predominate so noticeably as to serve for a type. If two qualities are about balanced, and the third of small force, life in that individual will take on a violet, an orange, or a greenish cast, acording to the component elements.

The vital temperament is characterized by rotundity of organism and an indisposition to marked activity. Persons of this type make much better managers than workers. Strength in and activity of the abdominal viscera predominate over that of other body parts.

The motive temperament, as the name implies, abounds in action. Whereas with people of the vital stamp movement is a luxury, with those of the motive strain movement is both a necessity and a comfort. In this temperament the muscular portion of the system predominates in activity and is evinced by strongly marked and firmly set features, firmness of flesh, moderate fulness; the general functional activity extends also to the brain.

The mental temperament is that in which the purely intellectual activities preponderate. People of this class tend to the shadow side of life; they are not able to radiate cheerfulness, because they do not possess it. They manifest, on the psychical side, deep and enduring sensibility; the fancy, as arising from receptivity, predominates in these passive people. The feeling is disposed to sadness; desire shows itself more as yearning. Men eminent in art and science fall usually into this class.

"When I compare the season of youth (not childhood) to the melancholy temperament, you will perhaps be astonished and ask whether youth is not the time of pleasure. But it is, above all other ages, the age of the ideal; and this is the feature which places the young among the melancholy. They mentally build up a world of their own—an ideal world, of which their fervid imagination is enamored—and deem themselves to be raised far above the common-place world around. There is something lovable in this youthful disposition; and we ought all to keep young in this sense, in which it has been well said that they who grow old never were young, But the danger in this stage is the pride which despises others, and that revelling in fancy and sentiment which, shunning real earnest work, seeks its ideal in enjoyment, and at last in very un-ideal enjoyment. Manhood is the time of work. . . . Our will contends against the resistance offered by actual life, and strives to master it." —*Luthardt.*



The phlegmatic temperament is the direct antithesis of the motive. In it action, so far from being a necessity or comfort of life, is a positive extravagance. Perhaps no more perfect example of this type could be found than the old darkey who was observed day after day to sit at his cabin door in a state of lassitude so complete that he did not even draw on his drooping pipe, in which the fires of industry had long since died out: on being asked by a passerby what he did, the old man, after much deliberation, made answer: "Well, sah—sometimes ah sets and thinks—and sometimes, ah jest sets". But even this is not a perfect type: for he confessed to a slight tinge of the mental. The truly phlegmatic, like the pyramid, "jest set".

The nervous or sensitive temperament confers great quickness and vivacity of mental action, without a corresponding capability of endurance. The brain is so active that it is very easily excited and, for the want of endurance,

soon exhausts its powers. The most exquisite examples of it are found in the female sex.

The sanguine is, in many respects, the most interesting temperament of all. It is most completely exemplified in childhood and is indicated by well-defined forms, moderate plumpness of person, tolerable firmness of flesh and ruddiness of countenance. The vital processes are carried on rapidly; consumption and reproduction quickly alternate, the circulation is brisk, predominating in the arteries, the nerves are irritable, the movements light, and fancy is more or less prevalent in the operations of the mind. While this temperament disposes to openness and frankness and in susceptibility to the most various impressions, it opposes at the same time great hindrances to the fulfillment of duty; for it disposes to flightiness, to superficiality, and so to split up life into an unconnected multiplicity. Orange is the richest color in the world, but it lacks staying power.

The lymphatic is the restful temperament, as green is the restful color. It inclines to be the procrastinating temperament. It may be a devoté of the *mañana* gospel, whose litany, put into Cumberland mountainese, reads: "There's a whole day tomorry that aint teched yit". Such an individual is not easily roused to exertion, and even if roused, soon sinks into a lull again. He may be capable of great things but seldom attains them. He prefers to browse around in fields more philosophic than practical.

Causes of Small Families *By Mrs. T. R. Hopkins*

WE READ and hear much concerning the small birth rate of the present time. By some in this country, it is considered to be an alarming condition. Yet is is not only the strictly Americans who have small families. The foreign family which came to this country some twenty or twenty-five years ago, averaged from seven to ten children. Those children are now grown and married. It is the exception if any of these children have as many children as the parents had. Possibly the oldest child has.

There are many causes why the families are small. Poor health on the part of the wife and mother is one big factor; and everyone knows that thoughtless, pleasure-loving people do not desire the responsibility of parenthood. There is another considerable class of earnest, serious people who look upon it as wrong to have children unless good advantages and right conditions can be provided for them.

But the economic conditions of life are really the largest factor in determining the size of the family. Many families would welcome more than two or three, but feel that the expense of supporting more than that number, according to our standards of civilization, cannot be met.

Then, too, more than half of our young girls go to work as soon as they are out of school. Having once entered the field of industry, they are inclined to remain in it for some years. This is especially true of those who have trained or studied for a special line of work. They generally marry in time, but their youth is past, and if they have children, these are usually but few.

This is not a condition in this country alone. In England and France the same conditions prevail; in fact everywhere the more highly civilized is society, the smaller the family.

There must be some great reason for these conditions. Can it be that the hand of the Lord is on the people to check the size of the families? The Lord told the people to multiply, and they have done so. He told them to be fruitful and fill the earth, and the people have increased and have to a considerable extent subdued the earth, and occupied it, wherever it is possible under present conditions for people to dwell.

Is not this condition one of the sure signs that the time of the resurrection is near? It is no longer necessary that there should be large families; for when the dead are brought to life again, we who are alive (if we remain alive) must share with them our portion of the earth.

Restitution Discerned Early

LITTLE Beryl, aged ten, was very pretty, but she had one fault—she was vain. Her father thought he would cure her. One day, seeing her gaze at herself in the looking-glass, he asked:

"Why do you look in the glass, dear?"

"I was thinking how nice I looked," answered Beryl.

"Don't be so vain," replied her papa. "You and I are just as Nature made us."

"Then," said Beryl, "don't you think Nature is doing better work than she used to?"—*Edinburgh Scotsman.*

In Foreign Lands: *By J. F. Rutherford*

A GREAT ocean liner is an interesting structure. The greatest ship now in service is the R. M. S. *Imperator,* an ex-German liner which is now flying the British flag and sailing under the auspices of the Cunard Line. Since becoming a unit of the British mercantile marine she has been thoroughly overhauled. She has a length of 919 feet, a breadth of 98 feet, and tonnage of 52,000. Her public rooms include handsomely appointed dining saloons, grill room, smoking room and ladies' saloon, while there are also a swimming bath, gymnasium and winter garden. There are numerous private suites and cabines-de-luxe.

On August 12, 1920, this great vessel slipped out from her New York berth as we waved our friends good-bye. She turned her nose seaward and we realized that we were leaving the American shores, eastward bound.

The great inventions of the present time — steamships, railways, flying machines, automobiles — impress us with the thought that we are living in a time of the fulfillment of a prophecy uttered by Daniel centuries ago. He said: "In the time of the end many shall run to and fro, and knowledge shall be increased".—Daniel 12:4.

Happy is the man who knows and fully appreciates that we are living in the time when the world is ending, i. e., when the old social order is passing away and the new and better time is coming in. It is the time for the fulfillment of the prophetic utterances of Jesus. The question was propounded to Him shortly before His crucifixion: "Master, tell us, what shall be the proof of the end of the world?" We are certain that He knew how to answer the question and that His answer is just and true.

Among the answers He gave at the time was that there would be a great world war, accompanied by a food shortage, or famine, a pestilence, and revolutions in various places, which would mark the beginning of the end. It needs no proof to any thoughtful person that 1914 marked this time, when the old order began to disintegrate. All the statesmen of the world realize that the old world is gone and that the people will never again return to pre-war conditions. All are looking for a reconstruction; but the student of divine prophecy is lifting up his head and rejoicing that the reconstruction will be accomplished by the Lord in His own good way for the general benefit of mankind. He appreciates the fact that the hour is here to announce to the people that millions of people now living on this earth will never die. He confidently announces this, because all of the twenty-four prophets, the Lord Jesus, and His disciples foretold such a time, and that it would come when the old order should end.

Amongst other things mentioned by the Master are that there would be persecutions of Christians, the return of the Jews to Palestine, and the scoffing of the clergy, as well as a general falling away of the nominal churches from the teachings of Jesus and the disciples; all of which we have witnessed fulfilled or in course of fulfillment.

Gospel means good news. It is good news to oppressed humanity to know that the good time for the establishment of Messiah's kingdom of righteousness is at hand and that millions now living will never die. In answer to the question concerning the end of the world—the time in which we are now living—and what would be the duty of Christians in that time, Jesus said: "This gospel [good news of the kingdom and that millions now living will never die] shall be preached in all the world for a witness unto all nations; and then shall the end come". Without

EDITORIAL NOTE

Our readers will be glad to note that THE GOLDEN AGE will carry a series of articles from the pen of J. F. Rutherford, President of the International Bible Students Association, on points of interest in Great Britain, continental Europe, Egypt and Palestine. On August 12 a party sailed from New York on the S. S. *Imperator* composed of Judge Rutherford, Mr. A. R. Goux, his secretary, Mr. A. H. Macmillan, Mr. G. C. Driscoll and Mr. W. D. Soper. These gentlemen will be joined in Great Britain by Mr. J. Hemery, British representative of the I. B. S. A., and Mr. Walter Sharples, a prominent business man of Manchester. The party is thoroughly equipped with first-class moving picture apparatus for the purpose of making moving pictures of things of peculiar interest relating to Bible subjects. Mr. Driscoll is the director of this feature of the work. These pictures are to be purely educational and will be used for teaching the Bible in many different nations. Without a doubt they will prove of great interest to the public in general and serve a long-felt need in Biblical instruction for both young and old.

a doubt He meant here that this message must go to all Christendom. When Christendom has heard it as a witness, then the old order shall completely disintegrate, and the kingdom of righteousness shall be in full sway.

With full faith and confidence in the teachings of the Lord and the holy prophets our party was formed and is proceeding to Europe to make proclamation of this message as we go; and furthermore, to make a number of moving pictures as a means of instructing the peoples along Biblical lines, proving thereby that prophecy has been fulfilled and that this fulfilled prophecy shows that we have reached the time when the world shall be blessed. Our purpose will be to make extensive pictures, particularly of the conditions among the Jews in Europe, where they are now living, and of the land of Palestine, to which they are bound, and of the reconstruction of that land; all of which is clearly in fulfillment of the words of the prophets. Our sole purpose is to aid mankind in gaining an understanding and appreciation of the fact that the time has come for the uplift and blessing of the human race.

Splendid opportunity is afforded upon the bosom of the mighty deep for meditation upon the majesty and the power of Jehovah, and the grandeur of His creations. The reverential mind is drawn closer to Him and with greater confidence relies upon His promises. The mighty *Imperator*, with her 52,000 tons of displacement, her tons of dead weight, her tons of human freight, was lightly and gently borne over the waves. In this vessel we found the very highest achievement of man in shipbuilding; and yet the waves of the mighty ocean bore it up as though is were a cockle shell. If man is inclined to egotism, if he is self-centered, if he feels that he has some power, he has but to consider the greatness of God and His creation, amongst which is the mighty ocean, in order to realize that he is nothing. He is reminded of the words of the prophet, who, speaking of the majesty and power of God, said: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing; he maketh the judges of the earth as vanity."

It is this same mighty God who created the first man perfect in body and mind; who endowed him with the right to live on the earth forever and to enjoy all the blessings incident thereto; who made these blessings dependent upon man's obedience to His law; and when man violated His law and forfeited these rights he was by the same Jehovah sentenced to death. It was through the disobedience of this one man that the whole race has been dying from then until now; but it was the same great Jehovah that made promise that He would redeem man from death and purchase him from the power of the grave (Hosea 13:14); and who through the sacrifice of His beloved Son has provided redemption for all and that all shall hear this testimony in due time (Hebrews 2:9; 1 Timothy 2:5, 6); and who through the mouth of all His holy prophets has promised that He will restore all the obedient ones of mankind to life everlasting on the earth, and that they shall dwell on the earth in happiness forever.

Of this same God the prophet says: "There hath not failed one word of all his good promise". The same prophet above quoted in the same chapter (Isaiah 40:9-11, 31) foretold the blessing of mankind and how the Lord will act through His chosen one, Messiah, to bring this blessing, saying: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.... They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall

run and not be weary; and they shall walk, and not faint."

The time must come when man will have these blessings. We are entering upon that time. It is therefore the privilege and duty of every one to declare these glad tidings to the suffering millions of earth, that their hearts might be lightened of the burden and that they may look forward with joy to the time of their blessing.

Surely the man who stands upon the top of a ship at night and gazes at the brilliancy of the myriads of stars and planets in the heavens above while he rides the mighty waves, and who remembers that there are millions of suns and satellites which the naked eye cannot see, but which are performing their functions, cannot for one moment doubt the existence of an all-wise Creator or question His power, His diversified wisdom, His exact justice and His great love.

The Captain of the *Imperator*, Mr. Charles A. Smith, C. B. E., R. D., R. N. R., is a congenial, jovial Englishman; and we are pleased to say a man who trusts in the Lord. He was very kind and considerate of our party. We had aboard a Magnavox Telemegafone, a recent and wonderful invention for magnifying the human voice. It was used recently to address a great audience in the Stadium at Tacoma, Washington, and people more than a quarter of a mile from the speaker's stand could hear every word distinctly. Captain Smith was deeply interested in this new invention, inspected it, and asked the privilege of using it. He invited our party on the bridge of the ship when it was nearing the shores of France. The Magnavox was installed; and as we entered the harbor of Cherbourg, the Captain used it to speak to men on other vessels. Hearing a voice from the *Imperator*, the men on the other ships were astonished, never before having heard of this new invention. Officers in different parts of the ship hearing the Captain's voice likewise turned in astonishment to know how he could speak so loudly and clearly.

On arrival in Great Britain, according to previous arrangement a public lecture began at Birmingham on the evening of August 25th, in a hall with a seating capacity of 2500. Long before the meeting great crowds surged to and fro in the streets. The hall was quickly filled while the crowd attempted to break in the doors and were held back by the police. The interest manifested in the subject, "Millions Now Living Will Never Die," thrilled many a sad heart and caused them to lift up their heads with new hope. We are to remember that the British people have suffered great sorrow in the past few years resulting from the war. We also remember that their clergy, instead of comforting them with the message of the gospel, urged the young men, according to the London *Daily Mail*, to breed and then go to war. Many clergymen sat in this great audience and the speaker appealed to them to do their duty and tell the people the truth. They withdrew in silence.

The night following, an audience of 3,200 listened to the same message at Leeds, while thousands were turned away, eager to hear. The same interest was manifested as at Birmingham.

Then followed a great meeting at St. Andrews Hall, Glasgow, Scotland, where more than 5,000 people heard and fully as many stood in the street for hours, hoping that some inside would withdraw and permit them to enter; yet were turned away disappointed.

In Edinburgh, Scotland, the great Usher Hall was packed to its utmost capacity with more than 3,000 people, who listened with the keenest interest; and even some of the clergymen here handed in their names and addresses asking that they might have the lecture in printed form or other literature to aid them to become familiar with the subject.

At Dundee, Newcastle and Hull, great crowds came and many were turned away.

At Liverpool on Sunday evening, September 5, the great Philharmonic Hall with 3,000 seats was packed, while many stood and thousands remained in the streets. Two overflow meetings were arranged, addressed by other gentlemen of our party; and still thousands failed to gain admittance.

An interesting incident at the Liverpool meeting suggests how the people are turning away from the Babylonish teachings of the nominal systems. Just across the street from the Philharmonic Hall stands one of the most prominent Protestant churches in the city of Liverpool. The clergyman had widely advertised a meeting at this church for the same hour of our public meeting, his subject being "The Everlasting Mercy". He was seen standing in the entrance to the church together with his gray-haired deacon, anxiously waiting for some one to come while they watched the throng trying to get into

the Philharmonic Hall. Mr. Driscoll and our camera man, Mr. Soper, noting this, took a picture of the "divine" and his assistant. After the crowd in the street were convinced that they could not gain entrance to the hall, one lone woman was noticed walking into the church across the street, and she was warmly greeted by the clergyman and his deacon, who accompanied her to the inside.

In the center of the Jewish section of Glasgow, Scotland, the Jews erected a monument in 1878 commemorating that date as important to themselves. Bible Students know that this is the date from which God's favor began to be returned to the Jews. This monument is situated in a section of Glasgow inhabited by some very poor Jews. We made some pictures of the monument, together with the class of people living thereabouts, showing the conditions which European Jews are now in and which many of them are leaving to make their way to Palestine and build their homes.

The citizens of Liverpool erected a monument to the memory of Lord Beaconsfield, whose real name was Benjamin D'Israeli, an orthodox Jew, and who was Prime Minister of Great Britain, commemorating his great service to the nation. It was Lord Beaconsfield who in 1878 forced the Russian Government to recede from the treaty of San Stephano, and in doing so brought to bear upon that nation the threat to use the power of the British army and navy. The treaty of San Stephano was harsh upon the Turks, who were then in possession of Palestine. Due to the influence of Lord Beaconsfield, the Berlin Congress was convened on the 13th day of June, 1878, attended by eleven nations and presided over by Lord Beaconsfield, who wrote the treaty which annulled the treaty of San Stephano. The new treaty between Russia and Turkey was guaranteed by Great Britain in behalf of Turkey upon the express consideration that Turkey would grant to the Jews in Palestine and those who might go there certain civil and religious liberties which they had not enjoyed for more than 1,800 years. This marked the beginning of the fulfillment of the double, or the beginning of the return of God's favor to the Jew as foretold by the prophet Jeremiah 2,000 years previous. Of course we included in our moving pictures the monument erected to the memory of Lord Beaconsfield, which will be of interest to all people, Jews and Christians.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *How does the Apostle Peter designate the new world or arrangement of things?*
   Answer: 2 Peter 3:13, first part.
2. *In what special way is the new world to be just the opposite of "the present evil world"?*
   Answer: Righteousness shall dwell therein. See 2 Peter 3:13.
3. *Why will the new arrangement of things (the new world) be righteous?*
   Answer: Because Christ, the Righteous, will be King in that day.
4. *Did the Lord teach us to pray for the establishment of His kingdom on earth?*
   Answer: See Matthew 6:10.
5. *How is God's will done in heaven?*
   Answer: Perfectly.
6. *Is His will to be done perfectly on earth?*
   Answer: See Matthew 6:10, last part.
7. *Will Christ's kingdom be established instantly or will it be a gradual assumption of power?*
   Answer: See Daniel 2:34, 35, 44.
8. *What was "the stone cut out without hands"?*
   Answer: The kingdom of Christ. See succeeding answers.
9. *Did Jesus refer to himself as the Chief Corner Stone?*
   Answer: See Matthew 21:42.
10. *Did St. Peter refer to Jesus in the same way?*
    Answer: See Acts 4:11; 1 Peter 2:3, 4, 6.
11. *Are the faithful followers of Jesus also called stones?*
    Answer: See 1 Peter 2:5.
12. *As shown by Daniel 2:35, what does the stone become?*
    Answer: It "became a great mountain and filled the whole earth."
13. *What does the word mountain symbolize?*
    Answer: Kingdom. See Daniel's explanation in Chapter 2:44.
14. *What is meant by "the stone was cut out without hands"?*
    Answer: Not with human but with divine power.

Advanced Studies in the *Divine Plan of the Ages*

(May be used consecutively, omitting the questions)

The popularity of the Juvenile Bible Studies, among our 135,000 subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—*Editors*

1. *What thought does "The Divine Plan of the Ages" suggest to our minds? And why is the period in which sin is permitted called "a dark night", and when will "the morning" be ushered in?*

THE title of this series of STUDIES—"The Divine Plan of the Ages"—suggests a progression in the divine arrangement, foreknown to our God and orderly. We believe the teachings of divine revelation can be seen to be both beautiful and harmonious from this standpoint and from no other.

The period in which sin is permitted has been a dark night to humanity, never to be forgotten; but the glorious day of righteousness and divine favor, to be ushered in by Messiah, who, as the Sun of Righteousness, shall arise and shine fully and clearly into and upon all, bringing healing and blessing, will more than counterbalance the dreadful night of weeping, sighing, pain, sickness and death, in which the groaning creation has been so long. "Weeping may endure for a night, but joy cometh in the MORNING." —Psalm 30:5.

2. *What seems to be the almost instinctive longing of the whole creation? And how do these indefinite hopes and longings approximate the Creator's gracious provision for mankind?*

As though by instinct, the whole creation, while it groans and travails in pain, waits for, longs for and hopes for the DAY, calling it the Golden Age; yet men grope blindly, because not aware of the great Jehovah's gracious purposes. But their highest conceptions of such an age fall far short of what the reality will be. The great Creator is preparing a "feast of fat things", which will astound His creatures, and be exceedingly, abundantly beyond what they could reasonably ask or expect. And to His wondering creatures, looking at the length and breadth, the height and depth of the love of God, surpassing all expectation, He explains, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts".—Isaiah 55:8, 9.

3. *Why is it now possible to understand the divine plan as it was not possible in past ages?*

Though in this work we shall endeavor, and we trust with success, to set before the interested and unbiased reader the plan of God as it relates to and explains the past, present and the future of His dealings, in a way more harmonious, beautiful and reasonable than is generally understood, yet that this is the result of extraordinary wisdom or ability on the part of the writer is positively disclaimed. It is the light from the Sun of Righteousness in this dawning of the Millennial Day that reveals these things as "present truth", now due to be appreciated by the sincere—the pure in heart.

4. *What is the foundation of all true religion?*

Since skepticism is rife, the very foundation of true religion, and the foundation of truth, is questioned often, even by the sincere. We have endeavored to uncover enough of the foundation upon which all faith should be built—the Word of God—to give confidence and assurance in its testimony, even to the unbeliever. And we have endeavored to do this in a manner that will appeal to and can be accepted by reason as a foundation. Then we have endeavored to build upon that foundation the teachings of Scripture, in such a manner that, as far as possible, purely human judgment may try its squares and angles by the most exacting rules of justice which it can command.

5. *Should we expect the divinely provided foundation for our faith to be harmonious with reason and justice? And what should be our object as truth-seekers?*

Believing that the Scriptures reveal a consistent and harmonious plan which, when seen, must commend itself to every sanctified conscience, this work is published in the hope of assisting students of the Word of God, by suggesting lines of thought which harmonize with each other and with the inspired Word. Those who recognize the Bible as the revelation of God's plan—and such we specially address—will doubtless agree that, if inspired of God, its teachings must, when taken as a whole, reveal a plan harmonious and consistent with itself, and

with the character of its divine Author. Our object as truth-seekers should be to obtain the complete, harmonious whole of God's revealed plan; and this, as God's children, we have reason to expect, since it is promised that the spirit of truth shall guide us into all truth.—John 16:13.

6. As inquirers, what two methods are open to us?

As inquirers, we have two methods open to us. One is to seek among all the views suggested by the various sects of the church, and to take from each that element which we might consider truth—an endless task. A difficulty which we should meet by this method would be, that if our judgment were warped and twisted, or our prejudices bent in any direction—and whose are not?—these difficulties would prevent our correct selection, and we might choose the error and reject the truth. Again, if we should adopt this as our method we should lose much, because the truth is progressive, "shining more and more unto the perfect day," to those who search for it and walk in the light of it, while the various creeds of the various sects are fixed and stationary, and were made so centuries ago. And each of them must contain a large proportion of error, since each in some important respects contradicts the others. This method would lead into a labyrinth of bewilderment and confusion.

The other method is to divest our minds of all prejudice, and to remember that none can know more about the plans of God than He has revealed in His Word, and that it was given to the meek and lowly of heart; and, as such, earnestly and sincerely seeking its guidance and instruction only, we shall by its great Author be guided to an understanding of it, as it becomes due to be understood, by making use of the various helps divinely provided. See Ephesians 4:11-16.

7. What is a common failing of the present and of all times with respect to accepting certain doctrines, and what should be the test of all religious teaching and teachers?

As an aid to this class of students, this work is specially designed. It will be noticed that its references are to Scripture only, except where secular history may be called in to prove the fulfillment of Scripture statements. The testimony of modern theologians has been given no weight, and that of the so-called Early Fathers has been omitted. Many of them have testified in harmony with thoughts herein expressed, but we believe it to be a common failing of the present and all times for men to believe certain doctrines because others did so, in whom they had confidence. This is manifestly a fruitful cause of error, for many good people have believed and taught error in all good conscience. (Acts 26:9) Truth-seekers should empty their vessels of the muddy waters of tradition and fill them at the fountain of truth—God's Word. And no religious teaching should have weight except as it guides the truth-seeker to that fountain.

For even a general and hasty examination of the whole Bible and its teaching, this work is too small; but, recognizing the haste of our day, we have endeavored to be as brief as the importance of the subjects seemed to permit.

8. What is the method of Bible study pursued in this study of "The Plan of the Ages"? And why is careful and orderly study of this work essential to a thorough understanding of "present truth"?

To the interested student we would suggest that it will be useless for him merely to skim over this work, and hope to obtain the force and harmony of the plan suggested, and the Scripture evidences herein presented. We have endeavored throughout to present the various fragments of truth, not only in such language, but also in such order, as would best enable all classes of readers to grasp the subject and general plan clearly. While thorough and orderly study is necessary to the appreciation of any of the sciences, it is specially so in the science of divine revelation. And in this work it is doubly necessary, from the fact that in addition to its being a treatise on divinely revealed truths, it is an examination of the subject from, as far as we know, an altogether different standpoint from that of any other work.

9. What is the object of the prophecies contained in the Scriptures?

We have no apology to offer for treating many subjects usually neglected by Christians —among others, the coming of our Lord, and the prophecies and symbolism of the Old and New Testaments. No system of theology should be presented, or accepted, which overlooks or omits the most prominent features of Scripture teaching. We trust, however, that a wide distinction will be recognized between the earnest, sober and reverent study of prophecy and other Scriptures, in the light of accomplished historic facts,

to obtain conclusions which sanctified common sense can approve, and a too common practice of general speculation, which, when applied to divine prophecy, is too apt to give loose rein to wild theory and vague fancy. Those who fall into this dangerous habit generally develop into prophets (?) instead of prophetic students.

No work is more noble and ennobling than the reverent study of the revealed purposes of God —"which things the angels desire to look into". (1 Peter 1:12) The fact that God's wisdom provided prophecies of the future, as well as statements regarding the present and the past, is of itself a reproof by Jehovah of the foolishness of some of His children, who have excused their ignorance and neglect of study of His Word by saying, "There is enough in the fifth chapter of Matthew to save any man". Nor should we suppose that prophecy was given merely to satisfy curiosity concerning the future. Its object evidently is to make the consecrated child of God acquainted with his Father's plans, thus to enlist his interest and sympathy in the same plans, and to enable him to regard both the present and the future from God's standpoint. When thus interested in the Lord's work, he may serve with the spirit and with the understanding also; not as a servant merely, but as a child and heir. Revealing to such what shall be, counteracts the influence of what now is. The effect of careful study cannot be otherwise than strengthening to faith and stimulating to holiness.

10. *Judging from conditions in the world today, what must be the conclusion reached by any thoughtful observer in ignorance of the divine plan?*

In ignorance of God's plan for the recovery of the world from sin and its consequences, and under the false idea that the nominal church, in its present condition, is the sole agency for its accomplishment, the condition of the world today, after the gospel has been preached for nearly nineteen centuries, is such as to awaken serious doubts in every thoughtful mind so misinformed. And such doubts are not easily surmounted with anything short of the truth. In fact, to every thoughtful observer, one of two things must be apparent: either the church has made a great mistake in supposing that in the present age, and in her present condition, her office has been to convert the world, or else God's plan has been a miserable failure. Which horn of the dilemma shall we accept? Many have accepted, and many more doubtless will accept, the latter, and swell the ranks of infidelity, either covertly or openly. To assist such as are honestly falling thus, is one of the objects of this study.

11. *What is the religious condition of the world as shown in the Missionary Diagram?*

On the next page we present a diagram, published by the London Missionary Society, and afterward in the United States by the Women's Presbyterian Board of Missions. It is termed "A Mute Appeal on Behalf of Foreign Missions". It tells a sad tale of darkness and ignorance of the only name given under heaven, or among men, whereby we must be saved.

The Watchman (the Y. M. C. A journal of Chicago) published this same diagram, and commenting on it said:

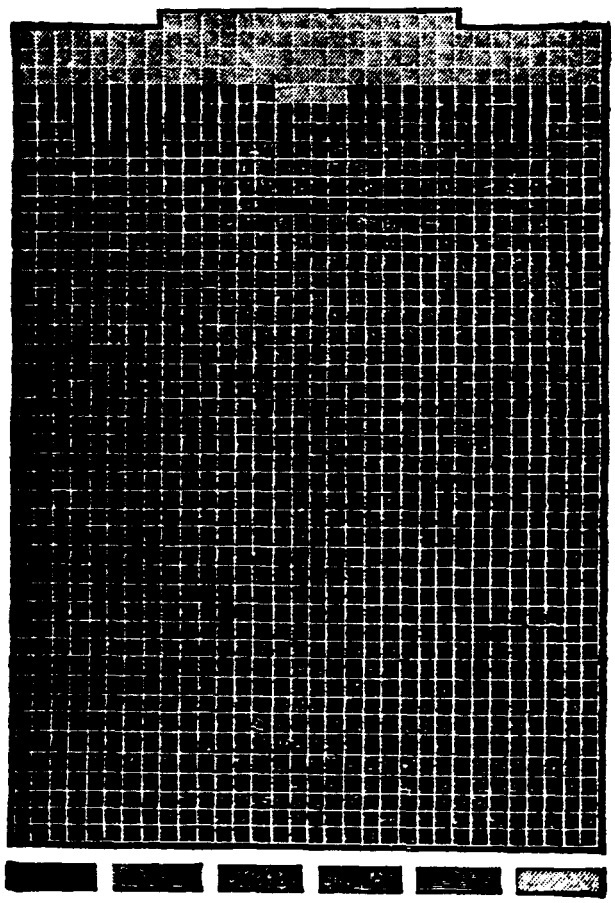
"The ideas of some are very misty and indefinite in regard to the world's spiritual condition. We hear of glorious revival work at home and abroad, of fresh missionary efforts in various directions, of one country after another opening to the gospel, and of large sums being devoted to its spread: and we get the idea that adequate efforts are being made for the evangelization of the nations of the earth. It is estimated today that the world's population is 1,424,000,000, and by studying the diagram we will see that considerably more than one-half—nearly two-thirds—are still *totally heathen*, and the remainder are mostly either followers of Mohammed or members of those great apostate churches whose religion is practically a Christianized idolatry, and who can scarcely be said to hold or teach the gospel of Christ.

"Even as to the 116 millions of nominal Protestants, we must remember how large a proportion in Germany, England and this country have lapsed into infidelity—a darkness deeper, if possible, than even that of heathenism—and how many are so blinded by superstition, or so buried in extreme ignorance that while eight millions of Jews still reject Jesus of Nazareth, and while more than 300 millions who bear His name have apostatized from His faith, 170 millions more bow before Mohammed, and the vast remainder of mankind are to this day worshipers of stocks and stones, of their own ancestors, of dead heroes or of the devil himself; all in one way or other worshipping and serving the creature instead of the Creator, who is God

over all, blessed forever. Is there not enough here to sadden hearts of thoughtful Christians?"

Truly this is a sad picture. And though the diagram represents shades of difference between Heathens, Mohammedans and Jews, all are alike in total ignorance of Christ. Some might at first suppose that this view with reference

DIAGRAM
EXHIBITING THE ACTUAL AND RELATIVE NUMBERS OF MANKIND CLASSIFIED ACCORDING TO RELIGION



Heathen	Mohammedans,	Jews,	Roman Catholics,	Greek Catholics,	Protestants,
856 millions	170 millions	8 millions	190 millions	84 millions	116 millions

to the proportion of Christians is too dark and rather overdrawn, but we think the reverse of this. It shows nominal Christianity in the brightest colors possible. For instance, the 116,000,000 put down as Protestant is far in excess of the true number. Sixteen millions would, we believe, more nearly express the number of professing church believers of *adult* years, and one million would, we fear, be far too liberal an estimate of the "little flock", the "sanctified in Christ Jesus," who "walk not after the flesh, but after the Spirit". It should be borne in mind that a large proportion of church members, always numbered in the reckoning, are young children and infants. Specially is this the case in the countries of Europe. In many of these, children are reckoned church members from earliest infancy.

But dark as this picture appears, it is not the darkest picture that fallen humanity presents. The cut here given represents only the present living generations. When we consider the fact that century after century of the six thousand years past has swept away other vast multitudes, nearly all of whom were enveloped in the same ignorance and sin, how dark is the scene! Viewed from the popular standpoint, it is truly an awful picture.

12. *What do the various creeds of "Orthodoxy" teach with respect to these billions of heathen?*

The various creeds of today teach that all of these billions of humanity, ignorant of the only name under heaven by which we must be saved, are on the straight road to everlasting torment; and not only so, but that all of those 116,000,000 Protestants, except the very few saints, are sure of the same fate. No wonder, then, that those who believe such awful things of Jehovah's plans and purposes should be zealous in forwarding missionary enterprises! The wonder is that they are not frenzied by it. Really to believe thus, and to appreciate such conclusions, would rob life of every pleasure, and shroud in gloom every bright prospect of nature.

To show that we have not misstated "Orthodoxy" on the subject of the fate of the heathen, we quote from the pamphlet—"A Mute Appeal on Behalf of Foreign Missions"—in which the diagram was published. Its concluding sentence is, "Evangelize the mighty generations abroad—the one thousand million souls who are dying in Christless despair at the rate of 100,000 a day".

13. *How has the Word of God, through the Prophet Isaiah, foretold this very condition of affairs and its remedy?*

But though this is the gloomy outlook from the standpoint of human creeds, the Scriptures present a brighter view, which it is the purpose of these pages to point out. Instructed by the Word, we cannot believe that God's great plan of salvation was ever intended to be, or ever will be, such a failure. It will be a relief to the

perplexed child of God to notice that the Prophet Isaiah foretells this very condition of things, and its remedy, saying, "Behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the gentiles [heathen] shall come to thy light." (Isaiah 60:2, 3) In this prophecy, the gross darkness is lighted by the bow of promise—"The gentiles [the nations of earth in general] shall come to thy light".

14. *Have the continued darkness and misery of the world been a mystery to worldly men as well as to the church?*

Not only have the continued misery and darkness of the world, and the slow progress of truth, been a mystery to the church, but the world itself has known and felt its condition. Like that which enveloped Egypt, it has been a darkness that could be felt. In evidence of this, note the spirit of the following lines, clipped from a Philadelphia journal. The doubt and gloom, intensified by the clashing creeds of the various schools, had not yet been dispelled from the writer's mind by the rays of divine truth direct from the Word of God:

"Life! great mystery! Who shall say
What need hath God of this poor clay?
Formed by His hand with potent skill—
Mind, matter, soul and stubborn will;
Born but to die: sure destiny—death.
Then where, oh! where this fleeting breath?
Not one of all the countless throng,
Who lived and died and suffered long,
Returns to tell the great design—
That future, which is yours and mine.
We plead, O God! for some new ray
Of light for guidance on our way;
Based not on faith, but clearer sight,
Dispelling these dark clouds of night;
This doubt, this dread, this trembling fear;
This thought that mars our blessings here.
This restless mind, with bolder sway,
Rejects the dogmas of the day
Taught by jarring sects and schools,
To fetter reason with their rules.
We seek to know Thee as thou art—
Our place with Thee—and then the part
We play in this stupendous plan,
Creator Infinite, and man.
Lift up this veil-obscuring sight;
Command again, 'Let there be light!'
Reveal this secret of Thy throne;
We search in darkness the unknown."

To this we reply:

Life's unsealed mystery soon shall say
What joy hath God in this poor clay,
Formed by His hand with potent skill,
Stamped with His image—mind and will;
Born not to die—a second birth
Succeeds the sentence, "earth to earth".
For One of all the mighty host,
Who lived and died and suffered most,
Arose, and proved God's great design—
That future, therefore, yours and mine.
His Word discloses this new ray
Of light, for guidance on our way;
Based now on faith, but *sure* as sight,
Dispelling these dark clouds of night:
The doubt, the dread, the trembling fear,
The thoughts that marred our blessings here.
Now, Lord, these minds, whose bolder sway
Rejects the dogmas of today;
Taught by jarring sects and schools,
Fettering reason with their rules,
May seek, and know Thee as thou art,
Our place with Thee, and then the part
We play in this stupendous plan,
Creator Infinite, and man.
Uplifts the veil, revealing quite
To those who walk in heaven's light
The glorious mystery of His throne
Hidden from ages, now made known.

Such a blessing is now coming to the world through the unfolding of the divine purpose and the opening of the divine Word, of which blessing and revealing this study, we trust, is a part.

(To be continued in our next issue)

Recognizes the Silver Trumpet

Sonora, Mexico, September 15, 1920.

Mr Editor:—I wish to express my appreciation for your magazine, as far as I know the only reliable publication issued today. Your two articles on Mexico were especially interesting to me. These articles were verified to the letter by Mexicans well informed on the subject and their truth is evident to all acquainted with this country. It seems almost mysterious how so much condensed information could be collected at this time and be reliable.

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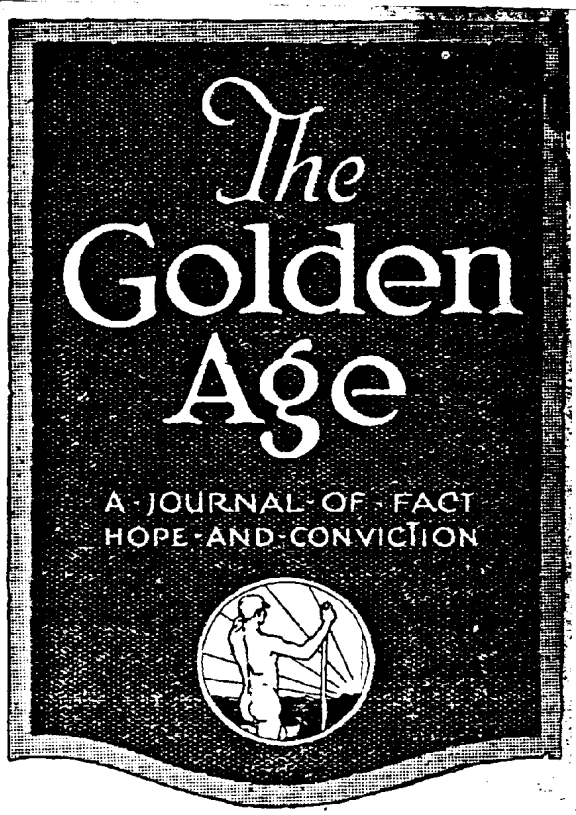

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Kansas Industrial Relations Court

DURING the coal strike of last winter the people of Kansas were without coal in zero weather; and in desperation Governor Allen called the legislature in special session, January fifth, to deal with the emergency. At that time the citizens in some parts of the state were cutting down their shade trees for fuel, in order to keep the women and the children from freezing.

In the interim, while the legislation was in preparation, the mines of the state were manned for three weeks by volunteer workers who produced a quantity of much needed coal, albeit at an expense to the state estimated at two hundred dollars per ton for the supply produced. This is sufficient evidence that the working of mines by volunteers is not practical, and that some better way to keep the mines working should be devised.

The Kansas Legislature tackled the problem and, using New Zealand and Australian laws as models, succeeded in a very brief time in bringing forth a law which is a novelty in America, in that it is the first law ever passed in this land compelling employés and employers to submit their differences to a tribunal for adjudication. The law was passed on January twenty-fifth.

The industries covered by the law are the manufacture and preparation of food, the manufacture of clothing, the mining or production of fuel, the transportation of these commodities, and all public utilities, such as water, gas and electric plants. The Court may intervene in any industrial controversy, either on its own initiative, or that of the employers or of the employés or of a committee of ten citizens or of the attorney general of the state.

The Court can summon all interested parties before it and make such orders, pending investigation of the condition of the workers, as ar to the public interest. It has the power to settle and adjust all controversies affecting working and living conditions, hours of labor and wages. It grants the right of collective bargaining and the right to choose one's own field of labor.

The Court has the power to establish or to change working and living conditions, hours of labor, rules and practices, and a reasonable minimum wage or standard of wages. Striking is absolutely forbidden. Persons can quit work individually but must not influence others to quit. Picketing is made unlawful.

Any person violating any order of the Court may be punished by $1,000 fine or one year in the county jail; but officers of labor unions who call strikes are liable to $5,000 fine or two years in the penitentiary. Lock-outs are forbidden, except by order of the Court. This provision makes it the only law ever passed in America which requires the manager of an industry to get permission from anybody before he can close his plant.

First Effects of the Law

WITH the power of the state behind it, the first effect of the law, was, of course, to put the mines into full operation and to increase the production of coal. It is claimed that seven hundred men took advantage of the law and appeared before the Court to request an adjustment of grievances. A provision of the law does away with court fees, and without any expense a workman's case may be appealed to the Supreme Court of the state, and is given priority.

The Court was able at once to correct an abuse, a species of thievery which had been practiced by the coal-mining companies and of

which the men justly complained. If a miner wanted to draw half of his pay ahead of time the companies had been charging ten percent interest. The Court reduced this to fifteen cents in each case, thus correcting a great wrong.

Governor Allen was naturally very enthusiastic about this law, and has been recommending it to legislative bodies and to commercial and manufacturing associations everywhere, including the Republican National Convention. He has boasted that the bill has teeth, and this is probably true. One of the questions at issue just now, however, is whether "teeth" and a gatling gun policy are better in the long run, or whether the old American idea of fair play and honest dealing is best, after all.

While it is true that many chambers of commerce, and "big business" in general, have stamped the Industrial Court with their approval, yet there are other men of ability and influence who have misgivings, and the law has been denounced by some economists, by the governors of some states and by some who are held in great esteem as statemen. Mr. Herbert Hoover, at one time world food administrator, has said of the new Industrial Court that its summary actions "may both stifle a delicate adjustment of industrial processes and cause serious conflict over human rights".

On May 28, while elated with the first flush of victory, Governor Allen came on to New York in a special train and debated the value of his new law with Samuel Gompers, President of the American Federation of Labor. The debate was held in Carnegie Hall. In the debate Governor Allen showed himself an able logician, and asked his capable antagonist three questions which have been widely published since the debate and which, at the moment, Mr. Gompers found it hard to answer. The questions were:

1. When a dispute between capital and labor brings on a strike affecting the production or distribution of the necessaries of life, thus threatening the public peace and impairing the public health, has the public any rights in such a controversy, or is it a private war between capital and labor? 2. If you (Mr. Gompers) answer this question in the affirmative, how would you protect the rights of the public? 3. And, in addition, let him define for us, if he will, who had the divine right to forbid the switchmen to strike in their outlaw strike—who controls this divine right to quit work?

Who is the Public?

Governor Allen's questions, and the attempts to answer them with fairness to all, have thrown much light on the question of who and what the public is, and what are its real and its fancied rights. Kansas has 1½ percent of population made up of employers and 5½ percent of employés, and the conclusion has been jumped at that the remaining 93 percent constitute a public that is really not a party at all to any controversy which may arise between miners and mine owners.

But a more critical examination of this question narrows us down to the fact that the public is made up of workers of some kind, and that if there are any of the public who do not work, and who are not interested in the living conditions of those who do work, then they may as well be eliminated from the discussion.

The wives, the children, the brothers, the sisters of workers, and their fellow workers and their families in other trades have a real interest in the living condition of miners, although it is true that educated as they are by employer owned newspapers (1½ percent of the population) they sometimes give no thought to that subject until they are without coal in the midst of zero weather, and then, perhaps, the thoughts are only of anger that the miners should have as little regard for their comforts as they have shown for the miners' own comforts.

This presents a new aspect to the strike, or one generally not seen. No person can claim rights without acknowledging responsibilities. If we claim the right to have coal we must acknowledge the responsibility to see to it that the miner gets a fair deal. In every strike the workers who are not directly involved in the struggle, that is to say the public, by whatever inconveniences they may have to suffer, are helping to bear their proper responsibility for failure to see that economic justice has been provided for other workers.

Mr. Gompers, with his long experience in such matters, saw this point: for in his public answer to Governor Allen, published after the debate, he said:

"The public has no rights which are superior to the toiler's right to live and to his right to defend himself against oppression. Every strike for the improvement in the condition and standards of those engaged in industry has its reflex and influence for the uplift of all."

Did we ever think of that before? Did we ever seriously reflect that we ought to as zealous in the cause of labor when it is underpaid as we are in our own behalf when a strike shuts off the necessities of life? Did we ever stop to think that workers do not bring on the sufferings which are incident to strikes, and in which they themselves suffer most of all, unless they are forced to do so by intolerable conditions?

These observations help us to see how the interests of all are bound up together and that the gatling-gun method of adjusting difficulties of this nature can never succeed. No majority of the people can have rights which impose upon a minority of the people intolerable conditions. The claims of justice can not be righteously fulfilled as affecting the whole public if at the same time these claims are denied to any part of the public.

Now coming to the Governor's new law we can see the necessity, if it is to be a success, that it must be administered by men of the highest character, men whose sense of justice is unusually keen, for these men are assumed to represent all the people in their efforts to see that justice is done to each and every one of its component parts—surely a large order.

One can see that whatever rights the people as a whole have to the enforced service of miners, or other workers, they have the same rights to the services of the highest-paid and most capable men in their midst, and the ability to compel an employer to continue to pay out money to workers once employed is as real as the ability to compel workers to continue working for certain employers. The Governor's new law is a step toward socialism.

Objections to the Law

IMMEDIATELY after the Kansas law was passed, the movement spread to other states, Illinois, Colorado, Wyoming, Nebraska, New York and Massachusetts; and there will evidently be an attempt to make such legislation general. But can we be certain that the temporary success of this Court is any augury that it will prove to be a permanent remedy?

Until now the whole people, sitting in the Court of Public Opinion, have been passing upon matters of this nature, and if the newspapers would but do their duty and tell all the facts, and not suppress the facts favorable to the miners, our opinion is that this informal Court would still be better for the settlement of these issues than any formal Court that could be appointed by a Governor. If there is to be such an Industrial Court then it should be elected by the people as a whole, and not appointed.

The living conditions of the miners are not good. Their work is very irregular, as previously shown in THE GOLDEN AGE, and the report of the President's Commission has shown that for two years they have been working for a wage thirty percent below the level of bare subsistence. When the mines are working, which is a poor percentage of the total time they should be working, they are overcrowded with men and have insufficient cars to enable these men to make a living wage.

Offsetting the condition of the miners is the fact that in 1917 all the bituminous coal mines east of the Mississippi River made an average profit of 100% to 150% on the invested capital. This profit was less in 1918, but even these large profits were still enjoyed by about one-fifth of the total number of mines.

The Industrial Court will be liable to establish precedents which will make it increasingly difficult for the workers to progress in the direction of better wages or greater control of the industries by which they live. Indeed, some students believe that by the delays which will intervene before revisions of rewards may be obtained this law may be the means of bringing about the very unrest it is supposed to allay.

The Right to Strike

THE newspapers of the country are mostly owned by wealthy men, and the uniform impression they convey with reference to almost every strike is that the men who have quit work as a protest against their low pay or excessive hours of labor, or other unsatisfactory conditions, are a band of assassins, highwaymen that must be quickly cowed by the display of force. This is not true; and Mr. Gompers has truthfully said in this connection that "American workmen, through organization and protest, through the strike, have paid back to America in fitness for citizenship a thousandfold for the sufferings strikes have caused".

Surely the people as a whole do not approve of the employment of children in mines and in factories or of the sweatshop in which, in order to exist, whole families for a mere pittance work sixteen hours a day in the most unsanitary

conditions. It was the strike that measurably put an end to such conditions as this in America, and it is to be feared that any Industrial Court would have accomplished the same results much more slowly and less thoroughly, if at all.

It is true that strikes are a nuisance, and that the country has had thousands of them to try its patience, yet the American people would not tolerate a condition such as prevails in India, China or Japan, where the workmen must accept what is given them and where many are at all times on the edge of starvation. No one will deny that one or two or more human beings striving for a right have more justice on their side than a million other human beings seeking to take that right away. Moreover, history has shown that the strike has repeatedly been proven to be a measure necessary to public progress, as long as the mainspring of business is selfishness.

In an address to striking shoe workers of Worcester, Massachusetts, President Lincoln said: "Thank God, we live in a country where, at the last point, the workman may stop work". The New York *Times* says that President Wilson has also declared that the right to strike is inviolate. Attorney General Palmer, however, admits and denies the right in the same breath by the following statement, issued October 29, 1919. He said, "It does not follow that every strike is lawful merely because the right to strike is recognized to exist. Every case must stand upon its own bottom and be governed by its own facts."

How about the Constitution?

KANSAS had its birth in opposition to slavery, but now it is alleged by some of its foes to be the champion of that condition. The Thirteenth Amendment of the Constitution provides, "Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction".

The legal definition of "involuntary servitude" is "any control by which the personal service of a human being is disposed of or coërced for another's benefit". The American Federation of Labor claims that the Kansas Industrial Court law violates this constitutional right, and states that the Federation will never surrender its right to strike.

It is tacitly admitted by all well-informed and honest people that, during the war, the United States Constitution was ignored and deliberately violated by the very officers who had promised Almighty God and the American people that they would uphold it to the letter, in peace and in war. Conditions developed that made the servants of the people, sometimes mistakenly called the authorities, feel that they were justified in overreaching and assuming prerogatives never entrusted to them by the people and therefore still rightly in the people's care.

Miners and others were enjoined from striking or were notified that they must not strike, and the people were content to let the matter pass unchallenged; but now that the country is at peace the right to do these things *is* challenged. The right to do these things implies the equal right to issue injunctions against employers, forbidding them to reduce wages or to lock out employes, and compelling them to submit to the workers' demands. No such rights have ever been delegated by the people to anybody.

The Industrial Court did not start off in Kansas without a hitch. On its first visit to Pittsburg, the Kansas coal center, two thousand miners went out on strike as a protest against the presence of the Court in their midst, and remained out for a week.

The leader of the miners, Alex. Howat, refused to testify before the Industrial Court or to recognize it, on the ground that it is an unconstitutional court. After a week in jail he gave bond, pending an appeal to the Kansas Supreme Court. While he was locked up practically all of the coal miners of Kansas left their work. The Industrial Court took no steps to lock up the twelve thousand miners that thus held it in contempt, but the incident raises the question whether it is a good thing to have a Court in existence that functions in this manner.

Judge Underwood, of Tulsa, Oklahoma (whether having this incident particularly in mind or not we do not know), has made the statement that in his judgment the time will come when the golden rule will be followed by all men, and when courts and lawyers will be a thing of the past. That is the kind of doctrine THE GOLDEN AGE believes in, and it also believes in the men that do believe in that kind of doctrine.

A Money-Mad World

IF THE love of money is a root of all kinds of evil, then the tree of evil must be growing more rapidly now than ever before, for its roots are surely spreading with lightning rapidity.

The actual money of the world is not so great. If all the currency of the world were divided equally it would give each person only about forty dollars. The greater part of what passes for money is merely a printed acknowledgment of indebtedness. There is a great deal more of this kind of money afloat now than ever before.

Before the World War the average indebtedness, the world over, was about $26.67; now it is six times as great. If all the money in the world were divided equally, and all the debts in the world were divided equally, we would each be $140 in debt until we could sell some of our other property and turn it into money, in case we happened to have any to sell.

Early the other morning a money-mad milkman passed the house. He was driving slowly, and was slowly pouring off a large part of the cream from the top of each milk bottle, thus making up little bottles of cream which he would sell, later in the day, to the damage of his employer and his employer's customers, for the benefit of his own private purse.

An illustration of the lengths to which people will go when they are money-mad is afforded by a circumstance which has been brought to our attention. There is a business in New York in which two hundred fifty men and women are employed. The business has been successful and within a year has accumulated a fund of $225,000 over and above dividends, interest and surplus. Two men, the general manager and his assistant, each in the business over ten years, and each receiving over $15,000 a year salary, came to the president, representing all the employés, asked a share in this special fund, and finally requested that a committee of employés be named to run the business in the place of the president of the concern. Seemingly, every person in that business, from the president down, was money-mad.

Money Control of Wages

THE Anaconda Mining Company, of Butte, Montana, has the reputation of being one of the most cold-blooded combinations of wealth in the country. Living conditions in Butte are very bad. The air is so gas-laden that nothing green can live, and the prices for necessities are out of proportion to the wages, $5.75, paid to the ore diggers.

In April the miners went on a strike for better wages and picketed the works, a thing in itself entirely lawful, whatever may be our views regarding its abuse. In two days from the time the picketing started, other employés of the company, in the guise of deputy sheriffs, and in the company of their employers, shot down twenty of these pickets.

This was done while the sheriff and members of the city police force calmly looked on and did nothing. Unable to face such a combination of wealth and power many miners have left Butte, and the company has imported men to take their places, but has probably not gained as much as it has lost, owing to the lesser efficiency of the new men.

Control of Rents in New York

RENTS in New York and vicinity have risen to heights that are almost incredible. We know of a man who was paying $75 per month rent; his landlord at one jump increased his rent to $225 per month—another $150 to $400.

Conditions like this are possible only because there is a shortage of homes, and investigations have now disclosed a permanent arrangement in New York for maintaining such a shortage indefinitely. The buildings of New York are mainly of brick; nearly all the brick is made in yards located along the Hudson River; all of the manufacturers of brick in these yards sell their product through a dealers' association; a builder who is not a member of that association cannot get any of that brick, and no man can become a member of that association unless his competitors admit him to membership. In other words the building business of New York is in control of the men who control the dealers' association. As a matter of fact, persons who are not members of the dealers' association can not get cement either; for the cement dealers dare not antagonize those who now hold the strings of power that control the building operations and thus the rents of the great city. We shall discuss this whole housing question at length in our next issue.

Control of Food Production

FOR more than a generation the farmers of the West have been compelled to pay extortionate rates of interest for the money needed to put in their crops. Fifteen percent was not uncommon, and much more than this has been obtained by the familiar ruse of "shaving" notes.

At length, after a long battle, the farmers succeeded in securing legislation bringing about the establishment of federal farm loan banks, to loan them money at 5 percent to 5½ percent. But at once the victory was spoiled by a suit brought to test the constitutionality of the farm loan bank act, the bonds of the farm loan banks could not be sold, and as a result the farmers are now paying the same old interest as formerly.

The bankers of the Farm Mortgage Bankers' Association have now come out with a formal statement to other banks whose coöperation they court, claiming all the credit for the operation by which the farmers have been deprived of the privilege of borrowing money at a reasonable rate of interest. No doubt these bankers would be the first in the land to urge other people to contribute their dollars or their sons to be used in the defense of American honor; but where is their own honor, when they know that the Government has urged the farmers to plant more crops and they stand directly across the path by which alone the farmers can provide more food for the people?

The bankers need to get at it and clean out the hypocrites that are in their midst. When the Executive Council of the American Bankers' Association met for their three-day session at Pinehurst, N. C., in April, they discussed the need for more farm owners, longer leases for tenants and means for stopping the drift from the farm to the city. Moreover, they listened to a message from the Secretary of Agriculture to the effect that there is an increasing demand for food to feed the increasing population, and that this must be met by producing more food to the acre and by improved methods, as otherwise the cost of production will increase more and more. But how is the farmer to produce more and cheaper food, if he is deprived by the bankers of the use of capital, at reasonable figures, which every business requires if it is to live?

Control of Transportation

ONE of the meanest tricks that are played upon the workers is played by politicians who pretend to be interested in the lot of the workers, so as to take the leadership away from some man who is really interested in their welfare. They thus deceive the workers into hoping for better conditions, knowing all the time that they have no intention of aiding them.

Everybody knows why government management of the railroads was made out to be a failure. It was a failure which was deliberately planned. The same men were permitted to operate the roads under government management who had everything to gain financially, and nothing to lose except honor, if they could succeed in proving to the public that government ownership is a failure. How well they accomplished their purpose you can readily learn by asking any railroad man to tell of the instances that came under his own observation of how operating costs were deliberately multiplied, and the time of crews wasted, by the men who recently secured the advance in freight and passenger rates.

It is not true that transportation lines cannot be operated successfully by the public, and it is not true that higher than five-cent fares are a necessity for the proper operation of street-car lines that were honestly built and financed. In San Francisco, which has public ownership of street-car lines, the passengers are carried for a five-cent fare, the same as formerly; the cars are clean, commodious and comfortable; and they pay a handsome profit to the city.

Control of Legislation

THE wealthy minority in both Democratic Republican parties controls absolutely the actions of a great majority in each party. The tool that is used to accomplish this is the press, which has been trained to yell "pro-Germanism", "Bolshevism," "Anarchy," every time an idea adverse to their interests lifts its head. Fear of a change for the worse is made the basis for a constant pressure by the wealthy minority—one percent of the population—against the undoubted rights and interests of the majority.

For six years there has been introduced in the assembly at Albany a bill providing for an

eight-hour day for women. Is this bill in the interests of the people? It is. Is it a patriotic measure? It is. Has it the support of the "patriots" at Albany that twice denied elected representatives the seats to which they had been elected? It has not.

During this entire period of six years this bill in the interests of humankind has not been permitted to come before the Assembly for discussion. The man who would bring up this bill without obtaining the consent of the party boss beforehand would never see his own bills, the bills in which his personal constituency are interested, brought out of committee; he would never be put on any important committee, and his apparent inaction would cause his defeat the next time he came up for re-election. Moreover, if he should refuse to vote as the boss wished him to do, the boss would very probably be able to control enough votes to defeat any measures which he desired to have passed.

Before he was elected President, Mr. Wilson made the following statement:

"The facts of the situation amount to this: that a comparatively small number of men control the raw material of this country; that a comparatively small number of men control the water powers that can be made useful for the economical production of the energy to drive our machinery; that that same number of men largely control the railroads; that by agreements handed around among themselves they control prices, and that the same group of men control the larger credits of the country. Suppose you go to Washington and try to get at your Government. You will always find that while you are politely listened to, the men really consulted are the men that have the biggest stake—the big bankers, the big manufacturers, the big masters of commerce, the heads of railroad corporations, and of the steamship corporations."

Control of the Courts

IT WOULD be too much to say that money controls the courts of the United States; but there is no question that it has a larger influence than it ought to have. Who are the wealthy profiteers that have gone to Atlanta, and why has the Department of Justice not shown the enthusiasm in prosecuting cases of this kind that it showed in the prosecution of politically friendless Bible students, seven of whom it sent there for twenty years each because of a disagreement as to the true meaning of a text in the Revelation of St. John?

Early in the year the Attorney General admitted before the Senate Committee on Agriculture that the packers had clearly violated both the civil and the criminal provisions of the Sherman Anti-Trust Law, but admitted also that no criminal proceedings would be brought against them.

Benevolence such as he did not show toward the Bible students that he sentenced to Atlanta, was manifested by Judge Howe toward Felix Gouled, a wealthy army raincoat contractor. This man was convicted October 18, 1918, of defrauding the government and was sentenced to seven years in the penitentiary and a fine of $10,000, but he was not locked up and denied bail, as in the case of the Bible students. On the other hand he was released on $25,000 bail; and now, while his case is up before the Supreme Court, he is permitted to go to Europe for three months to undertake a large sale of cotton to the Polish Government.

Control of Thought

IT WAS a great discovery that the men of greatest wealth in the United States—the great financiers—made when they discovered a plan to suppress thought. The greatest concerns in the country are represented in this plan, and the plan is both simple and sinister.

Every clergyman, editor, lawyer, teacher, physician, labor leader, merchant and public official is supplied with carefully prepared literature, conveying to his mind just the kind of impression that Big Business wants circulated abroad by these, the men of influence in the community.

Additionally, the foreign press in America is to be made over. It is to be supplied with American advertising, supplies and credit, and it is to do what its American backers dictate. If there is any attempt at open discussion of economic questions, the American advertising will disappear, the American supplies, including the paper upon which to print the publication, will be withheld, the American credit will be shut off, the paper will die, and another victory for this particular brand of one-hundred per-cent Americanism will have been gained.

What better plan could be devised of stopping all progress than to feed the most influential men in every community with propaganda calculated to poison their minds, and then to shut off the life breath of the few papers that do have an outlet for public opinion?

Transportation Benefits: *By R. J. Wilson*

MR. EDITOR: In your April number, page 495, under the heading, "Finance—Commerce—Transportation," I find the following: "The proposition is under way in England, as in America, to raise the railroad rates so as to put the railroads on a paying basis. Those who use the railways, whether for travel or for merchandise, should pay for them." I presume at least you endorse that sentiment or you would not give it a hearing in the columns of your publication.

There never was a greater economic error promulgated than that the users of a public utility are the only ones benefited by such utility. The late James J. Hill recognized the fact that the presence of a railroad created land values second only to the presence of people upon such land; consequently, the holders of vacant land were benefited in a greater degree by such railroads than the people who used them. That being the fact (and no rational person will deny it), then the burden of upkeep and maintenance should be borne equally by all who are benefited by such utilities.

Without population land has no value, and without transportation you cannot have a prosperous community. So, to my mind, the speculator who holds vacant land out of use is of no value to the community and should be taxed out of existence, the same as any other nuisance.

James J. Hill uttered another vital truth when he said: "Land without labor is a wilderness, and labor without land is a mob".

At least $350,000,000 of value has been created in vacant land in Seattle by the street-car system, and the holders of such land have never been called upon to pay one penny by taxation, to extend, maintain, and operate said system. Our City Councilmen are back numbers, and they are preparing to make the users of our street-cars pay all the expense that goes with the system, but they let the holders of vacant property, the operators of the great department stores, and the owners of the great office buildings in the business districts escape absolutely, notwithstanding the fact that they are the greatest beneficiaries of the car system.

In addition to this, the rent hog has boosted rents beyond the power of endurance, and that increase also has been passed on to the ultimate consumers, so that the ordinary citizen is robbed of his birthright, and is unable to provide the necessaries to clothe, shelter, and nourish his wife and family properly. These questions are up for settlement and never will be settled until they are settled right.

Please give this letter space, and thus help the people think along correct economic lines.

James Talked Plainly Also

The Apostle James gave the wealthy men of his own times a rebuke in the following language:

"Hearken, my beloved brethren. Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme [misrepresent] that worthy name [Christian] by which ye are called?"—James 2:5-7.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted. Ye have heaped treasure together for the last days. Ye have lived in pleasure on the earth, and been wanton."—Jas. 5:1-6.

Exercises For Business Men

A Southern Lumber Company has compiled and published the following rules for keeping well and keeping a sweet temper during business hours:

Rise 7 a. m.

Stand in the middle of the room, raise arms slowly, take deep breath and think of the month's bills, lowering the arms in attitude of despair. Do this 10 times.

Extend body flat downward on floor, cover eyes with hands, kick heels, think of the railroads and weep—till dry.

Kneel, wring hands, meditate upon radicals and groan 150 times.

Collapse on floor. Grovel vigorously, think of the income tax and gnash your teeth as in anger.

Follow till exhausted.

While cooling off try to get a number on telephone.

Norway's Conciliation Courts

IN 1797, by a royal edict, while Norway and Denmark were still under one sovereign, there was instituted what has proven to be the most beneficent law ever promulgated by a king. This is the use of the principle of conciliation procedure, an arrangement by which the parties to a suit meet a special tribunal in private, with or without attorneys, tell their stories, receive advice from the judge as to their rights, and his advice as to what would be an equitable settlement. The plan met with immediate and permanent success.

Every village containing at least sixty families constitutes a separate district of conciliation. The districts are purposely made small so that all the parties may know one another. The very best men in the community are selected as the peacemakers or judges of these causes.

The plaintiff states his case in writing. A fee of twenty-five cents is charged for issuing the summons, with fifty cents more if a conciliation is effected. No case can go to a regular court unless it is accompanied by a certificate that it has been before the conciliation court. As a general thing, lawyers are excluded. Parties who refuse to appear before the conciliation court must pay the costs when the case goes to the regular court, even if they win.

Agreements of settlement are recorded and can be enforced the same as final judgment. Nothing that is stated in the conciliation court can be used if the case goes into the regular court, except that if either of the parties was willing to settle he receives a certificate to that effect. From seventy-five to ninety percent of the cases are peaceably adjusted in these courts of conciliation. Any attempt to abolish them would bring about a revolution.

In one year, out of 101,669 cases submitted to this court, conciliation was effected in 81,015 instances, and 7,866 more cases were successfully arbitrated in the same court, thus adjusting about nine-tenths of the cases amicably, quickly and cheaply, without loss of time or money and without severing old ties of friendship and good will.

American Conciliation Courts

AN ATTEMPT was made in North Dakota, in 1893, to introduce the Norway and Denmark procedure, but the act permitted either of the parties to the conciliation to send another to represent him at the hearings, and made it necessary that the hearings be held before a justice of the peace. These provisions weakened the effect of the act, and when it was subsequently so modified as to require attorneys to represent the parties before conciliators could be called in, it died an ignominious death.

In Cleveland, Ohio, in March, 1913, the Municipal Court of Cleveland opened a conciliation branch for causes involving not more than $35. Proceedings are private, defendants always appear in response to notices mailed, agreements are always reached and there are no appeals. The cost to litigants ranges from 25 cents to 55 cents. Formerly, 40,000 cases were brought annually before the justice courts of Cleveland. Now the conciliation branch is taking care of more than 25,000 of these and the limit has been raised from $35 to $200.

Minneapolis also has a newly organized conciliation court in which causes involving not more than $1,000 can be tried, although summary powers of disposition are limited to causes not exceeding $50. It is expressly provided that satisfaction of judgments may be made either in a lump sum or in installments in such amounts and at such times as the judge may deem just and reasonable.

Of 3,500 cases thus far disposed of in the Minneapolis Conciliation Court 1,745 were recorded as settled out of court. A rule has been put into effect that no single plaintiff can file more than three suits in any one month, and thus the flooding of the court with the claims of telephone companies, gas and electric companies is prevented.

Informal Courts of Equity

CHICAGO has an informal court for the trying of claims amounting to less than $35. Contested cases are tried at an average of fifteen minutes each. During the first year one judge disposed of about 1,000 cases a month. The limit has been gradually raised to $200, and a second, and then a third, judge put on the calendar. During the first four months of 1918 these judges disposed of 6,863 cases. About forty percent of all the causes which go to court

in Chicago are for claims of less than $200. What is saved the contestants may be judged from the fact that a jury trial in a cause involving $300 usually costs the parties for witness and counsel $75 and the public a like amount.

In the State of Washington there is now an attorneyless small claims court in which claims of $20 or less may be tried and final sentence obtained at once. Plaintiffs must pay $1.50 to enter suit.

Another step forward is that in several states the office of Public Defender has been created, to make sure that a poor man accused of crime is adequately defended. This is on the true theory that the State has no good interest in merely seeing a man convicted—an innocent man.

Conciliation Versus Litigation

ABRAHAM LINCOLN'S motto was "Discourage litigation. Persuade your neighbors to compromise whenever you can. Point out to them how the nominal winner is often the real loser, in fees, expenses and waste of time." Compare these wise and kindly expressions of a great man with the bare fact that in some cities of the United States—notably Philadelphia, though it is doubtless true elsewhere — that there are men who make a living by watching hospitals and doctor's offices and getting powers of attorney from persons who have been injured in accidents. These powers of attorney are subsequently auctioned off to lawyers who make a specialty of handling such cases.

Alex. Simpson, Jr., Justice of the Pennsylvania Supreme Court, is quoted in the Journal of the American Judicature Society as having said:

"I happen to be president of the board of trustees of the Methodist Hospital in Philadelphia; and until that board by resolution forbade it there was not an accident case brought to that institution that there was not at least a dozen lawyers coming in to see the injured man and trying to get to represent him on a contingent fee. This is not an exaggeration; it is an actual fact."

But there are staunch defenders of right in the Bar Associations. In New York city recently a majority of the Bar Association passed resolutions expressing the opinion that two of the judges before whom they practiced daily were unworthy of renomination. This had a direct bearing upon the earning power of these lawyers, and required of them a considerable degree of courage and faithfulness to right for the sake of right.

Bolshevism: *By Newton T. Harlshorn*

EVIDENTLY the meaning of the word Bolshevism, as applied in Russia, is government solely by the working class in the interest of the working class. Hence the underlying principle of Bolshevism is government by a class in the interest of a class.

Some years since, in London, in discussing American politics, one of the heads of the greatest banking house in the world said to me: "You do not have popular government in the United States; the people do not rule; money rules". The New York agent of that banking house, who was also the agent of the British Government in the United States, was for fourteen years chairman of the national committee of one of the two great political parties which have elected the president of the United States for fifty years past.

Evidently the English baron afore-mentioned was good authority on the kind of government which we have in the United States.

Now then, if, as before stated, Bolshevism is government by a class in the interest of a class, and if the English baron was correct in his analysis of our government, we have had Bolshevistic government in the United States for these many years: the only difference between Russian Bolshevism and American Bolshevism being that in the United States it governs in the interest of the capitalistic or aristocratic class, while in Russia it governs in the interest of the working class.

Rev. Dr. Fisher, head of the Industrial Department of the Inter-Church World Movement, was sent to Russia by that organization to learn the facts in regard to the Bolshevist government. At the Atlantic City conference he reported that the Russian Bolshevist government was a sincere and successful effort by the working people of Russia to administrate the government in the interest of the working people, and that if he lived in Russia he would be a Bolshevist. I was at that Conference as the accredited representative of a leading American newspaper, and I heard (and secured a verbatim report of) Rev. Dr. Fisher's speech. But the paper I represented refused to print

the report, and it did not appear in any paper, as far as I could learn. Dr. Fisher stated that nothing but lies appeared in the American Press about Russia: he also stated that Lenine was a greater statesman than the British Premier, Lloyd George, or Clemenceau, or President Wilson. The celebrated aphorism of the last, "Make the world safe for Democracy," seems to have been very generally translated into "Make the world safe for Imperialism". From such few direct reports as we have, truly Lenine seems to be about the only one of the world's prominent statesmen who is making a sincere effort to apply the famous slogan.

In England ninety percent of the working people are organized in labor unions: and they notified the English Premier, Lloyd George, to quit meddling with Russia or take the consequences. And he quit.

The Inter-Church world move seems to have collapsed, and possibly one reason for the collapse is that Dr. Fisher was telling the truth to the American working men too industriously to suit aristocratic Bolshevism. Dr. Fisher, however, is not the kind that lies down at the crack of the whip; and we may hear more from him.

The American press with scarcely an exception (possibly the Hearst papers) is controlled by big capitalists who are in terror lest working-class Bolshevism shall get control; and their press goes into spasms at the bare thought of Communism, as they call it.

Communism may destroy the vital spirit of industry, but if it can show worse results than have come from aristocratic class communism (rule by the few in the interest of the few) in the past few years, it must indeed be a dreadful system. But the fact is that the Soviet System is not real communism. However, we need not expect righteous government by either the working class, or the middle class, or the aristocratic class. All of them are bound to fail under the depraved conditions that obtain. The psychology of the times is peculiarly phenomenal; the old social, political, economic and religious world is in its death struggle, and the birth of a new world of surpassing glory is about to take place—the kingdom of heaven—the Golden Age.

Invention and Prophecy: *By Frederick Lardent, D.B.O.A., London*

ONE reason why so many wonders in our midst are taken as matter of course, is the fact that invention and improvement have arisen by seemingly slow successive stages. But had they been more suddenly thrust upon the human race what an excitement would have been caused!

For instance, to change instantly as a means of transit from the horse or the camel into the long serpent-like train, which rushes and hisses over the surface of the land at fifty miles an hour, and within which are seen men quietly reading or sleeping, or surveying the quickly passing landscape, would have surely brought forth marked expressions of astonishment.

Again, to see men able to overcome the power of gravitation and to rise and soar like a bird high in the air and then quickly disappear in the far distance—in other words to see them, as it were, "mount up with wings as eagles"—would have been a marvellous sight in days gone by.

Again, to come to the edge of the glassy sea and to witness a few men disappear in a strange looking craft, which eventually glides beneath the waters like a fish; or to hear the voice of a relative or of a notable singer or the full music of an orchestra proceeding from a box upon a table; or to see a man talk to his friend who is actually at a very great distance, by simply speaking through a small funnel-like contrivance; or to touch a switch and find one's vicinity illuminated by a powerful light; or to enter an immense vessel, equipped with many conveniences for human comfort and pleasure, and in a short time find one's self upon another continent, the other side of the world—all these and many other such-like marvels would have caused our friends of long ago to think they were living in a land of endless enchantments.

Indeed, the fairy-fiction writers of the past did not conceive of such wonders.

But this is in fulfillment of prophecy; the "shall" of so many a prediction may now be turned into the present tense — 'knowledge *has* increased,' 'many *are* running to and fro,' 'chariots *are* raging in the streets,' 'they *do* seem like torches' and 'run like lightnings'. (Nahum 2:3, 4; Daniel 12:4) Also the "swift beasts" of Isaiah 66:20 — literal, 'swaying

furnace' as of a train in rapid motion—*are* now rushing toward Jerusalem.

Moreover, we are witnesses to the foretold "time of trouble" upon the nations, and the increasing prosperity of the Jews and their return to the land of their forefathers. (Romans 11:25) These prophecies in their fulfillment point to the fact that we are on the eve of an entirely new dispensation. Thinking men realize, too, that the present-day marvels are but in their infancy. Foregleams of greater wonders are still reaching the ears of the public, and we may rest assured that, when these discoveries and inventions are all utilized for the general welfare and happiness of mankind, the coming age will be superior in every way to any which has been witnessed in the past.

What, then, if this new age be ushered in by the roar of thunder? What though mankind be afflicted by foreboding fears? What though the many idols be heaved up and dashed to a thousand fragments upon the ground beneath? *If day* is breaking—the sunlight of which will illuminate and bless the groaning millions—*then* with a clarion voice ringing through earth and sky let us say—LET IT COME!

True are the words of the poet:

"We are living, we are dwelling,
In a grand and awful time.
In an age on ages telling,
To be living is sublime.
Hark! the rumbling in the nations,
Iron crumbling with the clay.
Hark! what soundeth? 'Tis creation
Groaning for a better day!"

Now there is one of these foregleams before the notice of the writer: A London newspaper speaks of a new age—a rubber age—or the age of silence, to be made possible by the discovery of a Manchester chemist.

One night, working alone in the solitude of his laboratory, Mr. S. J. Peachy, one of the lecturers of the Manchester College of Technology, discovered that it is possible to vulcanize rubber swiftly and perfectly by means of two cheap gases at a mere fraction of the cost of existing processes. The whole arrangement is so simple that any unskilled person could manipulate it after a few hours instruction. The discovery has since been followed up with great perseverance and assiduity, and it is now recognized by the rubber experts that the Peachy process will be useful in dozens of ways in the manufacture of such commodities and necessities as boots, clothing, paving, floor covering, upholstery, tiles—in fact the whole waterproof industry will undergo a change revolutionary in character.

Truly what a welcome change is here suggested, for we all—especially those amid the traffic and bustle of town life — realize more or less the terrors underlying the nerve-racking noises of the present time. Bible students are also among those who view this and similar discoveries with favor; for they verily believe that a certain amount of quietude, especially amid the surroundings of delightful nature, induces a calm, restful, meditative spirit, a mental concentration so essential for the exercise of the higher impulses. This they believe will be a necessary adjunct to humanity in the Golden Age.

The prophet Isaiah also tells of an age of quietude—"In returning and rest shall ye be saved, in quietness and confidence shall be your strength". Again, "The work of righteousness shall be peace and the effect of righteousness quietness and assurance forever; my people shall dwell in a peaceable habitation and in quiet resting places".—Isaiah 30:15; 32:17,18.

So much for this point of view. And now comes still another foregleam which we may term the 'world's wireless concert'. To explain this we cannot do better than quote the words of the Italian, Aldo Cassuto, whose voice was flung nine hundred miles away, from London to Rome. He says: "Speaking to somebody who is nearly a thousand miles away, with nothing between us but ether, is a strange sensation. The men who are listening to me are people I know. Some of them are very good friends, and I can imagine I see their faces bearing the marks of anxiety for the success of the coming miracle. I throw my voice into the mouthpiece, and I tell them that I am the friend they know, that they should recognize my voice, that I am very glad to talk with them. But I cannot have an answer from them. The wireless stations in Rome are not powerful enough to transmit the voice to such a distance. They are condemned to be dumb: I am condemned to be deaf. Will they hear me? I must confess I did not feel quite sure of it until I saw the wireless telegram of my editor at Rome, announcing that the message got through all right."

This recalls another remarkable incident in

a London government building, when in the presence of some members of Parliament a colonel entered into conversation with some air men who were travelling miles away at great speed in their machines. The voices of the air men, including one of their songs, were heard distinctly by the honorary gentlemen, who were all keenly interested in the experiment. As a further proof of the bona-fideness of the messages sent and received, the airmen were asked to assemble in the evening at a certain place to dine, which was accordingly verbally accepted and fulfilled.

What a marvelous foregleam of the Golden Age this news becomes! Even at its birth we are astonished, and we can well foresee that as soon as such lines of communication are perfectly established, two or more individuals a thousand miles apart will be able to converse and reach a decision. And what a great convenience this may be for those grand worthies when they rise from their sleeping condition—Abraham, Isaac, Jacob, Joseph, Moses, Joshua, David and such like—who, as representatives of Jesus Christ and His bride the "little flock", will be the visible representatives in the glorious kingdom to be established world-wide.

Thus the handicap of distance will be largely mitigated; for if David happened to be in London, Joseph in New York, and Abraham and others in Jerusalem, thoughts and reflections over any given matter could be communicated one to another immediately, and one-ness of viewpoint maintained. Thus—"He sendeth forth his commandment upon the earth, and his word runneth swiftly." (Psa. 147:15) "The glory of the Lord shall be revealed and all flesh shall see it TOGETHER."—Isaiah 40:5.

With such inventions before us, coördinating as they do with the fulfillment of prophecy and the Bible time-features, what reverential student can doubt that we are living in the very dawn of the Golden Age which is so beautifully pictured in the Divine Word? The majority of the people are blind to this GREAT FACT. Indeed, is it not again foretold by the same Daniel—beloved of God—that 'the wise only will understand, NONE of the wicked shall understand'? —Daniel 12:10.

At the present time the wise in the Lord's sight see men struggling on and on, many of them selfishly grasping the benefits of each new invention as some new toy for personal aggrandizement, while many are using other contrivances in the shape of the merciless instruments of destruction on their fellows for selfish ends. But when the storm now bursting upon the human race with such relentless fury and, thank God! never to be repeated, is over, then mankind will have learned somewhat of that needed lesson, 'The fear [reverence] of the Lord is the beginning of wisdom'. (Psalm 111:10) Chastened, distressed, and humbled to the dust they will perceive that no real lasting progress toward happiness and life is possible unless there is restored this disposition as the basic principle.

"The fear of the Lord" will then become a veritable "fountain of life", and each heart, in consequence, will gradually become righteous. They will then learn to know God, and this knowledge will cause their hearts to pulsate with increasing affection, and the more so as they realize the unutterable goodness of God displayed in providing in His plan and purpose 'a ransom for all' through the sacrifice of the man Christ Jesus, the only begotten Son of God. And when in the Millennial day mankind will see the results of the Atoning Sacrifice—how that, in consequence, all those who have died in Adam will awaken by power divine and be given a fair opportunity to come back into complete harmony with God — then they will realize that the "love of God is broader than the measure of man's mind". Then the wonderful science of human ingenuity will be of practical, wholesome utility in every homestead, as under the auspices of the best of governments nothing will be allowed for another's detriment and this will mean general comfort, pleasure and edification.

Then the precious reservoir of blessing from the dear Lord's hand will flow freely—a congenial climate, dependable seasons, fertility of soil, and more important still, His spirit will be poured on all flesh. Thus gradually mental, moral and physical health will be restored. Pain, fear, headache, heartache and sorrow will vanish like mists before the sunrise; and the last enemy to be destroyed will be death. No wonder we are told through the beloved Apostle John that every creature who will choose the way of wisdom, love and life will say with gratitude: "Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and forever".

Blasting Out Stumps: *By C. E. Ragan*

HAVING in my first article told how to make primers and what kind of dynamite to use for stump blasting, I will now try to describe the best way to make and load the holes for removing stumps, and in my next I will take up the simpler subjects of boulder-breaking and subsoiling.

There are two classes of stumps to be considered, viz., tap-rooted and lateral or spreading rooted; and an entirely different method of procedure must be adopted in each case.

The tap-rooted stumps have one large root running straight down into the earth for a considerable distance, and the idea is to remove this root to a depth that will permit cultivation without interference: and two or three feet is none too deep.

In order to find out just what your stump is like below the surface, you must feel the roots out in some way: and for this purpose a probe of three-eights inch steel, four feet long is about right. Buy five feet of steel; and when your handle is turned on, your probe will be about four feet in length. Sharpen to a pencil point. By using this to probe about your stumps you can tell to a nicety the kind of roots that hold the stumps, and how and where they are located.

Having found that your stump is a tap-rooted one, remove a few shovelfulls of earth from one side of stump so as to expose top of main root. Now with auger bore a hole not less than 1½ inches in diameter (2 inches is better), slanting the hole downward at an angle that will bring the point of your hole about three-fourths through the root when you are down the desired depth. Having completed the hole and prepared your primer, you are now ready to load the hole for blasting.

For a stump one foot through at the cut, use about one and one-half sticks of 1½ by 8 inch dynamite, 40 percent strength for load. Take whole stick and with a sharp knife slit same lengthwise in two or three places, being sure to cut whole length of stick each time. Now slip slit stick into hole and with a wooden tamping stick (an old rake or fork handle cut off square on the end is a very good one) press, not ram, tightly into hole. Then using the half cartridge for your primer place it on top of the stick already in hole and set the primer by pressing down gently with the tamping stick. Do not slit the primer.

Now throw a little fine dirt into hole and press down gently with tamper, continuing this until you are four inches from dynamite, when you can ram tamping solidly: and the better your hole is tamped the better results you will get. Damp clay makes an excellent tamping; but almost any *damp* earth can be used to advantage. When tamping is completed, throw back the earth around top of root and tread it firmly into place.

Be very careful when loading not to cut, kink or bruise the fuse, as this will make trouble for you. Now split the end of fuse protruding from top of hole, light and retire rapidly; and soon you will have one less stump on your farm to vex and annoy you.

For stumps larger than one foot through at the cut, use one more stick of dynamite for each six inches extra at cut until you are up to thirty inches, and above this use two sticks extra each six inches. These rules apply to sound stumps on heavy soils which have been cut long enough for the small fibrous roots to be rotted off. For green stumps increase loads about one-third over and above table. If tap roots are hollow, do not try to blast with fuse but wait awhile and I will tell you how to do it electrically.

When blasting lateral-rooted stumps, first find which side of stump has the heaviest roots and where they are located. Having done this, start your hole on opposite side of stump, out from stump about two feet, and punch hole at an angle that will bring the point of your hole somewhat past centre of stump and looking toward heaviest roots when about two feet and a half or three feet deep.

For a stump one foot in diameter at cut use about three sticks of 1½ by 8 inch dynamite, 40 percent strength. For stumps larger than this, use one more cartridge for each extra six inches at cut up to two feet, and then use two more, or say seven sticks for a thirty-inch stump. Don't try anything larger with one hole, as it will not be profitable. For smaller stumps you must experiment a little to get the right load, but if it is necessary to blow a stump at all, I never use less than two sticks or one pound under it. Some of the booklets issued by powder com-

panies advise lighter loads than I advocate, but I have found by hard experience that the above charges are none too heavy for sound stumps on heavy soil. But if blowing green stumps or working in light soil you had better increase the load one-third.

If stumps are quite rotten and hollow, clean rubbish out of center and tamp full of earth before loading. Do not lighten up much on the charge: for hollow stumps come hard. The directions I have given you for loading apply in all cases except when holes are wet or muddy. In such cases thoroughly soap, or grease your fuse with leaf tallow, being sure to fill it in well around cap where it crimps onto fuse. Do not use any light grease or oils for this purpose, as they will penetrate fuse and cause hangfires or misfires; and if holes are not to be fired at once do not load wet holes with fuse. If a shot does not explode in due time it is called a hangfire, and if it does not explode at all it is a misfire; and both these are caused by damaged, kinked or broken fuse, or by grease, oil or dampness penetrating to the train of powder contained in fuse, and retarding or extinguishing the spark traveling in it. When a hole hangs fire, do not be in a hurry to investigate unless you are tired of life.

Never go near a shot that fails to explode for at least one hour, and it is better to leave it alone over night if possible. I will tell you how to handle a misfire later on. Now a few general suggestions and this article is ended.

Be careful with your dynamite and supplies for blasting. Don't get excited if everything does not work together just right: and, if far enough away from buildings to insure safety, do not be afraid to load your first holes heavy enough to do the trick the first time: for if you fail to destroy your stump the first shot, you have a hard problem, as the dirt is so loosened by the first shot as to make the placing of a second one almost an impossibility. If stumps are broken up and thrown too much, and if large holes are left in the ground, you are loading too heavily. Beech and maple stumps come out pretty well: elm and hickory are tougher, and basswood and pine are very hard.

After lighting your fuse, run in such a direction that when you turn to watch the blast you will have the sun at your back and not in your eyes. Do not watch the stump, but look up into the air and watch flying pieces; and do not be in a hurry to rush back as sometimes a piece is thrown high in air and remains there several seconds. If you hurry you may get back in time to meet it, with disastrous results; and at very least, if you inhale the smoke you will have a headache. Therefore do not hurry back, but wait a minute or two.

If you wish to light several holes at one time, stick a wad of cotton-batting soaked in gasoline on the split end of each fuse and light with a torch, or simply split fuse and touch with hot iron. I prefer the latter method. Count your holes as you light them, and also count them as they explode so as to make no mistake as to whether or not all went off.

As to tools, you will need the probe before mentioned, and for boring tap-roots you will need a two-inch auger on which you must have welded a shank long enough to lengthen the hole out to about four feet. On one end of shank there must be an eye through which to pass the handle. If you use an auger for dirt holes, you can use this same one: or you can make one specially for dirt by using an old two-inch wood auger, and saving your good one for boring roots.

If you wish to punch holes, you can use a common crowbar if you have only a few holes to make; if you have many holes you will find a T bar about the thing. For this take a piece of 1¼ inch pipe, and weld a piece of 1¼ inch octagon steel into it at one end, and sharpen the steel to a pencil point. On to the other end of pipe screw a 1¼ inch T and into each side of this screw a piece of 1¼ inch pipe about six or eight inches long, and your bar is complete. By keeping a little water ahead of bar in hole, you can punch holes rapidly in almost any soil, but you will be spattered somewhat. A good way is to punch as far as you can handily, and then finish hole with auger. Now a long spoon (made by any blacksmith) to remove any loose dirt from hole, and your outfit is complete.

The whole thing will cost about $10.00, one half this being needed for a wood auger. Now go ahead, and remember that the suggestions as to loading, etc., are to give you an idea of how to start. Watch results of first shots, and increase or decrease your charges as necessary. Use your head, and remember that stump-blasting is your hardest proposition. Boulder breaking and subsoiling are easier, and I shall treat on them next.

Castile Soap: *By Dr. W. C. Temple*

THE Revision Committee of the U. S. Pharmacopœia meets this year to make such changes in that august volume as experience in medicine and pharmacy of the past decade seems to indicate. Members of medical, pharmaceutical and related bodies are invited to make such suggestions on improvements as they have found to be of practical value. In this connection, E. V. Kyser, in a paper read at a recent meeting of the American Pharmaceutical Association, suggests that olive oil be replaced by other oils in the manufacture of both hard and soft soaps. He says: "The purpose for which a soap is to be used should determine its composition. The ingredients used in the soaps of the Pharmacopœia and the methods of manufacture directed are not economical to use and do not produce the best finished products."

The official soap of the U. S. Pharmacopœia, familiarly known as "castile soap," is made from olive oil and sodium hydroxide. The term castile soap, which signifies a pure olive oil soap, means very little today; for this once highly recommended soap has been replaced by other soaps which are superior in quality and which can be produced more economically. While olive oil is a non-drying oil, it is composed of a large proportion of unsaturated glycerides, as evidenced by its high iodine value, which is undesirable for soap-making purposes. Olive oil soap, as well as other soaps made from unsaturated oils, readily decomposes, and quickly becomes rancid. In the manufacture of soaps for the toilet, the use of corn, cotton seed, soja, peanut or any other oils of low titer and high iodine value is objectionable; for the resultant soaps become rancid very readily. Yet olive oil, which is similar in chemical composition to the oils named, is used and recognized by the Pharmacopœia.

This preference for olive oil soap no doubt originally arose from the fact that olive oil was the only oil suitable for soap making which was obtainable, in suitable quality and quantity, when the manufacture of soap was in its infancy. After the industry was established, this preference was, of course, fostered by interested manufacturers for their own profit. The general public has long since been won away from the preference for olive oil soap, by the substitution of other and better soaps. But the conservatism of the Pharmacopœia makers has prevented any change in this authority. Olive oil soaps are neither chemically nor physically adapted for general use. They have a disagreeable odor, are unsightly in appearance, do not produce a good lather, and have less value as detergents than soaps made from other oils and fats. Moreover, they are generally made by the semi-boiling method, which at times fails to insure complete saponification. This process is also open to the objection that any impurities present in olive oil are retained in the finished soap. Olive oil soap also contains a high proportion of water, the Pharmacopœia allowing thirty-six percent of moisture in the soap in bars, and ten percent in the powdered soap.

The U. S. Pharmacopœia is the only place where olive soap (castile soap) is given the preference. In all the purchases of soap made by the United States Government, State and Municipal Governments, except in the cases where the U. S. P. soap is named, the specifications stipulate that the soap shall be a milled soap, with eighty percent tallow and twenty percent cocoanut oil as a base.

The Barrier of Disease

ACCORDING to Dr. Hugh S. Cumming, Surgeon General of the United States Public Health Service, disease and famine are forming an effective barrier to a resumption of normal world trade. His report, after two years' study, on the ground, of conditions in Europe and Asia, throws light on the situation.

The people of the world have, on account of suppression of the news by the press little idea of the havoc being wrought by disease. The man-power of the world is woefully short. War casualties account for some of this, but influenza killed off more than war did. Hardly a spot on the face of the globe escaped the ravages of this pestilence. War and disease are responsible for an enormous shortage in labor. Furthermore, the production of large quantities of raw materials and foods in Asia and in central and eastern Europe is reduced by the direct and indirect effects of the epidemic diseases now sweeping these countries.

Complete statistics are not available for the suffering countries; but as the effects there are many times those of disease in this country, American statistics will do for comparison. Here, for each person gainfully employed there is a normal loss each year from sickness of nine days away from work. Most of this is preventable. In 1918 290,000 died from pneumonia, each case representing 125 days of sickness. Typhoid killed 13,000, each losing 450 to 500 days from work. Tuberculosis cost the patient 500 sick days, and there were 150,000 deaths from this disease. The number of days' work lost through these diseases was:

Pneumonia	36,250,000
Typhoid	6,175,000
Tuberculosis	75,000,000
Malaria	42,000,000
Total	159,000,000

Malaria is added to the loss-producing diseases; for while seldom fatal, each of the 7,000,000 estimated cases of malarial fever causes a six-day stoppage of work, besides a general lowering of efficiency for weeks. If malaria were eradicated from the South, and other preventable diseases prevented throughout the nation, the increased efficiency in man power would far more than offset any losses experienced from war and influenza.

In a number of Old World countries, production has ceased, or become inadequate as a result of disease. Since the war — which militarists and the clergy heralded as such a boon to mankind—large fertile areas have not been cultivated for several years, and industries are idle or partly so.

The world is also facing an extensive spread of pestilential diseases, although these diseases could be controlled through proper treatment, if effective aid could be rendered in the areas afflicted. Typhus fever is spread by the body louse; bubonic plague by the flea-infested rat; malarial fever by the mosquito. Enough is known to prevent such diseases from becoming a serious menace, wherever the knowledge can be applied. Nevertheless the diseases are spreading rapidly and creating enormous economic losses, to say nothing of the suffering and distress.

In tropical countries malaria is much more prevalent than in the South, and is more deadly, in some of the West Indies causing twenty percent of the deaths. The work at Panama and elsewhere has demonstrated how completely malaria can be controlled by properly conducted sanitary operations.

In the Philippines a survey convinced experts that the efficiency of labor might be increased thirty percent by the eradication of the hookworm disease, a condition fairly indicative of a similar state of affairs in other parts of the world. This disease is spread by an improper disposal of human excreta, and can be controlled and eradicated, if health officers are well supported in their work.

In 1917 in India there died from various preventable diseases:

Cholera	267,002
Smallpox	62,277
Plague	437,036
Fevers	4,555,221
Total	5,321,536

The doctors hope that under the League of Nations a vast economic saving may be accomplished by a joint attack from the nations of the world upon the sources of disease. Perhaps there might. But if the League is not more successful in preventing nations from making war on one another than it is—one of the chief aims of the proposition—there is not much hope of a successful attack upon the germ armies of the world.

Dr. Cumming says that there is another and more important reason why this world disease situation concerns the United States. We must be constantly alert to prevent some of these highly communicable diseases reaching this country. The typhus fever that is raging in Asia and eastern Europe is filtering through into western Europe. It will require the exercise of every precaution to prevent it from becoming epidemic in some of the European nations. If this should occur, it would be a gigantic task to keep the typhus from reaching the United States.

Even more dangerous, because more infectious, is the spread of bubonic plague from one European port to another. During the past few years the plague gradually invaded one Mediterranean port after another, so that at present

there is probably no important port in that sea which does not harbor plague infection. This is regarded by the medical fraternity as a very serious situation, in view of the great increase in commerce which the United States will soon be carrying on with all the European ports.

The defense of the United States against the world pestilence situation consists of the regular quarantine officers at the various ports of entry into the country, and a number of experienced quarantine officers in various points in Europe, who maintain a close watch on all important diseases and keep the United States Public Health Service posted.

The pestilence danger confronting the nations is directly attributable to the World War and to the individuals and classes that plunged the nations into the war—the kings, kaisers and nobles, the militarists, the concerns that sought to make money out of war, the profiteers, and the war-loving clergy of all countries who, had they stood like a rock against war instead of urging it on, might have prevented the deep misery and the further distress and trouble that attend the steps of a world now on the brink of immeasurable disaster.

However, the Great Healer is at hand and shortly will heal the wounds of war, pestilence and trouble; for the Golden Age is about to open under the hand of Christ, the Great Physician. God has known all along what men have been doing, and has permitted the evil, in order to bring in on a sounder foundation the better times to come, as it written, "Come, and let us return unto the Lord: for he hath torn, and he will heal us: he hath smitten, and he will bind us up".—Hosea 6:1.

Dried Fruits and Their Use

IN THESE times of H. C. L. no housewife need be without fruit at any season of the year. If fresh fruits are not attainable, dried fruits can be had and used instead. Pure, unadulterated, unsulphured, and otherwise not mistreated, dried fruits are every bit as wholesome as fresh fruits, if properly prepared. In dried fruits nothing but the water has been lost. The indispensable organic salts remain.

All dried fruits should be thoroughly washed in several waters, then placed in cold water to soak over night. The water in which the fruit has been soaked should be used in cooking the fruit. The best way to cook dried fruit is to turn the soaked fruit and the water in which it has soaked into a saucepan, bring the water to the boiling point, and then set it aside to simmer gently until done. Then lift out the fruit with a skimmer. Boil down the liquid and pour over the fruit. Sugar is not really necessary; but then, of course, tastes differ.

Prune Jelly

Soak one-half cup of gelatine in one-half cup of cold water. Pour two cups of boiling water on one-third pound of prunes. Let them soak a little while, and then wash and cook. When tender, remove the stones and chop the prunes. To the juice formed add enough boiling water to make two cups. Add this liquid to the gelatine with two-thirds cup sugar and one orange cut up. When thoroughly mixed, put in the prunes and oranges. Serve with whipped cream.

Prune Padding.

Soak a pound of prunes, stew and remove the stones; then mash. To one cupful of the prune pulp add one cup of sweet cream, yolk of one egg, and one cup of sugar. Mix thoroughly. Line a pudding dish with graham bread-crumbs, cover with a layer of prune pulp. Continue until the material is used up, dot with butter and bake one hour. Beat the white of egg to a stiff froth and sweeten; and just before the pudding is done, put on the meringue and let it brown slightly.

Prunes and Rice

Soak and stew a pound of prunes; then remove the stones carefully, leaving the prunes whole. Boil two cups of rice in milk, to which add a little salt and one cup of sugar. Butter custard cups, fill with the rice and prune pulp. Cover with the rice, and bake for ten minutes. Serve with the liquid in which the prunes are stewed.

Prune Salad

Soak one pound of prunes. Slit each one, remove the stone, and in its place insert a half walnut meat or any preferred nut. Shred some lettuce leaves on small dishes for individual service, on which arrange the fruit in little piles. Serve with a tablespoonful of mayonnaise dressing on each portion.

COLOR & CHARACTER

Color and Its Maker

PERFECT character is perfect balance, or nicety of poise between the qualities of a perfect being. Jehovah's character is not only the perfect standard but also the fountainhead of all character qualities. Some animals lower than man have certain items of character plainly marked; and these qualities are made use of in inspired and uninspired literature as illustrations of desirable traits, often too lacking in fallen man.

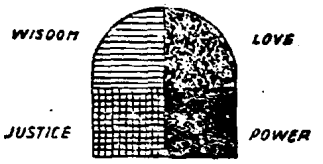
Wisdom, justice, love and power have long been recognized by careful students of the Bible as being the cardinal principles or characteristics of God, the Ruler of the universe. Some students have magnified His justice in such a way as to imply a dearth of wisdom and love. Others have talked of His love, as though justice were not coexistent. And still others, by intimating failure of His 'efforts,' slander His wisdom and power. None can fully sense His power, though some minds can believe that it exists and that it is continually manifest in the works of Nature, both animate and inanimate.

Wisdom, justice and love are readily recognizable as being abstract principles, but power seems just a little different. It is more like the thumb to a three-fingered hand, or the base pole of an electric controller. Without it not one of the character elements can function. The honest difficulty in seeing black as a symbol of divine power is the statement of St. John: "He is light; and in him is no darkness at all". Nevertheless, He made "thick darkness" to be swaddling clothes for the earth. The only solution seems to be that His personal, subjective self knows no darkness, as light contains no black, but that the character picture which He has chosen to give us is exemplified through His works rather than immediately. Though in light there is neither black nor white, yet in pigments there is black: and in Nature black is certainly indicative of strength — especially of character strength.

Each of these elements has an abstract and a concrete, a theoretic and a practical phase. The inert phase of wisdom is *knowledge:* but when wisdom is called upon to consider a single problem it cannot do so without the coöperation of power. *Discretion* is applied wisdom, and the very application calls for effort, is not possible without it. *Truth* is the precept of justice; but its practice becomes *righteousness* —for the practice power must lend a helping hand. *Benevolence* is passive love, the very minimum of that noble trait; but an active love we call *beneficence.* Even power itself may be latent, *might,* or kinetic, *force.*

It is also interesting to note not only that power is necessary for the exercise of the character elements, but also that no one of these principles can be brought into action without measurable contributions from the remaining two, as well. Wisdom would not be wisdom that were deaf to justice and love; love cannot exist in all its fulness in the presence of injustice and folly; justice cannot ignore either wisdom or love, for a man is not just at all until he loves his neighbor as himself. In this connection it is appropriate to observe that rarely, if ever, does Nature display a primary color— rarely indeed a true binary. It is practically always found that some percentage of the other two primaries is discernible, even where one primary is in decided predominance.

In Jehovah all the cardinal principles work in perfect balance and accord. If man were perfect, as at the beginning, his character, too, would be in perfect balance, a true image of the perfect pattern. Even as it is there is enough fragmentary testimony in unbalanced man to enable him to appreciate these qualities and their beauty. In the perfect life love prompts, wisdom devises, justice directs, and power performs every act.



As yellow is the illuminating color, so wisdom is the illuminating quality in a character. Hope is the outgrowth of wisdom, and joy is the outgrowth of hope — and yellow is the cheerful, happy color. Wisdom, therefore, may be called the yellow, the pleasant sunshine, of character. Blue is the cool, the shadow color: and justice is the reserved, the restrictive, the directive phase of character. Nothing else than justice could "mark the bounds of habitation" and say

to the sea: "Thus far shalt thou come, and no further". Would it be incongruous to speak of justice as the blue, the true blue of character? Faith is inseparable from justice; for faith is belief in integrity. As red is the color of action so love is the moving or motive principle among the others. Love is the thing hoped for, of which faith is the foundation. All the warmth there is in the world comes from love, all the cheer and light from wisdom, and all the dependability and uprightness from justice.

Doar Hayom

FOUNDED as the result of a wager less than a year ago, with a capital of seventy pounds, all the money its eight backers could raise, the *Daily Mail*, Jerusalem's new Hebrew daily, now has a weekly English edition, is planning a similar weekly Arabic edition and has a steadily growing circulation which has already passed the three-thousand mark, according to Miss Rivka Aaronsohn, who recently visited New York to secure modern equipment and print-paper for the newspaper.

No successful newspaper has probably ever had such a strange line-up of editors and has been managed as is the *"Doar Hayom"*, or *Daily Mail*. None of the board of eight editors is a newspaper man. One is a lawyer, another works with the English Occupied Territory Administration, the rest are in business in Jerusalem.

"Each evening after their regular duties are ended, the board meets at the newspaper office and gets out the next morning's edition," Miss Aaronsohn related. "Most of the men stay on the job until two and three o'clock in the morning. We have never missed a day yet, although sometimes we barely had enough paper to print the edition and many times Ittamar Ben Avi got back from Egypt just in time with a supply of paper or with enough advertisements sold to continue operations."

The newspaper has now become so prosperous that the families of its forty employés are living comfortably off it, according to Miss Aaronsohn. It is operated entirely on a co-öperative basis, but the earnings received by the board of editors are placed back in the treasury so that more modern equipment may be purchased.

The strange beginnings of this little paper were told by Miss Aaronsohn as follows:

"For many years the pioneer Jewish colonists of Palestine had been dissatisfied with the one Hebrew daily in Jerusalem. We wanted freedom of expression in our press; we wanted a paper with a broad policy looking to the future welfare of all Palestine. We wanted a good feeling among all the various classes in Palestine. But we couldn't express our views in the paper. Its editors wouldn't permit it.

"One day less than a year ago, Asher Saphir, a young Jewish colonist, who fought four years with the French, complained to one of the backers of the paper about its policy. 'Start another paper, why don't you?' retorted the editor. 'We will,' answered Saphir. 'Ten pounds you can't,' rejoined the editor. Saphir took the bet and called us seven together. We combined our capital of seventy pounds, and on the additional credit we were able to get, together with seven-hundred pounds on advance payments of advertisements secured in Egypt and Palestine, had the paper running in a month."

"Any one in Palestine can contribute to the paper," Miss Aaronsohn continued. "No one is barred because his views differ from the editors'. We are working for the future upbuilding of Palestine and that can be accomplished only by freedom of expression. We started the English edition because there are so many English in Palestine now. We will start the Arabic edition so that all races and creeds will be brought closer together."

Miss Aaronsohn claims that their paper, founded at first merely as a volunteer bit of work for the good of Jewish settlements in Palestine, bids fair to be one of the best paying enterprises in the Holy Land. Their greatest handicap, she explained, was in securing newsprint: and she was greatly surprised to learn that the shortage is just as acute in America, although there is no Egypt close at hand here, where an editor can run and bring back enough for the next day's edition.

Great things are ahead of *Doar Hayom* as Jerusalem increases and the capitals of the present great nations decrease in importance; for when the divine promise is executed, "The Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep his commandments; and to make thee high above all nations which he hath made, in praise, and in name and in honor" (Deuteronomy 26:18, 19) Jerusalem is to become the capital of the world forever.

Advanced Studies in the *Divine Plan of the Ages*

(May be read connectedly, omitting the questions)

The popularity of the Juvenile Bible Studies, among our 135,000 subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—*Editors*

15. *While "darkness covers the earth, and gross darkness the people," what class among men is privileged to walk in the light of truth?*

Those who will turn away from the mere speculations of men, and devote time to searching the Scriptures, not excluding reason, which God invites us to use (Isaiah 1:18), will find that a blessed bow of promise spans the heavens. It is a mistake to suppose that those without faith, and consequent justification, should be able to apprehend clearly the truth; it is not for such.—Psa. 97:11.

For the child of God a lamp is provided whose light dispels from his pathway much of the darkness. "Thy Word is a lamp unto my feet, and a light unto my path." (Psalm 119:105) But it is only "the path of the just" that "is as the shining light, that shineth more and more unto the perfect day". (Proverbs 4:18) Actually, there is none just, "none righteous, no, not one" (Romans 3:10); the class referred to is "justified by faith". It is the privilege of this class only to walk in the pathway that shines more and more—to see not only the present unfoldings of God's plan, but things to come.

While it is true that the path of each individual believer is a shining one, yet the special application of this statement is to the just (justified) as a class. Patriarchs, prophets, apostles and saints of the past and present have walked in its increasing light; and the light will continue to increase beyond the present—"unto the perfect day". It is one continuous path, and the one continuous and increasing light is the divine record illuminating as it becomes due.

16. *Why are many still sitting in darkness when they might walk in the light?*

Therefore, "rejoice in the Lord, ye righteous," expecting the fulfillment of this promise. Many have so little faith that they do not look for more light, and, because of their unfaithfulness and unconcern, they are permitted to sit in darkness when they might have been walking in the increasing light.

17. *How will the Spirit of God guide the church into the truth?*

The spirit of God, given to guide the church into truth, will take of the things written and show them unto us; but beyond what is written we need nothing; for the Holy Scriptures are able to make wise unto salvation, through faith which is in Christ Jesus.—2 Timothy 3:15.

18. *What Scriptural assurance have we that even the world shall not always remain in darkness?*

While it is still true that "darkness covers the earth, and gross darkness the people," the world is not always to remain in this condition. We are assured that "the morning cometh". (Isaiah 21:12) As now God causes the natural sun to shine upon the just and the unjust, so the Sun of Righteousness will, in the Millennial day, shine for the benefit of all the world, and "bring to light the hidden things of darkness". (1 Corinthians 4:5) It will dispel the noxious vapors of evil, and bring life, health, peace and joy.

19. *What was the nature of the divine promises in past ages, and how has the "path of the just" been progressive with respect to knowledge?*

Looking into the past we find that then the true light shone but feebly. The promises made to Abraham and others, and typically represented in the law and ceremonies of fleshly Israel, were only shadows and gave but a vague idea of God's wonderful and gracious designs. As we reach the days of Jesus the light increases. The height of expectancy, until then, had been that God would bring a deliverer to save Israel from their enemies, and to exalt them as the chief nation of the earth, in which position of power and influence God would use them as His agency for blessing all.

The offer given Israel of heirship in the kingdom of God was so different, in the conditions demanded, from what they had expected, and the prospects of the class being selected ever attaining the greatness promised were, outwardly and humanly considered, so improbable, that all but the few were thereby blinded to the message. And their blindness and hostility to it were naturally increased when, in the process of God's plan, the due time came for extending the message, and making the invitation to share in the promised kingdom applicable to every creature under heaven who should by the exercise of faith be reckoned a child of faithful Abraham and an heir of the promise made him.

20. *What was the special light brought by our Lord Jesus at His first advent?*

But when the gospel which Jesus taught came to be understood after Pentecost, it was seen by the church that the blessings for the world were to be of an enduring character, and that for the accomplishment of this purpose the kingdom would be spiritual, and composed of Israelites indeed, a "little flock" selected from among both Jews and Gentiles to be exalted to spirit nature and power. Hence we read that Jesus brought life and immortality to light through the gospel. (2 Timothy 1:10) And since Jesus' day yet more light shines, as He foretold it would, saying, "I have many things to say unto you, but ye cannot bear them now; howbeit when he, the spirit of truth, is come, he will guide you into all truth, . . . and he will show you things to come."—John 16:12, 13.

21. *After the apostles fell asleep, what was the experience of the majority of the church? And what made the development of Papacy possible?*

There came a time, however, after the apostles fell asleep, when the majority of the church began to neglect the lamp, and to look to human teachers for leading; and the teachers, puffed up with pride, assumed titles and offices, and began to lord it over God's heritage. Then by degrees there came into existence a special class called "the clergy", who regarded themselves, and were regarded by others, as the proper guides to faith and practice, aside from the Word of God. Thus in time the great system of Papacy was developed by an undue respect for the teachings of fallible men and a neglect of the Word of the infallible God.

22. *What was the nature of the Reformation movement, and why have Protestants made so little progress since the days of the reformers?*

Serious indeed have been the evil results brought about by this neglect of truth. As all know, both the church and the civilized world were almost wholly enslaved by that system, and led to worship the traditions and creeds of men. From this slavery a bold and blessed strike for liberty and the Bible was made, in what is known at The Reformation. God raised up bold champions for His Word, among whom were Waldo, Wycliffe, Luther, Zwingli, Melanchthon, and others. These called attention to the fact that Papacy had laid aside the Bible and substituted the decrees and dogmas of the church, and pointed out a few of its erroneous teachings and practices, showing that they were built upon tradition, contrary to truth, and opposed to God's Word.

These reformers and their adherents were called Protestants, because they protested against Papacy, and claimed the Word of God as the only correct rule of faith and practice. Many faithful souls in the days of the Reformation walked in the light, as far as it was then shining. But since their day Protestants have made little progress, because, instead of walking in the light, they have halted around their favorite leaders, willing to see as much as they saw but nothing more. They set boundaries to their progress in the way of truth, hedging in, with the little truth they had, a great deal of error brought along from the "mother" church. For the creeds thus formulated many years ago, the majority of Christians have a superstitious reverence, supposing that no more can be known of God's plans now than was known by the reformers.

23. *What do we understand by the term "dispensational truths"? And what has given rise to the proverb, "The Bible is a fiddle upon which any tune can be played"?*

This mistake has been an expensive one; for, aside from the fact that but few great principles of truth were then recovered from the rubbish of error, there are special features of truth constantly becoming due, and of these Christians have been deprived by their creed fences. To illustrate: It was a truth in Noah's day, and one which required the faith of all who would walk in the light then, that a flood was coming, while Adam and others had known nothing of it. It would not be preaching truth now to preach a coming flood, but there are other dispensational truths constantly becoming due, of which, if walking in the light of the lamp, we shall know; so, if we have all the light which was due several hundred years ago, and that only, we are measurably in darkness.

God's Word is a great storehouse of food for hungry pilgrims on the shining pathway. There is milk for babes, and strong meat for those more developed (1 Peter 2:2; Hebrews 5:14); and not only so, but it contains food adapted to the different seasons and conditions; and Jesus said the faithful servant should bring forth meat *in due season* for the household of faith—"things new and old," from the storehouse.—Luke 12:42; Matthew 13:52.

It would be impossible to bring forth such things from any sectarian creed or storehouse. We might bring forth some things old and good from each, but nothing new. The truth contained in the creeds of the various sects is so covered and mixed with error that its inherent beauty and real value are not discernible. The various creeds continually conflict and clash; and as each claims a Bible basis, the confusion of thought, and evident discord, are charged to God's Word. This has given rise to the common proverb, "The Bible is an old fiddle upon which any tune can be played".

How expressive is this of the infidelity of our times, occasioned by misrepresentations of God's Word and character by human traditions, together with the growth of intelligence, which will no longer bow in blind and superstitious reverence to the opinions of fellow-men, but demands a reason for the hope that is in us. The faithful student of the Word should be able always to give a reason for his hope. The Word of God alone is able to make wise, and is profitable for doctrine, instruction, etc., "that the man of God may be perfect, *thoroughly furnished*". —1 Peter 3:15; 2 Timothy 3:15-17.

Only this one storehouse contains an exhaustless supply of things both new and old—meat in due season for the household. Surely no one who believes the Scripture statement that "the path of the just shineth more and more unto the perfect day" will claim that the perfect day came in Luther's time; and if not, we do well that we take heed to our lamp as unto "a light that shineth in a *dark place* UNTIL THE DAY DAWN".—2 Peter 1:19.

24. *What is the great importance of walking in the light? And how do the Scriptures contrast walking with sitting or standing?*

Nor is it sufficient that we find ourselves now in the path of light; we must "*walk in the light*", continue to make progress, else the light, which does not stop, will pass on and leave us in darkness. The difficulty with many is that they sit down, and do not follow on in the path of light. Take a concordance and examine the texts under the words *sit* and *stand*, then compare these with those found under the words *walk* and *run*, and you will find a great contrast; men "*sit* in darkness", and with "the scornful", and *stand* among the ungodly, but "*walk* in the light", and "*run* for the prize".—Isaiah 42:7; Psalm 1:1; Heb. 12:1.

25. *If we believe that perfection of knowledge is not a thing of the past but of the future, why do we go back to the words of the apostles and prophets for all our knowledge of the present and future?*

Perfection of knowledge is not a thing of the past, but of the future—the very near future, we trust; and until we recognize this fact we are unprepared to appreciate and expect fresh unfoldings of our Father's plan. True, we still go back to the words of the prophets and apostles for all knowledge of the present and future: not, however, because they always understood God's plans and purposes better than we, but because God used them as His mouthpieces *to communicate to us*, and to all the church throughout the Christian age, truth relative to His plans, as fast as it becomes due.

This fact is abundantly proven by the apostles. Paul tells that God has made known to the Christian church the mystery (secret) of His will which He had purposed in Himself, and had never before revealed, though He had it recorded in dark sayings which could not be understood until due, in order that the eyes of our understanding should be opened to appreciate the "*high calling*" designed exclusively for believers of the Christian age.—Ephesians 1:9, 10, 17, 18; 3:4-6.

This shows us clearly that neither the prophets nor the angels understood the meaning of the prophecies uttered. Peter says that when the prophets inquired anxiously the meaning, God told them that the truths covered up in their prophecies were not for themselves, but for us of the Christian age. And he exhorts the church to hope for still further grace (favor, blessing) in this direction—yet more knowledge of God's plans.—1 Peter 1:10-13.

26. *Although the Lord promised that the church should be guided into all truth, in what manner evidently was the truth to be unfolded?*

It is evident that though Jesus promised that the church should be guided into all truth, it was to be a gradual unfolding. While the church, in the days of the apostles, was free from many of the errors which sprang up under and in Papacy, yet we cannot suppose that the early church saw as deeply or as clearly into God's plan as it is possible to see today. It is evident, too, that the different apostles had different degrees of insight into God's plan, though *all their writings* were guided and inspired of God, as truly as were the words of the prophets. To

illustrate differences of knowledge, we have but to remember the wavering course, for a time, of Peter and the other apostles, except Paul, when the gospel was beginning to go to the gentiles. (Acts 10:28; 11:1-3; Galatians 2:11-14) Peter's uncertainty was in marked contrast with Paul's assurance, inspired by the words of the prophets, God's past dealings, and the direct revelations made to himself.

27. *What was the special value of the Apostle Paul's visions and revelations, since he was not permitted to make them known either to the other apostles or to the church in general?*

Paul evidently had more abundant revelations than any other apostle. These revelations he was not allowed to make known to the church, nor fully and plainly even to the other apostles (2 Corinthians 12:4; Galatians 2:2) yet we can see a value to the entire church in those visions and revelations given to Paul; for though he was not permitted to tell what he saw, nor to particularize all he knew of the mysteries of God relating to the "ages to come", yet what he saw gave a force, shading and depth of meaning to his words which in the light of subsequent facts, prophetic fulfillments and the spirit's guidance, we are able to appreciate more fully than could the early church.

28. *How does the book of Revelation corroborate the foregoing statements?*

As corroborative of the foregoing statements, we call to mind the last book of the Bible—Revelation—written about A. D. 96. The introductory words announce it as a special revelation of things not previously understood. This proves conclusively that up to that time, at least, God's plan had not been fully revealed. Nor has that book ever been, until now, all that its name implies—an unfolding, a REVELATION. So far as the early church was concerned, probably none understood any part of the Book. Even John, who saw the visions, was probably ignorant of the significance of what he saw. He was both a prophet and an apostle; and while as an apostle he understood and taught what was then "meat in due season", as a prophet he uttered things which would supply "meat" in seasons future for the household.

29. *What was the promise of Revelation 1:3, and how has it been fulfilled?*

During the Christian age, some of the saints sought to understand the church's future by examining this symbolic book, and doubtless all who read and understood even a part of its teachings were blessed as promised. (Revelation 1:3) The book kept opening up to such, and in the days of the Reformation was an important aid to Luther in deciding that the Papacy, of which he was a conscientious minister, was indeed the "Antichrist" mentioned by the apostle, the history of which we now see fills so large a part of that prophecy.

Thus gradually God opens up His truth and reveals the exceeding riches of His grace; and consequently much more light is due now than at any previous time in the church's history.

"And still new beauties shall we see
And still increasing light."

30. *What evidence, aside from the Bible, examined in the light of reason, proves the existence of an intelligent, personal Creator?*

Even from the standpoint of the skeptic, a reasonable and candid search into the unknown, by the light of what is known, will guide the unbiased, intelligent reasoner in the direction of the truth. Yet it is evident that without a direct revelation of the plans and purposes of God, men could only approximate the truth, and arrive at indefinite conclusions. But let us for the moment lay aside the Bible and look at things from the standpoint of reason alone.

He who can look into the sky with a telescope, or even with his natural eye alone, and see there the immensity of creation, its symmetry, beauty, order, harmony and diversity, and yet doubt that the Creator of these is vastly his superior in both wisdom and power, or who can suppose for a moment that such order came by chance, without a Creator, has so far lost or ignored the faculty of reason as to be properly considered what the Bible terms him, a fool (one who ignores or lacks reason) :"The fool hath said in his heart, There is no God". However it happened, at least that much of the Bible is true, as every reasonable mind must conclude; for it is a self-evident truth that effects must be produced by competent causes. Every plant and every flower, even, speaks volumes of testimony on this subject. Intricate in construction, exquisitely beautiful in form and texture, each speaks of a wisdom and skill above the human. How short-sighted the absurdity which boasts of human skill and ingenuity, and attributes to mere chance the regularity, uniformity and

harmony of nature; which acknowledges the laws of nature, while denying that nature has an intelligent Lawgiver.

31. *What is the theory of some who deny the existence of a personal God?*

Some who deny the existence of an intelligent Creator claim that nature is the only God, and that from nature all forms of animal and vegetable developments proceeded without the ordering of intelligence, but governed, they say, by "the law of the survival of the fittest" in a process of evolution.

32. *What facts in nature are the strongest evidence against the theory of Evolution?*

This theory lacks proof; for all about us we see that the various creatures are of fixed natures which do not evolve to higher natures; and though those who hold to this theory have made repeated endeavors, they have never succeeded either in blending different species or in producing a new fixed variety. No instance is known where one kind has changed to another kind.* Though there are fish that can use their fins for a moment as wings, and fly out of the water, and frogs that can sing, they have never been known to change into birds; and though there are among brutes some which bear a slight resemblance to men, the evidence is wholly lacking that man was evolved from such creatures. On the contrary, investigations prove that though different varities of the same species may be produced, it is impossible to blend the various species, or for one to evolve from another. For the same reason the donkey and the horse, though resembling each other, cannot be claimed as related; for it is well known that their offspring is imperfect and cannot propagate either species.

Surely if unintelligent nature were the creator or evolver she would continue the process, and there would be no such thing as fixed species, since without intelligence nothing would arrive at fixed conditions. Evolution would be a fact today, and we would see about us fish becoming birds, and monkeys becoming men. This theory we conclude to be as contrary to human reason as to the Bible, when it claims that intelligent beings were created by a power lacking intelligence.

*For the benefit of some readers we remark that changes such as the transformation of caterpillars into butterflies are not changes of nature; the caterpillar is but the larva hatched from the butterfly's egg.

BEHIND NATURE'S MACHINERY IS THE INTELLIGENT, OMNIPOTENT GOD

33. *What is one theory of the creation (excepting man) to which no serious objection can be offered?*

One theory regarding the creation (excepting man) by a process of evolution, to which we see no serious objection, we briefly state as follows: It assumes that the various species of the present are fixed and unchangeable so far as nature or kind is concerned, and though present natures may be developed to a much higher standard, even to perfection, these species or natures will forever be the same.

This theory further assumes that none of these fixed species were originally created so, but that in the remote past they were developed from the earth, and by gradual processes of evolution from one form to another. These evolutions, under divinely established laws, in which changes of food and climate played an important part, may have continued until the fixed species, as at present seen, were established, beyond which change is impossible, the ultimate purpose of the Creator in this respect, to all appearance, having been reached.

Though each of the various families of plants and animals is capable of improvement or of degradation, none of them is susceptible of change into, nor can they be produced from, other families or kinds. Though each of them may attain to the perfection of its own fixed nature, the Creator's design as to nature having been attained, further change in this respect is impossible.

It is claimed that the original plants and animals, from which present fixed varieties came, became extinct before the creation of man. Skeletons and fossils of animals and plants which do not now exist, found deep below the earth's surface, favor this theory. This view neither ignores nor rejects the Bible teaching that man was a direct image of his Maker, and not a development by a process of evolution, probably common to the remainder of creation. This view would in no sense invalidate, but support, the Bible's claim, that nature as it is today teaches that an Intelligent Being ordered it, and was its first cause. Let human reason do her best to trace known facts to reasonable and competent causes, giving due credit to nature's laws in every case; but back of all the intricate machinery of nature is the hand of its great Author, the intelligent, omnipotent God.

34. In view of the foregoing, what is our reasonable conclusion as to the existence of an intelligent Creator?

We claim, then, that the existence of an Intelligent Creator is a clearly demonstrated truth, the proof of which lies all around us; yea, and within us; for we are His workmanship, whose every power of mind and body speaks of a marvelous skill beyond our comprehension. He is the designer and creator of what we term nature. We claim that He ordered and established the laws of nature, the beauty and harmony of whose operation we see and admire. This One whose wisdom planned and whose power upholds and guides the universe, whose wisdom and power so immeasurably transcend our own, we instinctively worship and adore.

35. Realizing the existence of such a mighty being, how does reason allay dread of His omnipotent strength?

To realize the existence of this mighty God is but to dread His omnipotent strength, unless we can see Him possessed of benevolence and goodness corresponding to His power. Of this fact we are also fully assured by the same evidence which proves His existence, power and wisdom. Not only are we forced to the conclusion that there is a God, and that His power and wisdom are immeasurably beyond our own, but we are forced by reason to the conclusion that the grandest thing created is not superior to its Creator; hence we must conclude that the greatest manifestation of benevolence and justice among men is inferior in scope to that of the Creator, even as man's wisdom and power are inferior to His. And thus we have before our mental vision the character and attributes of the great Creator. He is wise, just, loving and powerful; and the scope of His attributes, is of necessity, immeasurably wider than that of His grandest creation.

36. What should we expect of such an all-wise, all mighty, all-loving Creator?

But further: having reached this reasonable conclusion relative to the existence and character of our Creator, let us inquire, What should we expect of such a Being? The answer comes, that the possession of such attributes reasonably argues their exercise, their use. God's power must be used, and that in harmony with His own nature — wisely, justly and benevolently. Whatever may be the means to that end, whatever may be the operation of God's power, the final outcome must be consistent with His nature and character, and infinite wisdom.

What could be more reasonable than such exercise of power as we see manifested in the creation of countless worlds about us, and in the wonderful variety of earth? What could be more reasonable than the creation of man, endowed with reason and judgment, capable of appreciating his Creator's works, and judging of His skill—of His wisdom, justice, power and love? All this is reasonable, and in perfect accord with the facts known to us.

37. Is it not most reasonable to expect such a God to give His creatures, made in His own image, some revelation of Himself and His purposes?

And now comes our final proposition. It is not reasonable to suppose that such an infinitely wise and good Being, having made a creature capable of appreciating Himself and His Plan, would be moved by His love and justice to supply the wants of that creature's nature, by giving him *some* REVELATION? Would it not be a reasonable supposition, that God would supply to man information concerning the object of his existence, and His plans for man's future? On the contrary, we ask, would it not be unreasonable to suppose that such a Creator would make such a creature as man, endow him with powers of reason reaching out into the future, and yet make no revelation of His plans to meet those longings? Such a course would be unreasonable, because contrary to the character which we reasonably attribute to God; contrary to the proper course of a being controlled by justice and love.

38. Had divine wisdom deemed it inexpedient to give mankind any knowledge of their future destiny, what course would justice, love and power have dictated as respects God's dealings with men?

We may reason that in creating man, had divine wisdom decided it inexpedient to grant a knowledge of his future destiny, and his share in his Creator's plans, then surely divine justice, as well as divine love, would have insisted that the being should be so limited in his capacity that he would not continually be tormented and perplexed with doubts, and fears, and ignorance; and as a consequence divine power would have been used under those limitations. The fact, then, that man has capacity for appreciating a revelation of the divine plan, taken in connection with the conceded character of his Creator, is an abundant reason for expecting that God would grant such a revelation, in such time and manner as His wisdom approved.

39. *What is the reasonable conclusion regarding earthquakes, cyclones and other minor irregularities in this earth, when we consider the general harmony and order of the rest of creation?*

So, then, in view of these considerations, even if we were ignorant of the Bible, reason would lead us to expect and to be on the lookout for some such revelation as the Bible claims to be. And furthermore, noting the order and harmony of the general creation, as in grand procession the spheres and systems keep time and place, we cannot but conclude that the minor irregularities, such as earthquakes, cyclones, etc., are indications that the working together of the various elements in this world is not at present perfect. An assurance that all will ultimately be perfect and harmonious on earth as in the heavens, with some explanation why it is not so at present, are requests which are not unreasonable for reasoning men to ask, nor for the Creator, whose wisdom, power and benevolence are demonstrated, to answer. Hence we should expect the revelation sought to include such an assurance and such an explanation.

40. *What book claims to be this revelation from God to man, and what should we expect of it?*

Having established the reasonableness of expecting a revelation of God's will and plan concerning the race of mankind, we will next examine the general character of the Bible, which claims to be just such a revelation. And if it presents the character of God in perfect harmony with what reason, as above considered, dictates, we should conclude that it thus proves itself to be the needed and reasonably expected revelation from God, and should then accept its testimony as such. If of God, its teaching, when fully appreciated, will accord with his character, which reason assures us is perfect in wisdom, justice, love and power.

HAVING GIVEN MAN CAPACITY FOR APPRECIATION, GOD PROVIDES HIM A REVELATION

41. *What is the influence of the Bible, as recognized even by its enemies? And what injury has the grand old Book often suffered at the hands of its staunchest friends?*

The Bible is the torch of civilization and liberty. Its influence for good in society has been recognized by the greatest statesmen, even though they for the most part have looked at it through the various glasses of conflicting creeds, which, while upholding the Bible, grievously misrepresent its teaching. The grand old Book is unintentionally but woefully misrepresented by its friends, many of whom would lay down life on its behalf; and yet they do it more vital injury than its foes, by claiming its support to their long-revered misconceptions of its truth, received through the traditions of their fathers. Would that such would awake, re-examine their oracle, and put to confusion its enemies by disarming them of their weapons!

42. *What is the claim of the Bible?*

Since the light of nature leads us to expect a fuller revelation of God than that which nature supplies, the reasonable thinking mind will be prepared to examine the claims of anything purporting to be a divine revelation, which bears a reasonable surface evidence of the truthfulness of such claims. The Bible claims to be such a revelation from God, and it does come to us with sufficient surface evidence as to the probable correctness of its claims, and gives us a reasonable hope that closer investigation will disclose more complete and positive evidence that it is indeed the Word of God.

43. *How old is the Bible, and what do the facts of its remarkable preservation indicate?*

The Bible is the oldest book in existence; it has outlived the storms of thirty centuries. Men have endeavored by every means possible to banish it from the face of the earth: they have hidden it, buried it, made it a crime punishable with death to have it in possession, and the most bitter and relentless persecutions have been waged against those who had faith in it; but still the Book lives. Today, while many of its foes slumber in death and hundreds of volumes written to discredit it and to overthrow its influence, are long since forgotten, the Bible has found its way into every nation and language of earth, over two hundred different translations of it having been made. The fact that this Book has survived so many centuries, notwithstanding such unparalleled efforts to banish and destroy it, is at least strong circumstantial evidence that the great Being whom it claims as its author has also been its preserver.

44. *What is the moral influence of the Bible, and how must it be used by those who would enjoy its richest treasures?*

It is also true that the moral influence of the Bible is uniformly good. Those who become careful students of its pages are invariably elevated to a purer life. Other writings upon

religion and the various sciences have done good and have ennobled and blessed mankind, to some extent; but all other books combined have failed to bring the joy, peace and blessing to the groaning creation that the Bible has brought to both the rich and the poor, to the learned and the unlearned. The Bible is not a book to be read merely; it is a book to be studied with care and thought; for God's thoughts are higher than our thoughts, and His ways than our ways. And if we would comprehend the plan and the thoughts of the infinite God, we must bend all our energies to that important work. The richest treasures of truth do not always lie on the surface.

45. *Who is the most prominent character constantly referred to throughout the Bible?*

This Book throughout constantly points and refers to one prominent character, Jesus of Nazareth, who, it claims, was the Son of God. From beginning to end His name, and office, and work, are made prominent. That a man called Jesus of Nazareth lived, and was somewhat noted, about the time indicated by the writers of the Bible, is a fact of history outside the Bible, and it is variously and fully corroborated. That this Jesus was crucified because he had rendered himself offensive to the Jews and their priesthood is a further fact established by history outside the evidence furnished by the New Testament writers. The writers of the New Testament (except Paul and Luke) were the personal acquaintances and disciples of Jesus of Nazareth, whose doctrines their writings set forth.

THE EXISTENCE OF A BOOK IMPLIES MOTIVE ON THE PART OF THE WRITER

46. *What does the existence of any book imply? And what motives only could be reasonably attributed to the writers of the New Testament?*

The existence of any book implies motive on the part of the writer. We therefore inquire What motives could have inspired these men to espouse the cause of this person? He was condemned to death and crucified as a malefactor by the Jews, the most religious among them assenting to and demanding his death, as one unfit to live. And in espousing his cause, and promulgating his doctrines, these men braved contempt, deprivation and bitter persecution, risked life itself, and in some cases even suffered martyrdom.

Admitting that while he lived Jesus was a remarkable person, in both his life and his teaching, what motive could there have been for any to espouse his cause after he was dead? — especially when his death was so ignominious? And if we suppose that these writers invented their narratives, and that Jesus was their imaginary or ideal hero, how absurd it would be to suppose that sane men, after claiming that he was the Son of God, that he had been begotten in a supernatural way, had supernatural powers by which he had healed lepers, restored sight to those born blind, caused the deaf to hear, and even awakened the dead—how very absurd to suppose that they would wind up the story of such a character by stating that a little band of his enemies executed him as a felon, while all his friends and disciples, and among them the writers themselves, forsook him and fled in the trying moment!

The fact that profane history does not agree in some respects with these writers should not lead us to regard their records as untrue. Those who do not thus conclude assign and prove some motive on the part of these writers for making false statements. What motives could have prompted them? Could they reasonably have hoped thereby for fortune, or fame, or power, or any earthly advantage?

WHAT ASTONISHES THOSE WHO TERM THE BIBLE A MANUFACTURED HISTORY

On the contrary, if such had been the object of those who preached Jesus, would they not speedily have given it up when they found that it brought disgrace, persecution, imprisonment, stripes and even death? Reason plainly teaches that men who sacrificed home, reputation, honor and life; who lived not for present gratification; but whose central aim was to elevate their fellow-men, and who inculcated morals of the highest type, were not only possessed of a motive, but that their motive must have been pure and their object grandly sublime. Reason further declares that the testimony of such men, actuated only by pure and good motives, is worthy of ten times the weight and consideration of ordinary writers. Nor were these men fanatics; they were men of sound and reasonable mind, and furnished in every case a reason for their faith and hope; and they were perseveringly faithful to those reasonable convictions.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *What was predicted to happen when Christ begins to take His power?*

Answer: "The nations were angry and thy wrath is come." See Revelation 11:17, last part, and 18, first part.

2. *How did Daniel state the matter?*

Answer: See Daniel 12:1.

3. *What does the name "Michael" mean?*

Answer: He who is like or as God.

4. *Does the Bible say Jesus is like God?*

Answer: See Hebrews 1:3.

5. *In Daniel 12:1, what is the meaning of the expression "At that time shall Michael stand up"?*

Answer: The "time" would come when Christ would "stand up"—take His power to reign.

6. *What did Jesus say would happen when He began to take His power?*

Answer: See Matthew 24:21.

7. *Are we now in the midst of "the time of trouble" or "tribulation"?*

Answer: We are.

8. *When did it begin?*

Answer: In 1914, when the great World War broke out.

9. *What is the cause of "the time of trouble"?*

Answer: Satan is opposing the establishment of the Lord's kingdom.

10. *Has he deceived the kings of the earth and some of the people into believing that they must oppose the establishment of the Lord's kingdom?*

Answer: See Psalm 2:1-3.

11. *What is meant by, "Why do the people imagine a vain thing?"*

Answer: It is "vain"—foolish—for them to oppose the Lord's kingdom.

12. *How does the Lord himself look at the opposition of Satan and those he has deceived?*

Answer: He "shall laugh" at their effort to prevent the establishment of His kingdom on earth. —Psalm 2:4.

13. *What does it mean to "have them in derision"?*

Answer: To mock them for their foolishness.

14. *What is meant in Psalm 2:6: "Yet have I set my King upon my holy hill of Zion"?*

Answer: Regardless of the opposition, the Lord Jehovah will make His Son King over all the earth.

WAITING FOR THE BUGLE

We wait for the bugle; the night dews are cold,
The limbs of the soldiers feel jaded and old,
The field of our bivouac is windy and bare,
There is frost in our joints, there is frost in our hair;
The future is veiled, and its fortunes unknown,
As we lie with hushed breath till the bugle is blown.

At the sound of that bugle each comrade shall spring
Like an arrow released from the strain of the string;
The courage, the impulse of youth shall come back
To banish the chill of the drear bivouac;
And sorrows and losses and cares fade away
When the life-giving signal proclaims the new day.

Tho' the bivouac of age may put ice in our veins
And no fibre of steel in our sinew remains;
Tho' the comrades of yesterday's march are not here,
And the sunlight seems pale and the branches are sere—
Tho' the sound of our cheering dies down to a moan
We shall find our lost youth when the bugle is blown.

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Not Where to Lay Their Heads

THE large financial interests of the country are spending millions of dollars in flooding the country with propaganda in their own favor; but it must be conceded that they are not showing the same amount of interest in the welfare of the common people, as that welfare centers in the housing problem. They must have made billions out of the blood and tears of the World War, but quite overlook their opportunity of seeing that their workers are properly housed.

Put a hundred people on an island. Let all their belongings get into the hands of a minority, and an ever diminishing minority, and what happens? The answer is so simple that any one can understand it. Yet this is just what we are coming to in the United States, it seems.

In 1890 the percentage of American people paying rent was 52:2; now, after the lapse of thirty years, it is 57:1. Thirty years ago an average of 110 families occupied 100 homes; there was an extra family in every tenth home. Today there are 121 families for every 100 available dwellings in this country; there is an extra family in every fifth home. We are moving in the wrong direction and have nearly reached an impasse.

Family life is the greatest guaranty for the security of the state. Young people are the same now as they always were. They want to get married and have homes of their own, but there is no place for them to go. Weddings continue at the rate of 1,040,000 a year, but only 70,000 new dwellings were built in 1919 and in the year previous there were 71 percent as many buildings destroyed by fire as there were new dwellings built.

Neither young people nor old people can be happy when crowded into the quarters occupied by others. Two million new Americans are born every year, and the natural result should be that they and their parents should have quarters of increased size. The present conditions of things is having a tendency to discourage marriage and child-bearing. It is forcing husbands to seek boarding houses and wives to return to their parents.

Most people, if properly housed, in suitable surroundings, will take the other troubles of life philosophically; but put them into unsatisfactory quarters and they will become irritable and inefficient. Crowd them into narrow space, and their powers of vital resistance wane. Where the average number of persons per room is two, the death rate is more than twice what it is where the average number of persons is less than one. Most people wish to own their own homes and to have their homes to themselves, for they find this to be better for them and for their children than to be with others. In homes that are owned by the parents the death rate of children is less than half of what it is in the houses that charge the lowest rent.

The most efficient way to overcome industrial unrest is to see that labor is comfortably housed. Unrest will not spread among home owners, nor will a mechanic leave town in wrath if he owns his own home. A man owning his own home takes more interest in the community and is in a very special sense an asset to the town where he lives.

If Big Business would divert a portion of its capital—namely, the insurance funds, bank deposits and other savings of the people which it uses to carry on its great enterprises—toward the building of moderate-priced homes, and if it would cease to think of larger and ever larger dividends as the aim and end of existence, it would get far better results in its fight against Bolshevism than by its present method of making up funds with which to propagandize the people against it.

One of the first things that the Bolshevists did with the Russian mansions was to allot their rooms to the homeless. Do you want to know how near we are to the edge of that very thing in America today? Read the New York *Times* of August 27, 1920, and note the proposal of *The Nation*, therein set forth, that in every large city in the United States where the housing situation is acute, the city should at once take possession of every unoccupied loft, store, shop or dwelling where human beings could be sheltered, fix a fair rental for the recompense of the owner, and let the people in. If that were done, how long do you think it would be before every disused or half-used church or dwelling would be made to shelter those in need of it?

In the month of June, 1920, members of a Manchester, England, tenants' defense league seized fourteen unoccupied houses and turned them over to ex-soldier tenants who were without homes. Of course the owners at once made application to the courts to regain possession of their property, but this shows what the present situation is developing.

Tenement House Commissioner Frank Mann said before the United States Senate Committee on Reconstruction and Production: "It is the job of the men of wealth to take up the question of housing. The wealthy should take up this question seriously to save their own skins."

To get the country back to where it was before the war the United States would have to build 1,140,000 new dwellings, and to get it back where it was in 1890, with a home for 110 families in 100 apartments, it would need to build 2,190,000 new dwellings. Before the war it built about 430,000 dwellings annually; and counting on the usual increase in the population the present situation is already so bad that it cannot be overcome for at least five years.

Not only are 57.1 percent of the people without any property, and therefore discontented and on the verge of revolution, but the condition of those who do own property is gradually growing worse instead of better. Of the owned homes, 34.4 percent were free of encumbrance in 1890, but this has fallen to 28.6 percent in 1920. The prosperity of the few has been at the expense of the many. The war produced 23,000 new millionaires, and they have been taking from the common people every cent they can extract.

Besides the 2,190,000 new dwellings which it should have, and which would now cost about $12,000,000,000 to build, the country needs about 128,000 factories costing $100,000 or over, about 325,000 smaller factories, 6,000 hotels, 5,000 schools, and 14,000 railroad stations, or a total building requirement of approximately $15,000,000,000. This amount is somewhat less than one-third of the amount spent by this government on the World War. Why not top off the Victory Loan with a Place-to-Live Loan and thus make the United States safe for democracy?

New York's Terrible Predicament

IN THE old style tenements constructed in New York city up until thirteen years ago, and comprising more than half of the living apartments of the city, three-quarters of the rooms have no window openings on the outer air, and no light except that borrowed from adjoining rooms. In one block of the city one-half of the rooms are dark. The courts constitute space for the ventilation of toilets and receptacles for garbage, and living or sleeping rooms open out to these courts. Food and coal must be hauled up five flights of stairs. Garbage and ashes must be carried down. In thousands of them there are no bath tubs and no wash tubs, and water pipes and even gas pipes are rusted nearly shut. Eighteen thousand of these apartments are unfit for human habitation, having neither water nor toilets in the buildings, and being never repaired. But nevertheless they *are* inhabited, and that is enough in itself to explain New York's unrest. The janitors of such places get $6 a month and the use of a few dark rooms in payment for their services.

Normal construction in New York city is 28,000 apartments a year; and normal growth of population is 125,000 per year. Ordinarily the one takes care of the other, and there have been times when many apartments were idle, awaiting tenants. But the war has changed all this. Building has practically ceased, except for business purposes; but the city is growing faster than ever. Between July 1, 1919, and July 1, 1920, owing to the tearing down of old buildings or to their conversion for business purposes, there were actually 271 less homes in the city at the later date than at the former one.

It is well known that for every dollar put into factory construction there must be four dollars put into housing construction, in order to take care of the workers; yet in the Queens district of New York alone there have been $20,000,000

of new factories built in the last three years, and no provision made for the workers. During the past year Brooklyn issued 6,348 building permits, and these permits showed a greater interest in automobiles than they did in people; for out of the total number there were 229 more permits for garages than for all classes of buildings for housing purposes combined.

In New York's 982,408 apartments there are 60,000 apartments that are housing more than one family. Virtually the whole population live in apartment houses; for out of the total of nearly 6,000,000, less than 5 percent own any interest in land or homes. This is bad enough, but in addition, the apartments are *so diminutive* in size and *so crowded!*

In a single block in New York, comprising four and one-half acres of land, 5,021 persons find their homes. Two other blocks show 4,456 and 4,370 respectively, and there are 235 blocks in the city that hold over 2,000 persons each. It is not unusual to find two families living in three rooms, each family comprising father, mother and several children. Four of these poor souls sleep in the kitchen every night. Children by the hundred are sleeping in bathtubs in which crib mattresses have been placed. There are places in New York where twenty-five persons are living in apartments that were designed to accomodate five persons.

A building erected for fifteen families was housing thirty-five families, and these had taken in twenty roomers. Another house constructed to house thirty families was sheltering forty, with thirty roomers added. In 109 houses built for twenty families each there were 1,033 roomers; in 150 houses built for twenty-four families each there were 1,209 roomers; in 358 houses built for twenty-eight families each there were 2,500 roomers. Such a multitude of roomers has caused the ruin of large numbers of girls occupying the same crowded quarters.

May first and October first are moving days in New York; and when the May moving day came around in 1920 there were 26,930 families, who before the war would have had their housing needs supplied, that were forced to break up their homes, store their goods and go in with other families because there were no other places for them to go. For a considerable time a portion of this army of 107,722 persons was quartered in the city's armories. The storage warehouses are filled with their belongings.

It is estimated that New York is short of homes for 100,000 to 160,000 families. One of the contributing causes for this is that so many people made fortunes during the year and a half the country was at war and have come to New York to spend their money. These new rich can outbid any of the workers for anything they wish to rent or to buy.

As a consequence rents are going up, and will continue to go up until they reach the level of the now frightfully high building costs. In some localities three-room apartments that rented a year ago for $35 per month now rent for $95. Five-room apartments that rented for $45 per month were made into two smaller apartments, and each of the smaller apartments now rents for $80, as stated in our last issue. Many of the rent increases are caused by tenants bidding against each other, but this is not the case with all of them.

Speculative builders claim that they cannot afford to build apartment houses unless they get $20 per month per room rental, and apartments recently completed command this figure. At New Rochelle, a suburb, reports show an $18.50 rental raised to $32 per month, another from $20 to $42 and a third from $13 to $30. In a suburb of Brooklyn a landlord raised the rent of a tenant from $75 to $225 per month at one jump. A doctor had his rent raised from $150 to $400.

New York tenements are built as poorly as the law allows. While they are new and in good condition they are filled with tenants, and, if necessary, at low rents. As soon as the house is filled it is sold, and before long the new owner sees his profits going in patching and repairs. He raises the rent, and the tenant has to pay it or move. The landlord justifies himself with the thought that he is getting a smaller return on his money than he could obtain in other lines. Big Business does not consider such buildings good investments.

The profitable apartments are the elaborate ones, the ones which command the highest rentals. One of the latest of these in New York city contains three thousand rooms. Its largest apartments rent for $15,000 a year, with no leases given for less than five years. The cheapest apartment has six rooms and three baths, and rents for $4,000 a year. More than one hundred of the city's millionaires live in this new apartment house.

The housing situation in New York is so serious that in May Mayor Hylan named a committee of eighty-two of New York's most prominent men to consider the problem, and in September the Governor of the state called a special session of the legislature to deal with the same matter. Progress is slow because there are so many conflicting factors to the problem.

One of the greatest of these factors is the financial one. Big Business refuses to invest in low-priced apartments because it can earn more money elsewhere. The law prohibits a mortgage rate of interest higher than 6 percent and mortgages are subject to income taxes and surtaxes. Because of this the estate of Marshall Field is now said to be making 1½ percent only on its mortgages where other concerns, with funds differently invested, are making from seven percent upward.

A great many suggestions have been made. Some have urged that income taxes on mortgages should be abolished so as to attract capital. Others have urged that new dwellings should be exempted from taxation for several years as an offset to their high cost of construction. The Labor party has urged state credits for home building, and an act enabling cities to acquire, hold and lease land.

If a city can spend its money to assist in building subways it is difficult to see why it cannot build dwellings. It is no more important that people should be transported to and from their work than it is that they should have a place to live. In some of the newest and most beautiful cities of Europe the city itself is the largest landlord and the largest landholder.

Lawyers claim that before the city can build houses on city-owned land, financed by municipal bonds, an amendment to the state constitution must be passed. Such amendments, even if unopposed by Big Business, usually take about two years to put through; and the problem will not wait so long. A few of the larger concerns of the city are doing something for their own employés by arranging with owners of lots to accept mortgages covering the value of the lot, usually about 20 percent, securing loans from money lenders for 60 percent, the concern itself supplying the remaining 20 percent. The employé thus has a house built for him without advancing anything himself, and pays for his home gradually on a monthly payment basis.

A few tenants have undertaken to organize cooperative societies to protect themselves against further rent increases. In many instances they have been defrauded into paying more for the properties than they were worth; and then after all their savings were invested in the properties the owners have called the mortgages, ruining the tenants financially and cancelling their leases. The owner then evicts them and gets a new class of tenants to go through another such experience.

Meantime New York continues to struggle with a problem which is growing worse every day. Apartments are being cut down into ever smaller and fewer rooms, until finally the bedroom has appeared which is too small for a bed; and the two single beds which it contains are built into the wall one above another in the form of steamer berths. The one room and kitchenette apartments have been found a bad thing socially. They make lazy and immoral wives and increase the number of divorces. All this while there are 24,000 vacant farm houses in the state, and more farms are being abandoned and more farm houses vacated right along.

Housing Outside of New York

WHAT is true of New York is true of its suburbs. Commuters to New York have increased 50 percent in a year, and that notwithstanding the raise in commutation rates. Rents in the Oranges run from $20 to $35 per room per month. Newark has had a tent city of two hundred army tents to shelter the homeless. Five hundred Passaic families have their goods in storage because they have no home.

Philadelphia is short of 30,000 homes, but most of its 400,000 homes are owned by the occupants. Tenants of Roxbury, Dorchester and other Boston suburbs have organized for mutual protection. Washington is 10,000 dwellings short. The Federal Rent Commission has reduced the rents of some apartments. One hundred dollars charged for four rooms, kitchen and bath was reduced to $62.50; $65 charged for two rooms, kitchen and bath was cut to $37.50. The United States Housing Corporation was abolished in January. One of its considerable achievements was the erection of the Government dormitories on the Union Station Plaza, at an expense of $1,500 per room. These tem-

porary structures are in good shape and will probably be used for years. The temporary structures erected in Paris during the Franco-Prussian war remained in place for thirty years.

Throughout the mining regions of Pennsylvania, West Virginia and elsewhere the average company town is a place with no sidewalks, dirt roads and four-room houses without running water or inside toilets. The towns are without trees, grass or shrubbery; and the houses are all of one design and all in straight rows. In the coke regions the homes of the workers are frequently located in gaseous spots where they are enveloped in smoke much of the time and where no vegetation can grow. The oft-repeated statement that the people that live in these homes do not mind it, do not want anything better, and would not know what to do with it if they had it, is all a plain old-fashioned falsehood.

The United States Steel Corporation is beginning to see the light, and will now build comfortable homes of any preferred design for any employé who will advance ten percent of the cost and pay the balance in ten years. This is a liberal and sensible arrangement. By the way, the housing situation is worse in Pittsburgh and Cleveland than it is in New York.

Akron reported that housing was needed for 25,000 people. Detroit is short 30,000 homes and is so crowded for hotel space that, at the request of hotel and business men of the city, the Northern Navigation Company sent its steamer Noronic there to serve as a floating hotel. Detroit has under construction a $10,000,000 hotel, containing 1,000 rooms on 23 floors. Flint, Michigan, wage earners have had their rents advanced forty percent. People are leaving the farms and crowding into the cities. Nine percent of the farms of Michigan were wholly idle in 1920, and there are 30,300 vacant farm houses in that state.

In Salem, Indiana, the Monon railroad provided the foreman of a section crew with a combination sleeping and dining car for use as a home until he could find another. Chicago has a shortage of 100,000 homes and has less than half the building trades workers it had six years ago. One year ago it had 16,000 carpenters, and now there are about 9,000. An organization of wealthy Chicago business men purchased a square mile of land on the outskirts of the city and is building 2,000 houses which it will sell to workingmen at cost, the selling price covering only the principal and six percent interest.

Chicago and New York each have in contemplation new hotels, the expense of which will be $15,000,000 each. The one in Chicago is planned to front three city blocks on Lake Michigan. A leading hotel of that city, with all its rooms filled, recently lowered its rates, explaining to its patrons that it considered it was making too great a profit. Chicago takes the prize for a high rent asked but not obtained. During the Republican national convention a wealthy home owner offered to rent his house to the National Committee for one week for the sum of twelve thousand dollars. Several hundred residents of Chicago are living in houseboats which, it is claimed, cost them about $1,000 apiece to build, contain five rooms and may be moved anywhere on a moment's notice.

St. Louis is reported short 2,000,000 feet of factory space. A family in Kansas spent the whole of last winter in an army tent. Scores of the residents of Sioux City are living in shacks made of discarded building materials, packing boxes and old strips of tin, sheet iron and building paper.

Houses in Los Angeles that formerly rented for $15 per month are now renting for $60, and in some instances landlords are charging tenants $1.50 per night for any visitors that stay over night with them. In one of its lots 50 feet wide and 100 feet deep 25 Mexican families pay $225 per month rent for "accomodations" that cost altogether about $1,200 to build and that have as their outstanding feature a "community" water faucet and a "community" toilet room.

In Seattle and in Portland, Oregon, rent of wage-earners has gone up forty percent. At the Ambassador Hotel, San Francisco, the sky limit has been reached in rents. Five-room apartments are listed at $20,000 to $30,000 per year, and three-room apartments at $12,000 to $18,000, all of which goes to show that some people have more money than they have brains.

Housing Conditions Abroad

FLATS in London that rented for $10 to $15 a week before the war now bring $50 to $60 per week. There is such shortage of office space that £220 per annum are being paid for the temporary wooden huts erected by the Government in squares and other open spaces, a sum

formerly sufficient to secure convenient accomodations in substantial stone and brick buildings. Thousands of big houses in London are for sale. It costs too much to maintain them and too much to turn them into apartment houses.

Not long ago one of America's leading actresses, after visiting twenty-five London hotels in a vain effort to find a vacant room, had to sit up in the railway station all night. Guests at another hotel, learning that their hotel was to be torn down, and not knowing where they could find other quarters, bought the hotel themselves rather than be put out on the street. They now run it as a coöperative home.

In Bradford, England, are 5,000 old stone houses built back to back so that they cannot fall over, and long ago pronounced by medical science as unfit for human habitation; yet today they are occupied.

In Blyth, Northumberland, nine adults of mixed sexes occupied one room, and that tumbling to pieces.

In Hull ten families resided in one large house and six families shared an eight-room house.

At Feltham Woking a landlord complained to the court that his tenant had eight persons sleeping in one room, and the tenant replied that he knew of an instance where thirty-six persons slept in one room.

At Silverson a widow and six children sleep in one room, well and ill together.

At Rotherham a woman with six children was admitted to the workhouse because she had no other place to go. The husband and eldest son were boarding, but no one would admit the family.

In Glasgow, August 23, many of the workers went on a one-day strike as a protest to the government expressing their disapproval of the fact that permission had been given to the landlords to raise their rents 25 percent.

It is estimated that there are 795,000 new houses urgently needed in England and Wales alone; and some have estimated that in all of the British Isles together there are at least 7,000,000 persons that are not adequately housed. With the bulldog tenacity which is the admiration of all the world the British are wrestling determinedly with this great problem. The government itself is taking the lead, planning to spend in home building $3,500,000,000, a sum equal to the entire pre-war debt, and it is the belief of many that if it had not taken decided steps in this direction there would have been one of the typical British bloodless revolutions. Indeed, it is not so certain but that the steps are being taken too late, anyway, although the government has taken the first necessary steps toward the building of 300,000 houses and work has actually started on 20,000. The government has a very sensible law in effect that tenants paying $350 a year or less rent cannot be ejected unless there is alternative accomodation available.

London's largest department store, Selfridge's, has been selling five-room concrete houses, of its own design and consfruction, complete for $2,250. This is an extraordinary piece of enterprise for a department store to engage in. A concern in Vancouver, B. C., is making and shipping to England five wooden houses a day under a contract that will keep them going a long time. Some of London's worst slums have recently been turned into beautiful home groups.

Of England's male population, including the babies, one in every seven was in the battle line of the World War. How this spirit of indomitable courage has affected the land may be seen in the fact that there is a shortage of 200,000 workers in the building trades, and of these needed workers 60,000 were killed outright in war. There is a shortage of 15,000 bricklayers. Conditions are such that, as a general rule, building is three times as expensive now as it was before the war. Houses that formerly cost $2,000 to build cannot now be erected for less than $6,000 and six-room cottages that formerly cost $1,200 now cost $4,000.

In Germany from 500,000 to 800,000 apartments are needed; but on account of scarcity of coal brick cannot be manufactured with which to make the needed buildings. Basements and attic rooms are being utilized. The government is utilizing its power to commandeer partially unoccupied houses, fix rents and compel owners to rent out rooms. In Berlin it is finding beds for 3,000 nightly by utilizing 150 sleeping cars which are standing idle in the railroad yards.

The shortage of homes in Belgium is estimated at 300,000 and in France at 1,500,000 In France the government is financing the construction of 550,000 homes in the devastated regions. The great consumption death-rate in France is attributable largely to the fact that

for many years they have had such insufficient and such poorly constructed houses. The French law which requires a tax on every window is really a tax on health.

Isolated items from other lands tell us that in Argentina a fair average expenditure for living one day in a decent hotel is $6.50, and that the Duke of Wellington has ordered wholesale evictions of his tenants in Granada, Spain, because they could not pay the increased rents which he demanded. The duke business is in need of funds.

In some parts of New Zealand the State owns large tracts of land. This cannot be sold, but it can be rented, and the tenants have every advantage of ownership. The tenant may even leave the property to his children to live in, but neither he nor his children may speculate with it. The increased value that comes to the land as the community grows goes to the State. In this country we do things differently. The public builds subways and the land speculators get all the profits. The greatest fortunes that have ever been made in New York city have been made by the Astors and others that had nothing to do but sit down, fold their arms and wait for their property to increase in value.

Cost of Building Materials

BUILDING material is almost wholly the product of brawn. During the war the brawny men were withdrawn from the building industry. The young men were sent into the army and the older men into essential industries. No building was permitted without the consent of the government.

At the conclusion of the war the great financiers of the country who had accumulated untold billions of war profits engineered the greatest propaganda against foreigners ever witnessed in America. The purpose of this propaganda was to divert attention from themselves and prevent prosecution for their thievery and knavery until it should be forgotten. The man with the wheelbarrow was denounced as a Bolshevist, a socialist, an anarchist and every other kind of ist. The result was that a vast number of honest, innocent, industrious men were frightened out of their wits, and there followed a great exodus to Europe of just the kind of labor the United States needs. As the profiteer saw America swallow the bait, he smiled, raised the rent and smiled again. He could afford to smile and to lead in the cheering, and he did. The rest of us cheered feebly as we paid the higher rent: and if today we were asked why we cheered because the workers in the building material industries were being chased out of the country we could not tell. Yet if the newspapers started it up again we would doubtless "bite" as of yore. Now another Wall Street propaganda is seeking to get the European workers back.—thus getting their steamer fares both ways.

In normal times the building material industry produces annually $3,000,000,000 in permanent taxable wealth and employs more than one-quarter of the railroad tonnage of the country. Now the estimated shortage of workers in all branches of the industry is about 4,000,000, and material is hard to obtain because the lumber mills, glass mills, brick yards and cement plants are running short-handed, or not at all. Not all of these workers have been chased back to Europe. Some have been drawn into the automobile industry, catering to the new disease which the British have named squandermania.

Not only are the building material industries producing but 40 percent of their pre-war quota, but much of what they have been producing has been sold abroad for high prices, spot cash at the American dock. This has materially cut down the supply available for domestic use.

In the limestone industry for 1920 not more than sixty percent of normal was being produced. Steel had risen from $38 a ton to $110 a ton. Cement had risen from $1.95 a barrel to $2.90. Sand that was 45 cents a cubic yard brought $1.90. Crushed stone and gravel that sold for 85 cents per cubic yard brought $3.25. Cement bags that used to cost $112 per thousand cost $280. Laths were $13 a thousand; glass is practically out of the market. Spruce lumber soared from $40 to $75 per thousand. Oak-flooring went from $60 to $300 per thousand, and under-flooring from $20 to $60. Bath tubs that were $14.50 sold for $40 and were not nearly as good; sinks that were $8 cost $28, and wash basins that used to bring $7.50 were $25.

In British Columbia last year four plants alone on the Grand Trunk Pacific Railway cut 154,000,000 feet of lumber and paid out $1,500,000 in wages. It thus appears that the labor cost in producing lumber is about $10 per M.

Transportation conditions have been very difficult and this has affected the building

material industry. The railroads have been congested, and there are almost no lumber schooners plying the Atlantic seaboard. The increase in freight rates has been another blow at the prospective home-builder because it has added to material costs. And then, do you suppose the building material men overlooked their chance to gouge while everybody else was gouging? The profits of ten representative concerns for the years 1916-1918 were nearly three times as much as for the years 1912-1914. In the one case the average annual profits were $10,154,722, which would seem sufficient, but in the latter period they were $27,729,685. The investigations of the Department of Labor show that thirteen years elapsed before building material prices resumed the levels that prevailed prior to the outbreak of the Civil War.

New York has been greatly stirred up over the brick situation. The city is largely built of that material, made in yards along the Hudson River. These bricks used to bring $5.25 at the dock in New York, and now they bring $25. Delivered at the job site they now cost $31, and New Yorkers are trying to figure out why the same kind of brick is delivered at the job site in Chicago for $16. Answers are not very satisfactory.

The following table shows the pre-war costs and profits compared with the 1920 costs and profits in the brick business, as reported by investigators:

	Pre-War	In 1920
Labor	$0.83	$2.00
Freight	1.25	3.00
Unloading	.45	1.20
Harbor towing	.03	.15
Lumber and fuel	——	1.25
Profits, including selling expense	2.69	17.40
Wholesale price delivered at dock	$5.25	$25.00

Does it seem rather strange to you that men who boast that they are one hundred percent Americans, and all good members of Chambers of Commerce, and probably church members, should be making over eight times as much *profit* on brick as their workers get for *making* the brick, and all this while New York is in such a terrible housing plight? Well, it should be sufficient for you to know that these men are influential business men, and that influential business men should not be criticized, no matter what they do.

Wage and Other Costs

THE basic wage for building mechanics is now about $1 per hour. Bricklayers are getting more, and properly; for they lose much time on account of bad weather and the work is very dangerous. Builders complain that bricklayers that used to lay 1,500 bricks a day when they were receiving $5 for a day's work, now get $10 for a day's work and lay only 700 bricks. In England the bricklayers usually lay about 400 bricks a day. It is estimated that there is a present shortage of 10,000 bricklayers in the United States. Plasterers are not willing to work at all on Saturdays now, but will work on Sundays if paid double time.

Wages per hour of some of the building mechanics that have come to our notice are as follows:

Bricklayers	$1.12½
Plasterers	1.12½
Stone masons	1.00
Cement finishers	1.00
Carpenters	1.00*
Lathers	1.00
Structural iron finishers	1.00
Sheet metal workers	1.00
Slate and tile roofers	1.00
Composition roofers	1.00
Plumbers and gas fitters	1.00*
Steam fitters	1.00
Elevator constructors	1.00
Portable hoisting engineers	1.00
Tile layers	.92½
Structural iron workers	.90
Painters	.87½
Inside electrical fixture hangers	.87½
Inside wiremen	.82½
Cement finishers helpers	.80
Plaster laborers	.75
Hod carriers	.62½
Cement laborers	.62½
Building laborers	.57½
Elevator constructors helpers	.55
Structural iron finishers helpers	.55
Steam fitters helpers	.55
Composition roofers helpers	.52
Bricklayers helpers	.50

*As we go to press we hear of wages of $1.50 per hour being paid to carpenters and plumbers in some places.

Costs of building are so great, and have risen so rapidly, that a company in New York which started to build and rent at $9 per month per

room (on the basis of cost plus 5 percent interest on money invested) was compelled to make the rent $14 per month per room in order to meet these terms. Speculative builders generally demand a return of 12½ percent on their investment, and figure on the average three-decker fire-trap wooden tenement of the suburbs paying for itself complete in five years.

Detailed figures compiled by the government showed that a small house built for $4,117 in 1913 would cost $6,833 in the spring of 1919, as follows:

	1913	1919
Net cost of building	$2,932.36	$4,930.58
Cost of land at $1,000 per acre	143.00	143.00
Cost of public utilities	400.00	680.00
Contractor's profit and overhead, 15 percent	439.85	739.59
Architect's fee, plans and supervision, 6 percent	202.33	340.21
	$4,117.54	$6,833.38

Everything indicates that people who own homes should not part with them until they have provided for themselves elsewhere and that those who can buy homes at a modest price should take advantage of the opportunity to do so.

Concrete and Adobe Houses

PRIOR to the war, when lumber was selling for $25 to $35 per thousand feet, the frame house was the cheapest form of construction. Today concrete houses are as cheap. Concrete cannot rot, is sanitary, fireproof and cyclone proof. A concrete house is vermin proof, rat proof, and no insurance need be carried. There is a complete elimination of annual repair expenses.

Experience has shown, however, that the walls of concrete houses must be made hollow in order to protect the interior of the house against sudden or extreme changes of temperature. Unless this is done the house will become damp and even moldy. Houses not thus built are humid in summer and cold in winter. The reason for this is the condensation due to difference in temperature between the inside of the wall and the air within the room. The principle may be witnessed in noting that on the same day when there is condensation on the window panes of houses provided with single windows there is no condensation on windows where storm windows are used.

In the past some concrete houses have been poured and left in their natural state. This is very unsatisfactory. Seams show and are hard to remove, and the color is not attractive. All concrete houses should be stuccoed, preferably with three coats. Moreover, it is the opinion of the majority that to be attractive to its occupants, warm and cheerful in appearance, a house should have wooden windows, door frames, trimming, baseboards, floors and stairways.

A great variety of methods of concrete construction is in use. We have mentioned the fourteen four-room houses built at Union, N. J., by Charles H. Ingersoll, using the plans and molds of Thomas A. Edison. These houses cost $2,200 each and rent for $23 per month. Some of them were built and occupied in ten days. The molds cost $7,000 and can be used for a hundred houses. After the molds are erected the entire house is poured in a single day. This was permitted to harden for two days, after which the frame was removed. It takes longer to put the finishing touches on these buildings than it does to build them. When finished they present a very pleasing appearance. Seventy-five houses, after the same plans, and by the same methods, some of four and some of six rooms each, were constructed at Phillipsburg, N. J.

Another form of concrete construction is that in which forms are set up for a course a certain number of feet in height, and as soon as the concrete is set sufficiently to bear its own weight another course is poured. Another form is the building of concrete frames and the stretching of expanded metal on the outside, the meshes of which are filled with gunite.

In another system a steel stud is erected to which metal lathing is attached and the exterior wall is stuccoed on the outside and back-plastered on the inside so that the metal cannot rust. Subsequently the inner wall is erected and plastered.

Many well-built old wooden buildings have been made over by concrete construction. Any such structures to which metal lathing is attached should be well braced. Otherwise cracks will develop due to the movement of the structure. If the metal fabric is not completely embedded in the cement the stucco is liable to break badly.

Some concerns are engaged in the construction of unit-built concrete houses. Wall and floor

slabs, beams, girders, partitions and columns are made at the factory, conveyed to the building site and there assembled to form the finished structure. The roofs are either framed in timber and covered with tile or are made of concrete. As much as ninety percent of the building is made in molds and afterward assembled on the foundation walls. Stair stringers are cast in place. Metal lathing is used, to provide air space. In some instances the inside walls are heavily escalloped or channeled from top to bottom. Heavy building paper is drawn over these scallops, then metal lath and then plaster, to secure dead air space.

At present there are four thousand plants in the United States working overtime trying to supply the demand for concrete block and tile. Concrete blocks are no longer built to imitate building stone. The present high cost of clay brick has opened a wide field for concrete brick. Any face or texture can be produced, the same as in the clay brick. Structurally the bricks are stronger, and their absorption is less than clay brick. Concrete tile will produce a concrete house as cheaply as any other method, and when treated with stucco finish will give any desired architectural effect. In France the debris of former buildings is ground together and made into concrete for new buildings. By using ground stone and ground brick separately the builders have been able to produce colored panels in the walls.

Adobe, the oldest of building materials, is again coming to the fore. Adobe, be it known, can be made of the soil which a man digs out of the ground when he makes his cellar. It is simply wet soil, mixed with straw, kneaded by the bare feet, cast into molds and dried in the sun. It can be made by anybody and provides a building material which is everlasting, sound-proof, fire-proof, and always of normal temperature, cool in summer and warm in winter. Of all the building materials it is the least affected by changes of temperature. It will stand a compressive strain of 400 pounds to the square inch, and can be made on the spot for half the cost of brick, tile, stone or concrete.

The old style adobe houses were built with walls two feet thick, but modern science has found that this is not necessary, and has discovered means to insulate the adobe above the foundation and prevent capillary attraction of moisture. A hard cement plaster thoroughly anchored into an adobe wall insures it against deterioration.

In Walnut Park, near Los Angeles, are one hundred new adobe houses, embodying every form of artistic taste in Spanish architecture.

The Contractor's Side of It

THE National Federation of Construction Industries of the United States held its first annual convention in Chicago in March. It seeks uniformity in the dimensions of doors, window-frames and staircases, in the spacing of studding and joists, and in the height of rooms. This Association has before it considerable possibilities for good and evil.

Contractors have been in a very difficult position during the past year or two. It costs $100 to $500 to estimate on each new building enterprise; and as very few of the new buildings estimated upon have been built, contractors have lost considerable sums in this way besides the sums lost through advances in prices of labor and materials. They are now in agreement that hereafter bids must be acted upon promptly, contract prices must fluctuate according to changes, if any, in the freight rates, in the wage scales, in the prices of materials and in the quantity of materials used as compared with estimates.

Monthly estimates are to include materials delivered and stored. Work done in one month is to be paid by the tenth of the next month, with interest on the first payment. Contractor may stop work on three day's notice and recover profit and damages if work is suspended three months by court order, or if architect fails to issue monthly certificate for payment on time, or if owner fails to pay such certificate in seven days from the time it is due, or if owner does not permit contractor to begin work promptly.

Retained percentage must not exceed ten per-cent. Surety bond is to be reduced proportionately as work is finished. Contracts for penalty must contain similar clauses providing for bonus. Contractor is not to be held liable for acts of God or of a public enemy. Time for completing work must be based not upon calendar days but upon weather-working days. Material must be inspected at the source and not on the job, whenever that is possible. Architects are not to be made final judges of interpretation of drawings and specifications or of performance of contract.

Justice and the Poor: *Reginald Heber Smith, of the Boston Bar*

THE SECOND DEFECT: COURT COSTS AND FEES. (Part 2) Costs in the Trial Court: The actual expenses in a trial court, exclusive of witness fees, may be reduced to the writ of summons, the service of process, entry fee, calendar fee, trial fee, entry of judgment, and issuance of execution. It is proper to eliminate the jury fee; for as long as a trial by a judge is possible, no denial of justice can fairly be alleged. For a similar reason fees for attachment or garnishment are excluded.

Each court uses a different combination of these items: in some one or two payments cover everything; in others the charges are made separately. Since our inquiry is only to determine the actual expense, all the various items may be rolled into one total. The figures given below are not absolute; they may be varied by the distance traveled for service, by the number of motions or interlocutory proceedings, and by other factors; but they fairly represent the minimum cost in an ordinary case:

City		Minimum Costs
Baltimore	People's Court	$ 2.40
Boston	Municipal Court	2.65
Chicago	Municipal Court	3.50
Cincinnati	Municipal Court	2.00
Cleveland	Small Claims Court	.52
Dayton	Municipal Court	2.00
Hartford	City Court	5.76
Hartford	Superior Court	15.51
Jersey City	District Court	4.00
Los Angeles	Justice's Court	5.00
Los Angeles	Superior Court	8.00
Minneapolis	Municipal Court	3.50
New York	Municipal Court	2.00
Philadelphia	Municipal Court	11.00
Pittsburgh	County Court	5.50
Richmond	Justice's Court	1.30
Richmond	Law Court	3.50
Portland	Small Claims Court	1.75
St. Paul	Justice's Court	3.00

These figures would be much higher, were it not for the advent of municipal courts, which have done much to reduce costs. In Cincinnati, Columbus and Dayton, for example, it is provided by the Court Act that costs, exclusive of witness fees, shall not exceed two dollars. While these actual expenses may seem small in substantial causes, they loom large in the troubles of the poor. In claims under $50, an immediate expenditure of four or five dollars may well be disproportionate; in any event it is often more than the needy litigant can afford, particularly where additional outlays for witnesses and attachments are necessary.

COSTS ON APPEAL. Costs paid to the court on appeal consist of the entry fee and the expense of making up and printing the record of the case on appeal; or on exceptions, or on writ of error. Such costs in the aggregate are seldom less than $25 and often run to over $100. While appellate costs affect the poor only in a proportionately small number of cases, it is highly desirable in the interests of justice, and for the sake of a well-rounded development of our common law, that it be possible for poor persons to obtain decisions on questions of law which arise in their cases. The condition which has been too common under the compensation acts, of having cases appealed, briefed, and argued only by the insurer, the employé being unable to meet the expense, is not healthy. One-sided argument inevitably tends to produce a one-sided construction of the law.

These expenses represent a waste and are unnecessary. With proper organization of courts they will automatically disappear. In a unified court, as in England, there is no entry fee; for the appeal is affected merely by transfer from the trial to the appellate division. There is no necessity for printing of records, transcripts, bills of exceptions, certificates of evidence, and the like; for, since the appellate and trial tribunals are simply branches or divisions of one court, each judicially knows the records of the others, and uses all the orginal files, papers and documents.

WITNESSES, BRIEFS AND TRANSCRIPTS. Expenses incurred in litigation for witness fees, briefs and transcripts of evidence, which counsel invariably needs for his own preparation, raise an entirely different problem. Their amount varies indefinitely according to the number of witnesses summoned, the complexity of the points to be argued, and the length of the trial. The peculiar difficulty which they present is that they are not payments which the state can waive. Persons who are compelled to leave their work to testify in courts, printers and stenographers are unquestionably entitled to be paid. Such expenses cannot be scaled down, nor

can they be eliminated by any reorganization of courts or procedure.

There is no solution except for the state to provide a fund to be disbursed by, and under the supervision of, its judicial department, or legal aid bureau. Such a proposition is not wholly without precedent. It is a general rule that the state will reimburse for expenses incurred in disbarment proceedings. In the municipal legal aid bureaus provision is made for the expenses incurred in the litigation of the bureau's clients. The Duluth Legal Aid Bureau has expended out of the public treasury the following amounts: in 1914, $150: in 1915, $126.01; in 1916, $108.18. In Los Angeles the Public Defender is authorized to apply to the county treasury for litigation expenses, although he has never done so, fearing that such a course might be unconstitutional. The 1913 Rules of the English High Court of Judicature, in making provision for poor litigants, call for the defraying of their expenses by a Treasury grant. Mr. Taft, in speaking before the Virginia Bar Association in 1908, after arguing for "a mandatory reduction of court costs and fees", said: "I believe that it is sufficiently in the interest of the public at large to promote equality between litigants, to take upon the government much more than has already been done, the burden of private litigation".

Denial of Justice Through Costs. Certain it is that until thorough-going changes are made, denial of justice to the poor because of inability to pay the required court costs and fees will continue. That the present system of costs works daily to close the doors of the courts to the poor is proved by ample evidence. In Boston the Legal Aid Society has kept precise figures since April 1, 1916. During the seventeen months ending August 31, 1917, there were 551 cases which could not be settled out of court, but which were meritorious and required court action; 386 were taken to court and won, 36 were taken and lost, and 129 could not be brought before the courts because of the client's inability to pay the costs. In other words, the fees required by the state caused a total failure of justice to 23 percent of the persons who needed to invoke the aid of the machinery of justice.

How the existing system of costs literally forbids resort to the courts by the poor is illustrated by the laws requiring security for costs. A plaintiff not only must pay the costs for summons, service, entry, trial, judgment and the like, but in addition he must, on motion, furnish a bond to guarantee that the defendant, if successful, shall not be out of pocket. In the Connecticut law, for example, the bond is in the sum of $15 in the City Court of Hartford, and $75 in the Superior Court. The defendant may bring such a motion on the ground that the plaintiff is a poor person. The net result is that a poor person who is unable to give or secure such a bond may be thrown out of court altogether. In Campbell v. Chicago, etc. R. Coe, a defendant, moved that the plaintiff, a poor person, be required to furnish a bond. The judge continued the case for a week to give the plaintiff time to file such a bond and, on his inability to do so, dismissed the case. On appeal the court said: "We have no statute which permits a person to sue *in forma pauperis*. It seems almost like a hardship that a poor person should not be able to litigate. But this is a matter for the legislature to regulate and not the justice."

Laws requiring security for costs, despite their patent harshness to the poor, have uniformly been upheld. In striking contrast are the early English decisions which, perceiving the injustice of a rule of exclusion, and without hiding behind the absence of a legislative mandate, gave to the common law the proceeding *in forma pauperis*. If, as excellent authority has stated, this was done as "an indulgence arising out of the humanity of the judges", what can be said for our twentieth century judges who, acting in a democratic country, were not even willing to follow the fair provisions of the common law?

The result is no different from what it would be if our bills of rights read: "Every subject who can furnish a bond for $15 or $75 ought to obtain justice freely, completely, and without delay; to all others the courts are closed". In a democratic government of laws where the state exists to guarantee through its administration of justice the security of fundamental rights, it is a sad perversion for the state by its law to cut off any class of citizens from the protection of the courts. On the one hand, the state through its criminal statutes respecting breach of the peace and larceny forbids persons to redress their own wrongs or collect their debts by self-help, and remits them to the courts; and on the

other hand it imposes conditions as to the use of the courts which the poor cannot satisfy.

An epoch-making decision by the Supreme Court of California, rendered in 1917, lends judicial sanction to the ideas expressed in this chapter. The case is striking. It will be recalled that jury fees in California are $24 a day, to be paid in advance. A day laborer, the father of ten minor children all wholly dependent on him for support, desired to bring suit in the Superior Court for the wrongful killing of his daughter, and claimed his right to a jury trial. He filed an affidavit that he did not have more than $25, and asked leave to sue *in forma pauperis*. There is a local statute permitting such a proceeding before a justice of the peace, but none making provision for suits in the courts of record. The Superior Court refused the application.

The attorney for the San Francisco Legal Aid Society intervened as *"amicus curiae"*, and the case was appealed. The Supreme Court held that the *in forma pauperis* proceeding was a part of the English common law, which had become part of the American common law, and that the court had inherent power to grant leave to sue without costs so that justice might not be denied to the poor.

Parts of this decision, which is the first ever to translate into action the fundamental constitutional principles of freedom and equality of justice, express the situation so clearly that it is difficult to understand why the majority of courts have always been blind to it:

"Imperfect as was the ancient common law system, harsh as it was in many of its methods and measures, it would strike one with surprise to be credibly informed that the common law courts of England shut their doors upon all poor suitors who could not pay fees, until Parliament came to their relief. Even greater would be the reproach to the system of jurisprudence of the state of California if it could be truly declared that in this twentieth century, by its codes and statutes, it had said the same thing." . . . "Again we say that it would be an unmerited reproach cast upon the legislative branch of our state government to hold that it . . . designed to forbid such a poor suitor from prosecuting his actions according to the laws of the land in a court of record, when rights might and could be all-important and his recovery of the utmost importance."

Costs have their place as a deterrent; but they should serve to discourage, not all litigation, but false litigation, specious pleas, vexatious proceedings taken for delay, and to insure prompt compliance with court orders. The system of costs in equity approaches this plan, and in England the use of costs for such purposes is established.

Costs, like delay, present in the main no fundamental or inherent difficulty. A reduction of costs and provision for *in forma pauperis* proceedings can easily be effected. It is a question of the will to do it.

(This is the sixth of a series on "Justice and the Poor" by Mr. Smith, published in an important book of limited circulation by the Carnegie Foundation for the Advancement of Teaching, of New York. The article to follow is: The Third Defect: Expense of Counsel. Issues of THE GOLDEN AGE which have contained previous installments of this important subject are March 3, March 17, March 31, April 28 and June 23, 1920).

Decisions of the Supreme Court

MANY thoughtful people are alarmed at what they think is a tendency of the Supreme Court of the United States to encroach more and more upon the rights of the people. These encroachments date from the time of President Taft, the first president to appoint to the bench of the Supreme Court men who have sworn allegiance to a foreign potentate, an allegiance which, by that potentate's oft repeated admissions in its claims to reverence and obedience, is superior to the Constitution of the United S[illegible]

President Lincoln, in his first inaugural address, said: "If the policy of the government upon vital questions affecting the whole people is to be irrevocably fixed by decisions of the Supreme Court, the people will have ceased to be their own rulers". Now it looks very much as if the time had come in the United States when the people could not decide anything for themselves, either by their duly elected representatives or by constitutional amendment, without having their wishes ignored or set aside by subsequent decisions of the Supreme Court.

[illegible] history t[illegible] solemnly stated its opinion that "it is but a decent respect due to the wisdom, the integrity, and the patriot-

ism of the legislative body by which any law is passed, to presume in favor of its validity, until its violation of the Constitution is proved beyond a reasonable doubt". Years later it also said: "Every possible presumption is in favor of the validity of the statute and this continues until the contrary is shown beyond a rational doubt. One branch of the Government cannot encroach upon the domain of the other without danger. The safety of our Constitution depends in no small degree on the strict observance of this salutary rule."

Twenty years ago Congress passed an income tax law similar to laws which have been long in force in Europe, and five of the nine judges of the Supreme Court pronounced it unconstitutional. Then, by the usual slow and laborious process by which the common people accomplish their ends in the face of entrenched wealth and power, the Constitution itself was changed to make it constitutional, and another law was passed.

The desire of the people was plainly evident in both instances; yet the value of the second law has been largely destroyed by another decision popularly known as the stock-dividend decision, which deprives the Government of $500,000,000 income annually, and returns that amount of income to the hands of the men whose incomes are already the greatest in the nation. The effect of this decision is that stock dividends are not counted as income, the trusts and the very wealthy are relieved of taxes to the amount stated, and the burden is thrown upon the moderately well-to-do.

This later income tax law decision was made by five out of the nine members, as in the case of the first decision. Four of the nine judges held that stock dividends are taxable. Hence we arrive at the point where the opinion of one man is sufficient to overthrow the decision of the national legislature.

In no other country can the judges declare laws to be unconstitutional which have been passed by a national legislature; and in assuming to have the final say in regard to all acts of the legislative branch of the government prerogatives have been assumed which were never committed to the Court either by the Constitution or by legislation.

It would seem to us that if the courts can nullify laws passed in the interest of the public welfare, the people will thereby be taught that the law is a thing not to be respected and obeyed, but to be disesteemed and set aside. This would be a very effective training in anarchy—disrespect for law—if that is what dominant interests desired to teach American citizens just at this time.

Several remedies have been proposed to protect the people against these encroachments of America's greatest and most respected tribunal. It has been proposed that in cases where laws are declared unconstitutional the power shall vest in Congress to make them so by a two-thirds vote over-riding the power of the Court.

It has also been proposed that since the Supreme Court is not a self-perpetuating body its judges should hereafter be elected by direct vote of the people. But we cannot help wondering what would be the result if the Supreme Court should greet such legislation with five to four decisions that the proposed laws changing things are themselves unconstitutional.

Another recent decision of the Supreme Court which attracted considerable attention was the one that refused to dissolve the United States Steel Trust (recently so adversely reported on by the erstwhile Interchurch World Movement), recognizing it as a good trust, not needing to be dissolved, as compared with the Standard Oil Company, which was found to be a bad trust worthy of dissolution. The decisions in each of these cases were rendered by a vote of four to three, two of the justices not voting.

This distinction between good trusts and bad trusts was one which Congress considered at the time the legislation was pending and which it refused absolutely to make. Here is a case, then, where a minority of the Court actually made the law of the land. A bill is pending in Congress forbidding decisions of this nature hereafter and requiring that at least six out of the nine judges must agree as to what constitutes the law.

We are not complaining that the Court did not dissolve the Steel Trust. When it dissolved the Standard Oil Company, that benevolent institution organized a dozen corporations, increased the capital stock of each, raised the price of oil, cut melons right and left, and the net result is that the holders of the stock are better off and the public is worse off than before the dissolution. Exactly the same thing happened after the railroad and the coal companies were pried apart by a similar decision.

Why Dissatisfied Farmers: *By H. E. Coffey*

DISCONTENT and dissatisfaction are growing among the farmers as never before; and there is a reason for it. The increased price of farm products has not been proportional to the increased cost of production, and the farmer is awaking to the inequalities and injustice of our day. The youths and farm laborers are leaving the farms for the more attractive wages to be had in the cities; and this is true in spite of the fact that farm wages this year are 14 percent higher than they were in 1919, and in 1919 they were 80 percent higher than they were at the beginning of the war.

The decrease in immigration is one of the leading causes of the shortage in labor. It is estimated that approximately 4,000,000 foreign workmen were kept from coming to this country on account of the war.

It now takes from 100 to 110 men to do the work 60 men used to do, because of the falling off in individual production. During 1919, employers spent $30,000,000 for "help wanted" advertisements. The increased cost of labor has resulted in an enormous increase in the cost of everything the farmer buys. Thus, metal products have increased 186 percent, clothing 243 percent, lumber 197 percent and other commodities from 100 percent to 300 percent.

The farmers are inquiring into the reasons for the huge profits piled up by the large corporations. The earnings in many of these corporations exceed 100 percent and some exceed 1000 percent over all costs and taxes. The Belton Cotton Mills have just declared a dividend of 100 percent, and the International Cotton Company produced 20 percent less goods and 39 percent more profit. The Senate Committee investigating the high cost of living found the difference between the farm price of cotton and the store price of cotton materials to be 1,800 percent.

The National Enameling and Stamping Company has increased its net profits on kitchen ware to 326 percent, and we might quote numerous other instances like the above.

Oil has advanced 650 percent since 1915, and gasoline oil is over 30 cents. The sudden increase in the price of gasoline is in the face of the fact that the profits of the big oil companies already range from 133 percent to 2900 percent. Also, gasoline is now being extracted successfully and cheaply from natural gas without in any way interfering with the usefulness of the gas.

The Standard Oil Company of Indiana has made net profits of 467 percent in seven years and its surplus last year was more than three times its outstanding capital stock. The Atlantic Refining Company has cleared over seven times its capital stock in six years, and has a surplus of over five million dollars now available for dividends. The farmer, as we stated above, is inquiring into these things and as to why sugar bought in Cuba at wholesale for 12 cents has sold retail for 28 and 30 cents.

Farmers in many sections rather than produce at a loss are letting large sections of land lie idle and are cultivating only what they and their families can attend to. We quote from a well known senator's speech in the Senate: "Mr. President, unless substantial rewards are given for farm work a food shortage is inevitable—and it will not be long in coming".

The reports of the Department of Agriculture indicate that the average income of the American farmer is less than one-half of the average wage received by a carpenter, brick-layer, or any other organized city trade. These facts bring to mind a verse of Scripture that seems especially applicable today. After calling our attention to the present day and its wonderful heaping together of riches, and after stating that these things are about to bring a great time of trouble, the Apostle gives as the immediate cause of the trouble an unrest in the hitherto conservative class of society — the farmers. He seems to point out the condition of things precisely as can now be seen by all careful observers.—James 5:4.

Fraud has been practiced on this class of people by speculators and the moneyed interests, and the farmer has been prevented from receiving a just price for the product of his labor. Farmers and all others would do well to *heed* the Apostle James' advice: "Be patient, till the presence of the Lord [who will adjust matters righteously]". "Vengeance is mine, I will repay, saith the Lord." The blessing of the Golden Age will come shortly, and then labor will receive its just rewards.

A Polar Paradise Coming: *By Newton T. Hartshorn*

WITH the exception of the southern-most part of South America and a few islands in the Southern Hemisphere, which were glaciated, all of the subsidence of glaciation (referred to in my article in your issue of May 12) has been confined to the Northern Hemisphere, the glaciation of the Antarctic Continent having remained as complete in area as at the time of the deluge, though the excessively low temperature there seems to have moderated. Glaciation at its maximum covered approximately 7,500,000 square miles in the Northern Hemisphere, but it has subsided and covers now approximately but 700,000 square miles, nine-tenths of the land area once covered by ice all the year around being now free from it; only one-fiftieth of the land area is now glaciated.

The Noachic deluge was a phenomenal precipitation of snow, probably thousands of feet deep, all over the planet except in sections relatively near the equator, where the snow melted to rain before it reached the earth.

The sudden overwhelming of animals which have been kept in cold storage in the glaciers and, in modern times, ejected at the moraines, having unmasticated herbage in their mouths, demonstrates the accuracy of the foregoing conclusion. Of this deposit of snow on land north of the 42nd parallel in the Northern Hemisphere and also on land south of the 42nd parallel in the Southern Hemisphere, sufficient remained over one summer, and was augmented by other snows the following winter, to fix the great Polar ice caps, reducing the temperature of the planet below normal. This process we see repeated in miniature after severe winters with much precipitation of snow, there being some snow left in the ravines all summer, even in the temperate zone.

This deluge of snow, it is supposed, was caused by the fall to the earth of a great ring of vapor that encompassed the planet, as we see now illustrated in the rings of the planet Saturn. Recorded observations of Saturn indicate that the same creative process is going on there that went on at this planet. Each side of the ring is about 25,000 miles in diameter.

The ring about the [illegible] independent revolution, gravitated to the earth, spread out over it in a dense cloud and finally fell to it in the form of snow. Even above the equator in summer, at a certain altitude, mercury registers zero all the time. The foregoing is mainly the theory of Prof. Vail, geologist and astronomer.

Ice is a non-conductor of heat and of electromagnetic energy. The earth is a great electromagnet. It not only absorbs and stores up heat from the sun, but possesses heat of its own which holds the temperature, under the glaciers, above the freezing point. Nearly half of the land in the Southern Hemisphere composes the Antarctic Continent directly about the South Pole and is constantly covered with glacial ice. It is so far from other lands that the heat of the sun can make no impression on it and the warm currents from equatorial waters cool before reaching it.

Conditions in the Northern Hemisphere are reversed, as nearly three-fourths of the land of the planet is located there (Cram's Reference Atlas) approximately 39,000,000 square miles, only 7,500,000 square miles of which (approximately) at the maximum of glaciation, were covered, or 20 percent. This area of glaciation has now been reduced to about 2 percent.

To illustrate further what must be the still more rapid subsidence of glaciation in the Northern Hemisphere we will say that the polar ice-caps may be compared to refrigerators. The one at the South Pole is located where there is little surrounding heat. There is no land near it free from ice to absorb solar heat and radiate it to equalize the temperature and modify the extreme cold. The warm air currents and warm water currents from the tropics are cooled before reaching there. The ice in the ice-box remains intact, as when first put in at the time of the deluge.

The refrigerator at the North Pole is situated where all the year around warm air is radiated from the large adjacent areas of land which have stored up solar heat—the direct heat of the sun. The internal heat of the earth, the currents of warm air over the land reaching the North Polar regions and the currents of warm water from the equator flowing along by the [illegible] earth combined are steadily melting the ice in its ice-box. Already nine-tenths of the ice is gone. We all know that when nine-

tenths of the ice in a refrigerator is melted the remaining tenth goes quickly.

The fact that Peary reached the North Pole, when for many years men equally as intrepid and resourceful had failed, shows that the temperature is moderating. In an attempt the same year to reach the South Pole, Scott lost his life and Amundsen failed by 111 miles to reach it. In 1917 he failed to secure even an anchorage for his ship in Antarctic waters, so vast were the ice floes about the continent.

Whatever the cause, there seems to be periodic oscillation in temperature and precipitation both of rain and snow. A period of alternating warm, dry seasons, gradually swings back to a period of cold, wet seasons, but each succeeding warm period the line of all-the-year-round ice retreats further north than in the previous warm period, thus making a new record. For instance, it is reported that during the last warm period the line of wheat production advanced north in Canada 800 miles. We may conclude that in the present period of cold seasons it swung back again nearly to where it was before.

The climate in the great Laurentian Basin in Canada will soon be temperate all the way up to the Arctic Ocean; and Canada, in the not distant future is destined to be (after the ice at the North Pole is gone) a paradise more beautiful and prosperous than man ever dreamed Heaven to be — improbable as that seems to most people.

Prof. Geikie says in "The Great Ice Age": "The ice once removed from Greenland, the climate there will be as genial as in England", where I have seen primroses blooming in the fields all winter, in the cool Midlands, in the same latitude as Prince Rupert, B. C.

The foregoing deductions harmonize with Biblical statements which are coming to be recognized as the base line, so to speak, from which all doctrines in philosophy and physical science must be measured and tested. Kant, the greatest philosopher of modern times, recognized this fact; and Virchow, the father of modern pathology, was guided by it in his researches.

The rings about planets, their fall and the resulting glacial formation may be part of the creative process going on in all planets. Mars is now in its glacial age, as its polar ice-caps are plainly visible.

It is significant that conditions were so arranged on this planet that our Northern Hemisphere should be completed first. The Throne of Creative Power and Rulership is in the north. Astronomers claim that the universe revolves about the Pleiades as the planets in our Solar System revolve about the Sun. Is the physical universe a great picture of the greater invisible universe of spirit beings whose Ruler created and controls the visible? The Power that by attraction swings the 350,000,000 or more Solar Systems about the Pleiades cannot emanate from a material body, visible like our sun.

If it were a physical body of the nature of a sun that controls the universe by the law of attraction of gravitation, it would need to be at least 350,000,000 times larger than our sun. There is no such body visible. Its light would be so inconceivably brilliant that it would hide our sun as the sun hides the stars at noon. The inconceivable power required thus to control the universe must emanate from an invisible source.

The Lord said to Job: "Canst thou bind the sweet influences of Pleiades?" (Job 38:31) "God is Love." Love is the essence of life, of all things the most powerful. May not divine influence be more powerful than the attraction of gravitation, attracting and controlling the physical universe? What is attraction of gravitation? What is electro-magnetism? The Lord said to Job: "Out of whose womb came the ice?" (Job 38:29) "Hast thou entered into the treasures of the snow [all glacial ice is the product of snow]? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?"—Job 38:22, 23.

May we not, in view of the unmistakable trend, reasonably conclude that alone, through the action of normal physical conditions on the planet, heretofore asserting themselves, within 75 years or even less, the formation of glacial ice and freezing temperature (which is plainly an abnormal condition on this planet) involving fermentation (decay) will cease and the planet will be completed—not unlikely the first to be completed in the universe? We may except freezing temperatures on lofty mountains and the formation of glacial ice on the Antarctic Continent, which may persist for nearly 1000 years; but that Continent is so isolated, by wide

ocean areas, from other lands, that its effect on them will be negligible. It will be an object lesson for the regenerated human race, of the old imperfect physical condition and worn out, social, political and religious civilization (world) which has passed away. "Behold, I make all things new."—Revelation 21:5.

In the change from one age or condition to a succeeding age, while the line of demarcation is clear, the creative process seems to follow a lapping of the old with the new; and while this is noticeable more especially in physical conditions, in a less degree it applies to the social, political, economic and religious world, though the change in the latter at the time of the deluge, was relatively very abrupt and complete. Jesus, referring to the change now in progress, compared it for abruptness to the deluge. He probably referred, however, to the change in the social, political, economic and religious world.

Home Desiderata

AN IRREGULAR lot is better for a home than a rectangular one. Raised ground, with slopes on all sides, is ideal. A frontage toward the east is desirable, giving the housewife a cool kitchen in the morning, when her heaviest work is in the rear of the house, and a cool porch in the afternoon, when she has her time for sewing. But houses exactly like one's neighbors are objectionable for many reasons.

Back stairs are much prized even in very moderate sized homes; but long experience has shown that the following features, once supposed to be very desirable, can be dispensed with and not be missed: fences, hedges, boundary lines, very large lawns or grounds, very high ceilings, small paneled windows, mantels, built-in sideboards, built-in ice boxes, laundry chutes and (hold your breath now) fireplaces. Nine feet is found a good height for ceilings, and stairs with wide treads and not over six-inch rise are appreciated more and more as the owners grow in years.

Kitchens should have direct sunlight during some portion of the day. Furniture should not cover more than one-fourth of the floor space. Rooms should be adapted to both night and day use. Furniture should not be too heavy to be readily moved, nor should it be weak and spindly. Chairs should not be too high, nor with deeply concaved backs unless you are eager to become round-shouldered. Rocking chairs are nerve and strength wasters; if you are not nervous but wish to become so, do plenty of rocking. Carpets and rugs with designs of flowers and animals are not in good taste. Inlaid linoleum is the best floor covering for kitchen or bath room, and will last a lifetime.

City fathers are beginning to take a real interest in city planning, but in this work America is a generation behind. Alameda, Palo Alto, Los Angeles, St. Louis and New York have adopted zoning ordinances stipulating the several sections that are hereafter to be used respectively for dwellings, flats, retail stores, wholesale houses and garages, warehouses and non-obnoxious factories, and obnoxious factories. By this arrangement land values are stablized, taxation is equalized, fire limits are rearranged and paving problems are simplified.

A little while ago New York had an epidemic of cleaning the outside of her buildings, and it must be said that when the buildings were newly cleaned they did present a very attractive appearance. But now comes along the Indiana Quarrymen's Association with a protest and a warning, claiming that cleaning acids penetrate and disintegrate the stones, bleach them or turn them irregular in color, or streak them with spots, entirely changing the natural color and beauty of the stone and ruining the appearance of the building. They have denounced the sand-blast method of cleaning because it opens the pores of the stone to an influx of dirt that cannot be removed, cuts down the sharpness of the arrises of moldings and tends to destroy the artistic value of the carvings generally. The Association recommends that only common soap and water, with a good fibre brush, should be used in the cleaning of buildings.

Builders Extraordinary

THE Thompson-Starrett Company, New York, put up the $35,000,000 Equitable Building, 42 stories high, containing 1,800,000 square feet of floor space and the 63 speediest elevators in the world, in just twelve months. In eight months it built for the United States Government at Nitro, West Virginia, a $65,000,000 powder plant containing three thousand buildings. It was the builder of the $8,000,000 Woolworth Building, the tallest and most beautiful building in the world, and was also the builder of the $11,000,000 forty-two story Municipal Building.

The Basis of Life:

By Mrs. Andrew J. Rouner

WHEN we cease to breathe, we cease to live. Oxygen is the basis of vitality. An astounding proportion of humanity seems to know nothing whatever about the importance of pure, fresh air or of proper breathing.

Indoor air is always vitiated and often poisonous. To the human body oxygen is what the draft is to the stove or to the steam-boiler. Cut off the draft, or free supply of oxygen, from the human body, through shallow breathing or impure air; and you smother the vital fire of life. This means that every nerve-cell will become weak, sluggish, and finally die. It is oxygen which gives the sparkling redness to the blood. It is oxygen that supplies the body with warmth and energy. Oxygen makes it possible for food to be transformed into bone, muscle and tissue.

Just as oxygen is the elixir of life, so carbon dioxide is the great enemy of life. Every act, every heart throb, means the burning of bodily cells. The resultant ashes is a deadly poison, the elimination of which is the basis of good health and a vigorous physique. We know it is the duty of the lungs to supply the blood with oxygen and to throw off from the body the carbon dioxide. Therefore the deep breathing of pure, fresh air is essential for the building of good health and strength.

Simple as the statement may seem, there are thousands of men and women who are suffering from diseases directly contracted as a result of impure air and shallow breathing. Any intelligent person can readily acquire the habit of deep breathing; and by insisting on obtaining pure air under any and all conditions, when possible, he can improve his health, increase his strength and add many years to his life. There is not the slightest doubt that the capacity and strength of the lungs can be developed as readily as any muscle in the body; and certainly there are no muscles that can be developed and used with greater advantage to the individual.

The first point to bear in mind in regard to proper breathing is the necessity of breathing through the nose. Nature has so constructed man's breathing apparatus that nasal breathing is essential to health. Passing through the channels of the nose the air becomes equalized in temperature with the heat of the body, and is moistened by the natural secretions of the nasal chamber when in a healthy condition. Moreover, any impure or foreign matter in the air we breathe is intercepted by the short bristly hairs of the nostrils.

Some of the cardinal points to be observed in proper breathing are these: (1) Breathe pure fresh air only; (2) Breathe through the nostrils only; (3) Breathe deeply and fully. If a person breathes an average of twenty times a minute he would breathe 28,800 times every twenty-four hours.

It has been demonstrated that fatigue and premature old age are largely due to a lack of proper oxygenation in the body. In other words, fatigue is asphyxiation. If the tissues are not supplied with sufficient oxygen, they become poisoned and die. Deep breathing of pure, fresh air should be indulged in by all; for as "the blood is the life", so oxygen is the life of the blood. An adult person breathes 2,600 gallons of air every twenty-four hours. After the air has been expelled from the lungs it is charged with carbon dioxide, due to the union of the oxygen in the blood with the waste carbon of the body. As has been said, this latter gas is of a poisonous nature, and acts on the human system very much like water upon a drowning person—it suffocates by reason of its density; for when taken into the lungs, those organs have difficulty in throwing it off on account of its weight.

It is estimated that in the United States there are 250,000 deaths a year from affections of the throat and lungs; and it must be conceded that impure vitiated air is the principal cause of the greater proportion of those deaths. The evil of bad air belongs to the winter season, both because people stay indoors more than in warm weather and because indoor air is much worse in winter than in summer. After living all winter with closed doors and windows, and breathing superheated, devitalized air, the culminative effect on outraged throat and lungs reaches a climax, and death ensues.

The death rate from bad air diseases is highest during the month of March, the mortality from throat and lung diseases being twelve percent of the total for the whole year. In the month of September the total death rate is only

five percent. Thus the death rate from lung and throat disease is more than double toward the end of winter what it is toward the end of summer.

The essential of good health is pure, fresh air and plenty of it. Go into the average home: and you find the inmates languid, disinclined to exertion and "all tired out". The reason why this is so is that indoors we usually live in an atmosphere which lacks in life-giving oxygen and which is charged with carbon dioxide, a poisonous gas continually being thrown off by each member of the household, together with disease germs that are seeking lodgment in constitutions in which the power of resistance to their inroads has been reduced to a minimum.

The fresh air crusade against the White Plague is perhaps responsible for the reaction against the stupidity, the animality, of coddling. The doctrine of fresh air has received far too little attention from either the medical profession or the layman; but it promises to become more popular now since drugless healing and physical culture are coming to be better understood. But when a belief becomes as firmly rooted in the human mind as has the fallacy that cold air is inimical to health, both time and persistent reasoning are required to dislodge it. Cold weather ailments and diseases are only indirectly the result of the cold weather. Their prevalence during the winter season is largely due to our methods of housing ourselves.

There are very few men and women who do not possess possibilities for better health and for the enjoyment of life which good health brings, if only they would make a persistent effort to attain it. Determine that neither procrastination nor lack of application will in the future deter you from the attainment of all that is wholesome and enjoyable as a result of the possession of good health. With rare exceptions men and women are capable of developing into strong manhood and womanhood if only they seek to learn the laws of health and to apply them daily. If you are in a weak condition today because of lack of will to develop into normal, vigorous, virile manhood, you are indeed in a bad way; for a weak will usually accompanies a weak body. If you seek health, strength and the happiness they bring, you must seek these blessings with the [illegible] and the will to attain them; and as you know, where there is a will there is a way.

Rheumatism and Its Diet: *By S. S., Pa.*

SOMEONE advises, through THE GOLDEN AGE, the use of acids for rheumatism. Experiences differ. Here is a person (myself), who, being of bilious temperament, felt the need of acids, and for years used them freely. At fifty I was exposed for a time to a damp atmosphere; and rheumatism developed, my habits of eating, etc., remaining unchanged. Removal from dampness failed to eradicate rheumatic symptoms, which spread and even threatened to become inflammatory.

During the past few years articles on dietetic subjects came into my possession; and among these I found the statement that the presence of acid in the blood will *cause* rheumatism, also that nearly all meats (flesh of animals) contain more or less uric acid, which of itself will cause rheumatism and kindred diseases.

Appreciating this information, for over two years I have eliminated meat and acids from my diet, during which time rheumatic symptoms have entirely disappeared, leaving effect only in a sensitiveness to draughts in the muscles formerly affected. This effect is gradually decreasing, however.

In order to be able to enjoy the benefit of fresh fruits — strawberries, cranberries, pineapples, etc. — one must, while using these sparingly, at once counteract with fats—a piece of butter in one's dish or pure cream or nuts. Substitutes for meat are eggs, nuts and milk—the last-named at meals where vegetables are not used. Inharmonious eating, which alone causes need for drugs, enemas, etc., creates acid in the stomach. This acid necessarily affects the blood.

Most of us do not need an early morning meal, the night's rest sufficiently recuperating the body. Soon after rising, a glass of cool water, followed by a small service of sweet fruit (softened over night in water, but not cooked), is very beneficial, if regularly used. A cup of rich milk, soon added, supplies strength.

Of the two meals daily, but one should include bread, and this of entire wheat, or with plenty of wheat bran. The other meal should be principally of vegetables, most of which should be eaten raw, the bulbous (except potatoes) grated or ground, and eaten with nuts. Potatoes are [illegible] vegetables, if cooked, should be *en casserole*, in their own juices. Drink water copiously between meals.

The literature sent out by "The Society for Corrective Eating", of New York City, is as helpful physically as THE GOLDEN AGE is enlightening mentally and spiritually—with the marked exception that the former adulterates its food with unscriptural, and therefore untrue, evolution ideas. Fortunately, however, one does not need to imbibe these ideas while profiting by the beneficial matter presented.

COLOR & CHARACTER

Color and the Messiah

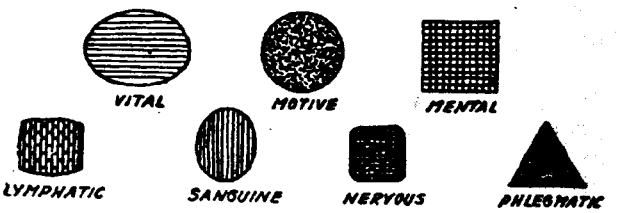
"IN HIM [Christ] all fulness dwells." Since Jesus, the Christed or Anointed, is "the express image of his [God's] person" it is but natural to expect that the same principles which work so harmoniously in the Father should also be found in the Son. But the word Messiah, or Christ, has a broader application than merely to the individual Jesus. It is used in the New Testament as applying to the Christ class, the glorified church, sharing with Jesus, under His headship, the glories and privileges of rule in Messiah's kingdom.

This Messiah class, during the thousand years of its reign, will fill a three-fold office of prophet, priest and king—successfully counteracting the baneful influences of the present triple alliance of the world, the flesh and the devil. As the prophet the Messiah will teach the people, as priest He will intercede for them, and as king He will rule them with unparalleled justice and power.

It is manifest that for the proper conducting of so grand an office as prophet for all mankind wisdom is a prime prerequisite. Furthermore, it requires superhuman wisdom to be able to discern with unerring perception what to teach, when to teach and how to teach it. To fulfil properly the office of priest will require oceans of love: for almost unbounded patience and benevolence will be necessary to deal with all the shortcomings of man, both willful and unintended. A perfect king must be able to exercise both justice and power. And the great Messiah king shall not fail: for "when thy judgments are in the earth, the inhabitants of the world will learn righteousness".

It is singularly worthy of observation that the divine wisdom of the divinely appointed prophet is just what is needed to abrogate the claims which the present social system of the world makes on a human being. 'The world by [its]wisdom has not known God,' therefore, "the wisdom of their wise men shall perish, and the understanding of their prudent men shall fail". Nothing but the fathomless billows of divine love can master the present partly depraved desires and penchants of the individual flesh; and only the power and justice of the King of kings can deal adequately with Satan, the prince of the adversaries of God.

The Messiah class, Christ the head and the church, His body, is shown under another beautiful figure as consisting of the second Adam and a second Eve. The kingly and basic qualities of Jehovah's character are justice and power ("righteousness is the establishment of his throne") and the queenly crowning qualities are wisdom and love. Justice and power coöperating produce authority — neither can do it alone. Wisdom and love working together harmoniously produce splendor, even as orange is the most splendid color.



If the crowning, queenly qualities seem to outshine the more sombre-hued kingly traits, and thus appear to bring more glory to the church than to her Lord, it must be remembered that *she is His glory*. "She is a crown of glory and a royal diadem in the hand of our God." Furthermore if, even in her perfect state, she had the longing to bless and the wisdom to bless mankind she could not *do* it without His power, for 'without him she can do nothing'—"He is the head over all things to the church, which is his body". Nor can it be forgotten that that very desire to bless and that very knowledge of how to bless came from Him; for He "of God is made unto us wisdom, righteousness, sanctification [the fruitage of love], and redemption", the trophy of power. Therefore, the church does not outshine nor even equal the beauty of Him who is "fairer than the sons of men". He, in turn, is glorious because He is Jehovah's image.

In Foreign Lands—France, Italy, Servia: *By J. F. Rutherford*

FOR many centuries God dealt with the nation of Israel to the exclusion of all other nations. The Scriptures declare that the Israelites were a typical people, and call their nation Israel after the flesh. It was typical of the ecclesiastical systems of Christendom, Catholic and Protestant.

At the first advent of the Master the priestly class, the scribes and Pharisees, dominated the religious thought of the people and controlled them to a large degree. They had forsaken the teachings of the prophets of old and had drifted away from the Lord, Jehovah.

The counterpart of this is found today in Christendom—by which is meant all the nations of earth that claim to be Christian nations. At the first advent of Jesus Jerusalem was the center of the religious world. The relationship Jerusalem then sustained to things religious is like the relationship which Great Britain now sustains to all Christendom. In fact, England is the very center of Christendom.

In modern times, and during the second presence of our Lord, the clergy class, corresponding to the priestly order above mentioned, have, as a general rule, abandoned the teachings of Jesus and the apostles, as well as of the prophets, and have turned the minds of as many as they could influence away from the great divine truths. Among prominent ecclesiastics found in this class is Canon Barnes, who recently issued a statement denying the Bible account of the creation and fall of man and, of course, denying the great ransom sacrifice. He is a higher critic, an evolutionist; yet claims to be a minister of God's Word. This bold declaration by Canon Barnes, supported by a large number of clergymen in London and other parts of Great Britain, has caused many honest-hearted ones of the various parishes to give serious thought as to whether or not these men are any longer safe leaders.

This agitation came practically at the same time that a public lecture was advertised to be given in London by the writer, President of the International Bible Students Association, on the subject: "Millions Now Living Will Never Die". London newspapers took up the matter and discussed it at some length in comparison with the statement of Canon Barnes, all of which served to advertise the lecture. The Royal Albert Hall —the most magnificent public assembly hall in Great Britain, built by Queen Victoria as a memorial to her beloved husband—was the place, and Sunday evening, September 12, the time for this public lecture.

More than two hours prior to the beginning of the lecture great crowds of people began to assemble; and at the opening of the lecture it was reasonably estimated that there were fully 30,000 people who had come to hear, 13,000 of whom crowded into the hall, filling every available space, while many more remained in the streets, unable to gain admittance.

For nearly two hours the great audience inside listened with the keenest interest to the message, while the speaker explained in plain phrase, understandable by all, that the Bible is the only true source of knowledge concerning man's origin, course, and destiny; that the Bible account proves that God created the first man perfect; that man's natural state is to live on the earth forever in happiness; that man sinned and lost his right to life, liberty, and happiness, as well as to the dominion of earth, and that the resultant condition of sorrow, suffering and death is an unnatural one; that God promised to redeem mankind from this condition of death; that He sent to earth His beloved Son Jesus, who said: "I am come that they [the people] might have life and have it more abundantly"; and again: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom"; that thereafter Jesus died upon the cross, was buried, and arose from the dead; and that the Scriptures emphatically declare His death and resurrection to be a guaranty that in due time every man shall have one fair and impartial opportunity to accept the terms offered by Messiah, and accepting, to be blessed with eternal life on the earth.

It was further shown that our Lord began at Pentecost the selection of His church, namely, His faithful followers; that this work will be completed at the setting up of His kingdom; that the chosen ones will inherit the heavenly home, being changed in the first resurrection from human to spirit beings; that just prior to His crucifixion Jesus said to His followers that He would come again and receive these faithful ones unto Himself and that this would occur at the end of the world; that this brought from the

disciples the question: 'Master, tell us what shall be the proof of the end of the world, and of thy presence'; that He answered that when that time would come there should be a world war, nation rising against nation, accompanied by famine, pestilence and revolutions in various parts of the earth, and that these things would mark the beginning of the end; that then there would be disturbed conditions of society, nations in distress, with perplexity, and men's hearts failing them for fear. The speaker then declared that all these things have been fulfilled or are now in course of fulfillment; that Jesus further stated that the return of the Jews to Palestine would be conclusive proof of the end of the world and His second presence, and that this is an accomplished fact; that the evidence shows the old world is ending and the new coming in; that all this trouble in the earth is for the very purpose of marking this time and humbling the hearts of the haughty, making them ready to receive the new kingdom; that the Scriptures in many places declare that when the new order is established then will be the time for offering life, liberty and happiness to all the people. It was also demonstrated that this time is at hand, the Lord's kingdom is now being established, and that a wonderful change in the affairs of men will be witnessed in the next few years, as indeed it is even now seen to be in progress; that millions of people now living on this earth will never die, because restitution blessings will begin shortly; that after the peoples on the earth have had their opportunity, all the dead shall be resurrected and given an opportunity for life, for Jesus' death and resurrection were a guaranty that this shall be so, and He plainly stated: "All that are in the graves shall hear [my] voice, . . . and shall come forth".

This message of glad tidings was received with joy and approximately 3,500 handed in their names and addresses with the request that they be given further opportunity to examine literature that would enable them to acquire more knowledge upon this subject. It was gratifying indeed to mark in the great city of London—the very seat of the image of the beast, the very headquarters of the higher critics and the evolutionist caste, the clergy—how the common people came and gladly heard the message of Messiah's kingdom. Many remarked that never had they known of such a meeting in London.

Only three more places remained to be visited before the conclusion of the British lecture tour; viz., Leicester, Manchester and Bristol. In all of these places the largest halls were obtained and they were inadequate to accommodate the thousands who came to hear the glad tidings that millions now living will never die.

Bristol marked the end of the tour. This is one of the most ancient cities in Great Britain. It was built by the Cæsars and a portion of the old Roman wall still stands. It holds much of interest to Americans, because it was the home of the Cabots. Out of the Bristol channel the Cabots sailed on their voyage of American discovery. These men were enterprising and desirous of aiding humanity by finding other places of habitation. They, together with others, discovered the mainland of America, and without doubt God's hand was in the discovery and establishment of that nation as an asylum of religious liberty. Seemingly the prophet speaks of it when he says: "Ho to the land shadowed with wings, which is beyond the rivers of Ethiopia, that sendeth forth ambassadors by the sea, even vessels of bulrushes". It pleased the Lord to bring to America peoples of all nations, kindreds and tongues, and to give them a large measure of the religious freedom which for many centuries they had sought; and in this land has been conducted the greater portion of the work of His harvest in gathering unto Himself those who shall constitute the latter members of His body. From this land, above all others, the Lord has sent forth a great amount of printed literature—STUDIES IN THE SCRIPTURES, books, pamphlets, magazines, papers, etc.—teaching the message of His second coming and the establishment of His kingdom; and in this favored land came the greatest persecution in modern times upon His humble followers, who attempted to teach the truth, just as it should be expected and as He foretold.

Before the passing of many more years the Cabots and other discoverers of America will be back on earth; and then they will rejoice that they had a part in locating the favored land; but they will rejoice still more when they learn that an opportunity will be given them to live on the earth forever in a state of happiness, provided they are obedient to the divine laws.

The prophet Daniel (12:1-4), speaking of the time of the end in which we are now living,

said: "Many shall run to and fro, and knowledge shall be increased". There has been a marvelous increase of knowledge in recent years along various lines. There has been a running to and fro such as men who lived a century ago never dreamed would come. The Lord foreknew it would come, however, and caused His holy men of old to make a record of such coming time.

Among the many means of transportation—running to and fro—is the æroplane. Even a quarter of a century ago few believed that such a thing would be possible, that a ship could overcome the laws of gravitation and fly through the air. Possibly the prophet of God had in mind these vessels that traverse the air when he wrote: "Who are these that fly as a cloud and as doves to their windows?"—Isaiah 60:8.

The writer and Mr. G. C. Driscoll, director of the moving picture enterprise heretofore mentioned, departed from London on September 18, sailing by air to Paris and landing there safely after being in the air four hours and forty minutes. Since the time of the French Revolution Paris has not been much given to things religious. The great World War, however, seems to have softened the hearts of many and directed their minds toward more serious matters. Sunday evening, September 19, a large audience of Parisians heard for the first time the heart-cheering message, abundantly supported by Scriptural proof: "Millions Now Living Will Never Die". The keenest interest was manifested by those present, approximately one-third of whom signified their desire for further information on the subject by writing their names and addresses on cards and handing them in at the conclusion of the lecture.

Much wickedness has been done heretofore in Paris, as in other parts of the world, in the name of religion. It was the Queen, Catherine de Medici, who stood in the window of the royal palace at night and gave the signal for the beginning of the slaughter of sixty thousand Christians, which continued until the River Seine ran with human blood. God's prophet speaks of those who will be resurrected during the reign of Christ, thus: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and lasting contempt". When such persons as Catherine de Medici and Nero, and those who have deliberately repudiated God's Word and done violence thereto by their teaching, are awakened out of death and the people learn what they have done in the name of religion, they will not be so popular. However, the Lord, in the exercise of His loving-kindness, will minister blessings in due time even to the wicked who fully repent and turn from their wickedness, and particularly to those who have done evil in ignorance. Of such the prophet says: "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die."—Ezekiel 18:27, 28.

On Tuesday, September 21, our party boarded the Simplon-Orient Express, which is reputed to be the best train in Europe, from Paris to Athens. In America it would not be regarded as a particularly desirable train, but in view of the great World War and the havoc it has wrought in European lands, we think that the company does well to operate such a train across the continent now. Next morning we awakened amid the beautiful scenery of Switzerland, along the banks of Lake Geneva and amid the glorious Alps. Our party made many pictures of these, which will be viewed with interest later.

The border between Switzerland and Italy on this line is passed in the Simplon Tunnel, one of the great triumphs of engineering. It is the longest tunnel in the world, being 12 miles, 537 yards from end to end. For fifty years engineers speculated on the possibility of such an undertaking. The work was begun in 1898 and finished in 1906, at a cost of approximately $15,000,000. At one point in the tunnel there are 7,000 feet of mountain overhead. Great difficulties were encountered in the construction of this tunnel, such as hot springs; and sometimes the heat reached 127 degrees Fahrenheit and it was necessary to pump fresh air into the great chamber constantly. Forty lives were lost during its construction. As we passed through it we thought how greatly Napoleon would have desired this tunnel in his day, when his brave general, Macdonald, led the hosts of France across the dangerous Alps, imperiling the lives of many by the snow, the extreme cold, and the tremendous avalanches.

Many may ask why such tunnels were not constructed earlier. The answer is found in the words of the prophet. It was not God's due time until the time of the end.

Emerging from this tunnel, one enters upon the beautiful scenery of northern Italy. The mountains have a charm and beauty beyond description, as have also the lakes, particularly the Lago Maggiore, whose shores are dotted with many small towns and beautiful residences, all of which bespeak the glory of the earth that will be man's portion at the end of the Millennial reign of Christ.

Our journey was interrupted at Venice on Wednesday evening, due to the destruction of railway bridges by heavy rains. This afforded time for an inspection of that ancient and at one time very important city. A few centuries ago Venice was the gateway for the commerce of all central Europe, particularly to and from the Near East. It was here that the merchants of earth congregated and many money lenders plied their vocation of collecting usury. The Rialto bridge, made famous by Shakespeare's "The Merchant of Venice", still stands. This structure once afforded a meeting place for merchant princes to discuss the business of the world. In those days Venice was among the most important of seaports. Its harbor was constantly alive with merchant ships, as well as passenger vessels. It is still a unique city, in that its streets are chiefly waterways or canals. Means of transit is by boat or gondola, a canoe-shaped vessel manned usually by two oarsmen (one in front and the other in the rear), who cause it to glide rapidly through the streets, to the pleasure of the passenger. No traffic officers are required in these streets, and dust and noise are conspicuous by their absence.

While Venice is still a city beautiful and far famed for its fine arts, its glory and importance as a commercial center have passed away. We were required to take ship from this point to Trieste, where we spent a day very pleasantly and profitably. Trieste was built and fortified by the Austrians, and a substantial city it is. It is easily seen why the Italians greatly desired this port; for it really stands as the gateway to commerce upon the Adriatic Sea. It was a bone of contention during the recent World War and bids fair still to produce controversy between some of the nations; but we are glad to know that soon Messiah's kingdom will be in full control, and then the nations will beat their instruments of warfare into implements of industry. They shall not lift up a sword against each other; neither shall they learn war any more.—Isaiah 2:2-4; Micah 4:1-4.

Again boarding the Simplon-Orient Express at Trieste, we continued our journey eastward through northern Italy and across Jugo-Slavia —the new kingdom of the Serbs, Croats and Slovenes. The train took us through parts of the country where there was much heavy fighting during the war. Nearly all the railway stations and bridges along the way were destroyed. Many of these stations are now being rebuilt; and the railways, while operating over temporary bridge structures, are proceeding to reconstruct more substantially.

Through old Servia there are many marks of the war. Charred remains of fired and blasted railway trains; great numbers of wrecked locomotives thrown in scrap heaps; abandoned trenches and dugouts; barbed-wire entanglements, castaway helmets, empty shells and other accoutrements of war mark the course the road traverses.

It is quite apparent that there is a food shortage in Servia. It is difficult for one to see how these people sustain life on the visible food supply. Their clothing also indicates that they are very poor. The men wear parts of different army uniforms; and the many tatters, rags and patches bespeak a condition of want. The great Master's prophecy concerning the end of the world has surely been fulfilled in this country, as evidenced by the war and the famine condition of the people. The population seems to be very much humbled, and doubtless the Lord is getting their hearts into the right condition to receive the message concerning His coming kingdom.

There is really no complete and authentic history of the Serbs written; but it is said of these people that if one desires to know their history he has but to get a complete translation of their songs. They love to congregate at evening and sing their patriotic songs. They are a people who love their homes and country, and from their temperament they seem to deserve better things than they have. Doubtless when Messiah's kingdom is in full operation and the blessings of life, liberty and happiness are offered to them, they will readily grasp the opportunity and advance rapidly over the highway of holiness back to perfection of body, mind and character.

While much of Servia is fertile and beautiful,

much more of it is barren; but, as the prophecies show, under the reign of the great Messiah the desert shall blossom as the rose and the waste places shall become as the garden of Eden. As one views the country desolated by the terrible war, consolation can be gained only in contemplation of the blessings in store and near at hand for these and for all other downtrodden peoples of earth.

Our train speeds on through Macedonia; and soon we hope to be at Athens, famous in ancient times for its learning, but made more famous by the visits of the great Apostle Paul, who from Mars Hill taught the beautiful and satisfying doctrine of the resurrection of both the just and the unjust, and told of an opportunity for all mankind, dead and living, to embrace the blessings of life, liberty and happiness.

Advanced Studies in the *Divine Plan of the Ages*

(May be read consecutively, omitting the questions)

The popularity of the Juvenile Bible Studies, among our numerous subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—*Editors*

47. *What was the character of the writers of the Old Testament? And what does the straightforwardness of the Bible indicate?*

And what we have here noticed is likewise applicable to the various writers of the Old Testament. They were, in the main, men notable for fidelity to the Lord; and this history as impartially records and reproves their weaknesses and shortcomings as it commends their virtues and faithfulness. This must astonish those who presume the Bible to be a manufactured history, designed to awe men into reverence of a religious system. There is a straightforwardness about the Bible that stamps it as truth. Knaves, desirous of representing a man as great, and especially if desirous of presenting some of his writings as inspired of God, would undoubtedly paint such a one's character blameless and noble to the last degree. The fact that such a course has not been pursued in the Bible is *reasonable* evidence that it was not fraudulently gotten up to deceive.

48. *Having conceded that the Bible was written by men whose motives were apparently pure, what would logically be the next step in our examination of the Bible?*

Having, then, reason to *expect* a revelation of God's will and plan, and having found that the Bible, which claims to be that revelation, was written by men whose motives we see no reason to impugn, but which, on the contrary, we see reason to approve, let us examine the character of the writings claimed as inspired, to see whether their teachings correspond with the character we have *reasonably* imputed to God, and whether they bear internal evidence of their truthfulness.

49. *Would it require a special revelation to simply narrate the facts contained in the first five books of the New Testament and several of the Old Testament? Upon what does the credibility of such writings depend?*

The first five books of the New Testament and several of the Old Testament are narratives or histories of facts known to the writers and vouched for by their characters. It is manifest to all that it did not require a special revelation simply to tell the truth with reference to matters with which they were intimately and fully acquainted. Yet, since God desired to make a revelation to men, the fact that these histories of passing events have a bearing on that revelation would be a sufficient ground to make the inference a reasonable one, that God would supervise, and so arrange, that the honest writer whom He selected for the work should be brought in contact with the needful facts. The credibility of these historic portions of the Bible rests almost entirely upon the characters and motives of their writers. Good men will not utter falsehoods. A pure fountain will not give forth bitter waters. And the united testimony of these writings silences any suspicion that their authors would say or do evil, that good might follow.

REASON FOR RECORDING CERTAIN HISTORICAL FACTS CONSIDERED INDELICATE

50. *Does it in any way invalidate the credibility of certain portions of the Hebrew Scriptures to say that they were simply truthful records of events of the period in which the writers lived? And what was the evident importance of carefully recording certain facts of history considered indelicate at the present time?*

It in no way invalidates the truthfulness of certain books of the Bible, such as Kings, Chronicles, Judges, etc., when we say that they are simply truthfully, carefully kept histories of prominent events and persons of their times. When it is remembered that the Hebrew Scriptures contain history, as well as the law and the prophecies, and that their histories, genealogies, etc., were the more explicit in detailing circumstances because of the expectancy that the promised Messiah would come in a particular line from Abraham, we see a reason for the recording of certain facts of history considered indelicate in the light of this twentieth century.

For instance, a clear record of the origin of the nations of the Moabites and of the Ammonites, and of their relationship to Abraham and the Israelites, was probably the necessity in the historian's mind for a full history of their nativity. (Genesis 19:36-38) Likewise, a very detailed account of Judah's children is given, of whom came David, the king, through whom the genealogy of Mary, Jesus' mother, as well as that of Joseph, her husband (Luke 3:23, 31, 33, 34; Matthew 1:2-16), is traced back to Abraham. Doubtless the necessity thoroughly to establish the pedigree was the more important, since of this tribe (Genesis 49:10) was to come the ruling king of Israel, as well as the promised Messiah, and hence the minutiae of detail not given in other instances.—Genesis 38.

51. *While there are other portions of the Scriptures similar in character, can it be said that the Bible anywhere countenances impurity?*

There may be similar or different reasons for other historic facts recorded in the Bible, of which by and by we may see the utility, which, were it not a history, but simply a treatise on morals, might without detriment be omitted; though no one can reasonably say that the Bible anywhere countenances impurity. It is well, furthermore, to remember that the same facts may be more or less delicately stated in any language; and that while the translators of the Bible were, rightly, too conscientious to omit any of the record, yet they lived in a day less particular in the choice of refined expressions than ours; and the same may be surmised of the early Bible times and habits of expression. Certainly the most fastidious can find no objection on this score to any expression of the New Testament.

THE BOOKS OF MOSES AND THE LAWS THEREIN PROMULGATED

52. *What are the "Books of Moses", and what proofs have we that they were or were not written by Moses?*

The first five books of the Bible are known as the Five Books of Moses, though they nowhere mention his name as their author. That they were written by Moses, or under his supervision, is a reasonable inference; the account of his death and burial being properly added by his secretary. The omission of the positive statement that these books were written by him is no proof against the thought; for had another written them to deceive and commit a fraud, he would surely have claimed that they were written by the great leader and statesman of Israel, in order to make good his imposition.—See Deuteronomy 31:9-27.

Of one thing we are certain, Moses did lead out of Egypt the Hebrew nation. He did organize them as a nation under the laws set forth in these books; and the Hebrew nation, by common consent, for over three thousand years, has claimed these books as a gift to them from Moses, and has held them so sacred that a jot or tittle must not be altered—thus giving assurance of the purity of the text.

53. *How does the Genesis account of Creation compare with accounts of creation by nations of our day, and what is the reasonable conclusion respecting Moses as its author?*

These writings of Moses contain the only credible history extant of the epoch which it traverses. Chinese history affects to begin at creation, telling how God went out on the water in a skiff, and taking in His hand a lump of earth, cast it into the water, That lump of earth, it claims, became this world, etc. But the entire story is so devoid of reason that the merest child of intelligence would not be deceived by it. On the contrary, the account given in Genesis starts with the reasonable assumption that a God, a Creator, an intelligent First Cause, already existed. It treats not of God's having a beginning, but of His work and of its beginning and its systematic, orderly progress—"In the beginning God created the heavens and the earth".

Then, stepping over the origin of the earth without detail or explanation, the narrative of the six days [epochs] of preparing it for man proceeds. That account is substantially corroborated by the accumulating light of science

for four thousand years; hence it is far more reasonable to accept the claim that its author, Moses, was divinely inspired, than to assume that the intelligence of one man was superior to the combined intelligence and research of the rest in three thousand years since, aided by modern implements and millions of money.

54. *What can be said in general about the laws of Moses?*

Look next at the system of laws laid down in these writings. They certainly were without an equal, either in their day or since, until this twentieth century; and the laws of this century are based upon the principles laid down in the Mosaic Law, and framed in the main by men who acknowledged the Mosaic Law as of divine origin.

55. *What is the "Decalogue"? For what purpose were the Ten Commandments given, and how were they epitomized by Jesus?*

The Decalogue is a brief synopsis of the whole law. Those Ten Commandments enjoin a code of worship and morals that must strike every student as remarkable; and if never before known, and now found among the ruins and relics of Greece, or Rome, or Babylon (nations which have risen and fallen again, long since those laws were given), they would be regarded as marvelous if not supernatural. But familiarity with them and their claims has begotten measurable indifference, so that their real greatness is unnoticed except by the few. True, those commandments do not teach of Christ; but they were given, not to Christians, but to Hebrews; not to teach faith in a ransom, but to convince men of their sinful state, and need of a ransom. And the substance of those commandments was grandly epitomized by the illustrious founder of Christianity, in the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" and "Thou shalt love thy neighbor as thyself". — Mark 12:30, 31.

ISRAEL'S GOVERNMENT DIFFERENT FROM ANY BEFORE OR SINCE

56. *What were the peculiarities of the government established by Moses? Did this arrangement give opportunity for the priesthood to impose upon the people?*

The government instituted by Moses differed from all others, ancient and modern, in that it claimed to be that of the Creator Himself, and the people were held accountable to Him: their laws and institutions, civil and religious, claimed to emanate from God, and, as we shall presently see, were in perfect harmony with what reason teaches us to be God's character. The Tabernacle, in the center of the camp, had in its "Most Holy" apartment a manifestation of Jehovah's presence as their King, whence by supernatural means they received instruction for the proper administration of their affairs as a nation. An order of priests was established, which had complete charge of the Tabernacle, and through them alone access and communion with Jehovah was permitted.

The first thought of some in this connection would perhaps be, "Ah! there we have the object of their organization; with them, as with other nations, the priests ruled the people, imposing upon their credulity and exciting their fears for their own honor and profit". But hold, friend; let us not too hastily assume anything. Where there is such good opportunity for testing this matter by the facts, it would not be reasonable to jump to conclusions without the facts. The unanswerable evidences are contrary to such suppositions. The rights and the privileges of the priests were limited; they were given no civil power whatever, and wholly lacked opportunity for using their office to impose upon the rights or consciences of the people; and this arrangement was made by Moses, a member of the priestly line.

57. *Who was the chief one in authority under this government? Was Israel's government a democracy or a theocracy?*

As God's representative in bringing Israel out of Egyptian bondage, the force of circumstances had centralized the government in his hand, and made the meek Moses an autocrat in power and authority, though from the meekness of his disposition he was in fact the overworked servant of the people, whose very life was being exhausted by the onerous cares of his position. At this juncture a civil government was established, which was virtually a democracy. Let us not be misunderstood; regarded as unbelievers would esteem it, Israel's government was a democracy, but regarded in the light of its own claims, it was a theocracy, *i. e.*, a divine government; for the laws given by God, through Moses, permitted of no amendments; they must neither add to nor take from their code of laws. Thus seen, Israel's government was different from any other civil government, either before or since.—Num. 16, 17, 24-30; Deut. 1:15.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *What was the object of Christ's first advent?*
Answer: "To seek and to save that which was lost."—Luke 19:10.

2. *What was "lost" by Adam's disobedience?*
Answer: Life.—Genesis 2:17.

3. *Was Adam's life perfect—that is, without an ache or a pain?*
Answer: It was "very good" in God's sight and therefore perfect.—Genesis 1:31.

4. *Would Adam have lived forever had he not disobeyed?*
Answer: Yes; on account of his disobedience he was driven from Eden, "lest he should eat of the tree of life and live forever".—Genesis 3:22, 23.

5. *How did God prevent Adam from eating of the tree of life and living forever?*
Answer: He placed angels at the gate of the garden with a "flaming sword".—Genesis 3:24.

6. *Did "sorrow" begin as soon as Adam disobeyed?*
Answer: Yes. See Genesis 3:17.

7. *Was it to be hard work after that for Adam to earn his daily bread?*
Answer: Yes; it would make him "sweat".—Genesis 3:19.

8. *Did Adam actually die?*
Answer: Yes. See Genesis 5:5.

9. *Had God told him he would actually die, if he disobeyed?*
Answer: Yes; God told Adam that he would "surely die".—Genesis 2:17.

10. *How long a day did God mean when He told Adam he would die in the day he disobeyed?*
Answer: A thousand-year day.—2 Peter 3:8.

11. *Did God tell Adam he would go to heaven if he obeyed?*
Answer: No.

12. *Did God tell him he would go to torment if he disobeyed?*
Answer: No. See again Genesis 2:17.

13. *What else did Adam lose besides perfect life and the happiness that comes from a perfect life?*
Answer: He lost his "dominion", or power over all the lower animals.—Genesis 1:26.

14. *Was anything else lost by Adam's disobedience?*
Answer: Yes; he lost his perfect home. See Genesis 2:8, 9; 3:23.

THE REFORMER

All grim and soiled and brown with tan,
I saw a Strong One, in his wrath,
Smiting the godless shrines of man
Along his path.

The Church, beneath her trembling dome,
Essayed in vain her ghostly charm;
Wealth shook within his gilded home
With strange alarm.

Fraud from his secret chambers fled
Before the sunlight bursting in;
Sloth drew her pillow o'er her head
To drown the din.

"Spare," Art implored, "yon holy pile;
That grand, old time-worn turret spare."
Meek Reverence, kneeling in the aisle,
Cried out, "Forbear!"

Gray-bearded Use, who, deaf and blind,
Groped for his old accustomed stone,
Leaned on his staff, and wept to find
His seat o'erthrown.

Young Romance raised his dreamy eyes,
O'erhung with pale locks of gold—
"Why smite," he asked in sad surprise,
"The fair, the old?"

[illegible] rang the Strong One's stroke,
Yet nearer flashed his axle's gleam.
Shuddering and sick of heart I woke,
As from a dream.

I looked: aside the dust-cloud rolled—
The Waster seemed the Builder, too;
Up springing from the ruined Old
I saw the New.

'Twas but the ruin of the bad—
The wasting of the wrong and ill;
Whate'er of good the old time had
Was living still.

Calm grew the brows of him I feared;
The frown which awed me passed away,
And left behind a smile which cheered
Like breaking day.

Grown wiser for the lesson given,
I fear no longer; for I know
That where the share is deepest driven
The best fruits grow.

The outworn rite, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone—

These wait their doom, from that great law
Which makes the past time serve today;
And fresher life the world shall draw
From their decay.

God works in all things; all obey
His first propulsion from the night.
Wake thou and watch!—the world is gray
With morning light.

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Royalty Passing Away

MARK TWAIN wanted the Brazilians to assert in their declaration of independence: "We hold these truths to be self-evident: that all monarchs are usurpers, and descendants of usurpers". Mark was a little rough in his comments on what he was wont to call "the king business"; but he was only a little in advance of the whole world, which has now arrived at about the same point of view. Indeed, one of Europe's fallen monarchs is credited with having himself made the statement within the past few months; "The pickings in the king business are rather lean just now". And another said: "Royalty is played out".

Because of their extravagant training, or lack of training, the lot of many of the princes and princesses that have been cast off within the past few years has been uncommonly hard. For instance, it has been the custom of royalty to change all the undergarments each time a costume is changed. This makes the wash bills enormous, and it takes time for the light to dawn upon them that this form of cleanliness, while agreeable and hygienic, is also expensive.

The condition of the princesses is especially difficult. They cannot secure positions as governesses, because parents fear to have habits of extravagance taught to their children in these parlous times. A very few have been able to secure employment as singers, trained nurses and saleswomen, but many have come down to taking employment in cheap restaurants. They cannot get positions in the best restaurants; for these are usually filled by men. A restaurant in Zurich, Switzerland, has become famous because of the number of princesses it employs.

Let us take a little look at royalty in all parts of the world, beginning with America and travelling eastward. The only royalty of America, aside from the untitled autocracy of wealth and politics, consists of the American girls who have married European titles. The World War, with its repudiation of royalty and confiscation of estates, sent great numbers of these scurrying back to the United States, some of them in hurried efforts to rescue their property from the hands of the alien property custodian.

Portugal parted with her king some years ago. Ex-King Manuel is living in London. The actress who caused his downfall confessed before her death that a mere friendly and trivial compliment upon her acting, paid to her by the king in a Paris restaurant, was used by a clever press-agent to get her name on the front pages of the newspapers. She made a fortune by this ruse, but Manuel lost a kingdom and has never been able to get it back.

Spain has a king, Alfonso, who has publicly made the statement that he would prefer to have Spain a republic and to be its first president than to hold his present position. If he made this statement in order to keep up with the trend of popular sentiment, it nevertheless shows that he is a progressive man, gifted with vision. In the early part of the year he dispensed with the usual festivities commemorating his name-day, explaining that he did not desire any display of luxury during these times of unrest.

The Prince of Asturias, heir to the Spanish throne, has been trained for a place as a common soldier in one of the regiments, rising at reveille and going through all the drill required of other soldiers. No doubt this has also had a calming effect upon the people.

During the war Alfonso showed himself a good deal of a man. He wanted to join the French army, but was forbidden to do so by his Prime Minister. He intervened personally with Germany in behalf of 125,000 French and Belgian troops, 8,000 British and 6,000 Italian troops, obtained pardons for 19 persons con-

demned to death and secured repatriation of 70,000 civilians and 20,000 mutilated prisoners.

Last of French Royalty

THE last of the French royalty died recently —the Empress Eugenie, bride of Napoleon the Third. Before Napoleon won his crown by the wholesale butchery of unarmed citizens in the streets of Paris, he was waiter in a French restaurant, in Chambers Street, New York City, where patrons of the restaurant used to laugh at his claims that he would yet be ruler of the French people.

Although Eugenie Countess de Montijo's father was of the Spanish nobility, her maternal grandfather was William Kirkpatrick, United States Consul at Malaga. At thirteen, she was left penniless, on the death of her father, but grew to be one of the most beautiful women of her time, and her success in captivating men caused her to be banished from Spain by the Queen Isabella. It was this that took her to London, where she met Napoleon.

After Eugenie had become the empress of the French none of the other queens of Europe, except Victoria of England, would have anything to do with her; but in a short time she became the ruler of the fashions of half the world. It was she that pushed France into the war with Germany in 1870; and when, to her infinite surprise, the French lost the war and Napoleon was captured, she disguised herself and fled again to England through a crowd that was wildly clamoring for her life.

Eugenie lived as an exile in England for fifty years. Out of her fortune of $30,000,000, the sum of $500,000 went to the construction of the Benedictine Abbey in the little village in England where she is buried. A good share of the remainder went to her goddaughter, Queen Victoria of Spain. Eugenie died at the age of 94, while on a visit to her old home in Spain. Her only son was killed in the Zulu war.

Royalty in England

ENGLAND understands the royalty business better than any other country. There is no Hohenzollern "Me und Gott" foolishness in England. The king is merely a living emblem of British power; but although his duties are chiefly social he has his difficulties to face, also.

The king's salary is fixed at $2,350,000 a year; but $1,800,000 is immediately charged against this as expense of the royal establishment, so that he does not handle but a fourth of the total amount, and much of the remainder goes to pay the 112 servants that are on his personal payroll. It takes eight servants to wait on the king's table, one of whom devotes his exclusive attention to the king himself. British custom makes it almost law that there be no reduction in the number of these servants.

It is said that in June last, twenty-seven of the attendants threatened to strike unless given double pay for work performed after midnight, and that in July forty housemaids actually left their positions because refused an increase of 10 percent over the $250 a year and board which they were then receiving. The fever for more money spread to the king's estate in Scotland, where the employés requested a reduction in hours from ten to eight and a raise in wages to $15 weekly, and were told to quit.

The high cost of living is pinching the king. In February he was obliged to sacrifice $15,000 worth of war bonds in order to pay his running expenses. In April he cut his champagne order in half. Cheaper wines are now being served to guests, the champagne being kept for the royal family. The king is having so many demands upon his benevolence by the ruined nobility of Europe that he is now renting out five-room apartments in the St. James palace for $41 per month, and three-room flats for $25 per month. The rent includes breakfast, and full meals can be had at $3 per day.

Queen Mary is doing what she can to help keep down expenses. She saved $500 out of the $1,700 that her June court-gown would have cost, by having the gown finished by her own dressmaker. Like other people, she sometimes makes mistakes. She recently deducted $4 from a hat bill, declaring that it was an improper charge, and a Bond street milliner sued her for the $4. The queen probably paid it rather than go on the witness stand.

Queen Mary is said to have taken to cigaret smoking. This may not be true; for we do not guarantee the accuracy of what we see in the papers. She is also said to have issued an order that her guests at the Ascot races shall not play cards during the week they are playing the races. This seems reasonable. The only daughter, Princess Mary, has been found paying secret visits to motion-picture shows. Everybody seems to be getting democratic. Probably

the press-agent arranged it that way; for if other businesses find it profitable to employ press-agents why should the king business be an exception?

David, Prince of Wales

ALL reports seem to indicate that the English Crown Prince is a simple, sensible, unaffected, democratic and agreeable young man, and a trifle shy. Born in 1894, he delighted his parents, when they set sail for a tour of India, by making the volunteer proposition, "I will look after them all"—the "all" being his little sister and his four little brothers.

During the war he was constantly under shell-fire for four years, lived on the same rations as the other soldiers; and, though not allowed to go over the top, he did go with his company on three occasions to take over posts just after the enemy had been driven out of them. He was present at more than half of the major engagements of the war.

Just before he sailed for his American trip, Prince David refused to attend a farewell private dance given in his honor at Buckingham palace, because his list of personal friends was not invited. This act was virtually the disobedience of a royal command; for royal invitations are essentially commands.

The prince is athletic, has done a great deal of flying, and usually goes between England and France by the air route. At Saskatoon, in Western Canada, he proved that he could mount an untamed broncho and hold his seat until the beast tired out.

At Calgary, still further west, he began one day with a ten-mile run before breakfast, spent the morning in the saddle rounding up cattle, spent the afternoon tramping with a gun, took an automobile ride over a rough road, followed that with a railroad journey and then danced until the wee small hours of the morning.

While in Canada he let the crowds do with him about as they pleased, shook hands with so many people that he contracted neuritis in his right hand and subsequently, while in the United States, was obliged to use his left hand. When in New Zealand he refused to ride on the royal train while a strike was in progress, saying, "Until the people can ride I shall not ride, for I am one of the people". This offset to some extent the resolution of the Australian Workers' Union opposing his visit to that country.

Out of a total appropriation of $120,000, the Canadian Government expended $101,790 on the Prince of Wales' visit. For the same trip the prince himself had been granted $125,000; but as he spent only $35,000 there was a profit of $90,000 which he was able to return to his royal dad, and which, no doubt, King George was glad to get.

King Edward's diary has been destroyed. In 1913 the Queen Mother was offered $250,000 for it, which she refused. The king's will has not been carried out exactly as he requested. He left a collection of gold and silver plate valued at $10,000,000. This was to be used by the Dowager Queen Alexandra during her life and at her death to be divided among King George's children. The king found that she was selling off the plate and had already disposed of $150,000 worth, whereupon he sent two servants and took possession of the vaults so that his royal mamma could not get at the contents without his knowledge and consent. This is a hard world.

England's Lesser Royalties

ENGLAND'S lesser royalties have been obliged to dispose of many of their estates. The Duke of Devonshire's home will be turned into a motion-picture palace. It will still retain the name of Devonshire House, but the crystal staircase of the old house is the only feature that will remain in the new.

One-third of Scotland has changed hands, and one-fifth of England. The average price has been about $120 per acre, but in one place a 450-acre farm on the edge of a cotton-mill district sold for the record price of $850 per acre. A square mile in the center of the city of Huddersfield was secured for its inhabitants for $7,500,000.

Germany and Denmark, on poorer soil, produce twice as much per acre as is produced in Britain. One reason for this is that much of the land in England has been held on yearly leases and nobody would put much fertilizer into the ground, or work it to the limit, when there was a possibility of being sent off the land in a year.

Swedish, Danish and Belgian Royalty

THE government has introduced a bill in Sweden amending the old law which forbade Swedish princes and princesses to wed any one not of royal blood. The old walls are breaking down; they cannot be rebuilt.

In Denmark, a year ago, a bill was presented taking from the king the power to declare war. In April he came near losing his office altogether. For two or three days the palace was surrounded by howling mobs, crying out, "Down with the king!" The crowd was forbidden to enter the royal square; but a sudden display of red flags frightened the horses of the police, and in a moment the square was filled with a mob of surging thousands.

King Albert of Belgium commended himself to the whole world for his resolute stand against the invasion of his country by Germany. When he visited this country a year ago the mayor of Milwaukee refused to invite him to visit the city on the general principle that he had no use for kings. For some other reason the king himself refused to visit Chicago, but did visit Springfield, the capital of the same state. Illinois was one of the largest contributors to the Belgian relief fund; and Wisconsin contributed a larger number of volunteers for the World War, in proportion to its population, than any other state in the Union.

The Belgian king visited Boston, Buffalo, Davenport, Minneapolis, Spokane, Portland, San Francisco, Los Angeles, Albuquerque, Kansas City, Omaha, St. Louis, Cincinnati, Pittsburgh, Philadelphia and Washington all in nineteen days, and anybody who has ever visited the same towns knows that it was a hard ride to take in that time.

German Kings and Kinglets

ONE reason why most of the former nobility of Germany are in Switzerland is that it was the easiest country to reach and enter when the German militaristic system broke down. The Prince of Lippe-Detmold is there, the grand duke of Hesse, the grand duchess of Mecklenburg-Schwerin and the former king of Bavaria. The latter, Ludwig the Third, who recently celebrated his seventy-fifth birthday, says that he is having the best time of his life; and without doubt he tells the truth. He is living at Tizera, in an old manor house, half convent and half fortress, with only one retainer, an old Bavarian general, and spends much time studying botany.

The German Crown Prince is in Holland, to stay. The Dutch government has bought for his use the parsonage on the island of Wieringen. The German Kaiser is also in Holland to stay, the Allies having "accepted" the Dutch government's offer to keep a strict watch over him so that he shall never again become a menace to the peace of Europe. The Dutch refused to give him up, so the only thing the Allies could do was to "accept".

For a year and a half the Kaiser was the guest of the von Bentinck family at Amerongen. Last Fall, however, he purchased an estate of sixty acres, including the House of Doorn, having twelve rooms besides servants quarters. During the winter the house was made over, and on May fifteenth the Kaiser removed to it. The Kaiserin was so affected at moving from Amerongen that she almost died from heart failure.

When the Kaiser moved into the House of Doorn he at once raised the salary of the gardener forty cents a week. Dr. Foerstner, his family physician, had to leave him and return to Berlin, because he could not live on the meager salary paid him. The Kaiser has sold many of his household furnishings and is now seeking a market for his two yachts, estimated as worth about $300,000 each. One of these is said to be the fastest vessel of its size afloat.

The Kaiser is writing a history of the World War which will be principally a history of himself. He no longer has his mustache trained in a warlike manner, has discarded his uniforms, has grown a beard, and allows his hair to grow to a good length instead of having it cut in precise military style.

The Kaiser's great-great-grandmother was a French woman, Eleonore d'Olbreuse; and his mother was the oldest daughter and the oldest child of Queen Victoria of England. He claimed the right to the English throne and hoped to win it as another William the Conqueror.

Austria, Hungary and Montenegro

FRANCIS JOSEPH, the aged emperor of Austria-Hungary, is claimed by some to have committed suicide by hanging at 10:30 on the morning of November 21, 1916. The truth of this cannot be proven yet. The official report, possibly shaped by reasons of state, is that death was due to natural causes and occurred at nine o'clock in the evening of the same day.

Francis Joseph was succeeded by Karl, or Charles, once referred to during the war, in a German military announcement, as "his apostolic majesty". Shortly after the close of the war Karl left Austria for Switzerland, where

he has two valuable estates, the castles of Wartegg and a mansion on the shore of Lake Geneva. He has five children, one of whom was born after the family had arrived in Switzerland. Karl spends most of his time hunting.

Owing to depreciated exchange Karl's income has been reduced from $3,500,000 a year to $750,000. An American paper offered him $500,000 for his reminiscences, but he would not accept. He asked the Allies whether he might live in Hungary, as he finds the cost of living in Switzerland very excessive; but the Allies would not permit it. He then asked permission to live in Prague, but the Czecho-Slovakians would not allow him to come.

Eighty grand-dukes and grand-duchesses went into exile with the fall of the house of Hapsburg. All the larger imperial palaces have been seized for public purposes. All members of the House of Hapsburg who would not renounce their claims and become loyal citizens of the Austrian Republic were expelled from the country and their estates confiscated. Austrian money has so depreciated that a fortune which would have been equal to $250,000 before the war yielded when transmuted into Swiss currency only $850.

Early in the year Hungarian estates valued at $100,000 to $200,000 were being purchased by Americans, Englishmen and Frenchmen at $5,000 to $10,000. The crown of Hungary, used for eight hundred years in the crowning of monarchs, was put up at auction and sold to a profiteer for $20,000. Nicholas, ex-King of Montenegro, is in exile at Neuilly, France.

Italian and Greek Nobility

A YEAR ago King Victor Emmanuel, one of the best of modern kings, renounced all crown lands throughout Italy for the benefit of the peasantry, and announced that hereafter his own private property would be taxed the same as others. In December the Italians took away from the king the power to make war. Unprogressive kings are being dethroned, and progressive one are being tied so that they can do no mischief henceforth.

King Constantine of Greece was removed by the Allies because he was pro-German, and his eldest son was refused the succession for the same reason. With his queen, Sophia, sister of the Kaiser, Constantine has been in exile in Switzerland. The Kaiser has shut down on Queen Sophia and will not let her have any money, and so Constantine is having a hard time of it. In January he had a representative in London trying to sell his crown, reputed to be worth $150,000. He has had to change to a cheaper hotel, his Ford is gone, he has no carriage; and he walks up and down, melancholy and shabby, in constant fear of being assassinated.

Upon Constantine's expulsion from Greece, June 12, 1917, the Allies wished the crown upon his second son, Alexander, who in a brief time got himself into no end of trouble. A year ago he married a peasant girl, Helen Manos, daughter of Colonel Manos, head of the royal stables. Under existing Greek laws the girl could not be the queen because not of noble (?) birth. Public sentiment forced the young girl to flee to Paris for safety.

Not long ago King Alexander secured permission of Venizelos, the Prime Minister, to visit his bride. He did so; and they were seen together in Paris, enjoying each other's society to the utmost. Alexander thought he could fix it up with his mother, Sophia, but he did not know the Hohenzollerns; for when he attempted to introduce his wife her mother-in-law lunged at her with an umbrella and with such a torrent of abuse that the young couple fled from her presence. It was believed that the Greek parliament would probably pass a law enabling Alexander's wife to become his queen, for the reason that Venizelos has said that it could matter little, because in fifty years the king of England will be the only king left in Europe. Venizelos is more than right in that statement.

King Alexander's gallant fight for life, after having been bitten by a pet monkey, has enlisted the sympathies of the world. During his fatal illness his girl wife nursed him faithfully, with a devotion which is most commendable.

Egypt, Roumania and Bulgaria

A YEAR ago, in October, the Egyptian royal prince eloped with an Italian princess and attempted to escape to America. His income is $2,000,000 a year; and he thought it sufficient to maintain a family without his worrying over affairs of state.

Crown Prince Charles, of Roumania, married in September, 1918, a Miss Zyzis Lambrino, renounced the crown and accepted a lower rank in the army. His parents forced him to separate

from his wife, but later he rejoined her, and then his parents forced a divorce. Meantime his wife has borne him a son and the Crown Prince has made two attempts at suicide. His father and his mother, King Ferdinand and Queen Marie, expect to visit the United States next spring; but if their caliber is shown by the treatment they have accorded their son and his wife, they would better remain in Roumania, where they will be more appreciated.

When the World War came to an end King Ferdinand of Bulgaria fled first to Austria. There he was roused in the middle of the night and ordered to leave again. This he did, going this time to Germany. Neither the Swiss nor the Czecho-Slovakian government would grant him a place of refuge.

Russian and Asiatic Nobility

ABOUT 12:30 in the morning of July, 1918, as the Czecho-Slovakian army was nearing Ekaterinburg, Siberia, where the Czar Nicholas and his family were then confined, the local commissary, one Jourowsky, or Youroffsky, or Kourovsky, as it is variously spelled in English, ordered the death of all the captives; and there followed one of the bloodiest deeds of history.

The Czar and all the members of his entourage, eleven in number, including his wife and all his children, were taken to the cellar and killed by rifle fire, hand grenades and bayonets. The bodies were placed in a motor truck, carried eighteen miles into the woods and burned to ashes. The ashes were thrown into an abandoned mine shaft.

Numerous effects of the family were recovered from residents of Ekaterinburg; and from the mine shaft were obtained some jewelry, identified as belonging to the royal family, fragments of their bodies, and splinters of the hand grenades used in the work of destruction. Twenty-eight men were put on trial for the murder.

It is said that the beautiful crown jewels of Russia, in hiding since the overthrow of the Romanoffs, are now beginning to find their way into the London jewel market. This was the most valuable collection in Europe, estimated as worth $100,000,000. The most important gem in the collection, the Koh-i-tur, together with its companion gem in the British crown, the Koh-i-noor, once constituted the eyes of the golden lion in front of the throne of the grand mogul at Delhi, India. If the grand mogul had understood the civilizing and Christianizing influences of modern explosives and poison gas he might have had these diamonds yet.

The crown of Catherine the Great, Russia's principal diadem, was set with 2,536 diamonds. The czarina was exceedingly fond of diamonds. When the Kerensky government took charge of Russia and attempted to collect the crown jewels, the crowns and other royal paraphernalia were found, but the original jewels had all been removed and paste jewels substituted. It is not known who did this; but it was a poor haul compared with what some of the profiteers in America have made during the war and since. We refer to the unprosecuted profiteers, still at liberty.

But three Romanoffs survived the massacre. One of these, Olga, age thirty-eight, the ex-Czar's sister, was found by the Red Cross near Novotossiski, South Russia, where she was living in rags in a box car. She was brought to Belgrade on a relief train, hatless, with worn-out shoes and empty purse, glad to take a plateful of hot soup from the food kitchen.

In April of this year the yacht Ostara escaped from Odessa with eleven members of the Russian nobility on board. When they got as far as the Roumanian coast, they were driven away by Roumanian guards, and the whole company committed suicide. Amid gold, jewels, and 14,000,000 rubles in paper money, the entire company was found dead, the bodies floating in the water which half filled the cabins. Six Russian noblewomen have recently drowned themselves in Lake Geneva, unable to earn an honorable living.

In Helsingfors, Finland, a Russian aristocrat earns a living by playing second violin in a restaurant; another bakes cakes at night which his wife sells during the day; another drives a drosky, carrying luggage and taking tips. Former society leaders in worn and faded finery which they cannot replace can be seen on the streets any day.

Constantinople has great numbers of Russian refugees, admirals without ships, generals without soldiers, courtiers without courts. Some are living by rough work as porters, others upon the charity of the Allies, others upon the proceeds of their furs and gems, while these last. The Russian ruble is now so greatly deteri-

orated that the simplest dinner costs about six thousand rubles—formerly $3,000.

Occasionally there is a ray of sunshine left for some of these unfortunates. One Russian princess who fled from Moscow married a Texan connected with the American relief expedition and is now glad to be plain Mrs. Gillespie, of Houston, Texas. The estates of the Tolstoy family were seized for use as a public institution for the education of the people; but they were placed in charge of the Tolstoy family, who are invited to live there and to act as teachers, on the national payroll.

Turkey has been divided up among the victors, Persia has been seized by England, China has had no monarchs for a long time and the Emperor Yoshito of Japan has suffered a physical and mental collapse. When he recently appeared in public he was cheered, instead of being greeted with the reverence of absolute quiet, as hitherto. This is the first sign of disintegration, a sign that the Japs are putting the monarch on a par with themselves. The Japanese royal family is believed to be the oldest in the world, reaching back to near the beginning of the Christian era.

From the data here presented we think it clearly evident that all the kings of the world are making way for the great King, the true King, the Lord Jesus, "whose right it is" to reign. With His kingdom established, which will take place soon, there will be a full end of the remnants of royalty still hanging on to their titles and their incomes; and in a little time thereafter the ancient worthies — Abraham, Joseph, David, Moses, Daniel, and all the other notables of the B. C. era—will be brought back from the dead and made "princes in all the earth".—Psalm 45:16.

Prohibition Misconceptions: *By Frank Burnett*

MR. EDITOR: Your article entitled "Prohibition at Work", in your issue of May 12, while good in some respects, is, on the whole, rather misleading.

You say: "Grape culture languishes, as does that of the hop". That is not the case in this state. I have seen it stated by the Stockton *Record*, a paper of perhaps the largest circulation of any in the interior of California, that seventy dollars per ton is being offered for the coming crop of grapes, and it is even thought that the price may go higher. In former times grapes sold from about ten to twenty-two dollars per ton; and I have even known the price to be so low that in some districts they were not gathered at all. Hops are now quoted at one dollar per pound. So these interests are not suffering at all, but are prosperous. Barley, which is *supposed* to be used in the making of beer, never was higher that I can remember than during the last year. Therefore the liquor men's direful predictions have failed to materialize.

Furthermore, you seem to think that the success of prohibition is due to the efforts of the orthodox churches in its behalf. While it is strictly true that they did take the lead in the agitation for prohibition, it was not due to their superior leadership, or to their influence alone. The church people are greatly in the minority in this state, in both numbers and influence. The voters who made prohibition a fact, were, as far as I have observed, for the most part outside of any religious organization. A great many of them were dissatisfied with what the preachers were giving out in their campaigns for prohibition. These complaints became so numerous that I wrote twice to the headquarters of the Anti-Saloon League requesting them to be more practical and to place their arguments more on economic grounds.

Therefore I believe that the success of prohibition was rather in spite of the church leadership than as a result of it. Looked at from a material point of view it seems far more reasonable to suppose that the "dry" law won because the great mass of the people, seeing the evils growing out of the saloon, so obvious to all, voted it out regardless of religion or their own personal habits in regard to liquor.

However, in accounting for the downfall of the liquor traffic is there not a higher reason than any that is usually given? It is said: "There is a tide in the affairs of men". I take the position it was due to the fact that the "due time" had arrived for the liquor traffic to go. Like Napoleon in his last defeat, it had made too many orphans, robbed too many women and children, gained great political power and thus came athwart the path of human progress, and in doing this came in conflict with the divine Power of the Universe, and hence its Waterloo. We may well believe that the benefits of prohibition already experienced, so well set forth in your article, indicate the near approach of a Golden Age, "long foretold by seers and sages".

Petty Frauds and Their Detection

NOT merely do Americans have to keep themselves set in battle array against the brood of giant corporate enemies exacting huge but invisible taxation in the form of company profits, but against the little sneak thief of the retail dealer galvanized to activity by the boldness of his big brother in crime. Where the criminal of great wealth steals by thousands or millions, or tens of millions of dollars, the tiny weasel of business gets his a little at a time, by pennies, nickels or dimes. It is a pity that the river of trade should be polluted with the slimy trickles of petty fraud, but it is sometimes difficult to escape under present conditions.

Each person must be his own inspector of weights and measures, or continually suffer loss. He should see that all scales rest at the zero point without load, and must practise quick and accurate reading of scales. If there is any question as to correct weight, an honest dealer welcomes reweighing without protest or discussion.

Scales are "fixed" in a variety of ways. Meat dealers commonly use a flat-pan scale suspended from above with a dial indicator. A dishonest dealer may hang a lock or weight of several ounces in such a manner that the added weight goes into the price of every purchase weighed. This fraud may be known by the fact that the scale will not rest at zero.

Computing scales are made to weigh falsely by adjusting them out of the level position. The indicator should rest at zero; but when out of level it may register several ounces too much on every article weighed. The customer should see whether the indicator hand rests at zero.

The iceman gets an excess profit by stretching his spiral-spring scale, until the spring is weakened, thus enabling him to obtain payment for several pounds more ice than he sells. This fault is ascertainable by observing whether the scale registers zero when at rest.

In the equal balance scale, where merchandise in a tin scoop is balanced by weights, a rubber may connect the merchandise end of the scale with the base of the scale, making the merchandise seem to weigh too much. Springs of various kinds, or concealed weights, or the out-of-level position of the scale, may increase the buyer's already high cost of living. His self-protection lies in seeing that the scale balances freely.

When faulty measures are used customers are fooled in buying liquids, as follows:

Measures bent and dented, bottom cupped, measure leaky, syrup, oil, etc., caked on side or bottom, false bottom or side, or too short.

Liquid measures are falsely used for dry measures. Nursing bottles and glass graduates are wrongly graduated, and should be compared with standards at drug stores or local office of weights and measures.

Every dry measure should be looked over. The bottom may be reduced in diameter and the sides relapped. This can be detected by the poor nailing.

Buyers can save money by observing the following suggestions:

Save a penny: by refusing to accept weight of paper and parchment with cheese; by demanding a full quart of milk; by insisting on full weight in the loaf of bread; by watching the man pump gasoline into the automobile.

Save two pennies: by demanding full weight for onions, etc.

Save a nickel: by demanding a full quart of berries; by not paying for weight of tray with the butter; by watching the iceman weigh the ice; by buying by the pound or the quart, not by the box or measure; by insisting on 15 pounds to the peck of potatoes.

Save a dime: By watching the meat man weigh the poultry; by refusing to accept coal bags not filled to the top; by buying a "pound" of candy, not a "box".

Inaccurate linear measures defraud as follows: Yard-sticks are bent, warped or worn; advertising yard-sticks may be long or short by as much as half an inch; cloth tapes are inaccurately divided or are stretched or shrunken. Dealers should use steel tapes, and save losses for themselves or their customers.

It helps the high cost of living, if milk bottles are examined as to capacity; if the coal-man delivers 20 bags to the ton, and fills up his coal bags, or empties all the coal in your load; if purchases are made in definite quantities, as pounds, bushels, barrels, quarts, etc.; if buying in small quantities is avoided when possible; if purchases are not made by the "can", "pail", "basket", or "box"; if the housewife equips herself with kitchen weights and a measure outfit to check all purchases; if false or misleading state-

ments in advertisements and other delinquencies are promptly reported in detail to the local or state bureau of weights and measures.

The day of petty fraud and swindling the common people is about over, nor will the beneficiaries of such deceit be able to carry over their ill-gotten gains into the impending Golden Age. For of that time it is written: "My princes [great men, profiteers] shall no more oppress my people. Thus saith the Lord God, Let it suffice you, O princes [great ones] of Israel [so-called Christendom]: remove violence and spoil [exploitation], and execute judgment and justice, take away your exactions from my people, saith the Lord God. Ye shall have just balances, and a just ephah, and a just bath" (measures of capacity).—Ezekiel 45:8-10.

Wool Production: *By H. E. Coffey*

WOOL has for thousands of years been used for clothing. Most wool comes from the back of the sheep; and in the United States, the Western grazing regions produce the largest quantities. Small flocks of sheep, however, may be seen on many of the farms in the East, and their presence is said to increase the fertility and productiveness of the soil. There are three principal grades of wool produced; coarse, medium and fine. The coarse wools are produced by the mutton breeds of sheep, such as Shropshire, Southdown, Hampshire, etc. The fine wools are produced by the French and American merino. Medium wool is produced by a crossing of the mutton and the merino breeds.

The coarse wool was in the greatest demand during the war and brought the highest prices. This was on account of the large quantities of this grade consumed by the Government in the manufacture of army uniforms and blankets. Now the fine wools are bringing the top prices; for they are in greater demand for worsted and fine woolen manufactures. Merino sheep are bred for wool production, and are the best adapted to range conditions, because they stand exposure and flock well together. The mutton breeds, as the term implies, are bred with mutton qualities uppermost in mind, and their fleece is given only secondary consideration.

The fleece is removed from the sheep once each year, the average weight of each fleece being about six pounds. Whether or not sheep should have their fleece washed before shearing has been a much debated question, but now the general conclusion is that better results obtain by leaving the fleece unwashed. Since the coarse wool shrinks 30 percent when scoured and the fine wool 50 percent, it can be easily seen that an enormous saving in transportation charges could be effected by installing scouring plants near the centers of production.

Not all of the shrinkage, however, is waste. A good percentage of potash salts is obtained, and these are valuable ingredients of commercial fertilizers. Another valuable by-product removed in scouring is the natural wool-fat, called "lanoline". This substance is extensively used by dairymen for sore and chapped udders, and is valuable, too, in treating cracked hoofs. The labor of shearing has been greatly reduced by mechanical shears, and it is now possible for a skilled laborer to shear from 100 to 200 head of sheep per day.

Each fleece, as it is removed from the sheep, is tied separately and placed in the baling machine or wool sack. The sack in common use can be made to hold from two hundred to three hundred fleeces. After sacking or baling the wool must be hauled to market and in South America this often means a journey of fifty miles or more. When marketed, the wool may bring the producer fifty or sixty cents per pound.

Before the World War there was just one woolen mill in the United States that made up wool on shares. It was possible to get a first class pair of woolen blankets weighing seven pounds for fourteen pounds of scoured wool. It would take less than this amount of wool to obtain the material for a fine dress suit; and in Texas the cost for tailoring was ten dollars. Now this mill no longer deals with the consumer; for it finds other avenues of trade more profitable. The price for a suit, which could be made from ten or twelve pounds of wool in the grease, now ranges from sixty dollars up.

There is something radically wrong with our present system; it is based on selfishness. The great labor-saving machinery and methods of our day should be for the benefit of all. Each should enjoy in equity the fruits of his own labor. But this cannot be until man learns the futility of his own efforts to bring about righteousness. "Man's extremity will be God's opportunity"; and so it is written: "The desire of all nations shall come"—the long-looked-for Golden Age.—Haggai 2:7.

The Glories of Sunlight: *By Frederic Lardent, D.B.O.E. (London.)*

COME—let us give heed for a little while to that which is such a common thing in nature, to that which enters incessantly into our daily activities and which so often causes our hearts to throb with gladness, as it lends lustre to all we see and touch, to that glorious gift of our benevolent Creator which men call SUNLIGHT.

No matter how sunlight may be regarded we are conscious of the fact that all animate creation in connection with this sphere is dependent upon the daily bath of these precious rays; and if we could conceive of a complete cutting off of this suffusing radiance, we know that all things breathing would soon cease to exist; for sunlight is the prime essential for perception, warmth, growth and health of plant and animal life. We agree therefore with the words of the wise man (Ecclesiastes 11:7): "Truly light is sweet, and a pleasant thing it is to behold the sun".

This element is so fundamental that 'all good gifts around us' are dependent upon it for their own continued existence. The very earth began its course under the benign influences of some form of light. "LET THERE BE LIGHT" was the initial divine command. Then command followed command till the earth, once dark and 'without form and void,' moved upon its axis, carrying with it countless creatures, small and great, in which was the 'breath of life'.

When the sun disappears at the close of the day and consigns us to darkness, we console ourselves for its absence as best we can, and adopt such expedients for the supply of light as ingenuity can devise. Howbeit night is always a time of gloom, and sometimes of dread, notwithstanding we know the sun will soon reappear. But should the bright orb forsake us for a few days—what then? It is recorded that during the three days of Egyptian darkness 'they saw not one another, nor rose any from his place'; and Josephus the Jewish historian relates that many died miserably under its terrors.

But how long would it take for the world to become a dark dismal chaos full of horror and desolation? There would be no more cheerful colors or beautiful forms. The faces of our friends would cease to beam upon us. All the warmth of the atmosphere would speedily steal away and give place to universal frost. Arctic explorers report that the effect of the long winter darkness in the polar regions is keenly depressing. Even the native dogs are unable to withstand it; the sight of a lighted candle—faint resemblance to the sun—has caused them to express the most exuberant cries of satisfaction. But death comes to many as a welcome release.

But to cut off the sun's rays completely, would cause the earth to grow exceedingly cold; and in such a state of things no living creature could survive. The trees would be blasted and withered; crops would die: beast and bird quickly yield their breath, and all mankind would be involved in speedy destruction.

Without light of any kind everything is rendered invisible. Nothing could be distinguished, no matter how close to the eyes. Hence a complete absence of light equals the condition of total blindness, from which standpoint the gift of light and the faculty of sight are inseparable companions. Remove one or the other and darkness ensues to the individual. This is equally true concerning all the other senses which belong to the animal organism. Sound, for instance, is of no use without a hearing apparatus, and the latter is unnecessary unless the former is in operation.

From this we learn the essentiality of an accurate formation of the various organs to correspond singly and collectively with the many influences which abound in nature. The fact that all is so well arranged, and justly proportioned, evidences conclusively that the Framer of nature's laws was also Architect of the various functional organs. And here again we quote the words of Solomon—"The hearing ear, and the seeing eye, the Lord hath made even both of them".—Proverbs 20:12.

The Sun

Whatever value there is in the lesser sources of light, we know they pale into insignificance as compared to the sun. We do well therefore to cull together a few facts relative to that wonderful ruler of day. The deductions of science reveal that the sun is situated about ninety-three millions of miles away from the earth—a distance so great that two hundred years would elapse before a locomotive, traveling at fifty miles an hour, without a stop, could

reach a destination so remote. The sun, with its entire planetary system, is transported in space at the terrific speed of twelve miles a second or more than forty thousand miles an hour. It moves as a star among the fixed stars, of which there are upwards of a thousand millions. They travel at a somewhat similar speed; and though comparing favorably in size to our own adjacent sun, owing to their immense distance, they appear as mere points of light.

Reasonably there must be some center around which these huge suns are circulating; and this has been conjectured to be the Pleiades, a group of stars the brightest of which is Alcyone. If this is indeed the source of all attraction, then there is a depth of meaning in that divine query to Job: "Canst thou bind the sweet influences of Pleiades?" Another translation reads: "Canst thou bind the chains of the Pleiades?" (Job 38:31) We answer: None can sever those mighty chains of power divine that bind and unite the celestial luminaries together as parts of one grand whole. It was no less than JEHOVAH, who is in possession of all power and precision of judgment, that wound up the marvellous clock of the universe; and *this* particular clock NONE can stop. It runs on FOREVER.—Isaiah 45:18; Ecclesiastes 3:14.

Truly it is quite beyond the scope of human conception to appreciate duly the celestial mechanism. We are appalled at the thought of millions of glowing suns of intense heat and power, travelling in their own particular orbits a thousand times faster than an express train, in perfect ease and order, without danger of collision. The one who does not believe in the existence of a great Omnipotent Lawgiver is truly deserving of that Scriptural designation, "fool". (Psalm 14:1) Well has the poet said:

The one who says there is no God
Should study nature's laws;
From worlds in space down to our sod,
There's naught without a cause.
The laws which govern earth and sky,
To God's existence testify.

Look at the earth, see how plants grow
Out of a little seed:
If one could only wish to know
His God—this he would heed;
For plants all grow by certain laws,
Of which our God's the only cause.

Year after year from west to east
Our planet round doth go:
And every star to say the least
Some motion has, we know:
These laws of motion tidings bring
Of God, the Everlasting King!

Who made the laws which govern space?
Who makes to grow each seed?
Who gives each starry orb its place
And bids it onward speed?
'Tis God the Lord of earth and sky
His wondrous works do testify.

The words of Isaiah (40:17, 26, 28) are also appropriate—"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by name by the greatness of his might, for he is strong in power; not one faileth. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. Behold the nations are as a drop of a bucket, and are counted as small dust of the balance."

One remarkable feature about the sun is that it is the great reservoir, the *inexhaustible* fountain of light, heat, and energy, so essential to living creatures inhabiting this earth. The sun therefore stands preëminently as a symbol of that *inexhaustible* fountain of all life and blessing—'The Lord is a sun and a shield'. (Psalm 84:11) The symbol is also appropriate for the Lord Jesus, who is now "the express image of the Father's person", and who will arise as the Sun of Righteousness with healing in His wings. (Malachi 4:2) The saints, those faithful overcomers who have followed in their Master's footsteps, will "shine forth as the sun in the kingdom of their Father". (Matthew 13:43) They are thereby promised a nature akin to God's and will therefore be fully equipped to dispense grace, blessing and life to the whole world in the Golden Age now dawning.—Romans 8:19-22.

What is Light?

What is it that the sun emits to mitigate darkness, and bring in the glories of day? The Emission Theory, at one time advanced, looked upon the sun as yielding a mass of luminous particles, propelled at tremendous force, and eventually reaching the earth in the

form of light. This theory has since been abandoned in favor of the wave or undulatory theory. This assumes the existence of a fine elastic, subtle, invisible medium filling all space, permeating all matter, and called ÆTHER; and it is the specific vibratory motion of this substance which results in light. The remarkable thing in this connection is that the agitated particles are not transmitted but only the disturbance or vibration.

A suggestive example of this law is the casting of a stone into a placid pool of water. The result is the setting up of symmetrically ever-widening waves or ripples arising from the force of impact and lessening in their power according to distance. The water corresponds to the all-pervading æther, the stone to the sun and the waves or ripples to light. Hence we see that just as those ever-widening circles of waves could not exist without water, so, too, light could not be formed without the presence of an elastic medium capable of vibratory motion.

Truly æther must be a marvel of the Creator's handiwork. It is interesting to note a scripture which, perhaps, establishes this scientific truth. In Isaiah 40: 22 we read of Him who "stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in". The word "tent" has reference to a covering or dwelling place and is appropriately translated "tabernacle" in Psalm 19: 4.

The word "curtain" (Hebrew—*doq*) is rendered by learned Biblical expositors to mean "thin veil" or "film" or "fineness" giving the thought of a highly attenuated medium in which all the heavenly bodies move and by which they are all connected. Daniel prophesied that "knowledge shall be increased" (Daniel 12: 4) and surely this astonishing discovery evidences the truth of this statement. By the practical use of this medium the Golden Age is being prepared to surpass, in time, even the fanciful dreams of the idealist. Already ætherical messages in the form of "wireless" are being sent world-wide in a moment of time. Ships in mid-ocean may now receive and exchange news: and, more astounding still, sounds can now travel as fast as light through the medium of æther. As a practical example indicating the great strides which have been made in wireless telephony, the music of an orchestra has been heard hundreds of miles out in the Atlantic Ocean, while actually played at Chelmsford, near London, Eng.

Some Marvels of Light

Light travels at the astonishing rapidity of 186,000 miles per second; a velocity like that of light is capable of girdling the earth's equator over four hundred times in a single minute; and light actually crosses those ninety-three millions of miles between the sun and the earth in eight minutes and fourteen seconds. Our nearest neighbor among the suns of space is Alpha Centauri and that is so far away that it takes about four years for its light to reach our eye. When we strain our eyes through a telescope to distinguish points of light in the haze of the Milky Way, astronomers declare we are catching glimpses of light which started on its way to us before the opening of human history.

In other words, presuming that there were optical instruments efficient enough, and that we were residing as far away from the earth as Alpha Centauri, we might be able to witness—through the transmitted light from this sphere—some of those dreadful scenes enacted during the Great War. From an abode billions of miles still farther away we might see—as though it were being enacted—the French Revolution or the American War of Independence. Farther away still we might discern our Master performing His miracles and 'going about doing good'. At a still greater distance we might catch glimpses of the bursting of the flood of waters over all the earth and then receding; still farther we might watch the beautiful garden of Eden lit up by a glory of sunlight revealing the sweet innocence and perfect happiness of our first parents just prior to that dread fall. This seems an imaginative picture; but as to its possibility we have an evidence in photography which proves that light bears with it the precise expression of the condition of scenes and objects at the moment the light left them.

To our finite minds we are assured that much which may be said along these lines comes far short of Divine Power as indicated by the significant words, "The Lord looketh from heaven; he looketh upon all the sons of men, from the place of his habitation he looketh upon all the inhabitants of the earth". (Psalm 33: 14) Again, we read: "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do".—Hebrews 4: 13.

The velocity of light has been confirmed by

various means, one of which was through the experiments of a young scientist, Professor Hertz. In 1888 he discovered that by means of quite a simple apparatus he could send electro-magnetic waves across his room. Every time he made an electric spark from a battery he noticed that a spark also was generated between a small loop of wire held at a little distance away, thus proving that some invisible force had been propelled abroad. In due course this led to the invention of wireless telegraphy, for the practical use of which we are largely indebted to Marconi. Hertz, morever, discovered that these invisible waves travelled at precisely the same velocity as that of light, evidencing thereby their close relationship as ætherical motion. Viewing "wireless" thus, as a form of light, we are aware that to produce a source of energy sufficiently strong to send messages, say 12,000 miles away, needs machinery of tremendous dynamic power. Hence, by way of contrast, what vast dynamic strength the sun must possess, which, though situated 93,000,000 miles away, literally floods the earth with beautiful ætherical vibrations! And, as it is gauged that the earth intercepts only one twenty-two billionth part of the sun's mighty and glorious radiations we are awed at the sublime spectacle of that glorious creation.

It is well known that sunlight exerts a peculiar and vivifying force on the three kingdoms of nature. Fruits, flowers, and animal life find it necessary to their prosperity, and the healthiest portions of a hospital are the wards which have the maximum of sunshine. The work done by it in the green leaves of trees in past ages resulting in vast coal seams must have been something enormous; and were it possible to produce the data it would be an interesting problem to ascertain how many millions of tons of wood were annually produced by the chemical action of light. Light travels in its course with wonderful mathematical order and precision, and many books have been written on this theme affording a field of profound reflection for scientific minds. Passing through an arrangement of lenses light proceeding from far distant regions may be so affected that scenes and objects become apparently near. Through another arrangement of lenses the most minute objects are seen in all their ingenuity and beauty. Optical instruments enabling light to serve innumerable useful ends are now many and varied. Truly wonderful is the discovery of photography by means of which light as it radiates from objects may be permanently recorded. Then we have the X or Röntgen rays, which are able to pass through many opaque objects and are therefore of the utmost value in surgery, to detect growths, fractures, etc.

Heat rays, which are so markedly associated with those of light, play a wonderful part in nature. Suggestive of this we are aware of the powers of the common burning-glass. Most interesting experiments were performed by Dr. Scovensky, the Arctic explorer, who lit many a fire in the polar regions with the aid of a piece of ice, which he shaped in the form of a convex lense which concentrates the sun's rays exactly as though it were made of glass.

The Symbolism of Light

Tracing as we have done some of the natural effects and marvels of sunlight, we may perhaps see more clearly why the language 'light and darkness' is so expressive and full of meaning. No wonder they are used as apt metaphors denoting prosperity, happiness, and intelligence on the one hand and adversity, sorrow and ignorance, on the other! In the Scriptures we find very appropriate comparisons between light and truth: the latter affecting the mind and heart, illuminating and uplifting them. Of the great source of 'every good and perfect gift' we read: "God is light and in him is no darkness at all". (1 John 1:5) Concerning His message through the prophets we read: "We have a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn". The only lamp which will illuminate the path leading towards that Golden Gate of Eternal Life is the neglected Word of God—"Thy word is a lamp unto my feet and a light unto my path".—Psalm 119:105.

The Master possessing the Divine Message could say with assurance: "I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life". (John 8:12) True to those prophetic words His faithful followers have since been the 'lights of the world'. The advancing knowledge on all themes, especially Biblical truth, is in fulfillment of Daniel 12:4. Again we read: "The path of the just is as a shining light that shineth more and more unto the perfect day".

Few of earth's teeming millions are aware of the "marvellous light" thrown upon the Scriptures which all sincere Bible students are now so privileged to enjoy. The wondrous foregleams of "perfect day" are truly transporting. To them "morning is spread upon the mountains", while to others whose "hearts are failing them through fear" it is "a day of gloominess, of clouds and of thick darkness".—Joel 2:2.

Few, too, are able to realize that earth's rightful king has indeed come to illuminate the darkness and disperse the gloom. His majestic presence however cannot be localized but is compared to advancing daylight. "For as the lightning [Greek *astrape,* meaning bright-shining] cometh out of the east [like sunlight] and shineth even unto the west so shall be the coming [Greek, *parousia,* meaning presence] of the Son of Man".—Matthew 24:27.

When Bible students declare concerning the manifold glories of the coming kingdom some of their hearers express their unbelief in the words—"It is too good to be true". On the other hand these faithful messengers say that words fail to express the unutterable joys which will surely come to the willing and obedient. In confirmation hearken to those highly figurative, yet exquisite words of the prophet: "Then the moon shall be confounded and the sun ashamed when the Lord shall reign in mount Zion and in Jerusalem before his ancients *gloriously*". (Isaiah 24:23) Again, "The light of the moon shall be as the light of the sun, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of his wound".—Isaiah 30:26.

A distinctive feature about literal sunlight is that it performs its mighty work in silence. In sublime quietude it sets the delightful music of earth and sky ringing. How like that Truth which culminates in righteousness! We are told that its rare and precious fruit "is sown in peace". (James 3:18) The poet has well said:

"The light is ever silent.
It sparkles on morn's million gems of dew.
It flings itself into a shower of noon.
It weaves its gold into the clouds of sunset.
Yet not a sound is heard; it dashes full
On yon broad rock, yet not an echo answers.
The light is ever pure.
No art of man can ever rob it of its beauty.
Nor stain its unpolluted heaven lines.
It is the fairest, purest thing in nature;
Fit type of heavenly truth, which is all pure.
Truth too, with noiseless grandeur,
Upon its heavenly mission goeth forth.
It shineth on, till 'neath its rays benign,
The buds of heavenly virtue do appear
And earth gives promise of a summer time;
And so 'twill ever shine, till fruit and flower
Of virtue, peace and praise bedeck the earth.
Truth, like the light, is pure,
And no device to rob it of its glory
Or drag it down base purposes to serve
Can e'er succeed. Ah no! its heavenly glory
Shall in due time the universe pervade."

In conclusion we may well look upon the rising of the sun whose influence entirely disperses the gloom of some dark and weary night as reminding us of the rising of the Sun of Righteousness—Jesus and His faithful bride—whose presence and benign influence will mean the removal of all sin, sorrow, and wrong, and result in the blessings of grace, health, and life, to all families of the earth, and as the literal sunlight will bring to view scenes which artists spend their lives in an endeavor to copy on canvas, charms which inspire the poets and all lovers of nature, the blue dome of heaven with its ever-changing sunlit clouds, the living green of the meadows bespangled by a thousand lovely flowers, the luscious fruit of the orchard, the picturesque landscape, the lofty majestic mountains, the dew sparkling like millions of diamonds, the glittering waterfall, the rushing cataract, the joyous birds of beautiful and gorgeous apparel—all expressing the varied glories of sunlight—we are thereby reminded of those essential inner charms which belong to heart and mind and which will surely spring forth under the marvellous and wonder-working influence of the divine spirit of truth. Then will those remarkable prophetic words be fulfilled—"I will pour out my spirit upon all flesh". "As truly as I live, all the earth shall be filled with the glory of the Lord."—Joel 2:28; Numbers 14:21.

The Father's Care

O troubled soul, doubt not!
Thy prayers shall answered be:
For He who for the sparrows cares
Will also care for thee.

Behold the flowers of the field
Bloom beautiful today:
Your heavenly Father clotheth them.
Are ye not more than they?

Why take ye for the morrow thought?
God is thy portion still;
Tomorrow for itself will care.
Whate'er of good or ill.

By E. S. Smashey

Milk as a Food: *By Mrs. Andrew J. Holmes*

AS FAR back in history as the Bible record goes, we find that milk and milk-products have been among the principal foods of man. More especially is this true of the peoples of the Far East. Cow's milk, however, was not the only milk used. In the desert regions camel's and mare's milk, and in the mountains goat's and sheep's milk, were in general use, according to local conditions.

As a food, milk ranks high in nutritive value, in digestibility and in palatability. The flavor of milk varies; for it is often influenced by the food of the cow, especially when the animal has eaten some substance with a strong taste. This is due to the fact that the volatile oil or other flavor of the food has passed directly through the animal tissues into the milk. Milk also absorbs flavors and odors from the air much more quickly than do most foods. The animal or "cowy" taste or smell often noticeable in new milk is believed to be due in part to this absorption. But it may also be due to carelessness in milking.

There are various ways for preserving milk for a short time. The best means of so preserving it as to insure its wholesomeness for a short period is pasteurization. In this process the aim is to destroy as many bacteria as possible without producing any change in the chemical constituents of the milk. This destruction begins at a temperature of about 167° F. During the process the temperature should not exceed 185° F.

To pasteurize milk at home place the liquid in air-tight bottles and immerse these to the neck in hot water. Then heat it, for instance, to 149° F. for one half hour or to 167° F. for fifteen minutes; and then quickly cool it to 50° F., or lower. This rapid cooling lessens the "cooked" taste which many persons find objectionable.

The relative constituents of milk are: Water, 87.27; casein, 2.88; protein, .51; fat, 3.68; carbohydrates, 4.94; mineral matter, .72.

The value of milk as a food is not so generally understood as it should be. Many adults think of it as a beverage rather than as a food. One quart of average milk contains the same amount of nutritive ingredients as twelve ounces of the best beefsteak or as six ounces of bread. As compared with meat, milk contains more carbohydrates, and there is no waste. Of the first importance is the fact that milk is a perfect food. Notwithstanding its present high price it is the cheapest of all animal foods. Because of not understanding the cheapness of milk at any price many housewives cut down the milk supply, and substitute other foods of inferior nourishing properties which cost more relatively than even the highest-priced milk.

It has been demonstrated that of all food values in the food consumed by farm animals we get in return less than four percent in beef; whereas eighteen percent is recovered in the form of milk. It is not generally known that as a food meat contains a vast quantity of water and also waste matter. Meat provides principally protein and fat in the diet, while milk affords every element required by the human body and in the right proportion and combination to be turned quickly into blood.

Milk is such a perfect food that some physicians call it "white blood", for the reason that it is quickly converted into blood, with no waste in the process. All the carbohydrates, all the fats, all the protein essential for the building up of a strong, healthy body immune from disease—all these are contained in milk. The folly of reducing the quantity of milk used in the home is so far-reaching in its results that no matter how difficult to obtain, milk should be the last article of diet to be reduced in quantity. There is a vast army of people who would be benefited beyond belief if they would only use milk as a food.

When I included milk in my diet I had been a physical culturist for some years, but was not fully satisfied with my physical condition. I saw an advertisement of a concentrated food in tablet form, secured a package and found that it was milk. After reading of what the tablets were composed, I thought: Why not get these ingredients firsthand, fresh and directly from milk in its natural state, instead of in a concentrated condition, and without the chemical changes of the constituents due to the putting of it into tablet form? This I did; and the results have been all that I could desire.

I studied myself and my husband. We both needed better blood and more of it. Gradually I came to believe that milk was the best thing I could use in connection with other health-building materials. The first result that I observed was a better circulation of the blood. My hands and feet were warmer. I seemed to have more blood, and I soon felt stronger. I did not weigh myself; but my husband weighed himself, and from June to October he gained 33 pounds. We both felt better, slept better, were able to do more work without feeling tired; and altogether a more satisfactory state of health obtained.

We began with five quarts of milk daily. We have only two meals a day; so for each meal we each drank a quart of milk, and the remaining quart I used for cooking or otherwise. We always drink all the milk we care for or enjoy in addition to the food; and this is always two quarts apiece. I have been told that some people cannot take milk satisfactorily with other food; but I have found no difficulty along that line when the milk is used in combination with other foods of the right kind.

Milk is a food that tends to the normal. If one is too thin, the use of the proper quantity of milk will plump him up to the normal weight. If on the other hand enough milk is used, and not so much fat-forming foods, those who are too fat will reduce to the normal, if sufficient exercise is taken to keep the body in a healthy condition. By regular exercise I keep myself in a firm, vigorous condition, and I practise what I advise others to do. I work every day in the week, the year around, from fifteen to seventeen or eighteen hours; and then I am not "all in", but just tired enough to go to sleep as soon as I retire. When I awake I am refreshed, and ready for the same number of hours of work again.

Milk is the greatest curative food known. The benefit of the exclusive milk diet, when properly taken, has been demonstrated in a great number of instances. But the proper method of taking this treatment is not generally understood, nor is it always convenient. So the best thing to do is to try the use of milk in connection with other foods of the right sort and with other methods of health-building, which THE GOLDEN AGE publishes from time to time; and in a few weeks you will be gratified with the results. Moreover, as you study the body and its needs you will soon have a fund of information which you can impart to others; and they in turn may be benefited.

When taken cold, milk is often more palatable than when warm. But if one is weak or if a large amount of milk is taken at one time, it is better to warm the milk, unless it is supped slowly. The tendency to constipation is not uncommon in the early use of milk. But it can be overcome by using a larger amount of milk, less solid food and more fruits. The belief that only whole milk is fit for food is erroneously held by many housewives. This thought is perhaps due to the esteem in which cream in held. But cream is less easily digested than is the same amount of whole milk, because the former contains so much fat. After milk has been skimmed it is deficient only in fat, but not so in regard to protein, carbohydrates and the other elements.

If combined with cream, cottage cheese is a very nutritious dish made from skim milk after it has become sour. Junket is a good dish for invalids. When properly prepared, it also makes a good dessert. Junket is made by adding rennet, sugar and some desired flavor to the skim milk, and then allowing it to stand undisturbed until it has coagulated, or thickened — that is, until the casein is precipitated.

Butter is one of the most important sources of fat in our diet. Buttermilk is often used as a beverage, and has much the same food value as skim milk. Clabber is an article of diet liked by many people. It is wholesome; and those who like it find it refreshing, especially when it contains all the nutritive ingredients originally present in the milk. When only skim milk is used, the clabber contains the casein and all the other ingredients of milk except the fat.

In conclusion: I do not think that any one is as healthy and as immune to disease as he would be if he included at least two quarts of milk per day in his diet. And children certainly cannot grow and develop strong, healthy bodies unless they are given all the milk they can use. The material for making bone, teeth and tissue, as well as all the elements required by the human system for carrying on the process of growth and development, is contained in milk and in the right proportion and right combination to be utilized by the digestive system.

Those Cotton Saints

IN THE Buddhist faith one of the standards is reverence for the relics of Buddha. Concerning the Holy Coat of Buddha it is told that the nephew of Buddha, "by his supernatural gift, springing up into the air to the height of seven palmyra trees and stretching out his arm, brought to the spot where he was poised the shrine in which the coat laid aside by Buddha was enshrined, and exhibited it to the people"!

The teeth of Buddha are in equal respect among the Buddhists; and the Rajah, the King of Devas, was the possessor of the right canine-tooth relic of Buddha, as well as of "the right collar-bone of the Divine Teacher". How fortunate, too, was Emperor Francis Joseph of Austria-Hungary, when a few years ago he received "from the pope as a mark of his special regard and favor, a tooth of Saint Peter"! The bones of Buddha were inexplicably scattered all over the earth, like those of Osiris and Jupiter; and to collect them was the pious duty of his followers; great is the joy of the faithful when it is announced that one of the bones of "the Son of the Spirit of Heaven" has been rescued from profane soil and is about to find a shrine suited to relics of "The Great One". Egypt, too, had its bones; for there were literally hundreds of sepulchres of part or all of the martyred Egyptian god; and rival cemeteries boasted of many a leg or arm, vouched for by the priests as genuine, and not merely being sacred themselves, but possessing the power even of making the very ground sacred where they were enshrined. Rome, too, has its bones — seven or eight arms of Saint Matthew, two or three heads of Saint Peter, and numberless teeth and bones —so many, indeed, that any of the saints could spare a few more or less complete skeletons to unfortunates who might want to replace their lost bones, if the coming forth of the dead were like what some of the clergy say it will be.

But there is one great religious body that has had the reputation of preserving "the faith" in good order. It is today generally acknowledged by the adherents of the principal body of England and its American followers, the Protestant Episcopal church, that whatever may be said of others, the national church of Russia is worthy of all reverence and affiliation; and at a recent Episcopalian conference in Detroit, the representatives of the Russian Greek Church were received as brothers.

It is distressing, to say the least, to have the public press come out with stories of the lack of due respect with which the shrines of the national Church of Russia have been recently treated. For Russia has its bones, and concerning the relics of Saint Tikhon Zalinsky, the Archbishop of Veronezh says; "I specially believed in the relics of Saint Tikhon. They stood out with such clearness from the coffin that one had the perfect impression that in the coffin was a man who had just been put there."

Russia really had the best of the other countries; for, while others had only bones or teeth, Russia had nondecomposable bodies, which from generation to generation remained the same as when the life of the saint left the body. These were doubtless the most wonderful relics in the world, and so the faithful regarded them. As one of them, honest old Constantin N. Stchelokov, says: "I, as a believer, remained in the church with my hat off, in spite of the bitter cold, and felt fear in my heart". In Russia it is not necessary to heat up churches for the common people.

There are many venerable relics of saints, and whole saints themselves, in Russia. Scores of monasteries have relics of saints, venerable and hoary with age, and invaluable in maintaining the religious spirit among the common people. There is Saint Mitrofan at Veronezh. There is the monastery of Tver, visited yearly by thousands of people. At Yaroslav, are the famous relics of Saints Vasili and Constantin. At another place is the nondecomposable body of Saint Michael the Pious, and one of Saint Arseni, the miracle worker. One of the most eminent saints of the Russian national Church is Saint Alexander Svirsky, the sight of whose body, with proper faith and prayer, has made miraculous cures for hundreds. Indeed the Russian people, by thousands, have to thank the saints for their nondecomposable bodies and the healing gift so beneficial to many. For the Russians worship, not only their ikons, or statues, but most of all the miracle-working bodies of the saints.

Among the faithful no one in Russia had anything but reverential awe for the saints. Not

even Church dignitaries (including some that recently came to Detroit) who had charge of and occasionally dusted off the nondecomposable bodies admit that they knew aught but that the bodies were what they appeared to be when viewed in the dim religious light from a distance. For the dignitaries and the priests repeatedly have preached to the people that these were the very bodies of the very saints.

It seemed to give pain to the dignitaries a short time ago, when the Russian government ordered an investigation of the saints. The grateful common people had contributed largely and consistently for centuries wherever there was a good nondecomposable saint; and what happened caused the Archbishop of Veronezh to exclaim, "It is very sad!"

For at the Monastery of Saint Mitrofan the nondecomposable body of the saint was an imitation of a human body, stuffed with cotton, and the inside of the figure was stuffed so much that the saint had a small head and an enormous body.

The Archbishop of Veronezh, who had had charge of Saint Tikhon Zalinsky, regretted the occurrence and stated: "When I received from the Abbot of the Zadonsky Monastery the information of what was really found, I was much grieved; for it was the general conviction that the relics of Tikhon were fully preserved". The government inspection had made a change in the general conviction, and Saint Tikhon could no longer be relied upon to fill church coffers; for he was made of cardboard with a few small bones. Saints Vasili and Constantin consisted of bones, cotton, coal, splinters and other nondecomposable substances.

The revelations have from the priests' viewpoint had a most unfortunate effect upon the people. One peasant says: "When the relics were opened and the deception revealed, all the faith I had vanished and gave way to a sense of disgust and contempt for this brazen deception".

For many centuries the faithful Russian people, in innocence of the fact that they were dupes of a scheming priestcraft, made pilgrimages to the famous monasteries, viewed the nondecomposable bodies, and gave contributions which were the largest source of income of the Russian church. This stream has practically dried up.

Very likely some of the lower priests of the Greek Church were not a party to this infamous deception; and one of them expressed himself strongly in a letter to the Bishop of Olonetz and Petrozavodsk: "The relics of Alexander Svirsky, which were disclosed to be a plain figure of wax, showed the blasphemous exploitation of the common people by a group of selfish persons. You, the high priests, could not be ignorant of this; but you carefully hid it from us, the common priests, and even more so from the people. You allowed the worship of idols in place of saints, encouraging it by your own examples and preaching. You purposely darkened the eyes and the minds of the people, together with the uninitiated monks, who through their ignorance deceived trusting Russia. This flock of your servants, which served as milkers of the people for those who knew the truth, are now placed in the position of a blind man who suddenly had his sight restored by a stroke of the sun. Woe to you, when the enlightened people rise and move on you in terrific anger, demanding an answer and an account, which you will be unable to give!"

Milking and duping the people is no new occupation for priestcraft; for it was the regular thing by an apostate body of ecclesiastics in Bible times. God said then: "I have not sent these prophets [Israel's false preachers], yet they ran; I have not spoken to them, yet they prophesied [preached]. I have heard what the [false] prophets said, that prophesy [preach] lies in my name. Therefore, behold, I am against the [false] prophets, saith the Lord. Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and cast you out of my presence. And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."—Jer. 23:21, 22, 30, 39, 40.

The Day

A time there was the light of Truth burned dim,
And wavering Justice's balance hung awry,
And Common-Rights the edge of night did skim;
But now! the dawn of Day lights up the sky.

Edicts of tyrants, alarms, no longer spread.
The dollar's stamp no longer marks a man.
And long-crushed Truth uplifts her lovely head;
Bombastic Error's power to crush is soon to end.

A broad Equality this Day doth bring.
And Peace her blessings spreads with lavish hand
As Right and Truth outspread their shining wings
To circumscribe a blest and happy land.

By W. R. Hogaboom

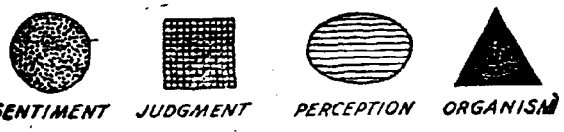
COLOR & CHARACTER

Heart, Mind, Soul, Strength

JESUS, the great teacher, ratified the current epitome of the Godward side of the law to Israel which said: "Thou shalt love the Lord thy God with all thy *heart,* and with all thy *mind,* and with all thy *soul,* and with all thy *strength*". Evidently He meant to convey the thought that love for and worship of Jehovah should not be one-sided, but all-sided—that it should engross to the fullest capacity every power of mind and body.

The 'heart' evidently includes the sentiments and emotions—love as it finds utterance in the human life. Sentiment is feeling, a perception of personal weal or woe; while emotion is the effect produced on the nervous system by strong sentiment. Sentiment is the river flow, now placid and deep, now shallow and noisy; emotion is the dammed-back water head, used here, perhaps, to drive something useful, there merely to flow over the dam or to tear it from its moorings.

The 'mind' would seem to have reference to the reflective powers, the judgment, the capacity for decision on right and wrong, to measurable



ability to introduce equity by such decision. The judgment is good or bad, helpful or harmful, in proportion as it is aligned with justice, the divine and perfect standard, without acquaintanceship with which no mind can glorify God or enjoy Him forever.

The 'soul' is another way of referring to the sentient powers or the perceptions, the moral perceptions in particular. Perception in general is the conscious reference of a sensation to the cause which produced it; it is wisdom, discernment of right and wrong in their relationship to happiness and unhappiness.

Strength depends not so much on either muscular energy or nervous force alone as on a proper balance between the two. But at all events 'strength' refers to the organism, the means or agency at our disposal for carrying out what the heart prompts, the soul perceives, or the mind directs. In fact, neither sentiment, judgment, nor perception can function without the coöperation of organism.

The greater the *balance* existing between these four powers the greater the individual's capacity to love God, because he will have more in common with God. The priceless power to restore lost balances, or to reinstate a temporarily disturbed balance, we call *humor* — or ability to see one's self in proper perspective and to realize one's actual, not imagined, relationship to other persons and things. No imperfect creature can attain a perfect balance without divine aid; and even then not while he remains imperfect.

The Sidereal Heavens: By C. P. Bridges

DAVID truly said; "The heavens declare the glory of God, and the firmament showeth his handiwork". There is no better manifestation of this than in the study of the sidereal or starry heavens. As we contemplate the great distances which separate us from some of the heavenly bodies we perceive how small we are; and we exclaim, "What is man that thou art mindful of him?"

The most intense light we know of comes, of course, from the bright orb which rules the day. The sun pours his unrivaled beams around us in all directions with prodigal abundance, notwithstanding his remoteness of 93,000,000 miles.

Light travels at the amazing speed of 186,000 miles a second. A ray of light could make almost eight complete circuits of the earth between two successive ticks of the clock. It takes a little over eight minutes for a ray of light to travel from the sun to the earth. While we think of 93,000,000 miles as a very great distance, yet when we compare this with some of the other suns we see, it is insignificant.

It is a remarkable fact that the beautiful star known as Vega, (Vega is the brightest star in the Lyre) is so far from us that it takes a ray of light eighteen years to reach us from thence. And knowing that this light has been travelling

all the time at the rate of 186,000 miles every second of the time, we figure that the distance is almost inconceivable. Vega could have been annihilated seventeen years ago, and yet we would receive light from it for another year.

But Vega is near to us compared with other suns. Astronomers tell us of stars that are one thousand times farther away from us than is Vega. That is, tonight we may receive from a star light which has been travelling 18,000 years. Imagine a ray of light leaving this heavenly body 12,000 years before Adam was created, and just getting here. Our minds cannot grasp such numbers as are thus revealed. Neither can our minds grasp the distance which is between us and these bodies.

Now think of what God has said. "As the heavens are higher than the earth, so are my ways higher than your ways; and my thoughts than your thoughts." There are some wise (?) men who tell us that they know more than the Bible, men who are seeking to disprove the existence of God. God says that His thoughts are as far above theirs as the heavens are higher than the earth. Evolutionists and higher critics find their true measure in this comparison.

The east is as far from the west as the heavens are higher than the earth. Now note how far God removes sin from His people. "As far as the east is from the west, so far hath he removed our transgressions from us." Is it not glorious to know this, too?

Because our minds are imperfect through the Adamic fall we are not able to see these things perfectly. "We see through a glass darkly." In the Golden Age man shall see these things perfectly; for "the knowledge of the glory of God shall cover the earth as the waters cover the mighty deep".

Three Thousand a Month for a Teacher

THREE thousand rubles a month is not an attractive enough offer to secure teachers from Odessa for the Hebrew schools of Bessarabia, according to a report on Hebrew education in Bessarabia received by the Zionist Organization of America.

Revival of Hebrew learning in Bessarabia, due to the rapid development of Zionism, has produced an acute shortage of teachers for Hebrew schools, the report states. With no chance of securing additional teachers in Bessarabia, efforts were made to induce teachers to come from Odessa at the heretofore unheard of figure of 3,000 rubles monthly. But the offer went begging; for the increased interest in Hebrew education in South Russia has produced a similar shortage there.

Thousands of Bessarabian Jews, it is reported, are studying Hebrew, preparing to emigrate to Palestine. This has resulted in the establishment of many additional Jewish schools and libraries in spite of Roumanian governmental restrictions against them.

Recent Jewish educational accomplishments in Bessarabia include the establishment of a popular Hebrew University at Kishineff, evening classes and elementary schools in each of the 35 Bessarabian towns, and kindergartens, secondary schools and special training courses for teachers in the principal cities.

All the work of the schools, from kindergartens to university, is conducted in Hebrew. The rapid growth of Jewish education in Bessarabia in the short period since the close of the war is considered remarkable, because of the severe limitations placed upon all Jewish schools by the Roumanian government.

JUBILEE ECHOES

Listen to the Voice celestial,
Ye whose eyes with weeping fail;
God reveals His gracious purpose
To the soul in sorrow's vale.
There shall be no hopeless sadness
In the new earth's golden years,
Blessed years replete with gladness;
God shall wipe away all tears.

Every tomb shall be deserted,
Harps of jubilee shall ring.
Ruthless grave, where is thy triumph?
Cruel death, where is thy sting?
Sing the blest emancipation,
Every creature that hath breath:
Life shall quicken all creation;
There shall thenceforth be no death.

No more widowed hearts repining,
No more hungry, homeless souls,
When the earth shall bloom as Eden
And the Prince of Peace controls.
When the ransomed hosts are singing,
Not an echo of despair
In His vast dominion ringing;
There shall be no sorrow there.

With the living waters flowing,
And His saving health made known,
Every cheek with beauty glowing,
Every friend of evil flown:
God will scatter leaves of healing
For each loyal heart and brain,
And His matchless love revealing;
There shall thenceforth be no pain.

By G. M. Bills

Advanced Studies in the *Divine Plan of the Ages*

(May be read connectedly, omitting the questions)

The popularity of the Juvenile Bible Studies, among our numerous subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—*Editors*

58. *How did Moses' example in conducting the government tend to cultivate in the people the spirit of liberty?*

Thus it appears that this distinguished lawgiver, so far from seeking to perpetuate or increase his own power by placing the government of the people under the control of his direct relatives, of the priestly tribe, to use their religious authority to fetter the rights and liberties of the people, on the contrary introduced to the people a form of government calculated to cultivate the spirit of liberty. The histories of other nations and rulers show no parallel to this. In every case the ruler has sought his own aggrandizement and greater power. Even in instances where such have aided in establishing republics, it has appeared from subsequent events that they did it through policy, to obtain favor with the people, and to perpetuate their own power.

Circumstanced as Moses was, any ambitious man, governed by policy and attempting to perpetuate a fraud upon the people, would have worked for greater centralization of power in himself and his family; especially as this would have seemed an easy task from the religious authority being already in that tribe, and from the claim of this nation to be governed by God, from the Tabernacle. Nor is it supposable that a man capable of forming such laws, and of ruling such people, would be so dull of comprehension as not to see what the tendency of his course would be. So completely was the government of the people put into their own hands, that though it was stipulated that the weightier cases which those governors could not decide were to be brought unto Moses, yet they themselves were the judges as to what cases went before Moses—"The cause which is too hard for you, bring it unto me, and I will hear it".—Deuteronomy 1:17.

59. *Give a concise definition of Israel's government. How long did it last, and under what conditions was it changed to a kingdom?*

Thus seen, Israel was a republic whose officers acted under a divine commission. And to the confusion of those who ignorantly claim that the Bible sanctions an established empire rule over the people, instead of "a government of the people by the people", be it noted that this republican form of civil government continued for over four hundred years. And it was then changed for that of a kingdom at the request of "the Elders", without the Lord's approval, who said to Samuel, then acting as a sort of informal president, "Hearken unto the voice of the people in all that they shall say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them".

At God's instance Samuel explained to the people how their rights and liberties would be disregarded, and how they would become servants by such a change; yet they had become infatuated with the popular idea, illustrated all around them in other nations. (1 Samuel 8:6-22). In considering this account of their *desire* for a king, who is not impressed with the thought that Moses could have firmly established himself at the head of a great empire without difficulty?

60. *Explain the custom of the tribal division in Israel.*

While Israel as a whole constituted one nation, yet the tribal division was ever recognized after Jacob's death. Each family, or tribe, by common consent, elected or recognized certain members as its representatives, or chiefs. This custom was continued even through their long slavery in Egypt. These were called chiefs or elders, and it was to these that Moses delivered the honor and power of civil government; whereas, had he desired to centralize power in himself and his own family, these would have been the last men to honor with power and office.

61) *What were the instructions given to the civil rulers under this government?*

The instructions given those appointed to civil rulership as from God are a model of simplicity and purity. Moses declared to the people, in the hearing of these judges: "I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger [foreigner] that is with him. Ye shall not respect persons in judgment; but ye shall hear

the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's; and the cause that is too hard for you, bring unto me, and I will hear it." (Deuteronomy 1:16, 17) Such hard cases were, after Moses' death, brought directly to the Lord through the High Priest, the answer being Yes or No, by the Urim and Thummim.

In view of these *facts*, what shall we say of the theory which suggests that these books were written by knavish priests to secure to themselves influence and power over the people? Would such men for such a purpose forge records destructive to the very aims they sought to advance—records which prove conclusively that the great Chief of Israel, and one of their own tribe, at the instance of God, cut off the priesthood from civil power by placing that power in the hands of the people? Does any one consider such a conclusion reasonable?

THE LAWS WERE A MARVELOUS ARRANGEMENT OF WISDOM AND JUSTICE

(62) *Did the laws of Moses favor the rich to the disadvantage of the poor? What was the provision of the jubilee year?*

Again, it is worthy of note that the laws of the most advanced civilization, in this twentieth century, do not more carefully provide that rich and poor shall stand on a common level in accountability before the civil law. Absolutely no distinction was made by Moses' law. And as for the protection of the people from the dangers incident to some becoming very poor and others excessively wealthy and powerful, no other national law has ever been enacted which so carefully guarded this point. Moses' law provided for a restitution every fiftieth year—their jubilee. This law, by preventing the absolute alienation of property, thereby prevented its accumulation in the hands of a few. (Leviticus 25:9, 13-23, 27-30) In fact, they were taught to consider themselves brethren, and to act accordingly; to assist each other without compensation, and to take no usury of one another. —See Exodus 22:25; Leviticus 25:36, 37; Numbers 26:52-56.

(63) *What safeguards were provided to prevent tampering with the rights of the people? And what was the duty of the priests towards the poor and unlearned?*

All the laws were made public, thus preventing designing men from successfully tampering with the rights of the people. The laws were exposed in such a manner that any who chose might copy them; and, in order that the poorest and most unlearned might not be ignorant of them, it was made the duty of the priests to read them to the people at their septennial festivals (Deuteronomy 31:10-13) Is it reasonable to suppose that such laws and arrangements were designed by bad men, or by men scheming to defraud the people of their liberties and happiness? Such an assumption would be unreasonable.

(64) *What provision for the rights of foreigners and enemies was made by the Mosaic law?*

In its regard for the rights and interests of foreigners, and of enemies, the Mosaic law was thirty-two centuries ahead of its times — if indeed the laws of the most civilized of today equal it in fairness and benevolence. We read:

"Ye shall have one manner of law as well for the stranger [foreigner] as for one of your own country; for I am the Lord your God." Exodus 12:49; Leviticus 24:22.

"And if a stranger sojourn with thee in your land, ye shall not vex him; but the stranger that dwelleth with you shall be unto you as one born among you; and thou shalt love him as thyself, for ye were strangers in the land of Egypt."—Leviticus 19:33, 34.

"If thou meet thine *enemy's* ox or his ass going astray thou shalt surely bring it back to him again. If thou see the ass of him that *hateth thee* lying under his burden, wouldst thou cease to leave thy business and help him? Thou shalt surely leave it, to join with [assist] him."—Exodus 23:4, 5, margin.

(65) *Were even the dumb animals neglected by the laws of Moses?*

Even the dumb animals were not forgotten. Cruelty to these as well as to human beings was prohibited strictly. An ox must not be muzzled while threshing the grain, for the good reason that any laborer is worthy of his food. Even the ox and the ass must not plow together, because so unequal in strength and tread; it would be cruelty. Their rest was also provided for.—Deuteronomy 25:4; 22:10; Exodus 23:12.

(66) *Do any of the foregoing arrangements savor of priestcraft?*

The priesthood may be claimed by some to have been a selfish institution, because the tribe of Levites was supported by the annual tenth, or tithe, of the individual produce of their brethren of the other tribes. This fact, stated thus,

is an unfair presentation too common to skeptics who, possibly ignorantly, thereby misrepresent one of the most remarkable evidences of God's part in the organization of that system; and that it was not the work of a selfish and scheming priesthood. Indeed, it is not infrequently misrepresented by a modern priesthood, which urges a similar system now, using that as a precedent, without mentioning the condition of things upon which it was founded, or its method of payment.

(67) *Was the position of the priesthood a specially favored one in Israel? How were the Levites supported?*

It was, in fact, founded upon the strictest equity. When Israel came into possession of the land of Canaan, the Levites certainly had as much right to a share of the land as the other tribes. Yet, by God's express command, they got none of it, except certain cities or villages for their residence, scattered among the various tribes, whom they were to serve in religious things. Nine times is this prohibition given, before the division of the land. Instead of the land, some equivalent should surely be provided them, and the *tithe* was therefore this reasonable and just provision. Nor is this all. The tithe, though, as we have seen, a just debt, was not enforced as a tax, but was to be paid as a voluntary contribution. And no threat bound them to make those contributions; all depended upon their conscientiousness. The only exhortations to the people on the subject are as follows:—

"Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth." "And the Levite that is within thy gates, thou shalt not forsake him; for he hath no part nor inheritance with thee" [in the land].—Deuteronomy 12:19; 14:27.

Is it, we ask, reasonable to suppose that this order of things would have been thus arranged by selfish and ambitious priests?—an arrangement to disinherit themselves and to make them dependent for support upon their brethren? Does not reason teach us to the contrary?

(68) *Was there any special provision for reverencing the priesthood? How does this peculiarity contrast with the laws respecting other classes of persons?*

In harmony with this, and equally inexplicable on any other grounds than those claimed—that God is the author of these laws—is the fact that no special provision was made for honoring the priesthood. In nothing would impostors be more careful than to provide reverence and respect for themselves, and severest penalties and curses upon those who misused them. But nothing of the kind appears; no special honor, or reverence, or immunity from violence or insult, is provided.

The common law, which made no distinction between classes, and was no respecter of persons, was their only protection. This is the more remarkable because the treatment of servants, and strangers, and the aged, was the subject of special legislation. For instance, "Thou shalt not vex nor oppress a *stranger, or widow, or fatherless child;* for if they cry at all unto me [to God] I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows and your children fatherless. (Exodus 22:21-24; 23:9; Leviticus 19:33,34) "Thou shalt not oppress an *hired servant* that is poor and needy, whether he be of thy brethren, or of strangers that are in thy land, within thy gates. At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it, lest he cry against thee unto the Lord and it be sin unto thee." (Leviticus 19:13; Deuteronomy 24:14, 15; Exodus 21:26, 27) "Thou shalt rise up before the hoary head and honor the face of the old man." (Leviticus 19:32, 14) All this, yet nothing special for priests, or Levites, or their tithes.

(69) *What can be said of the sanitary arrangements of the Mosaic law?*

The sanitary arrangements of the law, so needful to a poor and long-oppressed people, together with the arrangements and limitations respecting clean and unclean animals which might or might not be eaten, are remarkable, and would, with other features, be of interest if space permitted their examination, as showing that law to have been abreast with, if not in advance of, the latest conclusions of medical science on the subject. The law of Moses had also a typical character, which we must leave for future consideration; but even our hasty glance has furnished overwhelming evidence that this law, which constitutes the very framework of the entire system of revealed religion, which the remainder of the Bible elaborates, is truly a marvelous display of wisdom and justice, especially when its date is taken into consideration.

(70) *What is the only reasonable conclusion respecting Moses' claim to have received these laws from God Himself?*

In the light of reason, all must admit that the law bears no evidence of being the work of wicked, designing men, but that it corresponds exactly with what nature teaches to be the character of God. It gives evidence of His wisdom, justice and love. And further, the evidently pious and noble lawgiver, Moses, denies that the laws were his own, and attributes them to God. —Exodus 24:12; Deuteronomy 9:9-11: Exodus 26:30: Leviticus 1:1.

In view of his general character, and his commands to the people not to bear false witness, and to avoid hypocrisy and lying, is it reasonable to suppose that such a man bore false witness and palmed off his own views and laws for those of God? It should be remembered also that we are examining the present copies of the Bible, and that therefore the integrity for which it is so marked applies equally to the successors of Moses; for though bad men were among those successors, who did seek their own and not the people's good, it is evident that they did not tamper with the Sacred Writings, which are pure to this day.

THE PROPHETS OF THE BIBLE

(71) *Were the prophets of the Bible from the priestly class? What was the burden of their messages? And what does the term* PROPHET *signify?*

Glance now at the general character of the prophets of the Bible and their testimonies. A rather remarkable fact is that the prophets, with few exceptions, were not of the priestly class; and that in their day their prophecies were generally repugnant to the degenerating and time-serving priesthood, as well as to the idolatrously inclined people. The burden of their messages from God to the people was generally reproof for sin, coupled with warnings of coming punishments, intertwined with which we find occasional promises of future blessings, after they should be cleansed from sin and should return to favor with the Lord. Their experiences, for the most part, were far from enviable; they were generally reviled, many of them being imprisoned and put to violent deaths. (See 1 Kings 18:4, 10, 17, 18: 19:10; Jeremiah 38: 6; Hebrews 11:32-38) In some instances it was years after their death before their true character as God's prophets was recognized. But we speak thus of the prophetic writers whose utterances claim to be the direct inspiration of Jehovah.

It is well in this connection that we should remember that in the giving of the law to Israel there was no priestly intervention; it was given by God to the people by the hand of Moses. (Exodus 19:17-25; Deuteronomy 5:1-5) And, furthermore, it was made the duty of every man, seeing a violation of the law, to reprove the sinner. (Leviticus 19:17) Thus all had the authority to teach and reprove; but since, as in our own day, the majority were absorbed in the cares of business, and became indifferent and irreligious, the few comparatively fulfilled this requirement by reproving sin and exhorting to godliness; and these preachers are termed "prophets" in both the Old and New Testaments. The term prophet, as generally used, signifies *public expounder,* and the public teachers of idolatry were also so called; for instance, "the prophets of Baal", etc.—See 1 Corinthians 14:1-6; 2 Peter 2:1; Matthew 7: 15; 14:5; Nehemiah 6:7; 1 Kings 18:40; Titus 1:12.

Prophesying, in the ordinary sense of teaching, afterward became popular with a certain class, and degenerated into Phariseeism—teaching, instead of God's commandments, the traditions of the ancients, thereby opposing the truth and becoming false prophets, or false teachers.—Matthew 15:2-9.

(72) *What were the characteristics of the class of prophets specially commisioned by the Lord?*

Out of the large class called prophets, Jehovah at various times made choice of some whom He specially commissioned to deliver messages, relating sometimes to things then at hand, at other times to future events. It is to the writings of this class, who spoke and wrote as they were moved by the holy spirit, that we are now giving attention. They might with propriety be designated divinely commissioned prophets or seers.

When it is remembered that these prophets were mainly laymen, drawing no support from the tithes of the priestly tribe; and when, added to this, is the fact that they were frequently not only the reprovers of kings and judges, but also of priests (though they reproved not the office, but the personal sins of the men who filled it), it becomes evident that we could not reasonably decide that these prophets were parties to any league of priests, or others, to fabricate false-

hood in the name of God. Reason, in the light of facts, contradicts such a suspicion.

(73) *If we find a common bond of union between the law and the prophets and the New Testament writers, what must be our conclusion respecting their claims?*

If, then, we find no reason to impeach the motives of the various writers of the Bible, but find that the spirit of its various parts is righteousness and truth, let us next proceed to inquire whether there exists any link, or bond of union, between the records of Moses, those of the other prophets, and those of the New Testament writers. If we shall find one common line of thought interwoven throughout the law and the prophets and the New Testament writings, which cover a period of fifteen hundred years, this, taken in connection with the character of the writers, will be a good reason for admitting their claim—that they are divinely inspired—particularly if the theme common to all of them is a grand and noble one, comporting well with what sanctified common sense teaches regarding the character and attributes of God.

THE SAME PLAN, SPIRIT AND PURPOSE PERVADES THE ENTIRE BOOK

74) *Explain how this one plan, spirit, aim and purpose pervades the entire Bible?*

This we do find. One plan, spirit, aim and purpose pervades the entire Book. Its opening pages record the creation and fall of man; its closing pages tell of man's recovery from that fall; and its intervening pages show the successive steps of the plan of God for the accomplishment of this purpose.

The harmony, yet contrast, of the first three and the last three chapters of the Bible is striking. The one describes the first creation, the other the renewed or restored creation, with sin and its penal curse removed; the one shows Satan and evil entering the world to deceive and destroy, the other shows his work undone, the destroyed ones restored, evil extinguished and Satan destroyed; the one shows the dominion lost by Adam, the other shows it restored and forever established by Christ, and God's will done in earth as in heaven; the one shows sin the producing cause of degradation, shame and death, the other shows the reward of righteousness to be glory, honor and life.

(75) *Is the Bible merely a collection of moral precepts, wise maxims and words of comfort?*

Though written by many pens, at various times, under different circumstances, the Bible is not merely a collection of moral precepts, wise maxims and words of comfort. It is a reasonable, philosophical and harmonious statement of the causes of present evil in the world, its only remedy and the final results as seen by divine wisdom, which saw the end of the plan from before its beginning, marking as well the pathway of God's people, and upholding and strengthening them with exceeding great and precious promises to be realized in due time.

(76) *How is the teaching of Genesis respecting the trial, condemnation and ultimate redemption of the human race elaborated throughout the prophetic writings of the Old Testament? Quote from memory various prophecies regarding the Redeemer.*

The teaching of Genesis, that man was tried in a state of original perfection in one representative; that he failed, and that the present imperfection, sickness and death are the results, but that God has not forsaken him, and will ultimately recover him through a redeemer, born of a woman (Genesis 3:15), is kept up and elaborated all the way through. The necessity of the death of a redeemer as a sacrifice for sin, and of his righteousness as a covering for our sins, is pointed out in the clothing of skins for Adam and Eve; in the acceptance of Abel's offerings; in Isaac on the altar; in the death of the various sacrifices by which the patriarchs had access to God, and of those instituted under the law and perpetuated throughout the Jewish age.

The prophets, though credited with understanding but slightly the significance of some of their utterances (1 Peter 1:12), mention the laying of the sins upon a person instead of a dumb animal, and in prophetic vision they see Him who is to redeem and to deliver the race led "as a lamb to the slaughter"; that "the chastisement of our peace was upon him"; and that "by his stripes we are healed". They pictured Him as "despised and rejected of men, a man of sorrows and acquainted with grief," and declared that "the Lord hath laid on him the iniquity of us all". (Isaiah 53:3-6) They told where this Deliverer would be born (Micah 5:2), and when He should die, assuring us that it would be "not for himself". (Daniel 9:26) They mention various peculiarities concerning Him—that He would be "righteous", and free from "deceit", "violence", or any just cause of death (Isaiah 53:8, 9, 11); that He would be betrayed for thirty pieces of silver (Zechariah

11:12); that He would be numbered among transgressors in His death (Isaiah 53:12); that not a bone of Him should be broken (Psalm 34:20; John 19:36); and that though He should die and be buried, His flesh would not corrupt, neither would He remain in the grave. —Psalm 16:10; Acts 2:31.

(77) *What was the work of the New Testament writers as respects the Plan of Redemption?*

The New Testament writers clearly and forcefully, yet simply, record the fulfillment of these predictions in Jesus of Nazareth, and by logical reasonings show that such a *ransom-price* as He gave was needful, as already predicted in the law and prophets, before the sins of the world could be blotted out. (Isaiah 1:18) They trace the entire plan in a most logical and forcible manner, appealing neither to the prejudices nor to the passions of their hearers, but to their enlightened reason alone, furnishing some of the most remarkably close and cogent reasoning to be found anywhere on any subject.—See Romans 5:17-19, and onward to 12th chapter.

THE GRANDEUR AND BREADTH OF GOD'S PLAN MEETS THE MOST EXALTED CONCEPTION

(78) *What was the double teaching of Moses in the law respecting a sacrifice and a blessing to follow?*

Moses, in the law, pointed not alone to a sacrifice, but also to a blotting out of sins and a blessing of the people under this Great Deliverer, whose power and authority he declares shall vastly exceed his own, though it should be "like unto" it. (Deuteronomy 18:15, 19) The promised Deliverer is to bless not only Israel, but through Israel "all the families of the earth". (Genesis 12:3; 18:18; 22:18; 26:4) And notwithstanding the prejudices of the Jewish people to the contrary, the prophets continue the same strain, declaring that Messiah shall be also "for a light to lighten the Gentiles" (Isaiah 49:6; Luke 2:32); that the Gentiles should come to Him "from the ends of the earth" (Jeremiah 16:19); that His name "shall be great among the Gentiles" (Malachi 1:11); and that "the glory of the Lord shall be revealed and all flesh shall see it together".—Isaiah 40:5. See also Isaiah 42:1-7.

(79) *What was the claim of the New Testament writers respecting their ability to realize the fulfillment of the Old Testament prophecies?*

The New Testament writers claim a divine anointing which enabled them to realize the fulfillment of the prophecies concerning the sacrifice of Christ. They, though prejudiced as Jews to think of every blessing as limited to their own people (Acts 11:1-18), were enabled to see that while their nation would be blessed, all the families of the earth should be blessed also, with and through them. They saw also that, before the blessing of either Israel or the world, a selection would be made of a "little flock" from both Jews and Gentiles, who, being tried, would be found worthy to be made joint heirs of the glory and honor of the Great Deliverer, and sharers with Him of the honor of blessing Israel and all the nations.—Romans 8:17.

These writers point out the harmony of this view with what is written in the law and the prophets; and the grandeur and breadth of the plan they present more than meets the most exalted conception of what it purports to be—"Good tidings of great joy, which shall be unto all people".

(80) *What is the glorious theme of all the prophets?*

The thought of Messiah as a ruler of not only Israel, but also of the world, suggested in the books of Moses, is the theme of all the prophets. The thought of the kingdom was uppermost also in the teachings of the apostles; and Jesus taught that we should pray, "Thy kingdom come," and promised those a share in it who would first suffer for the truth, and thus prove themselves worthy.

(81) *How has the hope of the kingdom affected the faithful people of God?*

This hope of the coming glorious kingdom gave all the faithful ones courage to endure persecution and to suffer reproach, deprivation and loss, even unto death. And in the grand allegorical prophecy which closes the New Testament, the worthy "Lamb that was slain" (Revelation 5:12), the worthy "overcomers" whom He will make kings and priests in His kingdom, and the trials and obstacles which they must overcome to be worthy to share that kingdom, are all faithfully portrayed. Then are introduced symbolic representations of the blessings to accrue to the world under that Millennial reign, when Satan shall be bound and Adamic death and sorrow wiped out, and when all the nations of earth shall walk in the light of the heavenly kingdom—the new Jerusalem.

(82) *What is the special doctrine of the Bible found nowhere else, and in opposition to the theory of all the heathen religions?*

The Bible from first to last holds out a doctrine found nowhere else, and in opposition to the theories of all the heathen religions—that a future life for the dead will come through a RESURRECTION OF THE DEAD. All the inspired writers expressed their confidence in a Redeemer, and one declares that "in the morning", when God shall call them from the tomb, and they shall come forth, the wicked shall no longer hold the rulership of earth; for "the upright shall have dominion over them, in the morning".—Psalm 49:14.

The resurrection of the dead is taught by the prophets; and the writers of the New Testament base their hopes of future life and blessing upon it. Paul expresses it thus: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain and your faith is also vain; . . . then they which are fallen asleep in Christ are *perished*. But now is Christ risen from the dead, and become the first-fruits of them that slept; . . . for as in Adam all die, even so in Christ shall all be made alive."—1 Corinthians 15:13-22.

TO THROW OUT THE MIRACLES WOULD DISCREDIT THE WHOLE

(83) *While composed of many parts, a harmonious whole, are there any useless or unnecessary features in the Bible? What would be the result of eliminating or discrediting the* MIRACLES, *a popular proceeding at the present time? Mention the miracles of the Old Testament referred to by our Lord and the writers of the New Testament.*

Like a watch, whose many wheels might at first seem superfluous, but whose slowest moving wheels are essential, so the Bible, composed of many parts, and prepared by many pens, is one complete and harmonious whole. Not a single part is superfluous, and though some parts take a more active and prominent place than others, all are useful and necessary.

It is becoming popular among the so-called "advanced thinkers" and "great theologians" of the present day to treat lightly, or to ignore if they do not deny, many of the "miracles" of the Old Testament, calling them "old wives' fables". Of these are the accounts of Jonah and the great fish, Noah and the ark, Eve and the serpent, the standing still of the sun at the command of Joshua, and Balaam's speaking ass. Seemingly these wise men overlook the fact that the Bible is so interwoven and united in its various parts that to tear from it these miracles, or to discredit them, is to destroy or discredit the whole. For if the original accounts are false, those who repeated them were either falsifiers or dupes, and in either case it would be impossible for us to accept their testimony as divinely inspired. To eliminate from the Bible the miracles mentioned would invalidate the testimony of its principal writers, besides that of our Lord Jesus.

The story of the fall is attested by Paul (Romans 5:17); also Eve's beguilement by the Serpent. (2 Corinthians 11:3; 1 Timothy 2:14; see also our Lord's reference to the latter in Revelation 12:9 and 20:2) The standing of the sun at the overthrow of the Amorites, as an evidence of the Lord's power, was evidently typical of the power to be displayed in the future, in "the day of the Lord," at the hand of Him whom Joshua typified. This is attested by three prophets. (Isaiah 28:21; Habakkuk 2:1-3, 13, 14 and 3:2-11; Zechariah 14:1, 6, 7) The account of the speaking ass is confirmed by Jude, verse 11, and by Peter. (2 Peter 2:16) And the Great Teacher, Jesus, confirmed the narratives of Jonah and the great fish, and of Noah and the flood. "For as Jonah was three days and nights in the whale's belly, so shall the Son of Man be three days and nights in the heart of the earth"; "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." — Matthew 12:40; 24:38, 39; Luke 17:26; see also 1 Peter 3:20.

Really these are no greater miracles than those performed by Jesus and the apostles, such as the turning of water into wine, the healing of diseases, etc.; and as a miracle, the awakening of the dead is most wonderful of all.

(84) *How do these miracles find their parallels in our everyday experiences and are thus made to appear not unreasonable?*

These miracles, not common to our experience, find parallels about us every day which, being more common, are passed by unnoticed. The reproduction of living organisms, either animal or vegetable, is *beyond our comprehension* as well as beyond our power—hence, miraculous. We can see the exercise of life principle, but can neither understand nor produce it. We plant two seeds side by side; the conditions, air

water and soil, are alike; they *grow*, we cannot tell *how*, nor can the wisest philosopher explain this miracle. These seeds develop organisms of opposite tendencies; one creeps, the other stands erect; form, flower, coloring, everything differs, though the conditions were the same.

Such miracles grow common to us, and we cease to remember them as such as we leave the wonderment of childhood; yet they manifest a power as much beyond our own, and beyond our limited intelligence, as the few miracles recorded in the Bible for special purposes, and as intended illustrations of Omnipotence, and of the ability of the great Creator to overcome every obstacle and to accomplish all His will, even to our promised resurrection from the dead, the extermination of evil, and the ultimate reign of everlasting righteousness.

THE BIBLE'S TESTIMONY CONVINCES US THAT NOT MAN, BUT GOD IS ITS AUTHOR

(85) *Give a résumé of the steps which lead us to conclude that the Bible is a divinely inspired revelation, and not the mere device of ordinary men.*

Here we rest the case. Every step has been tested by reason. We have found that there is a God, a supreme, intelligent Creator, in whom wisdom, justice, love and power exist in perfect harmony. We have found it reasonable to expect a revelation of His plans to His creatures capable of appreciating and having an interest in them. We have found the Bible, claiming to be that revelation, worthy of consideration. We have examined its writers, and their possible objects, in the light of what they taught; we have been astonished; and our *reason* has told us that such wisdom, combined with such purity of motive, was not the cunning device of men.

Reason has urged that it is far more probable that such righteous and benevolent sentiments and laws must be of God and not of men, and has insisted that they could not be the work of knavish priests. We have seen the harmony of testimony concerning Jesus, His ransom sacrifice, and the resurrection and blessing of all as the outcome, in His glorious kingdom to come; and reason has told us that a scheme so grand and comprehensive, beyond all we could otherwise have reason to expect, yet built upon such reasonable deductions, must be the plan of God for which we seek. It cannot be the mere device of men, for even when revealed it is almost too grand to be believed by men.

When Columbus discovered the Orinoco river, someone said he had found an island. He replied, "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So the depth and power and wisdom and scope of the Bible's testimony convince us that not man, but the Almighty God, is the author of its plans and revelations.

We have taken but a hasty glance at the surface claims of the Scriptures to be of divine origin, and have found them reasonable. Next we will unfold the various parts of the plan of God, and will, we trust, give ample evidence to every candid mind that the Bible is a divinely inspired revelation, and that the length and breadth and height and depth of the plan it unfolds gloriously reflect the divine character, hitherto but dimly comprehended, but now more clearly seen in the light of the dawning Day.

(86) *Why do many in their ignorance now misjudge the great Jehovah's character and work?*

As some ignorantly misjudge the skill and wisdom of a great architect and builder by his unfinished work, so also many in their ignorance now misjudge God by His unfinished work; but by and by, when the rough scaffolding of evil, which has been permitted for man's discipline, and which shall finally be overruled for his good, has been removed, and the rubbish cleared away, God's finished work will universally declare His infinite wisdom and power; and His plans will be seen to be in harmony with His glorious character.

(87) *However mysterious or haphazard God's dealings may appear to men, what is the declaration of His Word respecting the definiteness of His purposes?*

Since God tells us that He has a definitely fixed purpose, and that all His purposes shall be accomplished, it behooves us, as His children, to inquire diligently what those plans are, that we may be found in harmony with them. Notice how emphatically Jehovah affirms the fixedness of His purpose: "Jehovah of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it be". (Isaiah 14:24-27; 46:9-11) Therefore however haphazard or mysterious God's dealings with men may appear, those who believe this testimony of His Word must acknowledge that His original and unalterable plan has been, and still is, progressing systematically to completion.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *Was Jesus "made flesh" when He came to earth?*
   Answer: Yes. See John 1:14.
2. *Why was Jesus "made flesh"—"made a little lower than the angels"?*
   Answer: "For the suffering of death."—Heb. 2:9.
3. *How could He "taste death for every man"—Hebrews 2:9?*
   Answer: He died for Adam and for all in Adam; that is, for all mankind. See Romans 5:12-19.
4. *What is "the wages of sin"?*
   Answer: "Death." See Romans 6:23, first part.
5. *Is eternal life a gift from God?*
   Answer: Yes. See Romans 6:23, last part.
6. *Through whom does this gift come?*
   Answer: "Through Jesus Christ."
7. *In 1 Timothy 2:6, what is meant by: Jesus "gave himself a ransom for all"?*
   Answer: Jesus gave up His human life for Adam and all in him, so that all mankind might have life in Jesus.
8. *In 1 Timothy 2:4, what does it mean when it says: God "will have all men to be saved"?*
   Answer: All will be brought back from death.
9. *Did Jesus say that He would bring all back from the grave?*
   Answer: Yes. See John 5:28, 29.
10. *Did Daniel say that "many that sleep in the dust of the earth shall awake"?*
    Answer: See Daniel 12:2.
11. *How should the latter part of John 5:29 read?*
    Answer: "Unto a resurrection by judgment"; and it so reads in the Revised Version.
12. *If Adam had a perfect human body, without an ache or a pain, and lost it by disobedience, then what will be restored to Adam and his children by the death of Christ?*
    Answer: See Luke 19:20, Acts 3:20, 21, and Romans 6:23.
13. *When is this restoration or "restitution" to all that was lost by Adam to begin?*
    Answer: At our Lord's second advent. See Acts 3:19-21.
14. *How many of the holy prophets have spoken of this "restitution"?*
    Answer: "All his holy prophets." See Acts 3:21.

WHICH SHALL IT BE?

"Which shall it be? Which shall it be?"
I looked at John—John looked at me
(Dear, patient John, who loves me yet
As well as though my locks were jet);
And when I found that I must speak,
My voice seemed strangely low and weak:
"Tell me again what Robert said."
And then I, listening, bent my head.
"This is his letter: 'I will give
A house and land while you shall live,
If in return, from out your seven,
One child to me for aye is given.'"
I looked at John's old garments worn,
I thought of all that John had borne
Of poverty and work and care.
While I, though willing, could not share;
I thought of seven mouths to feed,
Of seven little children's need,
And then of this, "Come, John," said I,
"We'll choose among them as they lie
Asleep." So, walking hand in hand,
Dear John and I surveyed our band.
First to the cradle lightly stepped,
Where Lillian, the baby, slept,
A glory 'gainst the pillow white.
Softly the father stooped to lay
His rough hand on in gentle way,
When dream or whisper made her stir,
And hurriedly he said, "Not her, not her!"
We stopped beside the trundle-bed,
And one long ray of lamplight shed
Athwart the boyish features there,
In sleep so pitiful and fair;
I saw on Jamie's rough, red cheek
A tear undried. Ere John could speak,
"He's but a baby, too," said I,
And kissed him as we hurried by.
Pale, patient Robbie's angel face
Still in his sleep bore suffering's trace.
"No, for a thousands crowns, not him!"
He whispered, while our eyes were dim.
Poor Dick! bad Dick! our wayward son,
Turbulent, reckless, idle one—
Could he be spared? Nay; He who gave,
Bade us befriend him to his grave;
Only a mother's heart can be
Patient enough for such as he;
"And so," said John, "I would not dare
To send him from our bedside prayer."
Then stole we softly up above
And knelt by Mary, child of love.
"Perhaps for her 't would better be,"
I said to John. Quite silently
He lifted up a curl that lay
Across her cheek in willful way,
And shook his head: "Nay, love; not thee,"
The while my heart beat audibly.
Only one more, our eldest lad,
Trusty and truthful, good and glad—
So like his father. "No, John, no—
I cannot, will not, let him go."

And so we wrote, in courteous way,
We could not drive one child away;
And afterward toil lighter seemed,
Thinking of that of which we dreamed.
Happy in the truth that not one face
Was missed from its accustomed place;
Thankful to work for all the seven
Trusting the rest to One in heaven.

By Ethel Lynn Beers

A Recurrent Remembrancer

"Would ye that this the Yuletide
spirit remained throughout the year?"

Why of course. Furthermore,

Not only would you like to have the spirit remain with *you,* but you would doubtless like to be able to impart it to your *friends* in such a way that that Christmasy feeling would rise up in them every week or two.

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Even the ultra optimistic concede that every day will not be bright. Why not employ *The Golden Age* as your twice-a-month reminder, whether as *the* remembrancer, or as an after-thought in addition to your more expensive gift?

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BONUS TO THE SOLDIERS

MOST of the soldiers enrolled in the service of the United States during the World War heard repeated promises that after the war was over nothing would be too good for those who stood between the patriotic manufacturers of munitions and woolens and the doughty Germans, who were sure to demand billions of indemnity if they should win the war.

Among those who heard these promises and believed them were that considerable body of Americans now known as the American Legion. The Legion was formed in Paris about the time the war ended, had a preliminary meeting at St. Louis and then a general meeting at Minneapolis, with two thousand delegates present, where resolutions were adopted indicating that the Legion had confidence that the American Congress would do something pretty nice by the ex-soldiers and that they would wait in an expectant attitude to see what it might be.

Something more than six months later the waiting became monotonous; and when the Legion learned that Congress was not planning to do anything special for the ex-service men the executive committee of the Legion, at Indianapolis, in February last, decided to place their ideas of "adjustment of compensation" before Congress in tangible form, which was a perfectly sensible and perfectly proper thing for them to [illegible].

Out of a possible total of 5,000,000 ex-service men and women the American Legion at last reports had a paid-up membership of 550,000 members, or about 12 percent. It is the largest body of ex-soldiers of the late war extant; and despite the fact that its total paid-up membership is considerably less than the total number of ex-service men discharged for disability, and that many of these have been recruited into its organization, it is a factor to be reckoned with.

The bonus plan adopted by the executive committee went through the committee by a vote of 42 to 7, and was finally approved by the Legion in all states of the union with the exception of South Carolina and Arkansas. Out of 914 posts in New York State only 41, or about 5 percent, voted against it.

The Hearst papers threw their great strength in favor of the bonus, securing six million signers for favorable action, thus rolling up the largest petition ever placed before any legislative body.

Bonus Legislation

AFTER a great amount of public discussion a bill was finally prepared and allowed to come before the House of Representatives, but at such a time that it was known and tacitly admitted by its framers that it would certainly not pass the Senate and hence would not become a law.

This bill, which passed the House on May 29 by a vote of 289 to 92, would allow to every ex-service man an option of $1 per day for each day of service this side of the water and $1.25 per day for each day of service abroad, or a twenty-year endowment certificate for three and one-third times that amount, or 140 percent of that amount in vocational training, or 140 percent of the same amount for improvement of home or farm on plans approved by the Government, or the opportunity to buy land under specially favored conditions.

Friends of the bill believe that it will never pass the Senate, because in the Senate Finance Committee only six out of seventeen members are reckoned as advocates of it, and the complexion of this committee is supposed to represent the general attitude of the Senate fairly well. Critics of the bill seem to think that the influence of the American Legion will be permanently injured if the bill fails of passing the

Senate, and that its influence will be completely destroyed if the bill does pass. Many of those in the Legion who are opposed to the bill oppose it because they do not wish their patriotism measured on a basis of dollars and cents.

Reasons for Wanting Bonus

MANY of the boys who want the bonus for themselves or their comrades claim that they can never be fully compensated for the loss of their jobs, the loss of school and business plans and prospects in life. They say that they returned from the war poorer than they went, and that they think something should be done to equalize their compensation with that of those who remained at home.

Some of the soldiers are not enthusiastic about their financial experiences during the war. They mention the making of allotments of pay to loved ones at home and of arriving home themselves long before the allotments arrived. They mention deductions for war-risk insurance and liberty bonds, made in an atmosphere that was, to say the least, more than that of more suggestion. Some of them complain that their pay checks did not follow them as they should have done, and that they were month after month without any money of their own. Others say that the sixty dollars given them at the time of their discharge was barely sufficient to provide them with necessary civilian clothing, and that they were compelled to borrow from relatives and friends in order to reëstablish themselves in business.

Others of the soldiers, arriving home and finding what had transpired in their absence, and noting the slimy trail of the profiteer crossing and recrossing the path of the common people in whichever direction they try to move, are frankly sincere in their desire that these profiteers be made to share something with those who made their profits possible.

They point out that the same provision and energy was apparently not directed toward the drafting of profits and civilian labor to meet the Government's requirements as was shown in recruiting and mobilizing men for combat service; and they are frankly curious to know, between man and man, why it is that the soldier, in addition to the personal hazards of war, should be made to suffer financially because of that service.

Not only did the profiteers make millions out of the war; but their next of kin were not usually on the firing line, but in soft places at home. Moreover, the more money they made by their profiteering during the war and since, the more rights they assume as to how the business of the country should hereafter be conducted.

One soldier expressed the matter thus: "We find that an unduly large number of patriots who stayed at home have doubled their old wages, or have doubled the profits of their business, and act now as if they were the backbone of the country".

There is no doubt that most of the soldiers would welcome a little help from Uncle Sam. It is all very well to say that they had all their expenses paid while they were away, and a dollar a day besides, and two months' pay at conclusion, and that some of them, thus, made more money as soldiers than they had ever made before in their lives; but a little incident shows how statements of this kind may easily convey a false impression:

Under the Soldier Preference Act, passed in February, three thousand two hundred soldiers presented themselves at the drawing of seventy-nine forty-acre farms on the North Platte River in the semi-arid short-grass section of Western Nebraska and Eastern Wyoming. This shows that these men wanted homes and were trying to reëstablish themselves. At last reports there had been 169,000 of them seeking after land under this act, but only 188 could be accommodated, and some of them had to take ten-acre farms.

Another reason why the bonus is wanted is hinted at by the New York *Times* when it claims that the Government is now wasting $2,500,000,000 per year; and if so, it would seem that the money to pay the bonus could be obtained from savings in the expenditures which originated under the reign of him of whom it was once sung, "He kept us out of the war"—expenditures which are still with us under a change of administration in House and Senate. But do not let us be misunderstood as suggesting that the *Times* wants the soldiers to have any bonus. Its spasms of righteousness against this or any other plan for dipping into the haul of the profiteers whose it is and whom it represents, and doing anything of value for the under dog, are so well known in New York as to call for no comment and to admit of no discussion.

Opposition to the Bonus

OPPOSITION to the bonus comes, of course, from the champions and devotees of profiteers and profiteering who do most of the strutting for patriotism under the name of Chambers of Commerce, but who for self-evident reasons are never alarmed at the condition of the country when millionaires and predatory power are increasing and when the average condition of the common people is growing harder daily.

Let us see: It was these same Chambers of Commerce that used their influence to throw away America's merchant marine, built at a cost to the people of some $4,000,000,000. Why did they want it thrown away? Bless you, don't you know that many of those gentlemen wanted the ships, especially if they could get them at next to nothing, because the profits in ocean freights at present are very great?

So when we read in the papers that this Chamber of Commerce or that Chamber of Commerce or the National Association of Credit Men, or some other gathering of Big Business or the satellites of Big Business is against a piece of legislation it is all that we want to know; for its ideas of patriotism are dollar ideas, nothing more. The United States Chamber of Commerce was reported as "alarmed" that half a million Negroes would receive five or six hundred dollars each, under the bonus plan, and would immediately quit work until the money was spent. That is, roughly estimated, $250,000,000, or about 6¼ percent of the cost of the merchant marine which they urged Congress to throw to the dogs. And how do they know that all of these Negroes would use this money improvidently? They do not know, and nobody knows. It is just an excuse.

There are other objections to the bonus that are more legitimate. Attention is called by many to the fact that it is not claimed that the soldiers have been fully compensated or that they have ever been compensated for their sacrifices, but that much of their reward, the principal part of it, in fact, should be the consciousness of a great service rendered to their country in an hour of need, a consciousness of a duty well performed.

It is pointed out that no cash bonus was given to the soldiers in the Revolutionary war, the war of 1812, the Mexican war, the Civil war, or the Spanish-American war. It is apprehended that the bonus if granted will be followed by pensions, for generations.

It is pointed out that during the war Congress helped those with dependents and offered insurance at enormous loss, allowing the soldier to continue to carry it for life at the same rate. It is pointed out, also, that army life was a real benefit physically to many men, life insurance figures giving the average healthy ex-service man an added expectation of life of five years.

Financial Burden of the Bonus

THE bonus bill, as it passed the House, was estimated as involving an expenditure of $1,400,000,000, or about $500,000,000 per year for three years. All the Reserve Bank heads say that this amount cannot be awarded without a grave disturbance of the country's finances. The bill itself showed, however, just who would be directly disturbed, as most of the funds were to come in taxes on stock exchange sales and stock dividends and in surtaxes on incomes of over $5,000.

Persons in touch with the Administration at Washington point out that during and after the war there were 643,000 discharged for disability, 70,000 of them for mental disability; and that the country's first responsibility is to care for these, and for their dependents, as well as for the dependents of the 100,000 men who died in France.

It is pointed out that this work is not yet organized as it should be; that as late as 1920 there were hundreds of these wounded men in New York, some of whom had, at that time, been without food for forty-eight hours and had slept in doorways for ten days because they had no place to go. The Government must take care of these men first before it undertakes to do anything for those who returned without a scratch and perhaps improved in health. Moreover, the care of these men and their dependents, it is urged, is a lifelong matter, and the expense, great now, will increase materially.

The statement was made last April that the appropriations for the above purposes since the war have already totalled $868,000,000 and must ere long be in the neighborhood of a billion dollars a year. Moreover, there is now in the Treasury a deficit of three and one-third billions, rapidly becoming four billions; and within the next three years the Government will have

eight billion dollars maturing in Treasury certificates, war-savings certificates and Victory notes. And is it likely that the Government will be able easily to borrow again at 3 percent to 4 percent when current rates of interest are around 7 percent?

Statesmen point out that the Government has already levied taxes running as high as 65 percent upon incomes and 80 percent upon war profits and excess profits, and they fear to push the profiteers any further. But many of the common people look at the matter from the other end and say that, no matter what form of taxation is invented, the load will come on the people at the foot of the ladder anyway, as is proven by the advent of the 33,000 new war millionaires. These figure, from sad experience, that every tax laid upon a manufacturer, middleman or retailer, will be passed on down to the people, and always with an additional profit, so that the $13 tax per man, woman and child, which the bonus would represent, would be $20 to $25 by the time it landed on the backs of those who already have more than they can bear.

State Bonus Arrangements

NOT waiting for the National Government to act, some of the states have gone ahead and done something for the soldiers on their own account. In July, 1919, Massachusetts passed a bill awarding $100 to every resident of the State who risked his life in the World War. Massachusetts had 200,000 men in the service, of whom 184,000 were eligible for the bonus. At first, 75,000 of these were of doubtful residence, but this was gradually sifted down to 5,000. The distribution of this award resulted in the location of many erring husbands and wandering sons.

North Dakota has a bonus plan under which she pays her service men and women twenty-five dollars for every month they were in the service. This is the most liberal bonus arrangement of which we have heard.

In May, 1920, the State of New York agreed to bond itself for $45,000,000, so that it could pay $10 per month bonus for each month of service of New York State residents. But the bill was so drawn as to require final approval at the polls in November. This it secured, and, in our judgment, was passed only to give an excuse for killing the national bonus bill.

Canadian Bonus

WHEN the war ended, the Canadian Government voted great sums for gratuities, pensions, vocational training, land settlement and reëstablishment work. Up to February it had expended about $300,000,000 in taking care of returned soldiers, including $40,000,000 in cash to take care of the unemployment period during the winter of 1919-20.

The bonus arrangement adopted provides for six months' pay for three year's service, five months' pay for two year's service, four months' pay for one year's service and three months' pay for less than one year's service. The soldier boys are reported as not satisfied with these arrangements. The United Veterans' League, 50,000 strong, is demanding a gratuity of $2,000 each; and the Great War Veterans' Association, a still larger body, is pressing in the same general direction.

Australasian Bonus

IN APRIL the Australian Government adopted a bonus amounting to 25 cents per day from date of enlistment to date of signing the peace treaty. This gratuity cannot be seized by creditors, in the event of a soldier's dying in debt, but the money will go to his dependents. The gratuities are nontransferable, to prevent Shylocks from getting them.

New Zealand has given its soldiers a gratuity of 36 cents per day from date of embarkation to date of death or of discharge.

England alone, of all the European nations, is undertaking, or can undertake, to do anything looking toward the rewarding of her ex-soldiers. Her Board of Internal Revenue has made a careful estimate of war fortunes, which it calculates at $20,000,000,000. It is planning to expropriate one-fourth of this amount to create a fund to help ex-soldiers purchase homes or businesses.

England's war profits were meager compared to America's. Here the Steel Trust alone made a clear $1,000,000,000.

If the soldiers do not get the bonus they have asked they may take a small grain of comfort in the thought that there are millions in the country, estimated at 70 percent, who, like themselves, are poorer because of the war, unable on their meager increases of pay to live even as well as they formerly did.

y may take comfort, too, in the thought at there is really nobody in the country, outde f the profiteers, Chambers of Commerce, e ork *Times*, and relatives and hangers-on his class of people, but would be well pleased se them have their just dues, whether they et ese or not.

e people who bear the burdens now must t expect equality of treatment. "Now we call e oud happy. Yea, they that work wickedss are set up; yea, they that tempt God are en delivered." (Malachi 3:15) But it will t so in the Golden Age, the Day of the Lord e at hand. "In his days shall the righteous ourish; and abundance of peace so long as the oon endureth. He shall deliver the needy when e eth; the poor also, and him that hath no el er. He shall spare the poor and needy, and all save the souls of the needy. He shall re- e their soul from *deceit* [much of which we u has been measured out to these soldier oys] and violence: and precious shall their loo be in his sight."—Psalm 72:7-14.

u and Moon Fallacies

HE sun and especially the moon are orbs out which much superstition has centered. v the advanced light of our own day has not en sufficient to obliterate all these shadows of ie ast. There is much error yet to be una ed.

ome of the less informed think of the moon s producing light within itself, but almost v one knows that the moon is merely a l ctor of light from the sun. You have erhaps heard the assertion on a bright moongh night; "If we had two or three full moons ould be bright as day"; but we have Prossor Young for our authority that "if the hc firmament were packed with full moons e ould receive from it less than one-eighth ie sun's light."

M ny think of the moon as a stationary body; i it were, it would appear at a fixed time on ie earth's horizon each day. However, as the oc is continually travelling in an eastward af it will "rise" later tomorrow than today.

mong the ancient Greeks an eclipse of the m moon was regarded with intense superit n; and you will find people today who ot explain the cause of the phenomenon.

ot everyone knows that the sun rotates, and a he sun is nearest the earth in winter. On July 4, we are 3,110,000 miles farther from the sun than we are on January 3.

Some have supposed that the Scriptural narrative recorded in Joshua 10:11-14, teaches that the entire solar system ceased its motion at the command of Joshua. Yet the explanation is simple to any thinking person. The enemies of Joshua were sun-worshippers, and the darkness of the day indicated that their sun-god was eclipsed. Then, the account states, there came a great hail storm and killed many of them. The sun was hidden by the clouds; and to discomfit the enemy further Joshua commanded that the sun and moon stay hidden behind the clouds. Another explanation assumes that the sun was visible during the day, and that the heavy clouds refracted the sun's rays unusually late in the evening—until the moon rose, so that there was no time without light. Either explanation is satisfactory to the reasoning mind.—Isaiah 1:18.

The Overall Farce

DO YOU remember the time, a little while ago, when there was a sudden protest against the high cost of clothing, and rich men, wearing $15 shoes and $12 silk shirts, put on overalls over expensive clothing and wore them for a few days in public? Do you wish to know how that worked out for the benefit of the common people? It had just one result, so far as we have been able to learn. The common man, who goes to work with a dinner pail in his hand, and is obliged to wear overalls at his work, now has to pay 20 percent more for his overalls than before the rush of these fly-by-night reformers occurred.

This incident illustrates how much many of the people really think on the larger questions. The wind blows war, they are pro-war; it blows peace, they are peace advocates. The press talks right side up, they are right side up; it speaks up side down and up side down they go.

Juvenile Studies in Alabama

MR EDITOR: THE GOLDEN AGE has been a great blessing to me, and I would not take a hundred dollars for the good that my two boys have gotten from the study of the Bible questions. My boys are six and seven years of age. After using the questions for four months they can discuss the two salvations with more knowledge than a D. D.

What is Happening in Italy

AS USUAL with events affecting the interests of great financiers, politicians or ecclesiastics the news concerning happenings in Italy has been scanty and misleading; for governmental and Big Business censorships have distorted or suppressed facts.

It is well known that the working people of Europe are quite dissatisfied with what has been brought to them by a war that was to make the world safe for the people. In common with the people of other countries the Italians have suffered peculiar economic consequences of the war. They make strong complaint that while the private soldier patriotically gave up time, wages, home, health, and often life itself, the rich—while professing devoted patriotism—turned time into unpatriotic golden opportunity, multiplied the profits of pre-war business, built more magnificent palaces, improved their health and, with specious pleas of their personal continuance in business being a national necessity, avoided the fate that the common soldier had to meet, whether he would or not. The workers found that post-war conditions brought them harder work, worse working conditions, less purchasing power from wages, and a widening gulf between them and those "above" them.

Powerful organizations were built up, intended to ameliorate the lot of the working people. In the metal workers' group there were four, according to the *Iron Age:*

First, the followers of the Lenine theories, the Italian Federation of Metal Workers—the F. I. O. M.—members of the General Federation of Labor, the official Socialists;

Second, the followers of the moderate Socialists, the Italian Socialist Union—the U. S. I.—controlled by Reformists;

Third, the followers of the anarchists, the Italian Syndicalist Union—the U. S. I.—fighting the regular Socialists, and strong among the Tuscany steel workers and the Genoa and the Milan foundrymen;

Fourth, the fighting association of the Roman Catholics, the National Association of Metal Workers—the S. N. O. M.—a vigorous young organization, assisting the church in damming the ocean tide of anti-clericalism.

Following the so-called syndicalist plan of immediate or "direct" action, the workers suddenly seized a large part of the factories of Italy, held possession by having some members work in the buildings during the day and others sleep there at night, dispossessed the owners, and sought to run the industries as their own, on the well known but misleading economic theory that wealth—products of all kinds—is the product of labor alone. It was quickly found that labor alone could not successfully operate plants in a world of industry nine-tenths under the old régime, because of difficulties in the obtaining of raw materials, transportation and the necessary credits for the financing of the work. It became plain to the workers that Italy could not go it alone in a world that might apply the economic boycott—the chief weapon of the so-called League of Nations, now functioning with headquarters in Switzerland.

The workers, accordingly, met with the employers to arrange a plan under which the former would give up the minimum of the advantageous position gained by a sudden syndicalism stroke which, law or no law, had placed them in physical possession of the plants. Each of the four organizations presented a different program for the employers to adopt; but it took only a short time for the owners to persuade them that it would be impossible to operate an industry under four different arrangements in the same plants. This proved to be a master-stroke on the part of the owners; for while an arrangement has been concluded, the four groups of workers are being measurably separated by differences as to what should be the details of the plan. Here was clearly illustrated one of the prime obstacles to the successful operation of commerce and industry by workers alone, namely, the honest differences between bodies of men as to the best course to pursue: some would wish to follow the regular Socialism of Marx, others the abrupt changes demanded by Syndicalism, and still others the subordination of industrial affairs measurably to ecclesiasticism on the claim of the Roman church that as "God's representative" on earth the priest should run everything from the cradle to the grave.

The kind of shop desired by the most aggressive of the Italian labor organizations, the U. S. I., appears in the memorandum submitted by them. As outlined in the *Iron Age* the U. S. I. demands were:

1. Complete abolition of any disciplinary rules in the plants; therefore, no fines, no bonuses, no rules of any kind.

2. Absolute prohibition of the manufacture of war material; all the plants now engaged in such work must be immediately demobilized and reorganized with a view of producing only peace materials.

3. In each plant the workmen to have the right to elect an "internal workmen's commission", acting as representative of the workmen in the dealings with the management of the plant.

4. Should a workman be seriously injured, so that he is permanently unable to do any work, an insurance premium must be paid to him for the rest of his life equal to the salary he was getting on the day he was hurt: this new regulation must be applied also to past cases of permanent disability; every mill having more than 500 workmen must have its own doctor and medical assistance.

5. Each workman is entitled to fifteen days of absence annually with full pay.

6. All religious or national holidays to be abolished.

7. In case of illness the workmen must be kept on half-pay.

8. If a plant has been brought to a standstill, and the workmen are idle for causes beyond the workmen's control, such as lack of raw materials, lack of electric power, strikes of office clerks or superintendents, the workmen must receive full pay; the same applies in the cases of interruption of work caused by rain, when operations are carried on in the open air.

9. Working hours must not exceed forty-four hours weekly; but forty-eight hours must be paid for in any event.

10. No overtime work allowed except in cases of extreme necessity.

11. Where overtime is allowed, the pay must be increased 100 percent.

12. Night-work of any kind to receive forty percent increase over normal pay.

13. All present salaries must be increased by a minimum of forty percent to a maximum of seventy percent.

14, 15 and 16 deal with piece-work.

17. A special indemnity [pitifully small] of five lire (nineteen cents) for each man and of three lire (eight cents) for each woman must be paid as compensation for high cost of living. Every three months this indemnity must be revised, to be increased or decreased if prices of necessities are increasing or decreasing.

18. Whenever the plants need new workmen, preference must be given to the members of the U. S. I.

19. When reductions in forces are made necessary by lack of orders, instead of discharging the men the working hours must be reduced; no discharges can be effected at any rate without at least a month's notice.

20. In case of discharge an indemnity of a month's pay for each year of employment must be paid.

21. Wages must be paid weekly.

22. When assuming new personnel, the plants must no longer require from the workman his penal certificate (a certificate showing whether the applicant has ever been put into jail or condemned).

23. None of the existing agreements which favor the workmen can be modified.

To American workers accustomed to the relatively humane conditions of progressive industries many of these "demands" are what they now work under. It is a hard comment on the low plane of Italian industry that it should have been thought necessary for the workers to take radical steps in order to stop profiteering and to secure relief from more or less intolerable conditions.

Representatives of Big Business may be relied on to throw as bad a light as possible on these attempts of poor Italian men and women to better their circumstances. One American editor, commenting on the first demand, says that it "would convert a plant into a battle field". The abolition of all rules is, of course, an impossibility. If, to suppose an extreme case, all written rules by the management were abolished, there would promptly take their place an unwritten code among the workers, as always happens where men labor together for a common end. Request twenty-two is objected to "because any murderer or thief would have the right to be employed". Elbert Hubbard used to employ convicts, as Henry Ford is said to do now, with excellent results.

Press reports follow the "regular" course of vilifying the workmen, exaggerating the situation, lying about the details, and throwing a color over the affair calculated to rouse fear in the American heart, with the purpose of enabling the dominant powers to continue their more or less lawless control of affairs here. As a fact, reliable information is to the effect that the new Italian labor administration maintains an iron discipline in the plants, keeps the mills going on an efficiency basis and, in some instances, even increases the output. The workers have generally been willing to restore the plants to the owners on a basis giving the workers such a share in the management as will insure them decent treatment and a fair share in the product of their labor. The works are not "transformed into fortresses"; for there were few arms in the possession of the workers. It is safe to discount close to zero many of the press

reports of brutality and other excesses by the workers, though there have doubtless been too many such instances—something unavoidable under conditions of stress.

As a net result of this social and industrial phenomenon the workmen have been granted a small increase in wages, reported as 19 cents a day, and have obtained a substantial share in the control and management of the industries, having a dominant share in the executive work of the plants and an important place on the directorates, so that they can no longer be subjected to unreasonable and sometimes cruel exactions. To a considerable extent they can dictate what share of the profits of the business shall come to them as wages, thereby improving their own status and restricting the power of the wealthy to profiteer at the expense of the common people. But having measurably achieved what they set out for, they are becoming somewhat divided, in accordance with the differing economic and social theories held by important groups.

On the other hand the controlling powers of money, politics and religion are being forced into an even closer union. The Italian government, partly through fear, took no strong repressive measures, hoping to avoid sanguinary disorder, a course which commends itself as of a high order of wisdom. Out of the situation, however, is expected to emerge a powerful alliance of industrial magnates, the aristocracy, the army and the church, lined up against the present liberal government and the common people. They regard a surrender to the working people as simply "dangerous weakness", and will probably combine to change the government and to "crush by force the labor unions engaged in the present movement". The situation is in some respects similar to that which has in a less degree and on a narrower scale been seen in the United States since 1914, and is in certain respects approaching a minor climax now, in the seeming current effort of Big Business and the politicians to destroy the American labor movement, with a view to heading off such occurrences as that in Italy.

The present situation has not come without being clearly foreseen. It was outlined as far back as 1886 by Pastor C. T. Russell, at a time when in the estimation of the world's leading economists nothing appeared more improbable.

"Happy would it be," said this modern seer, the utterance now coming like a voice from the dead, "if moderate and reasonable means would succeed; if the rich would rest with their present acquirements and coöperate with the great mass of the people in the general and permanent improvement of all classes; if the wage-workers would content themselves with reasonable demands; if the golden rule of love and justice could thus be put in practice.

"But men in their present condition will not observe this rule without compulsion. Though there be some among the artisans of the world who would be thus moderate and just in their ideas, the majority are not so, but will be extreme, unjust and arrogant in their ideas and demands beyond reason. Each concession on the part of capitalists will but add to such demands and ideas; and all having experience know that the arrogance and rule of the ignorant poor are doubly severe. And so among those of wealth—some are fully in sympathy with the laboring classes, and would be glad to act out their sympathy by making such arrangements as would gradually effect the needed reforms; but they are greatly in the minority and wholly powerless in the operating of corporations and to a great extent in their private business. If they be merchants or manufacturers, they cannot shorten the hours of labor or increase the wages of their employés; for competitors would then undersell them, and financial disaster to themselves, their employés and their creditors would follow.

"Thus we see the natural cause of the great trouble of this 'Day of Jehovah'. Selfishness, and blindness to all except their own interests, will control the majority on both sides of the question. Wage-workers will organize and unify their interests, but selfishness will destroy the unions; and each, being actuated mainly by that principle, will scheme and conspire in that direction. The majority, ignorant, will gain control; and the better class will be powerless to hold in check that which their intelligence organized. Capitalists will become convinced that the more they yield the more will be demanded, and will soon determine to resist all demands.

"Each time the labor pangs of the new era come upon the present body politic, her strength and courage will be found less, and the pains severer. All that society's physicians—the political economists—can do for her relief will be to help and wisely guide the course of the inevitable birth—gradually to prepare the way for the event. They cannot avert it, even if they would; for God has decreed that it shall come to pass. Many of society's physicians will, however, be totally ignorant of the real ailment and of the necessities and urgency of the case. They will undertake repressive measures; and as each paroxysm of trouble passes away, they will take advantage of it to fortify the resistive appliances, and will thereby increase the anguish; and while they will not long delay the birth, their malpractice will hasten

the death of their patient; for the old order of things will die in the labor of bringing forth the new.

"All who realize the state of things coming should set themselves and their affairs in order accordingly. Thus we say to all the *meek*—the humble of the world, as well as the body of Christ: "Seek ye the Lord, ye meek of the earth, which have wrought his judgment [His will]; seek righteousness; seek meekness, that ye may be partially hidden in the day of the Lord's anger." (Zephaniah 2:3) None will entirely escape the trouble, but those seeking righteousness and rejoicing in meekness will have many advantages over others. Their manner of life, their habits of thought and action, as well as their sympathies for the right, which will enable them to grasp the situation of affairs and also to appreciate the Bible account of this trouble and its outcome, will all conspire to make them suffer less than others—especially from harassing fears and forebodings."

Wage Earners Paying for the War

WHEN the purchasing power of the dollar in the spring of 1914 was compared with the purchasing power of the dollar in the spring of 1920, it was found that the dollar of 1914 was worth $2.11 in current money; but an investigation discloses that the wage earners are not receiving 2.11 times as much now as in the spring of 1914, and that the difference between what they do receive and what they should receive amounts, in the total, to just about the total sum now being distributed by the corporations as extra or unusual profits, over and above the profits which were made in normal times, before the war. The annual loss in wages of the worker is estimated at $4,717,440,000; and the annual extra or super-profit of the corporations is estimated at $4,800,000,000. We now proceed to a demonstration of the facts, first discussing the income of the corporations and then noting what has happened to the workers.

In the period of 1912-14 the net income of all the corporations in the United States in each of which the net annual income was over $1,000,000 was 8.7 percent on their capital, but in the period of 1916-18 the net income of the same corporations was 23.9 percent on their capital. Thus in four years the big corporations have earned about enough to return their whole investment. It is estimated that the corporations having each a net annual income of over $1,000,000 do about one-sixth of the business of the country, and that the combined super-profits of all these corporations during each year from 1916 onward have been about $4,800,000,000. Now let us go back and see what has happened to the workers, and then we will discuss this matter of super-profits more at length.

In the year 1914 the average weekly wage of the seven principal occupations in the clothing industry in New York city was $20.86. In the year 1920 the average wage in these same occupations was $34.93. This seems like a large increase in pay, does it not? And we read and hear a great deal about the fabulous wages paid to workers, do we not? Yet, if the buying power of the 1914 dollar be compared with the buying power of the 1920 dollar, the current wage rate should be $44.01, to buy the same things, and the wages these workers are actually receiving, $34.93, are only 79.4 percent of that amount. So we see that, as a matter of fact, if the workers were getting $20.86 in 1914 they are now getting but the equivalent of $16.56, and have sustained an actual loss in their weekly wages amounting, in purchasing power, to $4.30.

In 1914 the average weekly wage of the seven principal occupations in the book and job printing industry in New York city was $22.29. In 1920 it was $42.07. This also seems like a large increase in pay; yet when the buying power of the 1920 dollar is compared with that of the 1914 dollar we find that these workers should be receiving $47.03 in order to make their earnings equal their former earnings in purchasing power. On the basis of the 1914 dollar the present wages of these workers are $19.94, and they have sustained a net loss of $2.35 per week.

In 1914 the average weekly wage of the twenty-eight principal occupations in the building trades in New York city was $26.38. In 1920 it was $45.96, but when the changed value of the dollar is taken into consideration it should have been $55.66. Counted on the basis of the 1914 dollar, these workers are now receiving $21.78 per week, and have sustained a loss of $4.60 in their weekly wages.

In 1914 the average weekly wage of the thirteen principal occupations of New York harbor employés was $22.11. In 1920 it was $36.57; but to make the wages buy the same things they would have bought in 1914 they

should have been $46.65. Counted on the basis of the 1914 dollar these workers are now receiving the equivalent of $17.33, and have sustained a net loss of $4.78 in their weekly wage.

Taking together the clothing, printing, building and harbor industries, we have in New York fifty-five occupations whose weekly wages in 1914 averaged $24.15. The wages of these workers have been raised to $41.84, and according to most of the newspapers they should be satisfied and more than satisfied. But the fact of the matter is that their actual wages have been reduced, not increased, and it would now take an average wage of $50.96 to give them as much as they had six years ago. Stated in terms of their 1914 wages they are now receiving $19.83 each, so that the real wage question in New York is whether the average worker, having had his pay cut $4.32 per week, should be satisfied. He is now receiving 82.1 percent of his former wage. His average annual loss of wages, based on the 1914 dollar, is $224.64, or, based on the 1920 dollar, $473.99.

Assuming that the average loss of wages the country over is the same as in New York, and that there are 21,000,000 families in the country, the total loss to the workers, on the basis of the 1914 dollar is $4,717,440,000, which, as we have seen, is almost exactly the amount ($4,800,000,000) of the super-profits of the corporations. Or, on the basis of the 1920 dollar, the loss to the workers is $9,953,798,400 per annum. In six years this amount would pay for the United States' financial share in the World War.

This is what is happening. The workers are paying for the war; and when the bill is paid it will be paid *to* the friends, relatives, and associates of those whose profits out of the war are giving them $4,800,000,000 surplus profits each year over and above their usual profits. And, with their wages cut to 82.1 percent of their former value, what chance have the workers to hang on to their liberty bonds, which it is to the public interest to have widely distributed? They must sell, and they are selling, or have sold, and it is to the damage of the country that this has been made necessary. It is nonsense to say that the workers are rolling in wealth. They are not "breaking even", as is proved by the fact that the pawnshops are now doing a large business —always a proof that a pinch is being felt.

Where the Money Goes

THE United States Bureau of Labor Statistics showed that in May, 1920, to maintain a family of husband, wife and three children, with a little insurance, education, a magazine and a movie once in a while, but no automobile, requires an income of $2,533.97 per year, or a daily wage of over $8. Yet of the 1,183,000 men working for wages in Massachusetts only 15 percent get $2,000 or more, and one constantly hears the wage of $1 per hour referred to as most preposterously large, although the United States Government is authority for the statement that these wages are barely enough to maintain a family in comfort.

With capital getting three times the return that it got before the war, there is no question but that in the distribution of the total income of the country, labor is receiving a very much smaller proportion than it did, and that profits, interest and rent are squeezing the lemon dry. It is probably useless for us to warn big business that it is *"spilling the beans"*, but such is the fact, and we will not be recreant to our duty in telling the truth.

The country made enormous savings by discontinuing the liquor traffic, savings which should have greatly ameliorated the condition of the workers and given them many luxuries hitherto enjoyed; but these savings have been appropriated by the moneyed interests, and prohibition has really done nothing for the workers that its advocates reasonably hoped, believed, expected and preached that it would surely do.

It seems hard to read that one baby in every six dies when the father earns $550 or less per year, and that only one in every sixteen dies when the father earns $1,250 per year, and then to see how anxious the profit-takers are that the wages of the workers should not be permitted to rise to a point where they would interfere with the new and exorbitant profits to which they have been accustomed with the advent of this democracy-saving war.

In 1919 the worker on a yard of blue denim received 4.7 percent of the price, and the mill owners received in *profits* on the same yard 24.74 percent of the price. From 1910 to 1919 the profits on denim rose 602 percent. In 1919 the wages of the workers on denim could have been doubled, and the profits of the manufac-

turers would still have been twice as much on each yard as the workers received for making the yard.

In the canning of corn the labor cost increased 22 percent between 1916 and 1917, but the canner's profit increased 256 percent. While the labor cost in making a ton of iron rose from 40 cents to 86 cents, the price of the iron itself rose from $15 per ton to $30 per ton. Big business is profit-mad and is misrepresenting the condition of the workers. Here are some of the increases in profits of concerns dealing in the necessaries of life:

In the year 1918 the profits of the Standard Milling Company (flour) were 196 percent in excess of their profits in 1913; the profits of the American Woolen Company were 316 percent of their profits in 1914; the profits of the United States Rubber Company were 43 percent in excess of their profits in 1916, and the profits of the United Drug Company were 148 percent in excess of their profits in 1916.

In the year 1919 the profits of the following great concerns exceeded their profits over previous years by the amounts named:

American Hide and Leather Company	265% over 1914
American Ice Company	393% over 1914
United Fruit Company	547% over 1914
May Department Stores	174% over 1915
Pacific Mills (flour)	218% over 1915
Manhattan Shirt Company	275% over 1915
Endicott-Johnson Company (shoes)	353% over 1915
Corn Products Refining Company	639% over 1915
Burns Brothers (coal)	72% over 1916
American Linseed Company	780% over 1916
General Cigar Company	84% over 1917
Amoskeag Manufacturing Co. (muslin)	811% over 1917
Central Leather Company	103% over 1918
Cluett, Peabody Company (collars)	175% over 1918

For the period of 1916-18 the profits of the International Paper Company were 487 percent over the profits for the period of 1909-15, and for the period 1916-19 the profits of the National Enameling and Stamping Company (kitchenware) were 1178 percent over the profits for 1909-15.

Wages of Railroaders

AFTER a year or more of delay the railway men were granted an increase of 21 percent in their wages during the past summer, an amount estimated as about equal to the increased cost of living during the year they were waiting for the award. So the net result to the railway men is to leave them in the same condition as before the request for the advance was made. The increase affected 1,800,000 employés, and amounted to an average increase of $1 per day per man.

In 1915 the average wage of all railroad men was $830 per year; in 1917 it was $1,004 per year; in 1919 it was $1,436 per year; in January, 1920, it was at the rate of $1,587 per year and is now in the neighborhood of $1,900 per year. The following statement, based upon the January, 1920, earnings plus the twenty percent recently added, shows, in order, the various positions in railroad work, beginning with the highest-paid positions and ranging down to the lowest-paid positions. For convenience the list is grouped into six general classifications.

Earning above $3,000 (pre-war equivalent $1,421) per year are the general officers, road passenger engineers and motormen, road freight engineers and motormen, general foremen, division officers, yardmasters, train dispatchers and directors, road passenger conductors, road freight conductors and yardmasters' assistants (not yard clerks).

In the class earning above $2,400 but less than $3,000 (pre-war equivalent $1,137 to $1,421), are gang foremen, yard engineers and motormen, road passenger firemen and helpers, road freight firemen and helpers, traveling agents and solicitors, boilermakers, car inspectors, yard conductors or foremen and machinists.

Ranging over $2,100 and less than $2,400 (pre-war $996 to $1,137) are the road freight brakemen and flagmen, passenger brakemen, air brakemen, electricians, blacksmiths, station masters and assistants, maintenance of way and structures foremen, yard brakemen (switchmen or helpers), assistant engineers and draftsmen, floating equipment employés, car repairers and hostlers.

With wages amounting to over $1,800 and less than $2,100 (pre-war $853 to $996) are the employés in outside agencies, station agents (non-telegraphers), yard firemen and helpers, agent telegraphers, telegraphers and telegraph operatives, interlockers, structural ironworkers, painters and upholsterers, foremen of construction gangs and work trains, telephone and block operators, telegrapher clerks, carpenters, levermen (non-telegraphers), other road trainmen.

Over $1,200 and less than $1,800 (pre-war $569 to $853) in their earnings are, in order, the yard switch-tenders, police and watchmen, masons and bricklayers, clerks, section foremen, mechanics' helpers and apprentices, engine-house men, drawbridge operatives, station service employés and unskilled laborers in construction gangs and work trains. At the bottom of the ladder, earning still less wages, are the section men, crossing flagmen, gatemen, messengers and attendants.

In consideration of the wages of railroad men, attention should always be given to the heavy expense for board and rooms away from home and the unusually heavy demand for shoes, clothing, overalls and watches.

We may not forget the financial side of the question. The railroads used to be able to earn about 4 to 4½ percent on their capitalization. Now they have been granted increases in freight and passenger rates sufficient to pay what was awarded the employés in the way of advanced wages and about twice as much more, to boost the net income to about 6 percent on the capitalization. The excuse made for this is that the profiteers and grafters are "pulling down" such heavy profits in other lines (profits which, as we have seen, are squeezed out of the wages of the common people) that money cannot be attracted to railroad investments at the rates they were formerly able to earn. Financiers call attention to the fact that a railroad has to pay four times as much interest to keep its rolling stock in operation as it had to pay before the war. The way this works out is as follows: Locomotives then cost $28,000 and now cost $75,000 each. Money then could be had at 5 percent and now cannot be had for less that 7½ percent. Five percent on $28,000 is $1,400, while 7½ percent on $75,000 is $5,625. So it is apparent that $5,600 would have hired the use of four locomotives in 1914 where it will hire one now, and the locomotives then were as good as those made now.

The railroads played a sharp trick on the Pullman company. The latter was granted an increase in rates, whereupon the railway companies, thinking that more could have been gouged out of the people while the gouging was good, asked for and obtained consent to have an extra half-cent per mile charged to passengers in Pullman cars, the extra amount to go to the railway companies instead of the Pullman companies. The Pullman rates are now so high that people who could formerly afford the modest comfort of a night between sheets are now sitting up all night because they cannot afford to meet the greatly increased expense.

In August the express companies obtained consent to boost their rates 12½ percent on one day's notice, and further express rate increases are anticipated shortly. If these items presage any of the promised reduction in the cost of living then they will operate differently from what such items have done in the past.

Wages of Government Workers

IT IS harder for government employés to get their wages changed than for almost any other class of employés. The average pay of all government employés is $1,135 per year (pre-war value $538); and 25 percent of them earn less than $720 per year (pre-war $341). This tells its own story of silent suffering to those who have comprehended previous statements in this article. Many of these wage rates were fixed fifty years ago.

In the spring the Government sent letters to twenty-one engineering schools stating that it had civil service positions to offer, paying $1,200 as initial salary, but replies were received from some of the schools that the young graduates of these schools were having no difficulty in finding positions which paid them at once salaries ranging from $1,800 up.

The under-pay of custom-house inspectors in New York city has become a matter of public comment. These men are experts, trained by long experience; yet they receive only $4 to $5 for a ten-hour day, and receive nothing for overtime, though they are often compelled to serve far into the night. They must buy their own meals and frequently have to pay for lodgings. Compare these earnings with those of longshoremen who receive $6.80 for an eight-hour day with $1.20 per hour for overtime and Sunday work.

In the month of May the city of New York advertised for help and offered to pay maximum salaries for certain specified occupations as follows: $960 for stenographers and typewriters and laboratory assistant, $1,200 for photographer and female nurse, $1,800 for chemist, $2,160 for assistant engineer, inspector of dredging, inspector of water supply, and mechanical draftsman and $2,500 for head cook.

Considerable excitement was caused in July when the city set aside $5,000,000 for raises of salaries of city employés (paid for by a bond issue, by the way). But the city fathers passed by their opportunity to specially aid the poorest paid workers and gave the same 20 percent increases to those already receiving $6,000 to $10,000 per annum that it gave to the $900 telephone operators or the $1,000 clerks. Thus the increases of salary to the highest-paid employés amount to more than the total yearly salary of the lowest-paid employés. All of this brings us back to the homely aphorism of the backwoods philosopher—"Them as has gits".

Patrolmen in New York are not overpaid. The maximum salaries of patrolmen in different cities are as follows:

Buffalo	$1,800	(pre-war value $853)
Chicago	1,800	
New York	1,650	
St. Louis	1,500	
Philadelphia	1,405	
Kansas City	1,360	(pre-war value $644)

The work of a patrolman in New York is dangerous business at all times and especially so now, when, according to Governor Gardner of Missouri, in a letter addressed to the president of the Kansas City Bar Association, he declares that one citizen in every twelve was robbed in New York in the year 1919. This seems like an incorrect statement, but that is the way the statement comes to us. It seems almost incredible that society could be in such a deplorable condition, and it looks as if somebody must have been wrong when he preached and frothed and foamed about the uplifting, ennobling, spiritualizing influences of war.

Not all state employés fare as well financially as Hulbert, the New York state executioner. He earns a fair salary as an engineer and receives $150 for each human being that he kills on behalf of the state. He reports that business has been good in 1920, and that he expects to make about $2,000 in this way during the current year.

Wages of Women Workers

THE average weekly wage of women in several states has been declared to be as follows:

Tennessee	$ 9.31
Nebraska	12.59
Michigan, sales	11.16
Michigan, m'f'g	13.14
Wyoming	11.46

In New York state the Consumers' League, after a careful examination of girls' budgets, stated that in 1918 a weekly wage of $14.80 was the minimum on which a girl could live. Similar figures for Eastern Pennsylvania, made under the direction of the Government, were that $14.66 constituted the minimum in that district, no allowance being made for savings or health insurance. For the District of Columbia a Congressional commission decided that $15.50 is "the minimum wage upon which a woman without dependents can maintain herself at a proper standard of living in the District of Columbia". Add to this the fact that in a Government investigation of 1,760 working girls in New York state, in 1918, it was found that four out of every five helped to support others besides themselves. We feel like saying in the same breath, "God bless the faithful, unselfish girls" and "O God, Thy kingdom come" to put an end to such inequalities.

The Government has made an investigation of the candy business in Philadelphia, that business being one of the lowest-paid industries in which women are employed, and Philadelphia being a representative American city.

In the year 1910 every man, woman, and child in the country had made for them nine pounds of candy at fifteen cents a pound. If you eat a pound of candy every six weeks you are eating your full share, and all that is good for you.

The chief candy-makers in every factory are the cooks, and these are always men. The dipping and packing is done by women. Fifty-seven percent of the workers in candy factories begin work before they are sixteen years of age. Dipping is an operation that requires much skill and practice. An experienced and capable dipper can dip 150 pounds of candy per day.

In 1919 the average weekly earnings of the women candy-workers of Philadelphia were $10.30. The average wage paid for dippers was $12.62. Experience shows that the chances of advancement in the candy business in Philadelphia are that 72 out of every 100 girls work two years on a wage of less than $14 per week (the minimum wage of decent support) and after sticking to their jobs for two years their chances are 357 to 1,000 of reaching the $14 goal.

Less than one-fourth of the women candy-workers of Philadelphia earn the $14 minimum decent self-support wage. The first result is

that the girls go without proper food, clothing, and medical care. Moreover, it is characteristic of the candy business that it has several slack seasons in the year, so that the workers frequently earn much less than their nominal wage.

Out of twenty-five candy factories visited by the investigators four were immaculately clean, four had wash rooms and eight supplied hot water. In the other factories cleanliness was not much in evidence; and the dippers (who must constantly have their hands in the melted chocolate) had to get along with cold water when they wished to clean their hands, and in most instances they had to supply their own towels. In five plants the ceilings of the toilet rooms and work rooms were in common, the partitions between the rooms not reaching to the ceiling. Twenty-two of the twenty-five factories make no provision for a girl to lie down if she feels ill or faint.

Dipping chocolates is not such an attractive job as some lovers of candy might imagine. It is impossible for a dipper to prevent her clothes becoming caked with melted chocolate, and the low temperature of the dipping room makes it necessary to wear a woolen dress or wrap, all of which the dipper, on her small wage, finds it difficult to purchase.

Foreign Wage Items

IN England, in 1914, the average wage paid to city workers in the ten principal railway occupations was 29.4 shillings, or about $7.50. The 1920 rate is 62.4 shillings, or about $10.92 per week, with exchange at $3.50. These current wages are very low as compared with the average weekly wage of about $36 paid to American railway workers.

Agricultural workers in England are paid forty-two shillings per week, or about $7.35 for a fifty-hour week, and are paid an overtime rate of one shilling 3½ pence an hour, amounting to about 23 cents. Wages of agricultural workers in the United States are from $25 per week up.

British dockers receive a minimum daily wage of 16 shillings, or about $2.80 per day. An Industrial Court of Inquiry as to congestion at docks blames various government departments, charges a deliberate slowing down of work on the part of the workers, and the establishment of a seven-hour day in violation of the eight-hour agreement. This is figured as an annual loss to the nation of 9,375,000 hours, resulting in a gross cash loss of millions of pounds sterling.

Wages in five of the principal occupations in the clothing business in Vienna in March showed an average wage of 185 crowns per week, with girls receiving 120 crowns per week. An Austrian crown used to have a value of about 24¼ cents, but its value is now about 3.7 cents, so the Viennese weekly wages, translated into terms of American money, are about $6.85 for the men and $4.44 for the women, with a high cost of living due to the war.

In July the French Chamber of Deputies voted an additional 15,000 to 20,000 francs a year for the Secretaries of State and Cabinet Ministers. The statesmen of America have also felt the pinch of high cost of living, two of the cabinet ministers, Mr. Bryan and Mr. McAdoo, stating they could not live on the $12,000 per year allowed by the Government to cabinet officers.

Wage conditions in Japan are very bad. In the textile industries boys and girls from the country districts are brought into the mill centers and kept in barracks, confined as prisoners until they are no longer able to stand the strain of the long hours and limited food, when they are replaced by others.

In the Hawaiian Islands there has been a veritable riot of high wages during the past year, due to the sugar situation. Wages are paid on the bonus system; and in the island of Kauai, where the basic wage for bookkeepers was $40 per week, wages of $230 per week were being paid, stevedores were receiving $4 per hour and laborers were getting $25 per day. Grocery store clerks were making as high as $975 per month. This was all due to a strike and to the excessive price for sugar being paid in New York. But with sugar nearer normal, that wage bonanza is at an end.

Miscellaneous Wage Items

FOR hundreds of years, from the time of Socrates to the time of Diocletian, wages of common labor, forced to compete with slave labor, were down to ten cents per day. In Diocletian's time masons received twenty cents per day, shipwrights twenty-four cents, painters twenty-eight cents and decorators sixty cents. Barbers received a cent apiece for haircuts. Beef and mutton were three cents a pound,

butter five cents a pound and eggs five cents a dozen. The prices of those times have been converted into terms of modern money to arrive at these results.

Manufacturers and others who see the large wages now being paid to workers (on paper), and who shut their eyes to the fact that the workers are being robbed of 17.9 percent of their 1914 wages due to the diminished value of the dollar, are casting longing eyes at the piecework system in the hope of making it popular again; but that inhuman system must pass away.

The International Association of Garment Workers conducted a questionnaire which showed that, as a result of the change from piecework to wages, fourteen percent of the firms report the workers producing more than before the change was made and thirty percent declare that they see no change. The older workers work as hard and as regularly as when they were on piecework, but the younger workers do not accomplish as much. Factories which have advanced methods of manufacturing and good executives report that the production per worker under the wage system is as good as could be desired.

May we make a suggestion on the wage question? It is a simple suggestion, and it seems to us a meritorious and practical one. Let all workers be paid a base wage, representing a living wage when earnings and the cost of living are normal. Let them receive each payday a second envelope containing the percentage of advance in commodity prices over those current at the time the base wage was established, as shown by the most recently published index-number of the Bradstreet or R. G. Dun and Company price index. Let them receive each payday a third envelope based upon whatever union agreement or other agreement may be made between employer and employé, with due regard to the experience, ability and industry of the worker. The first two envelopes ought to be the same for all employés of both sexes and in all industries.

The wage question is complex. It cannot be settled by the methods that have prevailed hitherto. Some way must be found of rescuing the least-paid workers from the crushing burden imposed by the ever mounting high cost of living. Meantime we wait and hope and pray for the coming kingdom which alone can fully solve the great problem of the poor.

A Wage Oddity

A WAITRESS in New York, in the fashionable section, was in court for some irregularity in connection with the driving of her automobile. She testified that her wages were $12 per week, but that she averaged $80 per week in tips. The daily average tip for hotel waiters throughout the country is figured at $2.28.

New Jewish Literature to Arise

A NEW Jewish literature would be one of the results of the establishment of a Jewish homeland in Palestine, William Butler Yeats, Irish poet and playwright, declared in an authorized statement on Zionism, issued in San Francisco recently.

"Every race should have one spot where its traditions may develop unobstructed," the statement read. "The establishment of a homeland in Palestine would accentuate the national life of a people the world cannot help but admire.

"For one thing it would result in a new Jewish literature. The Jews have created a great literature in the past, but more will be achieved by the establishment of a native soil. A nation must have roots to cling to if it is to produce literature or anything of value. If the English race did not have a country of its own, Shakespeare would never have been produced.

"[Zionism] appeals to me, . . . [as] a possibility [of giving to] the suffering Jews of Eastern Europe what humanity owes them—a homeland."

Soon the Jews will have things to tell of such as never before fell to the lot of the historian, as says the Bible: "Hear this, ye old men, and give ear, all ye inhabitants of the land; hath this been in your days, or even in the days of your fathers? Tell your children of it, and let your children tell their children and their children another generation." (Joel 1:3) Jewish poets, too, will sing of the wondrous happenings of the Golden Age: "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm [power in action] in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God"—for the Jews restored to their age-long home.—Isaiah 52:8-10.

Cumulative Debt is a Curse: *By H. E. Branch, Strafford, Mo.*

GREAT editors and statesmen are intensely exercised about the high cost of living and social unrest world-wide in scope; but not one of them seems qualified to crystallize public sentiment with facts concerning the cause of the evils complained of and the proper methods to employ in their elimination.

Several months ago the leading nations of Europe issued a call to all nations for a convention of economists to determine "the cause of the high cost of living, social unrest and financial chaos everywhere existing".

The cause of the high cost of living and social unrest is plainly due to advancing prices of commercial products. Without an advance in prices there can be no increase in the cost of living, and no social unrest as a sequence. Those facts are self-evident and require no Solon or Lycurgus to demonstrate them.

Had prices been stable there could have been no increased cost of living, no social unrest, and no financial chaos anywhere.

The cause of our social troubles is a false, unscientific and unstable fiscal system that vainly attempts to describe or define units of value in terms of gravity—an absurdity.

Units of value are absolutely stable in character. A bushel of No. 1 wheat is just as stable as a unit of value as it is as a unit of weight. Acts of Congress and Leagues of Nations cannot affect the character, value or capacity for social service (the source of all values) of that wheat, cannot add to it or subtract from it a single calory of nutrition.

Under our false fiscal system all great enterprises are financed with debt, interest and dividend-bearing stocks and bonds, called capitalization. Debt adds nothing to the world's manpower and material resources and is a rank violation of natural law and social order.

A nation that lacks sufficient intelligence to employ its manpower and natural resources without assuming a needless and senseless debt that adds nothing to its stock in trade, cannot be perpetuated and is not worth perpetuating. All great (!) governments of the past were destroyed by this same false fiscal system. Do we belong to that class whom age does not make cautious nor experience wise?

A review of events and conditions during the past sixty years will forcibly emphasize the urgency for quick action along sane lines.

In 1860 mortgages and millionaires were few and far between; and multi-millionaires, as we define the term today, were then unknown. Then we were a nation of happy home-owners. Today we are a nation of mortgaged farmers and rent-racked tenants, whose vitals are preyed upon by the cancers of social unrest and unrequited toil. Our cities are vast chains of apartment houses, while the purlieus are occupied by miserable rented shacks that breed filth, disease and crime. The era that brought into existence these noxious social conditions has been widely heralded by hired editors and grafting statesmen as an era of unexampled prosperity, an era that confiscated from the many for the benefit of a very few.

In 1865 Lincoln said: "When I gaze into the future I see a sight that unnerves me. As a result of the war corporations have been enthroned in high places, and when I look into the future I tremble for the safety of my country."

The U. S. Commission of Internal Revenue in 1913 reported our corporations as capitalized for $96,488,000,000. Add to that stupendous debt the colossal capitalization of many thousands of new corporations created by the war, the enormous increases or new issues of capitalization by old corporations, over $8,000,000,000 in farm mortgages, perhaps as much more on town and city realty, personal debts, district, township, county, municipal, good road, state and national bonds, and we have at least calculation $350,000,000,000 upon which the public must pay interest, profits and dividends.

The public constitutes the government, and our national debt is the sum total of all the public owes. We cannot differentiate between the public and national debts, because the public is the nation.

Gold is the only medium recognized by civilization in ultimate payment of debts. The *Literary Digest* quoted the London *Statist* as stating that the world's entire stock of gold is less than $8,000,000,000 and that only about half of that is available for money, a supply so very limited that *it makes rapidly increasing debt or capitalization inevitable.*

Each new enterprise calls for capitalization and extensions, and betterments of old enterprises call for new issues of capital or stocks and bonds. The press informs us that Studebaker has issued $20,000,000 of capital for a new auto plant; that Armour intends to issue $60,000,000 in 6 percent gold bonds; that the American Tobacco Company will issue $100,000,000; that Standard Oil of New York will issue $200,000,000; that the railways intend to issue $500,000,000 in 7 percents.

The last Congress authorized an increase in way rates to cover salaries of railway officials, all costs of operation and about $1,200,000,000 in annual interest on capitalization for the public, farm and other labor, to liquidate. That applies to all capitalization; but our editors never cheep about that tax on the dear public. Yet they howl themselves hoarse about the increased burden of the public when farm and other labor demands a greater share of the products of their own creation.

When we compare our colossal volume of debts to our limited volume of gold and token currency of all kinds, we fully realize that the public is paying compound interest on all debts, and that this explains the reason why property gravitates so rapidly from the hands of its creators, the many, to the hands of a very few "malefactors" of great wealth.

The public has built, equipped and operated every line of railway in the U. S. Yet it has paid in interest alone on railway capitalization enough in the past eighty years to plaster the entire land surface of the earth with needed railways. In forty-eight years the public will pay in interest alone the present railway capitalization fifteen times over, about $300,000,000,000, and still owe the principal with added capitalization for extensions and improvements.

Corporations, instead of paying debts with profits, divide them in dividends among shareholders or absorb them in new issues of bonds. To pay the debts would destroy the corporations and kill the goose that lays the golden eggs. The only way to sustain private monopoly is to make debt perpetual and cumulative. Under our fiscal system it is utterly impossible to reduce our public or national debt, much less liquidate it. It could not be done in a million years.

Profit is our great burden; it is the residue remaining after all services are paid for and after all operating expenses are liquidated.

Is not the cause of the high cost of living, social unrest and financial chaos so plain that he who runs may read?

Child Criminals

OCCASIONALLY we read in the papers of atrocious crimes, even murder, committed by children. The cause is with the grown-ups. How many times do we hear the cries of children shrieking in agony, "O mamma, mamma, don't, I say don't, O mamma, mamma", as some little frame receives brutal punishment at the hands of a parent that has never learned the first lesson of parenthood?

Not infrequently we see attractively dressed young mothers dragging little children off the ground and carrying them for some distance suspended by one little arm; and we know at once that what brains the mother has are devoted to thinking about herself and not about the interests of the possible jewel entrusted to her care.

Reasonable punishment, carefully considered and applied calmly and sympathetically, may prove a genuine help to character formation, but the indiscriminate beating of children by brutes in male or female form does much to make criminals.

Most children can be reasoned with and are amenable to kindness; but train a child to the belief that violence is right, and that the stronger may assault the weaker and wreak vengeance mercilessly upon him, and the child will in later life naturally apply to others the only argument that his parents used upon him. First he will abuse and assault animals, and then human beings, and may finally become a criminal.

Sometimes parents who have made a wretched failure of teaching kindness to their children send them to so-called reform schools. The latter are merely schools for the training of future criminals. Moral debasement is contagious. Boys or girls who are herded together because they are supposed to be bad incite one another to worse crimes. Herding criminals together is the silliest, most nonsensical device that supposedly intelligent statesmen ever sanctioned. It is the one way to snuff out all that is good. In Australia child criminals are boarded out on farms. The plan has proved to be a cheap and effective way of overcoming the bad influences of brutal fathers and mothers.

Justice and the Poor: *Reginald Heber Smith, of the Boston Bar*

THE THIRD DEFECT: EXPENSE OF COUNSEL.—The lawyer is indispensable to the conduct of proceedings before the courts, and yet the fees which he must charge for his services are more than millions of persons can pay. Simple as these propositions are, they are too often forgotten in the discussions concerning the administration of justice. The emphasis has been on simplifications of procedure and reorganization of courts; but even the best procedure in the most orderly courts will require the presence of the trained advocate. When those highly desirable ends are accomplished, the problem of the attorney will still remain the great stumblingblock in the path toward freedom and equality of justice.

THE ESSENTIAL NATURE OF THE LAWYER'S FUNCTION: The expense of counsel is a fundamental difficulty, because the attorney is an integral part of the administration of justice. While the precise origin of the attorney is veiled in some obscurity, it is clear that when courts are regularly constituted and a method of administering justice is established, the attorney soon makes his appearance. The real beginnings of court organization and of a definite procedure were made in the reign of Henry II, and by the time of Henry III the need of retaining good lawyers was everywhere appreciated. In one of the first year books the reporter makes the chief justice say: "B loses his money because he hadn't a good lawyer". In our colonial era repeated attempts to do without lawyers were made, but soon proved impracticable. With the development of American law and the establishment of courts the lawyer rapidly assumed the important position in the administration of justice which he has ever since maintained.

With a vast body of ever-changing law, which a man after a life-time of devotion is only beginning to master, it is apparent that the layman, in order to understand his rights, what he can and cannot do, must have the assistance of counsel. We do not, as in Nero's time, write our laws in small letters at the top of high columns, but the multitudinous laws in our voluminous case books and statute books are as hard to learn. Similarly, the procedural law, in accordance with which litigation must be conducted, is a maze to the uninitiated; it is a science in itself. The law permits every man to try his own case, but "the lay vision of every man his own lawyer has been shown by all experience to be an illusion". It is a virtual impossibility for a man to conduct even the simplest sort of a case under the existing rules of procedure; and this fact robs the *in forma pauperis* proceeding of much of its value to the poor unless supplemented by the providing of counsel.

It is not easy to convey in few words a true impression of the enormous importance of the attorney in our system of achieving justice, but the mention of the broad outlines of his work is suggestive.

He must start the case properly by satisfying all the requirements of venue, jurisdiction, service, entry, and the law of pleadings. When the case is before the court, our system contemplates the doing of justice by applying general rules to the facts of the particular case. In many cases the attorney must be ready to assist the court in determining the law applicable, and in every case he must have ascertained the facts by investigation, must have selected the material facts admissible according to the law of evidence, must have the witnesses and documents at hand, and must present the case in accordance with the rules governing trials. When judgment is rendered, he must transform that into an execution, and finally undertake to satisfy such execution by levy on the defendant's property. At every stage the attorney supplies the motive power; without him the judicial machinery would never move. It is estimated that, on an average, all property passes through the hands of lawyers as often as once in each twenty-five years.

The lawyer is as necessary as the engineer or the doctor; each is a specialist who applies the laws he knows for the benefit of the civilized community. Without uprooting our entire administration of law, it would be as impossible to abolish the lawyer as it would be to dispense with the judge. Justice Miller in *ex parte* Garland stated:

"It is believed that no civilized nation of modern times has been without a class of men intimately connected with the court, and with the administration of justice, called variously attorneys, counsellors, solicitors, proctors, and other terms of similar import. They are

as essential to the successful workings of the court as the clerks, sheriffs and marshals, and perhaps as the judges themselves, since no instance is known of a court of law without a bar."

In similar vein, Dean Wigmore has said of the lawyer: "He is a necessary part of the State's function of doing justice. In the part he plays, he is as essential as the judge."

INABILITY OF THE POOR TO PAY FOR COUNSEL: The inability of the poor to pay for the services of counsel has often been stated, and the general fact is known. The vast number of persons who are thus debarred from legal advice and the essential services of the lawyer in court, however, is not realized.

It is possible to form an estimate of what this number must be. It is known that in 1913 the average wage of the clients of the Cincinnati Legal Aid Society was $10 per week; and that in the year 1916 out of 1981 cases analysed by the Legal Society in Newark, 1579 or 80 percent of the applicants earned less than $20 each week. It is safe to say that single persons earning less than $500 yearly and that married persons, with dependent families, earning less than $800 each year, are never in a financial position where they can afford to pay any substantial sum for attorneys' services. Within these classes, according to Dr. King, there are 3,758,000 single persons and 7,040,000 families. Inasmuch as each member of a family, the wife and children as well as the husband, may need legal advice and assistance, it is proper to multiply the families out to their number of constituent individuals.

From this calculation it appears that there are in the United States over 35,000,000 men, women, and children whose financial condition renders them unable to pay any appreciable sum for attorneys' services. It is true that in [illegible] and in the smaller towns such people generally are able to secure assistance from lawyers as a matter of kindness or charity; consequently it is primarily in the larger cities that inability to pay fees results in a denial of justice. Even if we were to eliminate, however, the 78 percent of our population living in cities and towns containing less than 100,000 population, there would still remain 8,000,000 persons who do not know where to turn for legal advice and assistance when the need arises. These figures are only approximations. Cut them in two, and it is still perfectly apparent that a thoroughgoing, equal administration of justice must take cognizance of, and provide for, a class of citizens, numbering millions, who cannot secure for themselves the legal services without which the machinery of justice is unworkable.

COST OF COUNSEL THE FUNDAMENTAL DIFFICULTY: This is the great difficulty. Part of the need for attorneys' services is undoubtedly artificial. There is no reason why a court summons should read: "We command you to appear before our Justices of the Municipal Court on Saturday the twenty-first day of December, A. D. 1918, at nine o'clock in the forenoon. Fail not of appearance at your peril." So it is necessary to employ counsel to explain that the plain English words do not mean what they say, but in law mean that you are not required to appear before the court at all, but must file an answer with the clerk any time on Tuesday, December the twenty-fourth. A little modernizing will eliminate such purely parasitic services.

But with all reformation of procedure and reorganization of courts the true and essential functions of the attorney will remain and the need for his services will, as to the vast proportion of advice, work, consultation, negotiation, and litigation, be the same. The great underlying problem cannot be summarily disposed of or dismissed with few words.

[This is the seventh of a series of articles taken from a book of limited circulation entitled "Justice and the Poor" and published free by the Carnegie Foundation for the Advancement of Teaching, 576 Fifth Avenue, New York City. All the statements are based on authoritative statements in law books and like publications.]

New York Wage Notes

DURING the month of May the average weekly earnings of New York's 610,000 factory workers were $28.45, classified as follows:

Water, light, and power	$33.41
Paper manufactures	32.57
Metals and machinery	31.50
Stone, clay, and glass	30.46
Printing and paper goods	29.56
Wood manufactures	27.49
Chemicals, oils and paints	27.40
Furs, leather, and rubber goods	26.81
Food, beverages, and tobacco	26.39
Clothing	25.09
Textiles	23.10

Sweet Clover a Friend: *By H. E. Coffey*

SWEET CLOVER, once considered a noxious weed, has in the last few years come into popular favor. No more remarkable incident is recorded in the annals of plant history than the account of the discovery of the worth of this plant. A few years ago ordinances and laws for the eradication of the plant were passed, and farmers were paid to keep it mowed along the road-sides. Now it is known that sweet clover is almost the equal of alfalfa for hay and is popularly considered superior for grazing, since it does not cause bloat, as sometimes happen when alfalfa and other clovers are used for grazing cattle. In fact, the cumarin which it contains prevents bloat, and is a corrective tonic and antiseptic in intestinal disorders.

Sweet clover is a remarkable soil improver. It is a legume and carries on its roots nitrogen-securing bacteria and in a short while will restore the fertility of wornout soil by increasing the nitrogen content and the percent of humus. As an instance of its effect it may be mentioned that in Alabama on poor, run-down soil it produced 6,672 pounds of hay per acre the first year and 7,048 pounds the second year. The stubble was then plowed under and corn planted. The corn yielded 22.7 bushels per acre, compared with 16.2 bushels produced on an adjoining plat where sweet clover had not been grown. An experiment performed at Tost, Germany, showed that when sweet clover preceded oats, the yield of oats was increased 17 bushels per acre and the yield of potatoes per acre was doubled.

Sweet clover has world-wide adaptability, and the range of its growth now encircles the globe. In Australia and South Africa its success has been remarkable. It has transformed King Island, off the coast of New South Wales, from an island of sand dunes into one of the best grazing regions in the commonwealth. Sweet clover is equally at home in the acid soils of the East and the alkali soils of the West. Judge Quarton, of northern Iowa, says: "It will grow on absolutely any soil except that which is waterlogged. Clay hillsides, sand, rocky points, quarries, alkali — it will grow anywhere."

Now it has lately been discovered that hay land which has grown sweet clover for a year or so may be seeded to alfalfa with assurance of a permanent stand. Everyone that knows the worth of alfalfa will readily recognize the import of this discovery.

Sweet clover has come as a boon to the farmers in the "dry-farming" belt of South Dakota, Nebraska, and Kansas and is spreading with rapidity over the Arkansas Valley and the Rocky Mountain districts. Aside from its value for grazing, as a soil improver, etc., it stands out prominently as a honey-yielding plant. A bee-keeper who has 1,500 colonies and who has kept bees all over the West says: "Some of the best bee territory in the whole of the United States is in South Dakota where sweet clover has gotten under headway". And he adds: "If I had 10,000 colonies I would scatter them on some of these sweet clover and alfalfa ranges in the Arkansas Valley".

Thus poor soil and barren country is rapidly being transformed into a "land flowing with milk and honey" by this insignificant and unnoticed little weed. This gives us an inkling as to how the Bible promises will be fulfilled: "And it shall come to pass . . . that . . . butter and honey shall everyone eat" (Isaiah 7:22); "and the hills shall flow with milk".—Joel 3:18.

Korean Items Corrected

A SUBSCRIBER in Korea writes that the Japanese have not been guilty of some of the atrocities alleged in issue of THE GOLDEN AGE of July 7, 1920, the press associations not having reported the matter correctly. He states that it is not true that Christian men were crucified last year, but that the crucifixions were of infidels and occurred at the beginning of the Russo-Japanese war, some seventeen years ago. He also states that it is not true that modest Christian girls were marched naked through the streets, but merely that they were roughly handled while being questioned, and adds: "But suppose it is true, is it much worse than for a most civilized country like yours to sentence eight innocent Christian gentlemen to prison for eighty years each?"

Development of Air Travel

IN THE face of many discouragements the development of travel by air continues to progress; and on fine days, and frequently when the days are not so fine, the hum of airplane propellers is to be heard and airplanes and seaplanes are to be seen. A few months ago the sight was still so novel as to take the workers in THE GOLDEN AGE office to the windows, or even to the roof, to witness the unusual spectacle. But now the whirr of the propeller causes no excitement, or at most merely the remark by some one who chances to look from a window, "There goes another airplane".

The year 1920 opened up with considerable business in sight for airplane builders. The Curtiss Company had disposed of 1,038 to their distributors; the Southwest Airplane Company had placed orders for 447 planes, representing a total of $2,500,000; and George W. Browne, a Chicago dealer, had ordered 235 machines costing approximately $1,000,000. One of the latter was an eight-passenger car. Reports from England about the same time were that the Vickers-Vimy Company had made a recent sale of 200 of their machines, and then had a corps of engineers and mechanics in China and had commenced the training of Chinese flyers.

Transcontinental travel by airplane has not become so popular as was expected, but many flights of great interest have taken place and some extraordinary records have been made. In the fall of 1919 an airplane flew from Cleveland, Ohio, to Mineola, Long Island, in a non-stop flight, in three hours and twenty minutes. This is a distance of over six hundred miles by the shortest railway route and requires fifteen hours by the fastest trains available.

Cross-continent flights with and without accidents have not been uncommon. One Texas woman brought her son on to school in the East by airplane, making several stops enroute; two young men and a young woman flew from Garden City, Long Island, to Tulsa, Oklahoma, in a single non-stop flight, starting at night and landing in a cornfield near Tulsa early the next morning. This journey covers 1,498 miles by the shortest rail route, and requires forty and one-half hours by the fastest trains.

An airplane has successfully flown from England to India with only five stops. Another flew from Paris to Casablanca, Africa, 1,400 miles, with eight passengers aboard, in a non-stop flight of seventeen hours and twenty minutes. Airplanes for passenger service make regular and frequent trips between London and Paris, the route recently taken by Judge Rutherford and party, and between Paris and Brussels, cars on the latter route carrying fourteen passengers in an enclosed cabin.

In San Jose, California, early in the year, the body of an aviator was carried to the cemetery by airplane, escorted by several other airplanes. In Kansas, in May, a little girl died, there was no undertaker in the town, the roads were impassable, the railroad could not legally transport the unembalmed body to the little girl's home town, where the funeral was to be held. So an aviator strapped the little casket to a wing of his machine, took the dead child's brother as a passenger and sailed away through the air to the cemetery near the home town where the funeral services were held.

An Improved Machine

EARLY this spring an American airplane dealer, a Mr. Larsen, went to Europe to market American planes. His mission was not a success as planned, but he found a German-designed monoplane, made entirely of metal, which convinced him that American dealers would have to change their designs or go out of business. He secured the agency for the new machine and is now selling it in America.

The car is made of aluminum and is fireproof and weather-proof. The wings are thick and braced internally. In them is carried the supply of gasoline, and between them the cabin, enclosed in glass and luxuriously upholstered. Behind the cabin there is a small compartment for baggage. The car requires only one gallon of gasoline for each twenty miles, which is only eleven percent of that required for some types of machine.

On the westbound trip from New York to Chicago the Larsen plane travelled nine hundred and fifty miles (to keep out of the path of storms), the actual running time for the trip being less than nine hours. On the return trip, June twenty-seventh, it flew from Omaha to Philadelphia, 1,200 miles, in eleven hours. With six passengers on board it made the round trip

from Atlantic City to Philadelphia, 120 miles, in less than one hour. The car is electrically heated and passengers travel in their usual clothing. The New York newspapers, controlled by the interests that own the concerns producing the older types of machines, have little to say about this new type, unless one meets with an accident.

Flights to High Altitude

DURING the year considerable attention has been paid to the subject of flights to the upper regions of the air. A Frenchman, Adjutant Casale, rose to a height of 33,137 feet; and Major R. W. Schroeder, of Dayton, Ohio, flew to an elevation of 36,020 feet. Major Schroeder found an average fall of temperature of one degree Fahrenheit for every three hundred feet of altitude, and before his return to earth experienced a temperature of sixty-seven degrees below zero. He barely survived the trip.

In 1862 two Englishmen, Henry Glaisher and James Coxwell, rose in a balloon to a height of seven miles, or 36,960 feet. At four miles all sounds from the earth ceased, the sky became black instead of blue in color and the stars shone clearly, although there was bright sunlight. The reason for the change in color of the sky is that at four miles above the earth there is no atmospheric dust and therefore nothing to refract the light. Somewhere above the five-mile level Glaisher lost consciousness although not until some time after he had lost power to see or to move. When Coxwell found that he too was beginning to lose consciousness, and had already lost the power to use his arms, he contrived to pull the valve rope with his teeth and the balloon descended. In 1875 Gaston Tissandier, a Frenchman, rose to a height of nearly six miles and returned in safety but the two men who accompanied him perished. Sounding balloons have been sent up seventeen miles, and have shown that at an altitude of from six to seven miles above the earth it grows constantly warmer, seemingly in rarified air from the tropics, instead of colder as is the case up to the five-mile level, in the layer of cold air from the polar regions.

The Flyer's Greatest Peril

CAPTAIN ALCOCK, who made the marvellous non-stop flight across the Atlantic Ocean in a night, was killed only a few months afterwards in making a simple landing after a short flight in France. How to get away from the earth in safety and how to return to it in safety, are the greatest problems with which the aeronaut has to deal.

In January five British gentlemen started to fly from England to Capetown, South Africa, by the Cape-to-Cairo route. They had got well below the center of Africa when one of the engines failed to work properly. They overhauled the engine and were planning to resume their flight; but as they ran along the surface of the ground, the machine collided with a small but very hard ant hill and was entirely wrecked. The body of the machine now does service or disservice as a local saloon, the wings having been turned into a veranda. The engine was shipped back to England to see why it was a failure.

Airplanes cannot jump straight into the air and fly. They must get up speed by running for some distance along the ground, and this is as essential in alighting as it is in starting. The Government's requirements for fields safe for alighting is that they shall be of sixty acres, rectangular in shape, six hundred yards long and three hundred yards wide. The Government plans thirty-two such landing places in the United States to provide for its airplane mail service. Obviously, if anything goes wrong in the air, and it is necessary to have a level field a third of a mile long in which to alight, and there is no such field anywhere in sight, the chances of the local undertaker continuing in business are about even with those of the aviator. The immense land area necessary at present real estate values, helps to show the present unpracticality of a science still in the experimental stage.

Helicopter Possibilities

THE great desirability of being able to ascend or descend vertically, and of being able to travel slowly or to remain immobile in the air, as contrasted with a system in which the aviator must always be going at breakneck speed, has stimulated renewed interest in the possibilities of the helicopter. The helicopter is a machine in which the propellers operate horizontally instead of vertically.

Not only is the airplane a danger-craft because of the landing peril, but the system of propulsion is faulty. An airplane's propellers seldom attain a diameter of ten feet, and in order to provide lifting and moving power they

must be made to revolve at two hundred up to two thousand revolutions per minute. This great speed disturbs the air ahead of the machine and produces holes in the air behind it, so that a considerable part of the power exerted upon the airplane's screws is wasted.

Two notable engineers, Peter Cooper Hewitt and Francis Bacon Crocker, at Ampere, New Jersey, have been experimenting with a helicopter with propellers fifty-one feet in diameter. A complete machine has not yet been constructed, but experiments have shown that whereas the most effective airplane propellers yield about ten pounds of lift per horse power the helicopter shows an efficiency of more than twenty pounds of lift per horse power. It is planned so to tip the craft with suitable rudders that after the machine is in the air it will travel in the direction of the tilt, so that an inclination of but a few degrees will be needed to enable the machine to travel in a horizontal line, and to stop, move backwards, sideways or zigzag, or hover in one spot, all as the pilot desires. Years ago the helicopter was condemned as unpractical, but it may yet be found to have great possibilities. We shall have to wait to see.

Governmental Activities

"OH, YES," somebody says, "I remember about the Government's activities in airplane construction during the World War. It spent over a thousand million dollars of the people's money, almost to no purpose. I remember about the DH-4 observation plane, in which 3,600 changes were made, and how that four thousand of these were built, at a cost of fifty million dollars, all utterly dangerous and utterly useless. I remember how, in an attempt to fit a foreign machine, the Bristol, to the American-built liberty motor, 789 changes were made; and after six million dollars had been wasted the attempt was abandoned. I remember how another seventeen and one-half million dollars was wasted in building sixteen hundred SJ-1 training planes, and how there were finally produced 6,342 planes, but that none of them were fighting planes. I remember about the $48,762,826 expended for spruce production under the direction of the Democratic, dollar-a-year patriot and Aircraft Director, John D. Ryan, how that nearly all this money was thrown away, but was thrown carefully where it could be picked up after the war by the astute patriots that made the World War the occasion for the biggest thievery of all the ages. I remember that millions of this money went to build a railroad from Joyce, Washington, into inaccessible properties owned by friends of John D. Ryan, and that it was all nicely arranged so that the Chicago, Milwaukee and St. Paul Railroad, in which John D. Ryan was a director, could haul to market the spruce thus produced. I remember, too, that no such railroad, built at an expense of about twelve million dollars, was at all necessary."

As a matter of fact no special organization was necessary to get out spruce lumber in the United States. This was proved in Canada, where an American lumberman, Pendleton, without financial or governmental assistance, built up in seven months an organization that was then supplying sufficient spruce to build more planes every year than all the planes the Allies had, put together. He did this without soldiers or other outside help, rafting the logs one hundred to one hundred and seventy-five miles across rough water and transporting them five hundred miles to Vancouver, with no assistance outside of that furnished by the lumber companies regularly doing business in British Columbia; and thase companies have but one-tenth the capacity of the lumber mills on the American side of the line, in the same North Pacific Coast district.

The same thing was proved again when another American lumberman, Col. Kelly, in eleven days after landing in Brest, France, travelled to a wooded wilderness, Landes, erected a sawmill and was turning out sawed-lumber in that brief time. The same man, within a year, had eighty-one sawmills built and in operation in all parts of France. These two instances show what could have been done by the United States under Aircraft Director John D. Ryan, but was not done. They also show what a farce it was to ask an underling of the war department, Major Ray, to investigate the charges of graft in connection with the building of the railroad across the Washington peninsula. A copy of the six million dollar mortgage, approved by Assistant Secretary of War Crowell, is on file in Clallam County, Washington, as a mute protest against Major Ray's coat of whitewash applied to his superior officers.

It is a relief to turn from this sordid tale to

note that during the fiscal year ended June 30, 1919, the Government's air mail made 1387 trips out of a possible 1435, and carried 230,251 pounds of letters, and that from July first to December first of the same year it made 860 out of a possible 886 trips and carried 518,502 pounds of mail. About 95 percent of the trips were successful in each instance.

At Lakehurst, New Jersey, the United States Navy has built the largest hangar for dirigibles in the world. Its outside dimensions are 954 feet in length, 350 feet in width, 200 feet in height. On account of the possible escape of hydrogen from the dirigible, all lighting is through heavy glass covers in the walls, floor and roof, no wires being taken inside the shed.

Flying is now about where automobiling was twenty years ago; and automobiling is—well, a few days ago we saw where an automobilist seriously proposed that since the streets are no longer safe for pedestrians they should not try to use them at all, but should cross them on elevated bridges. It seems not to have occurred to him that after enough people have been slain a way may be devised to compel drivers to run at more reasonable speeds, either by compelling makers to build only slow-moving cars, or by forbidding entrance to the city of the kind of car that has turned every highway into a railroad track.

Palestine Agricultural Possibilities

OVER one million Jews could be maintained by agriculture on available land not now cultivated and an additional million by industries, according to a land survey of Palestine just made and published in "Palestine", the official publication of the British Palestine Committee.

The survey shows that but eight percent of the land in Palestine is now cultivated, and that there are available 11,450,000 dunams (2,600,000 acres, 4.4 dunams to the acre) uncultivated, where one million Jews could easily maintain themselves without encroaching on the possessions of any one.

"It is well known," says the report, "that the Jews, by the application of modern agricultural methods, have so improved land that where an Arab obtained an income of 15 francs per dunam in two years, Jewish colonists have realized an income of 70 to 80 francs per dunam annually from vines, oranges and almonds.

"The Jewish crop-growing farms are also noted for their scientific cultivation, which has doubled the annual harvest. The farmers have introduced pasture growing and an improved system of cattle breeding. Every new Jewish settlement is a model for neighboring Arab villages to copy. Excellent results in this direction have already been noticed. Arab villages which are near Jewish colonies are much better cultivated than those at a distance. In fact, Jewish colonization has been just as beneficial to the Arabs as to the Jews.

"It may therefore be safely assumed that large-scale Jewish colonization will not dispossess the Arabs of their land, but will help them considerably to improve their harvests and to maintain double or treble the present population."

According to the survey, the area of Palestine is 32,810 square miles with a population of 990,500 and a density of population of 30 per square mile. In the fertile regions of the Hauran, the density is only about 20 per square mile, while in the Jewish agricultural colonies of Judea, the density is 192. Around the Hauran there are thousand of acres of land uncultivated which with the application of modern agricultural methods, including drainage and irrigation, could support thousands of Jewish farmers. These include 6,818 acres of marsh land, 250,000 acres of sand dunes, 50,000 acres of disused land which has reverted to the government and large tracts of mountain lands.

"Those who are acquainted with Palestine know that even the poorest land can be transformed into orchards and fruit groves," the report continues. "The Jewish colonies have shown that 30 to 35 percent of the whole land can be cultivated without having recourse to terrace culture.

"Apart from agriculture, which it has been demonstrated can maintain a Jewish population of over one million without any injury to the Arabs, there are other directions such as industry and irrigation, in which a livelihood can be found for a further million people. By means of irrigation, Palestine could be made to yield two harvests annually."

After the 606 B. C. destruction of Jerusalem

the land became desolate, but it was again inhabited. For the last nineteen centuries, however, the desolation of Palestine, as far as the Jews were concerned, seemed hopeless. But a second time the prophet's words are coming true, "Thus saith the Lord of Hosts, the God of Israel: Houses and fields and vineyards shall be possessed again in this land . . . Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south; for I will cause their captivity [in darkest Europe] to return, saith the Lord."—Jeremiah 32:15, 44.

For the Jews Alone

NONE of the agricultural and industrial possibilities of Palestine are liable to be made actualities, except by the Jewish people, who alone have the vast spiritual capital of devotion, labor, and faith required to restore the Jewish National Homeland, according to the Manchester *Guardian,* in a series of articles on the Holy Land, written by its special correspondent to Palestine.

"Of the readily cultivable land in Palestine only from 40 to 60 percent is cultivated, and that in the primitive fashion of the Arab peasant. Besides these there are the waste lands, the sand dunes and the hills. Upon the land alone there is room for several million people, compared to the 500,000 Arabs now scratching a very poor subsistence there," declares the correspondent.

"Palestine can make for itself many of the manufactured goods it now imports, and can build up other small industries on its agriculture. And there is at least reasonable hope of a great deal more. But all these possibilities are not liable to be made actualities except by the Jewish people. The New Palestine is a dream, an unreal fantasy, except as the Jewish National Homeland."

The correspondent covered all of Palestine in preparing his series of articles. He declared that with proper irrigation and sanitation, a million people could be placed in the Jordan valley from the Dead Sea to Beisan, where there are now but a few hundred. Galilee, thinly populated and undeveloped, has wonderful agricultural possibilities, especially in wheat-growing; and the Hauran plateau contains some of the best cornland in the world, which even with primitive plowing often gives the Arab cultivation a fiftyfold return.

It is nothing new that Palestine and its development are a possession and a work for the Jews alone. Nearly 4,000 years ago one of the great promises in the Bible said: "And the Lord said unto Abram, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever; arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee". (Genesis 13:15-17) In the deed signed by Jehovah the Jews have an inalienable title to their land—a far better title than that of many who first secured their lands by bloodshed, deceit, and war.

Palestine's Health Department

HOW the natives of Palestine are taking to modern American medical methods is shown by the report of Dr. I. M. Rubinow, director of the American Zionist Medical Unit.

During a period of ten months 301,308 visits were made to the unit's clinics, scattered throughout Palestine; 55,021 patients were treated in the clinics; 2,906 patients were admitted to the unit's four hospitals; 10,543 home visits were made by the doctors of the unit, while 9,924 examinations were made in the laboratories.

Arabs were treated on the same basis as Jews, the proportion varying, according to the location of the hospitals and clinics, and reaching as high as 41 percent for the Arabic patients at the Safed clinic. The principal work of the unit is now directed toward children's diseases and child hygiene, 59,792 children having been given treatment during January alone.

The unit has equipped and operates hospitals at Jerusalem, Jaffa, Tiberias, and Haifa; clinics and laboratories at Jerusalem, Jaffa, Safed, Tiberias, Haifa, Yemma, Rosh Pinah, Yessed, and Metullah. Nurses and doctors are now being sent throughout the colonies, principally for sanitation and hygienic work, as well as to render home medical service.

Thus begins in a small way the fulfillment of words spoken of the Jews and their homeland many centuries ago, "The inhabitant shall not say, I am sick".—Isaiah 33:24.

Facts About Lightning: *By William J. Towne*

IF THE question were asked: What is lightning? ninety-nine out of a hundred of the world's population would answer; Lightning is electricity. This reply would be erroneous. Lightning is not electricity, but the road over which electricity discharges, and which has been made white hot on account of resistance.

The air is a very poor conductor of electricity, and resists its passage; and on account of this resistance, or friction, the road over which the electricity passes is made white hot. You see the white hot road, and call it lightning. If the air did not resist electricity, there would be no lightning.

Electricity makes no fire, disturbance or violence unless resisted in its course. Almost all metals resist electricity very little and are, therefore, called good conductors. Wood offers much resistance, and is frequently shattered to pieces on this account. The atmosphere offers still more resistance, and in consequence is brought to an intense white heat.

Lightning is not attracted by metal, as many suppose, but is the result of abnormal electric conditions. Before lightning occurs, nature first prepares a class of conditions. The first condition is the storage of electric energy. This accumulation of electricity, called a charge, first collects in the cloud and tries to discharge to earth. But the drier air beneath the cloud is a very poor conductor of electricity and resists the discharge; and the charge continues to increase.

While this is going on in the cloud, the earth directly beneath the cloud becomes affected in sympathy with the cloud, and becomes electrified, too, only in an opposite condition; and the electric stress on earth pushes toward the cloud, just as the electric strain in the cloud pushes toward the earth. But the air beneath resists, and any house on the electrified earth becomes the discharging point for the earth. In this way the house is charged. This is called "induction", the cloud inducing or coaxing a charge into the house. When the charge between earth and cloud becomes so great that the air can resist no longer, the conditions for lightning are ready; and off it goes. The electrified house flies to pieces, and terror and death are the sequel.

During a thunder-storm at night, the safest place in the house is in an iron or a brass bed. To stand by the bed is dangerous; for you are taller than the bed; but lying in it you are safe; for the bed extends above and below you, and the current will not leave the bed to pass through you, but the walls above the bed and the floor beneath might be ripped to pieces. If sleeping on steel springs in a wooden bed, the springs would save you if you were in the center of the bed, while the bedposts might be split to pieces, and possibly the bed clothes set on fire.

During the day the safest place is the center of the room, if away from the stove. Open doors and windows make no difference, as lightning does not come in at open doors, as many people imagine. The most dangerous place in a house not equipped with lightning rods, would be near the stove or the waterpipes or screen doors.

If the stovepipe is tall, the stove is probably the most dangerous place; for the stovepipe will act as a lightning rod and discharge the electricity in that part of the house. If the stovepipe is short, other places may be more dangerous; such as where the waterpipes come into the sink. If the house has a wing, look out for the tin valleys in the angles of the roof. If a screen door is beneath the tin valley, it is a dangerous point in times of severe lightning.

It will be interesting to note the things which lightning will and will not strike. Lightning will not strike a railroad train, buildings covered with metal on sides and roof, lightning rods on buildings (if properly grounded), steel windmill towers, modern steel battle-ships, and business blocks in large cities. Lightning will strike imperfect conductors of electricity; such as, country homes and barns, three-fourths of our city suburban homes, schoolhouses, churches, stacks, trees, cattle and horses, especially if near wire fences.

Lightning will not strike metallic objects, such as railroad trains, steam engines, etc., for the reason that they never get heavily charged with electricity and so the conditions are never right. The metal of the train is a good conductor of electricity; and when the cloud attempts to charge the train with electricity, the entire electric stress is instantly delivered to the highest

point, which is the sharp edge of the funnel of the engine, and there is a continuous discharge taking place from the sharp edges of the funnel. In this way the accumulation is kept down and the conditions for lightning destroyed. The silent discharge is easily seen in the dark, and nearly all engineers have seen it during thunderstorms in the night time. If trains were not in metallic connection with the earth, as stoves, screen doors and tin valleys are not, they would be dangerous to stand by in a severe storm.

The disturbance of the elements is primarily caused by imperfect atmospheric conditions; but in the Golden Age, near at hand, conditions will be gradually adjusted; for we read: "They shall sit every man under his vine and under his fig tree; and none shall make them afraid" (Micah 4:4) and, "They shall not hurt nor destroy in all my holy mountain [kingdom], saith the Lord".—Isaiah 65:25.

COLOR & CHARACTER

Color and the Fine Arts

THE basic qualities of character which were in perfect power and accord in father Adam, and which now are fragmentary and more or less discordant, find their expression in the best efforts man has made to comprehend the æsthetic things of earth. For art is expression of character.

In suggesting a certain analogy between the fine arts, the basic colors and the character qualities which enable one to appreciate or to work in fine arts it must be carefully borne in mind that it is a generalized grouping, indicating rather the *tendency* of the various arts to grow out of and appeal to a given trait of character.

Poetry, or perhaps it would be better to say literature, is the most rarified form of art. But even in those ethereal fields there are decided differences of atmospheric pressure, according to the subject matter treated. It may deal with things so low as to come well within the zone of smoke and grime; it may circle in and out among the tree-tops, touch the chilly summit, or sweep the ocean clean.

Music, "the voice of love," may vary as much as love itself. Italy is the land of vehement, emotional music; France, that of sentimental and yet intellectual symphony; Germany, the country of profound philosophical meditations in harmony.

Painting and sculpture, manifestly the more material arts, seem to identify themselves particularly with intellect and organism. In both arts there are the idealistic and the realistic schools, in which intellect and emotion predominate respectively. There is the ultra idealism of Rodin and the realism of ancient sculptors. There is the ultra-idealism of Turner and the realism of the Middle Ages. Somewhere in between lies the most satisfying ground.

In literature and music attempt is made to express the concrete world abstractly; while with painting and sculpture (in which is included architecture) attempt is made to express the abstract world concretely. Each art opens up a new world and becomes a new language.

To respond to emotional excitation requires less effort than to exercise the intellect; so it is only natural that the majority of people should show most interest in those forms of art in which feeling is the most prominent quality. The popular French artist Millet supplies an example of this sort of art in the field of painting; Mendelssohn in music; Dickens in literature. No one can question the genius of these men, yet they do not carry one so far into the lofty heights of intellect as do, for instance, Whistler, Schœnberg, and Poe.

But the extreme of too much thought and too little feeling in the field of the fine arts is fully as undesirable as the same unbalanced state in character. Where thought and feeling are perfectly balanced the most happy results are secured. And the four men whose works are looked upon as meeting this test are Balzac, the litterateur; Bach, the symphonist; Rembrandt, the painter; and Michaelangelo, the sculptor. Perhaps no one, outside of divine supervision, surpasses the creations of these four giants.

The cardinal excellence, then, in great art, as in great character, is perfect balance. And, indeed, without considerable balance of character, no real æsthetic understanding of art is

possible. For in order to understand art it is necessary to recreate the work of art in one's mind, rebuilding the æsthetic structure by the same successive steps followed by its creator, as he, in turn, followed the original Creator.

The Opium Traffic

OPIUM was brought into China following its introduction into India; and its entrance into the last named country is said to have been in connection with the spread of Islam. As is well known the Mohammedan religion prohibits the use of alcoholic beverages; and opium was introduced to take their place. It is on a par, as regards crime and insanity, with intoxicating drinks. Opium is used in the Mohammedan and Hindu countries (Turkey, Persia and India), in connection with the religious fasts which the people observe, to allay hunger. It was widely used in the famine year, 1886, and enabled the people to live on less food and reduced their suffering. In these last named countries opium, where used, is generally eaten; but in China it is smoked; and smoking is the less injurious of the two methods of use.

The use of the opium drug causes the loss of vitality, a weakening of the will power and of the reproductive organs. The Chinese government at an early date recognized these truths, and saw that the opium traffic was a serious drain on her financial resources, that its use led to the corruption of public officials and that the cultivation of the poppy where grain should be grown increased the liability of famine. Therefore an edict was issued in 1906, forbidding the use of opium and the cultivation of the poppy. Ever since that date China has been striving to free herself from the opium curse; but there are many hindrances to be overcome.

It is almost impossible for the customs officials to prevent smuggling. Opium has been found concealed in coils of wire woven into Japanese carpets, and in iron tubes imbedded in cement brick. But the greatest hindrance has been the presence of foreign neighbors in possession of some of her important ports and border towns

In 1909 a conference of the world powers at Shanghai concurred that to force the opium drug upon China was unjust; and they agreed to coöperate in an effort to abolish the traffic. But the trade still continues. On January 23, of this year, 3,273 pounds of opium, valued at $392,750, were destroyed at Shanghai in the presence of Chinese and foreign officials. The government of Hongkong, a British colony, receives a $2,000,000 gift annually from the opium syndicate that operates through her. This colony, which lies near Canton, imported in 1918 20,584 chests of opium.

The feeling of the Chinese toward the foreigners who have been instrumental in forcing the opium traffic upon their country is well expressed by Wong Chin Foo, who was educated in this country. We quote an extract from an article printed in the *North American Review:*

"When the English wanted the Chinaman's gold and trade, they said they wanted 'to open China for their missionaries'. And the opium was the chief, in fact the only, missionary they looked after when they forced the ports open. And this infamous Christian introduction among Chinamen has done more injury, social and moral, in China than all the humanitarian agencies of Christianity could remedy in two hundred years. AND ON YOU, CHRISTIANS, AND ON YOUR GREED OF GOLD, WE LAY THE BURDEN OF THE CRIME RESULTING: of tens of millions of honest, useful men and women sent thereby to a premature death after a short, miserable life, besides the physical and moral prostration it entails even where it does not prematurely kill! And this great national curse was thrust on us at the point of Christian bayonets."

Every sincere Christian realizes the truthfulness of these plain-spoken statements. In the 16th chapter of Ezekiel the Lord, while pronouncing blessings upon Israel when they are again regathered, says that they were more wicked than the surrounding idolatrous nations. He says that when Sodom and her daughters come forth in the resurrection morn of blessings, then Israel will be ashamed and confounded. (Vss. 61, 63) So Christendom, her antitype, will likewise be ashamed and confounded and never open again her mouth when in the thousand-year judgment day her wicked inconsistencies are brought to light.

Wages of Compositors in New York City

NEWSPAPER compositors in New York city, since the first of April, receive $55, $58 and $61 per week, depending upon which shift they work. Wireless operators have been receiving $125 per month and board; they have been requesting $200 with an eight-hour day and overtime at 80 cents an hour.

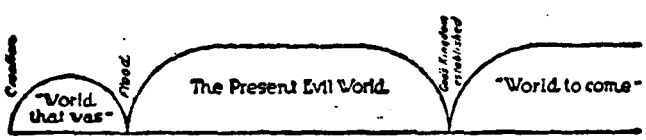
Advanced Studies in the *Divine Plan of the Ages*

(May be read connectedly, omitting the questions)

The popularity of the Juvenile Bible Studies, among our numerous subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—*Editors*

(88) *Inquiring of our Father's Word, what do we learn regarding the periods of time into which His plan is divided?*

While the mass of mankind, groping in the darkness of ignorance, must await the actual developments of God's plan before they can realize the glorious character of the Divine Architect, it is the privilege of the child of God to see by faith and the light of his lamp the foretold glories of the future, and thereby to appreciate the otherwise mysterious dealings of the past and the present. Therefore, as interested sons of God and heirs of a promised inheritance, we apply to our Father's Word, that we may understand His purposes from the plans and specifications therein given. There we learn that the plan of God, with reference to man, spans three great periods of time, beginning with man's creation and reaching into the illimitable future. Peter and Paul designate these periods "three worlds", which we represent in the following diagram:—



GREAT EPOCHS CALLED "WORLDS"

(89) *Briefly, what do these three great epochs represent, and how are they designated?*

These three great epochs represent three distinct manifestations of divine providence. The first, from creation to the flood, was under the ministration of angels, and is called by Peter "THE WORLD THAT WAS".—2 Peter 3:6.

The second great epoch, from the flood to the establishment of the kingdom of God, is under the limited control of Satan, "the prince of this world," and is, therefore, called "THE PRESENT EVIL WORLD".—Galatians 1:4; 2 Peter 3:7.

The third is to be a "world without end" (Isaiah 45:17) under divine administration, the kingdom of God, and is called "THE WORLD TO COME — wherein dwelleth righteousness".—Hebrews 2:5; 2 Peter 3:13.

THE THREE GREAT WORLDS

(90) *What were the distinctive features of the first and second periods respectively? And what is to be the character of the third?*

The first of these periods, or "worlds," under the ministration of angels, was a failure; the second, under the rule of Satan, the usurper, has been indeed an "evil world"; but the third will be an era of righteousness and of blessing to all the families of the earth.

(91) *Why is the present dispensation called an "EVIL world", and the third one a "world wherein dwelleth RIGHTEOUSNESS"?*

The last two of these "worlds" are most particularly mentioned, and the statements relative to them are in strong contrast. The present, or second period, is called "the present evil world", not because there is nothing good in it, but because in it evil is permitted to predominate. "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Malachi 3:15) The third world or epoch is mentioned as "THE WORLD TO COME, wherein dwelleth righteousness" —not because there will be no evil in it, but because evil will not predominate. The blotting out of evil will be gradual, requiring all of the first thousand years. Evil will not rule then; it will not prosper; it will no longer be the wicked that will flourish; but "the righteous shall flourish" (Psalm 72:7) the "obedient shall eat the good of the land" (Isaiah 1:19) and "the evil doer shall be cut off".—Psalm 37:9.

(92) *What is the special reason why the future dispensation is to be so markedly different from the present one?*

Thus seen, the next dispensation is to be so dissimilar as to be the very reverse of the present one in almost every particular. Our Lord's words show why there is to be a difference between the present and the future dispensations. It is because He will be the prince or ruler of the world to come, that in it righteousness and truth will prosper; while, because Satan is the prince (ruler) of the present evil world, evil prospers and the wicked flourish. It is because, as Jesus said, the prince of this

world "hath nothing in me"—and consequently no interest in His followers except to oppose, tempt, annoy and buffet them (John 14:30; 2 Corinthians 12:7)—that in this present evil world or epoch, whosoever will live godly shall suffer persecution, while the wicked flourish like a green bay tree.—2 Timothy 3:12; Psalm 37:35.

(93) *Why cannot Christ's kingdom now control the earth? Quote Scriptures on this point.*

Jesus said: "My kingdom is not of this world", and until the era or "world to come" does come, Christ's kingdom will not control the earth. And for this we are taught to hope and pray, "Thy kingdom come, thy will be done on earth". Satan is the "ruler of the darkness of this world", and therefore "darkness covers the earth and gross darkness the people". He now rules and works in the hearts of the children of disobedience.—Ephesians 2:2; 6:12.

There must be some very important part of the great Architect's plan for man's salvation not yet fully developed—else the new prince and the new dispensation would have been long ago introduced. Why it was postponed for an appointed time, and also the manner of the change from the present dominion of evil under Satan to that of righteousness under Christ, are points of interest which will be more fully shown hereafter. Suffice it now to say that the kingdoms of this world, now subject to Satan, are at the proper time to become the kingdoms of our God and His Christ.—Revelation 11:15.

The context shows that the transfer will be accomplished by a general time of trouble. In reference to it Jesus said: "No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man, and then he will spoil his house". (Mark 3:22-27) Thus we are taught that Satan must first be bound, restrained and deposed before Christ's reign of right[illegible] and peace can be established. This binding of Satan is accordingly shown to be the first work of the new dispensation.—Revelation 20:2.

WORLDS MAY PASS, BUT —"THE EARTH ABIDETH FOREVER"

(94) *What is the Scriptural usage of the word "world"? Does the "end of the world" signify destruction of the physical earth? How are the terms "heavens" and "earth" used in Scripture? When and how did the first heavens and earth come to an end? When and under what conditions will the present heavens and earth pass away?*

It should be remembered that this earth is the basis of all these "worlds" and dispensations, and that though ages pass and dispensations change, still the earth continues—"The earth abideth forever". (Ecclesiastes 1:4) Carrying out the same figure, Peter calls each of these periods a separate heavens and earth. Here the word heavens symbolizes the higher or spiritual controlling powers, and earth symbolizes human government and social arrangements. Thus the first heavens and earth, or the order and arrangement of things then existing, having served their purpose, ended at the flood. But the physical heavens (sky and atmosphere), and the physical earth, did not pass away—they remained.

So likewise the present world (heavens and earth) will pass away with a great noise, fire and melting—confusion, trouble and dissolution. The strong man (Satan), being bound, will struggle to retain his power. The present order or arrangement of government and society, not that of the physical sky and earth, will pass away. The present heavens (powers of spiritual control) must give place to the "new heavens"—Christ's spiritual control, soon to be established.

The present earth (human society as now organized under Satan's control) must (symbolically) melt and be dissolved, in the beginning of the "day of the Lord", which "shall burn as an oven". (Malachi 4:1) It will be succeeded by "a new earth", i. e., society reorganized in harmony with earth's new prince—Christ. Righteousness, peace and love will rule among men when present arrangements have given place to the new and better kingdom, the basis of which will be the strictest justice.

(95) *What did St. Paul mean when he declared he was caught away to the "third heaven"? And what were doubtless the things which he saw but was not permitted to reveal?*

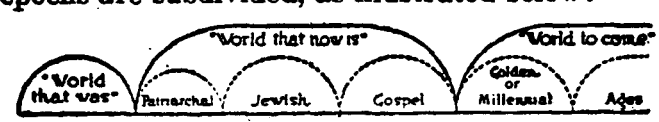
Paul was given a glimpse of the next dispensation, or, as he calls it, "the world to come". He says he was "caught away" (physically or mentally, or both, he could not tell, things were so real to his view) down the stream of time to the new condition of things, the "new heaven", hence the "third heaven". He thus saw things as they will be under the spiritual control of Christ, things which he might not disclose. (2 Corinthians 12:2-4) Doubtless these were the same things which John afterwards saw, and

was permitted to express to the church in symbols, which may be understood only as they become due. John, in the revelation given to him by our Lord on the Isle of Patmos, was in vision carried down through this Christian age and its changing scenes of church and state to the end of the present evil world, or epoch, and there in prophetic visions he saw Satan bound, Christ reigning, and the new heaven and the new earth established; for the former heaven and earth were passed away.—Revelation 21:1.

AGES AND DISPENSATIONS

96. *What is the distinction between an age and a dispensation? Was the first world or dispensation subdivided into ages? And what did this "world" manifest?*

We now notice the ages into which these great epochs are subdivided, as illustrated below:—



The first of these great epochs ("worlds") was not subdivided; God's method of dealing with men did not vary during all that time—from Adam's fall to the flood: God had given man His law, written in his very nature; but after he had sinned He left him measurably to his own course, which was downward, "evil, and that continually", that thus man might realize his folly, and that the wisdom of God in commanding absolute obedience might be made manifest. That dispensation ended with a flood, which took away all but faithful Noah and his family. Thus the first dispensation not only manifested the disastrous effects of sin, but showed that the tendency of sin is downward to greater degradation and misery, and proves the necessity of Jehovah's interposition, if the recovery of "that which was lost"—man's first estate—is ever to be acomplished.

97. *Into how many ages is this present dispensation subdivided?*

The second epoch, or "world that now is", includes three ages, each a step in the plan of God for the overthrow of evil. Each step is higher than that preceding it, and carries the plan forward and nearer to completion.

98. *What ages compose "the world to come"?*

The third great epoch—"the world to come"—future from the second advent of Christ, comprises the Millennial age, or "times of restitution"; and following it are other "ages to come", the particulars of which are not revealed. Present revelations treat of man's recovery from sin, and not of the eternity of glory to follow.

99. *How is the first age in "the world that now is" designated? Why so called? And when did it end?*

The first age in the "world that now is" we call the PATRIARCHAL AGE, or dispensation, because during that period God's dealings and favors were with a few individuals only, the remainder of mankind being almost ignored. Such favored ones were the patriarchs Noah, Abraham, Isaac and Jacob. Each of these in turn seems to have been God's favored one. At the death of Jacob that age or order of dealing ended.

100. *What was the next age? When did it begin, how long continue, and what were its characteristics?*

At Jacob's death his descendants were first called "the twelve tribes of Israel", and were together recognized of God as His "peculiar people"; and through typical sacrifices they were typically "a holy nation", separated from other nations for a particular purpose, and therefore to enjoy certain special favors.

The time allotted to this feature of the divine plan, beginning here and ending at the death of Christ, we designate the JEWISH AGE, or the Law Dispensation. During that age God specially blessed that nation. He gave them His law; He made a special Covenant with them; He gave them the Tabernacle, whose shekinah glory in the Most Holy represented Jehovah's presence with them as their Leader and King. To them He sent the Prophets, and finally His Son. Jesus performed His miracles and taught in their midst, and would neither go to others Himself nor permit His disciples to go to the surrounding nations. He sent them out, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel". (Matthew 10:5, 6) And again he said, "I am not sent but unto the lost sheep of the house of Israel".—Matthew 15:24.

That this national favor ended with their rejection and crucifixion of Jesus is shown by Jesus' words when, five days before His crucifixion, He declared, "Your house is left unto you desolate".—Matthew 23:38.

101. *What age began at Jesus' death, and what are its characteristics?*

There, at Jesus' death, a new age began—the CHRISTIAN AGE or GOSPEL DISPENSATION, wherein should be heralded good tidings of justification,

not to the Jew only, but to all nations; for "Jesus Christ, by the grace of God, tasted death for every man". During this gospel age also there is a class called to special favor, to whom special promises are made; namely, those who by faith accept Christ Jesus as their Redeemer and Lord, following in His footsteps. The gospel proclamation has gone hither and thither through the earth for nearly nineteen hundred years, so that it can now be said that it has been preached more or less in every nation. It has not converted nations—it was not designed to do so in this age—but it has selected here and there some, in all a "little flock", as Jesus had foretold (Luke 12:32), to whom it is the Father's good pleasure to give the kingdom in an age to follow this.

102. *When and how will the gospel age end?*

With this age the "present evil world" ends; and mark well that while God has been thus permitting the predominance and reign of evil, to the seeming detriment of His cause, nevertheless His deep designs have been steadily progressing according to a fixed and definite plan, and in the exact order of the seasons which He has appointed. In the end of this age, and the dawn of its successor, the Millennial age, Satan is to be bound and his power overthrown, preparatory to the establishment of Christ's kingdom and the beginning of "the world to come, wherein dwelleth righteousness".

RESTORATION FOR ALL MANKIND IN THE WORLD TO FOLLOW THIS
[ACTS 3:19-21]

103. *What does the word Millennium mean, and how is it Scripturally applied?*

Millennium, signifying a thousand years, is by common consent used as the name for the period mentioned in Revelation 20:4—the thousand years of Christ's reign, the first age in the "world to come". During the Millennial age there will be a restitution of all things lost by the fall of Adam (Acts 3:19-21), and before its close all tears shall have been wiped away. Beyond its boundary, in the ages of blessedness to follow, there shall be no more death, neither sorrow nor crying; neither shall there be any more pain. The former things will have passed away. (Revelation 21:4) God's revelations particularize no further, and there we stop.

104. *Where is the expression, "Plan of the Ages," found in Scripture? (See Eph. 3:11, Diaglott).*

105. *What is the chief characteristic of the divine plan, and what is the object of the various ages?*

We have here only glanced at the mere outline of this plan of the ages. The more we examine it the more we will find in it perfect harmony, beauty and order. Each age has its part to accomplish, necessary to the complete development of God's plan as a whole. The plan is a progressive one, gradually unfolding from age to age, upward and onward to the grand consummation of the original design of the Divine Architect, "who worketh all things after the counsel of his own will". (Ephesians 1:11) Not one of these great periods is an hour too long or too short for the accomplishment of its object. God is a wise economist of both time and means, though His resources are infinite; and no power, however malicious, for a moment retards or thwarts His purposes. All things, evil as well as good, under divine supervision and overruling, are working together for the accomplishment of His sovereign will.

106. *Give an illustration showing why Jehovah's works appear to the uninstructed mind like confusion and failure.*

To an uninstructed and undisciplined mind, which can see only a little of the intricate machinery of God's plan, it appears like anarchy, confusion and failure, just as the whole, or even a part, of an intricate machine would appear to a child. To its immature and untutored mind it is incomprehensible, and the opposite motions of its wheels and belts are but confusion. But maturity and investigation will show that the seeming confusion is beautiful harmony, working good results. The machine, however, was as truly a success before the child understood its operation as after. So, while God's plan is, and has been for ages, in successful operation, man has been receiving the necessary discipline, not only to enable him to understand its intricate workings, but also to experience its blessed results.

107. *What must be remembered with respect to these various ages, if we would "rightly divide the Word of Truth"?*

As we pursue our study of the divine plan it is essential that we keep in memory these ages and their respective peculiarities and objects;

for in no one of them can the plan be seen, but in all of them, even as a link is not a chain, but several links united form a chain. We obtain correct ideas of the whole plan by noting the distinctive features of each part, and thus we are enabled to divide rightly the Word of Truth.

A statement of the Word which belongs to one epoch or dispensation, should not be applied to another, as things stated of one age are not always true of another. For instance, it would be an untruth to say of the present time that the knowledge of the Lord fills the whole earth, or that there is no need to say to your neighbor, Know the Lord. (Isaiah 11:9; Jeremiah 31:34) This is not true in this age, and it cannot be true until the Lord, having come again, has established His kingdom; for throughout this age there have been many seducing deceptions, and we are told that even in the very end of the age —"In the last days . . . evil men and seducers shall wax worse and worse, deceiving and being deceived". (2 Timothy 3:1, 13) It will be as the result of Messiah's reign during the Millennial age that knowledge and righteousness shall cover the earth as the waters cover the sea.

THE KINGDOMS OF THIS WORLD ARE NOT THE KINGDOMS OF CHRIST

108. *What is a very common error with respect to God's kingdom being established and now ruling in the earth?*

A similar mistake, and a very common one, is to suppose that God's kingdom is now established and ruling over the earth, and that His will is now done among the nations. This is manifestly far from the truth, for the kingdoms of this world are supported and enriched through oppression, injustice and deceit, to as great an extent as the increasing intelligence of the people will permit. Satan, the present "prince of this world", must yet be displaced, and these kingdoms, now under his control, must become the kingdom of our Lord and of His Anointed, when He shall take unto Himself His great power, and reign.

109. *How has the poet Cowper beautifully described "the stately steppings of our God" in ages past?*

By the light now due to the household of faith we discern that system and order which mark the stately steppings of our God through the ages past, and we are forcibly reminded of the beautiful lines of Cowper, inspired by a living faith which trusted where it could not trace the Almighty Jehovah:

HE WILL MAKE IT PLAIN

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

"Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

"Judge not the Lord by feeble sense,
But trust Him for His grace.
Behind a frowning providence
He hides a smiling face.

"His purposes will ripen fast,
Unfolding every hour.
The bud may have a bitter taste,
But sweet will be the flower.

"Blind unbelief is sure to err,
And scan His work in vain.
God is His own interpreter,
And He will make it plain."

"THE MYSTERY HID FROM AGES AND FROM GENERATIONS, BUT NOW MADE MANIFEST TO HIS SAINTS"

110. *During the long period of suffering under the curse of sin and death, has mankind never received from God any expression of His purpose to restore and bless the condemned race?*

While mankind was under the discipline of evil, and unable to understand its necessity, God repeatedly expressed His purpose to restore and bless them through a coming Deliverer. But who that Deliverer should be was a mystery for four thousand years, and it began to be clearly revealed only after the resurrection of Christ, in the beginning of the Christian or gospel age.

111. *What was the first faint ray of hope that shone in Eden?*

Looking back to the time when life and Edenic happiness were forfeited by our first parents, we see them under the just penalty of sin filled with sorrow, and without a ray of hope, except that drawn from the obscure statement that the seed of the woman should bruise the serpent's head. Though in the light of subsequent developments this is full of significance to us, to them

was but a faint and glimmering light. Nearly two thousand years rolled by with no evidence of a fulfillment.

112. *How long until a further ray of light was sent to Abraham? And unto whom was the promise to Abraham subsequently "confirmed"?*

About two thousand years after, God called Abraham, and promised that his seed should bless all the families of the earth. This looked as though God still held to His previously expressed purpose, and was now about to fulfill it. Time sped on; the promised land of Canaan was not yet in his possession; they had yet no offspring and Abraham and Sarah were growing old. Abraham reasoned that he must help God to fulfill His promise—so Ishmael was born. But his assistance was not needed, for in due time Isaac, the child of hope and promise, was born. Then it seemed that the promised ruler and blesser of nations had come. But no; years rolled by, and seemingly God's promise had failed; for Isaac died, and his heir, Jacob, also. But the faith of a few still held firmly to the promise, and was sustained by God; for "the covenant which he made with Abraham" was assured by God's great "oath unto Isaac, and confirmed to Jacob . . . and to Israel for an everlasting Covenant".—1 Chronicles 16:16, 17.

113. *What was the expectation of the Twelve Tribes of Israel at the time of Jacob's death, and their disappointment?*

When at the time of Jacob's death his descendants were first called the Twelve Tribes of Israel, and recognized of God as a "chosen nation" (Genesis 49:28; Deuteronomy 26:5), the expectation that this nation as a whole, as the promised seed of Abraham, should possess Canaan, and rule and bless the world, seemed to be on the eve of realization; for already, under the favor of Egypt, they were becoming a strong nation. But hope was almost blasted and the promise almost forgotten when the Egyptians, having gained control of them, held them as slaves for a long period.

114. *Who was the great deliverer sent of God to revive the hope of His chosen people? And what further insight into God's plan was revealed by him?*

Truly God's promises were shrouded in mystery, and His ways seemed past finding out. However, in due time came Moses, a great deliverer, by whose hand God led them out of bondage, working mighty miracles on their behalf. Before entering Canaan this great deliverer died; but as the Lord's mouthpiece, he declared, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me". (Deuteronomy 18:15; Acts 3:22) This gave a further insight into God's plan, showing that not only would their nation, as a whole, be associated in some way with the future work of ruling and blessing, but that one to be selected from among them would lead to victory and to the fulfillment of the promise.

115. *Who was Moses' successor, and what did he accomplish?*

Then Joshua, whose name signifies deliverer, or savior, became their leader, and under him they won great victories, and actually entered the land promised in the covenant. Surely then it seemed that the true leader had come, and that the promise was about to have fulfillment.

116. *Under what conditions did the nation of Israel seem about to realize the consummation of their hopes? And how was their hope again deferred?*

But Joshua died, and they made no headway as a nation until David, and then Solomon, were given them as kings. There they reached the very zenith of their glory; but soon, instead of seeing the promise accomplished, they were shorn of their power and became tributary to other nations. Some held fast the promise of God, however, and still looked for the Great Deliverer, of whom Moses, Joshua, David and Solomon were only types.

THE MYSTERY BEGINS TO OPEN UP

117. *What was the expectation of all Israel at the time Jesus was born? Why did they not receive Him as their long-promised Messiah?*

About the time when Jesus was born all men were in expectation of the Messiah, the coming King of Israel, and through Israel, of the world. But Israel's hope of the glory and honor of their coming King, inspired as it was by the types and prophecies of His greatness and power, caused them to overlook another set of types and prophecies, which pointed to a work of suffering and death, as a ransom for sinners, necessary before the blessing could come.

This was prefigured in the Passover before they were delivered from Egypt, in the slaying of the animals at the giving of the Law Covenant (Hebrews 9:11-20; 10:8-18), and in the Atonement sacrifices performed year by year continually by the priesthood. They overlooked, too, the statement of the prophets, "who testified beforehand the sufferings of Christ, and the glory that should follow".—1 Peter 1:11.

118. *What was the effect of Jesus' unexpected death upon His followers?*

Even His immediate followers were sorely perplexed when Jesus died; and sadly they said, "We trusted it had been he which should have redeemed Israel". (Luke 24:21) Apparently their confidence in Him had been misplaced. They failed to see that the death of their leader was a surety for the New Covenant under which the blessings were to come, a partial fulfillment of the covenant of promise.

However, when they found that He had risen from the tomb their withered hopes again began to revive (1 Peter 1:3), and when He was about to leave them they asked concerning their long-cherished and oft-deferred hope, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" That their hopes were in the main correct, though they might not know the time when they would be fulfilled, is evident from our Lord's reply—"It is not for you to know the times and seasons which the Father hath put in his own power".—Acts 1:6, 7.

THE REJECTION OF THE JEWS AND SHOWING OF FAVOR TO THE GENTILES

119. *What was the attitude of Jesus' disciples after His ascension?*

What turn has God's plan now taken? must have been the query of His disciples when Jesus had ascended; for we must remember that our Lord's teachings concerning the kingdom were principally in parables and dark sayings. He had said unto them, "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when he, the spirit of truth, is come, he will guide you into all truth". "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 16:12, 13; 14:26) So they could not understand before the Pentecostal blessing came.

120. *When did the disciples begin more clearly to comprehend the divine purposes?*

Even then, it was some time before they got a clear, full understanding of the work being done and its relation to the original covenant. (Acts 11:3, Galatians 2:2, 12, 14) However, it would seem that even before they fully and clearly understood they were used as the mouthpieces of God, and their inspired words were probably clearer and deeper expressions of truth than they themselves fully comprehended. For instance, read James' discourse in which he says: "Simeon hath declared how God at the first did visit the gentiles to take out of them a people for his name [a bride]. And to this agree the words of the prophets, as it is written, After this [after this people from the gentiles has been taken out] I will return, and will build again the tabernacle of David [the earthly dominion] which is fallen down, and I will build again the ruins thereof, and I will set it up."—Acts 15:14-16.

121. *What light was thrown upon the work of the gospel age by the Apostle James in Acts 15?*

James began to read in God's providence, in the sending of the gospel through Peter to the first gentile convert and through Paul to gentiles in general, that during this age believing Jews and gentiles were to be alike favored. He then looked up the prophecies and found it so written; and that after the work of this gospel age is completed, then the promises to fleshly Israel will be fulfilled. Gradually the great mystery, so long hidden, began to be understood by a few—saints, special "friends" of God.

122. *What is the great "mystery hid from ages and from generations", declared by the Apostle Paul (Colossians 1:27)?*

Paul declares (Colossians 1:27) that this mystery which hath been hid from ages and from generations, now made manifest to His saints, is

"CHRIST IN YOU, THE HOPE OF GLORY"

123. *What does "Christ in you" signify?*

This is the great mystery of God which has been hidden from all previous ages, and is still hidden from all except a special class—the saints, or consecrated believers. But what is meant by "Christ in you"? We have learned that Jesus was anointed with the holy spirit (Acts 10:38), and thus we recognize Him to be the Christ—the Anointed—for the word Christ signifies anointed. And the Apostle John says that the anointing which we (consecrated believers) have received abideth in us. (1 John 2:17) Thus the saints of this gospel age are an anointed company—anointed to be kings and priests unto God (2 Corinthians 1:21; 1 Peter 2:9); and together with Jesus, their Chief and Lord, they constitute Jehovah's Anointed—The Christ.

In harmony with this teaching of John, that we also are anointed, Paul assures us that this mystery which has been kept secret in ages past, but which is now made known to the saints, is

that *The Christ* (The Anointed) is "not one member, but many", just as the human body is one and has many members; but as all the members of the body, being many, are one body, so also is The Anointed—The Christ. (1 Corinthians 12:12-28) Jesus is anointed to be the Head or Lord over the church, which is His body (or His bride, as expressed in another figure (Ephesians 5:25-30), and unitedly they constitute the *promised "seed"*, the Great Deliverer—"If ye be Christ's, then are ye Abraham's *seed*, and *heirs* according to the promise".—Galatians 3:29.

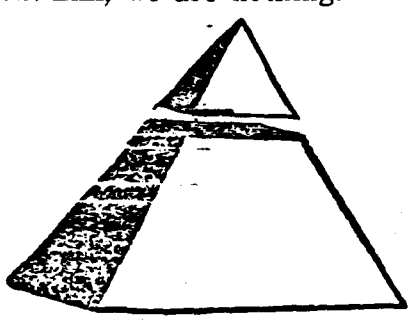
124. *How has the Apostle guarded the church against any presumptuous claims?*

The Apostle carefully guards the church against any presumptuous claims, saying of Jesus that "God hath put all things under his feet, and gave him to be the Head over all things to the church, which is his body", "that in all things he might have *the pre-eminence*". (Ephesians 1:22; Colossians 1:18) Yet, under the figure of the human body, he beautifully and forcefully shows our intimate relationship. This oneness Jesus also taught.—John 15:5.

125. *Explain how the figure of the pyramid beautifully illustrates the oneness of the Lord and His church as an anointed company.*

Our oneness with the Lord Jesus, as members of the Christ, the anointed company is well illustrated by the figure of the pyramid.

The top-stone is a perfect pyramid of itself. Other stones may be built up under it, and if in harmony with all the characteristic lines of the top-stone, the whole mass will be a perfect pyramid. How beautifully this illustrates our position as members of "the seed"—"The Christ". Joined to and perfectly in harmony with our Head, we, as living stones, are perfect; separated from him, we are nothing.



126. *Who is the Chief Corner-stone in this building of God?*

Jesus, the Perfect One, has been highly exalted, and now we present ourselves to Him that we may be formed and shaped according to His example, and that we may be built up as a building of God. In an ordinary building there is no *chief* corner-stone; but in our building there is one Chief Corner-Stone, the "Top-stone"; as it is written, "Behold, I lay in Zion a chief Corner-Stone, elect, precious" — "to whom coming as unto a Living Stone, . . . ye also as lively [living] stones are built up a spiritual house, a holy priesthood, to offer up *sacrifices acceptable to God by Jesus Christ". (1 Peter 2:4-6) And very soon we trust, the union between Jesus, the "Head", and "the church, which is his body", will be complete.

127. *What thoughts are suggested by the reference to the members of Christ's body as "living stones"?*

And, dearly beloved, many blows and much polishing must we endure—much transforming must we undergo, and much conforming to His example, under the direction of the great Master-Builder; and in order to have the ability and ideality of the Builder displayed in us, we will need to see that we have no cross-grained will of our own to oppose or thwart the accomplishment of His will in us; we must be very childlike and humble—"clothed with humility; for God resisteth the proud, and giveth grace to the humble". Let us humble ourselves, therefore, under the mighty hand of God, that He may exalt us in due time (1 Peter 5:5, 6), as He has exalted our Head and Forerunner.—Philippians 2:8, 9.

128. *What is the "high calling", and why is it called a mystery?*

This is indeed a wonderful message; and, as we come to the Word of God to inquire concerning our great high calling, we find the prophets all eloquent in proclaiming the grace [favor or blessing] that is come unto us (1 Peter 1:10); while types, and parables, and hitherto dark sayings, now become luminous, shedding their light on the "narrow way" in which the anointed [Christ] company is called to run for the prize now disclosed to view. This was truly a mystery never before thought of—that God intends to raise up not only a Deliverer, but a Deliverer composed of many members. This is the *"high calling"* to which the consecrated believers of the gospel age are privileged to attain.

Jesus did not attempt to unfold it to the disciples while natural men, but waited until at Pentecost they were anointed—begotten to the new nature. Read carefully 1 Corinthians 2:6-14.

*Sinaitic MS. omits spiritual before sacrifices.

Our Great Creator's Unspeakable Gift

"Thanks be unto God for his unspeakable gift."—2 Corinthians 9:15.

THERE is an appropriateness in the general good cheer of the Christmas season. The custom of giving tokens of love and friendship prevails wherever the story of Jesus has gone. Surely this is just as it should be. While some may have been injured by receiving bounties, but few, if any, have been other than blest in the giving of them. Herein we see corroborated our Savior's words, "It is more blessed to give than to receive". In proportion as we attain Godlikeness, in proportion as the spirit of Christ dwells richly in us, in proportion as we possess the holy spirit, in that same proportion shall we appreciate more and more our Lord's statement.

In our dealings with God it is necessary that we realize our dependence, our own insufficiency, and His greatness and beneficence; and that we learn to go to Him as His "dear children", to whom He delights to give His favors, and who receive them and appreciate them with gratitude of heart. In every sense of the word we are debtors to God and always shall be. We can never dispute the obligations under which His mercy and loving kindness have placed us. The sooner we realize this fact, the better will it be for us. Some possessed with a false pride declare that they ask no favors from God or man—that they pay their way and wish always to do so. As respects our dealings with our fellowmen, something of this spirit is praiseworthy; but the entire proposition is inconsistent with our relationship with the Almighty.

As we did not create ourselves, neither can we maintain our being, as the Scriptures assert: "In Him we live and move and have our being". (Acts 17:28) This would have been true of us whether born on an angelic plane or as perfect human beings; for we could not have created ourselves, directly or indirectly. Through the arrangements of His providence in nature, God was responsible for our birth; and He is the Provider for His creatures on every plane. The fact that He causes His sun to shine upon the just and the unjust, and sends His rain upon the evil as well as upon the good, and thus provides for the world of mankind that in general is in rebellion against Him and His authority, does not prove that the laws of nature are autocratic.

Rather, as the Scriptures show, these mercies of God scattered broadcast tell of a provision on our Creator's part for the necessities of His creatures. That He allows these laws to be interfered with at the present time and permits adverse conditions upon our race He fully explains to be because of its sinful, rebellious attitude, because the sentence, the curse of death, has been justly pronounced against mankind, and because He sees a way by which present lessons of adversity and tribulation may be made instructive as respects "the exceeding sinfulness of sin".

"All Taught of God"

Two of the great lessons for us to learn are (1) our complete dependence upon God and (2) His loving kindness and tender mercies over all His works. But these lessons can be learned only from one standpoint and by one class. Those who view matters from the outside only will surely misunderstand, misinterpret, many of the operations of divine providence.

"The secret of the Lord is with them that reverence him and he will show them his covenant"—His future plans, His agreement. (Psalm 25:14) In order to see, to understand, to appreciate them we must accept certain matters by faith: (1) "that he is"—that there is an Almighty Creator; (2) "that he is the rewarder of them that diligently seek him". (Hebrews 11:6) Seeking the Lord diligently, we find in the Bible that which commends it to our hearts as well as to our heads.

But right here we are beset by a danger and a difficulty; for while it is possible to receive great assistance from fellow-believers in the understanding of the divine Word, yet there is much danger of our becoming even more confused by such assistance—by the creeds and theories of men, particularly those handed down from the dark ages. Whatever, therefore, we receive from men we must accept tentatively—for examination, for proving and testing by the Word of God. Thus we "try the spirits," or doctrines, as the Apostle admonishes. (1 John 4:1) Thus we permit God to be His own interpreter and to make the matter plain to us. Those teachers who refer to the Word of God,

who point out to us its harmony with itself and with reason, giving the citations and showing the relationship betwen text and context—these are the teachers who are really helpful. All others are apt to be injurious, whether they address us orally or in print.

"Every Good and Perfect Gift"

Only after we have been for some time in the School of Christ can we comprehend the force of the Apostle's words, "Every good and perfect gift is from above". (James 1:17) Then we begin to look about to find some of these good and perfect gifts. We soon find many gifts and blessings, but very few of them perfect, purely good. Everything connected with our present condition is imperfect. Even the sunshine and the rain, which are common to all God's creatures, are evidently not furnished under perfect conditions. Imperfection seems to be written upon everything we have, as well as upon ourselves.

The Bible explanation of this state of affairs is that, while God's work is perfect (Deuteronomy 32:4), our race today are not really samples of His workmanship, but are depraved, fallen, imperfect through the original sin of Father Adam and its entailed weaknesses and blemishes upon his posterity. The good and perfect gifts of God are to be seen only by the eye of faith—only by those whose eyes of understanding have been opened to see by faith Jesus, the great Redeemer. By faith this class see accomplished in God's due time His great work of Redemption, the wiping away of all tears from off all faces and the re-establishment of perfect life conditions, such as God has promised.

Those whose eyes of understanding have to some extent been opened see more and more of the riches of God's grace, and appreciate more and more all of His gifts and favors, especially the great gift, the unspeakable gift, mentioned in our text. We know that this gift is the entire Scriptures set forth in various presentations. Of these statements one of the most forceful is St. Paul's declaration, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord".—Romans 6:23.

A Gift Not Appreciated

False theologies have diverted or taken away from the Bible statements that eternal life is the *gift* of God, and that He will supply it only to those in fullest harmony with Himself. False theologies have taught us that eternal life is a natural quality—yea, that it is a persistent one, that not even God Himself can destroy our lives or being. This erroneous thought has distorted all our reasonings, and has left the issue as between an eternal life in torture or an eternal life in bliss. But the Scriptures clearly define a different issue; namely, as between extinction, destruction, and a life in harmony with God, a life which Divine Love and Mercy had provided for those who are in accord with the Almighty.

Let us hearken to the testimony of our Lord, the Apostles and the Prophets on this subject, and see that God is now proffering the church a gift of eternal life through Jesus Christ our Lord. Let us note the Scriptural proposition that if we are willfully, deliberately, intelligently, rejecting this gift it will be withdrawn, and that the effect upon us will be the second death, everlasting oblivion, from which God offers no hope of recovery.

Let us note that this is the general dealing of God; and hence that when His time shall come for dealing with the world of mankind in general, during the Millennial age, the offer then to be made to them will be a similar proposition of life or death everlasting. Those who will accept God's gift upon God's terms are welcome to it. He is pleased to give it to them. Those who will then reject it shall die the second death. —Acts 3:22, 23.

"Through Jesus Christ our Lord," is the Apostle's statement. The gift is not offered to us by the Father directly, but indirectly through the Son. To those whose eyes of understanding have been opened, the Apostles says, "This is the record, that God has given unto us eternal life; and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." (1 John 4:12) Other Scriptures inform us that this life is merely reckoned to the church now, and that they will not get it until they shall experience the change of the first resurrection, at the second coming of our Lord. Of these it is written, "Your life is hid with Christ in God". (Colossians 3:3) Thus every suggestion of God's gift is bound up similarly in Christ. Only as we become united to Him, related to Him, can we have this unspeakable gift of God. Hence it is not improper that we should sometimes both think and speak of Jesus Himself as being

The Unspeakable Gift

Both Jesus and the eternal life which the Father has provided through Him are unspeakable in the sense that it is impossible for us to present fully to others the richness and the glory which inhere in both. Who can describe life eternal on either a spirit plane or as restored and perfected humanity? It is beyond all the powers of our mental comprehension. Even the thought of it can only be imperfectly communicated and imperfectly grasped. It must gradually dawn upon us, grow upon us in appreciation and comprehension. Similarly the wealth of grace divine represented in our Lord Jesus is unspeakable. We cannot tell it; and the natural man cannot receive of the things of the Spirit of God, neither know them.—1 Corinthians 2:14.

Only those who are especially favored of God can get even the first glimpse of the riches of God's grace in Christ. If this glimpse be appreciated, it leads to clearer and still clearer views; for all who will appreciate either our Lord Jesus or the gift of life must be "taught of God". (John 6:54) As our Redeemer said to St. Peter, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed this unto thee, but my Father in Heaven" (Matthew 16:17), so all who would grasp spiritual things must be taught. All our teaching and preaching cannot overcome the blindness of the natural fallen mind in respect to God's gift and the channel through which it comes.

Only as the Heavenly Father shall grant His blessing may fruits to our labors be expected. It is written, "As many as the Lord your God shall call," and, "No man can come unto me except the Father who sent me draw him." (Acts 2:39; John 6:44) Hence we see that our present appreciation of divine goodness implies three things: (1) the divine provision of eternal life, (2) Christ the channel, and (3) the knowledge by which we are enabled to appreciate both the gift and the channel.

Receiving and Rejecting God's Gift

As we look out over the world and perceive 1,000,000,000 in heathen darkness and the remaining 400,000,000 of nominal Christendom in the dull foggy light of superstition and ignorance, our first thought might be that the world in general has rejected God's gift and hence has sealed its doom for the second death. Then we find relief in the Scriptural assurance that the present world-wide darkness is the result of Adam's sin and condemnation to death; that, although Christ has come and offered His sacrifice for sin, and thus made possible the removal of the curse and the bringing back of Adam and all of his race to harmony with God and to the possibility of accepting His gift of eternal life upon His terms, nevertheless the offer of this opportunity to the race in general is still future.

How glad we are that in God's due time all the blind eyes shall be opened, all the deaf ears unstopped, and the fogs of superstition and error all flee away before the rising of the Sun of Righteousness—the glories of the Millennial kingdom!

The few who now see and appreciate God's gift are indeed, as the Scriptures declare, a "little flock" (Luke 12:32); and although generally disowned by men, and "counted fools for Christ's sake," they are rich in that they have become, in advance of the world, the recipients of God's favor by faith. Even now they may think of themselves as being possessors of life eternal—because of their joy and confidence in Him who has promised.

There is a superlative blessing of eternal life on the spirit plane, "far above angels, principalities and powers". Those who attain that blessing will indeed be "partakers of the divine nature". (2 Peter 1:4; 1 John 3:2) Surely "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him". (1 Corinthians 2:9) Those who have now accepted Christ as their Redeemer and their Bridegroom possess also all the riches of God's grace that center in Him; and when He shall appear, they shall be made like Him, sharers in His glory. "Thanks be unto God for his unspeakable gift!"

Gifts to the Church

God's time has not yet come for giving the gifts of the Redeemer's sacrifice to the world. The distribution to the world of mankind of those blessings is held in abeyance, waiting for the glorious thousand-year day—earth's jubilee. Meantime God has been preparing for a special class of humanity other gifts, the richness and value of which "eye hath not seen nor ear heard, neither have entered into the heart of man".

God has a right to give different gifts to His different creatures. He has given to the angels the gifts, blessings, which cause their everlasting happiness; and now He is selecting from amongst men by various trials, tests, a very special class—a saintly class, of all nations and denominations. While He calls all perfect intelligent beings (angelic and human) "sons of God", He purposes that the saintly ones now being selected shall be His sons on a still higher plane, to which Jesus has been exalted as a reward for His obedience—"far above angels, principalities and powers and every name that is named".

To such of these as respond to the drawings and leadings and tests, God is giving special gifts at the present time—not earthly gifts, tangible and seen of men, but spiritual gifts—new hearts of appreciation, new eyes of understanding, new ears of comprehension, new powers of spiritual enjoyment. To them "old things are passed away, and all things have become new".—2 Corinthians 5:17.

The Most Helpful Gifts

Give without hoping for gifts in return—every gift at this season should be a love token. We value the gift not so much for its monetary worth as because of the love and fellowship of which it is a reminder. It is eminently proper that friends and parents should prepare gifts for others in secret, and keep them until the opportune time for presentation. In all this they are merely copying the Heavenly Father, who is thus preparing for the world the wonderful gifts of the Messianic Kingdom, described as "a feast of fat things for all people".

But there are other gifts which should not be kept back merely for Christmas time. Each one, and especially each Christian, should every day send forth on life's pathway gifts and blessings that would bring joy, cheer, to many hearts—the kindly word, the nod of recognition, especially to one in less favored circumstances, the kindly look, the word or act of sympathy. Oh, how much these gifts mean to the poor world, whom the Apostle Paul describes as the groaning creation! Many of them have little that they know how to enjoy in the present life, and no prospect beyond. How blank such lives! What a godly pleasure comes from casting upon them an occasional ray of sunshine!

"More Blessed To Give"

God Himself is the great pattern set before us in His Word. In proportion as we have received of God's gift and have appreciated it, in that same proportion are we privileged to be so "taught of God" as to become more and more like Him in spirit, disposition—desirous of giving—generous. Since man was created in the image and likeness of God, all men would have possessed this generous disposition had it not been for the fall of Adam; and we find that the fall has especially blighted some in one particular and others in another. Hence amongst "natural men" there are some who are generous, and who to that degree have perhaps more Godlikeness than have some of the children of grace—especially until the latter have been trained in the School of Christ.

For we are to remember that God's message and His drawing power affect the less honorable of mankind. (1 Corinthians 1:26-29) Thus opportunity is afforded for the Lord to demonstrate the power of His grace in the transformation of character. But so surely as we have become God's children, recipients of His blessing and of the instruction of the School of Christ, this quality of benevolence will grow in us; and the more ripe we become as Christians, the more it will abound in our thoughts, words and deeds. But any other condition, any failure to progress, any turning toward greater selfishness, would be sure signs that we are faced in the wrong direction, that we are walking after the flesh, not after the spirit.

Thousands on thousands in the world are needy; and those possessed of the Lord's spirit will feel an intense desire to give to these. But here the difficulty arises. What lines shall we draw? We answer that as comparing spiritual and temporal gifts we should prefer to give the higher, the spiritual, wherever we have opportunity—not forgetting the other, however, as occasion may demand or opportunity offer.

Since the judgment of each will be according to his light, it follows that many more can appreciate the privilege of giving earthly blessings, comforts, succor, solace, etc., than can understand the still higher privilege of giving heavenly gifts, blessings, counsel, succor, consolation, comfort. Whoever, therefore, has spiritual ability to give further spiritual favors should rejoice to thus engage in blessing others.

In Foreign Lands—Greece and Crete: *By J. F. Rutherford*

ATHENS long enjoyed the reputation of being earth's seat of learning. It produced many philosophers. It was here that learned men and savants congregated to tell each other what they knew and to discuss things unknown to them. It did not seem safe, however, for any one to depart from the beaten paths, particularly with reference to worship.

Northwest of the Parthenon, across the valley on a hillside, cut out of solid rock, is a chamber which is reputed to have been at one time the prison where Socrates, the great Athenian philosopher, was incarcerated for two years. The Athenians worshipped many gods; all heathen, of course. Socrates believed and taught the doctrine of only one God. His philosophy was obnoxious to those who controlled the religious thought of that day. Hence the other philosophers, ultra-religionists and politicians consulted together about Socrates, and concluded that should his teaching prevail all their gods would be disgraced and their religion perish. Therefore it was decided that Socrates should be put into prison. He was tried and adjudged guilty of teaching a doctrine inimical to the interest of the Athenians. Being condemned to die he was given the choice of being hanged or of drinking poison. He chose the latter, and died a martyr's death because of his independent thought and teaching. Verily in every period of the world's history the trail of the serpent can be seen in his attempt to divert the minds of the people from the true God and His plan.

Years passed on and other philosophers appeared upon the scene of action, but the Athenians held to their many gods, erecting altars to their memory. Upon one of these altars they inscribed the words: "To the Unknown God". St. Paul, leaving Macedonia, came down to spend a season at Athens. He soon observed that the whole city was given to idolatry, and his soul stirred within him a burning desire to proclaim the truth to these people. He first taught in the synagogues of the Jews, and then in the market-place publicly proclaimed Jesus Christ and the resurrection of the dead.

It was the custom of the Athenian philosophers to assemble on the Areopagus and spend their time, together with any stranger who might chance to come that way, in discussing all they knew and any new thing that might arise. The Areopagus, or Mars Hill, seemed to be an open forum where any one might be heard to give expression to his views. Some of these philosophers had heard St. Paul in the market-place. They evidently regarded him as a freak—one whom they could use for their entertainment. So they took him and brought him to the Areopagus and inquired of him concerning the doctrine that he was teaching in the market-place. Amongst themselves they had designated him as "the babbler"; but evidently out of respect they said to him: "These doctrines that you teach are strange to us; therefore may we know more about them?"

Without a doubt the Lord directed St. Paul to that point. He stood up in the midst of Mars Hill and declared the doctrine of Jesus Christ and Him crucified; and his words have resounded down through the age, thrilling the hearts of the disciples of the great Master. In substance he told these heathen philosophers that they were superstitious; that they had erected altars to many gods, amongst them the "unknown god". Then he proceeded to declare unto them who was the God to them unknown. He told them that Jehovah God made the world and all things that are therein; that He is the Lord of heaven and earth; that He does not live in houses made with hands and that He is not worshipped by men's hands; that He does not receive nor need to receive anything from man; but that from Him proceeds all life and the breath of all things. St. Paul then taught them that this great God made one man, from whom all the nations of the earth have sprung, and that all therefore are of one blood; that God made man to dwell upon the earth and appointed a time when His dwelling should be perpetual upon the earth; that He has set the bounds of man's habitation; that the great God of the universe is not an image made of gold, silver, or stone, graven by art and man's device, but that He is the all-wise, intelligent Jehovah; that the man whom God created was perfect; that he lost this perfection because of sin; that all of his offspring have inherited death and have died because of sin, but that God has provided for a resurrection of the dead; that Jesus Christ died and rose from the dead in order to provide this

great redemption for man; that God has appointed a fixed time or period in which He will give the entire human race a full opportunity for life, and that the death and resurrection of Christ Jesus constitute a guarantee that such opportunity shall come to man; that this trial time of judgment for man will be under righteous and favorable conditions; that man has the full assurance that an opportunity for everlasting life shall come to every one; hence all that have died must arise from the dead.

The doctrine of the resurrection was a new philosophy to these savants. They found that St. Paul's wisdom was too great for them; so they dismissed him, saying: "We will hear you again on this matter". St. Paul was not only a man of great learning, but the inspired witness of the Lord; and his teaching was with authority.

More than eighteen centuries have passed since that memorable occasion, during which time Christians have made pilgrimages to Mars Hill to catch, if possible, the inspiration that moved the great Apostle to declare this doctrine of an ultimate open and fair trial for every man for life, liberty and happiness. Those who have sincerely believed the Bible have earnestly looked forward and hoped for the appointed time when the Lord would bring to pass these great blessings upon the people. They have reasoned—and properly so—that the time is certain to come. According to the teaching of the Apostle and the authoritative words of Jesus Himself, that time is definitely fixed as the end of the world.

Our party visited Mars Hill, viewing it with great interest. On Wednesday, September 29, a company of people gathered there, and the writer was asked to speak to them. After reviewing the words of the Apostle Paul above mentioned, it was then declared that the appointed time referred to by St. Paul has arrived; that the evidence is overwhelming that the old world has ended and that the new order is coming in; that the time for the judgment of the world is at hand, and hence millions of people now living will never die and soon the resurrection of the dead will begin. The occasion was a solemn, yet joyful one.

On that same evening a public lecture was given at a hall in the city, attended by a goodly number of Athenians. The writer addressed the audience on the subject: "Millions Now Living Will Never Die", our friend and brother Athanasius Karanassios, of Athens, acting as interpreter. In the course of this address mention was made that St. Paul had visited Athens centuries ago and that he taught the coming blessing of mankind; that it is now opportune for the clergy not only to call attention to this, but to tell the people that the appointed time has come for the world's blessing; that the clergy, however, are not thus teaching, because to so teach would interfere with the doctrines of their systems; but that the time has come for the people to know the truth, the clergy notwithstanding.

After reviewing the philosophy of the ransom sacrifice, showing God's revealed plan for the resurrection of the dead and the blessing of all mankind, the speaker called attention to the fact that in a few years Socrates and other Athenian philosophers whose bones now mingle with the dust of the old cemetery would be resurrected and return to the city of Athens. These remarks seemed to startle several in the audience and they sat up, all alert to catch every word. The interest was intense. Not a single person left the hall during the meeting; and at the conclusion of the lecture the people tarried to ask questions. Amongst those particularly interested was a captain of the Greek army, a man of more than ordinary intelligence, with a good, honest face, and we hope an honest heart. We have hopes that he will early grasp the truth. Another was a judge of one of the courts who tarried to ask questions. The question meeting continued so late in the night that announcement was made that it would be resumed next day at 12 o'clock, the hour at which all the Athenians take a recess from work and rest until 2:30 P. M. At the appointed time the next day many came again, including the captain and the judge; and the plan of Jehovah for the blessing of mankind was further discussed. At the conclusion of this meeting our party hurried away to Piræus, the port of Athens, where we took ship bound for Egypt.

While in Athens our party made a number of moving pictures, including views of the Parthenon and other important and interesting points in that ancient city. Athens, while long regarded as a seat of great learning, has just as long been steeped in ignorance concerning God's wonderful plan for the blessing of man. This

norance in modern times is due largely to the unfaithfulness of the clergy class, who seem to more attention to the long robes they wear the drachmas they collect than to the Bible.

The rank and file of the Greeks seem to be a and quiet people, submissive to the orders ose in control. Seemingly they take without mplaint what is offered them. This is probably se they have long been priest-ridden. A ng illustration of their submissiveness was served on our voyage from Piræus to Alexandria. We were put aboard the Greek steamship a, which was loaded beyond its capacity n it left the port of Piræus..

Our party of six was crowded into one of the 's four little staterooms, and the only vention was through a porthole about twelve ches in diameter. When the waves ran high necessary to keep this closed, in order to nt our berths from being filled with water. he captain of the ship seemed to be absolutely different to the welfare of his passengers. second and third class passengers were ged to mingle promiscuously, where they ld mingle at all. The *Sparta* called at five ent ports on the Isle of Crete, and at each of these a few were discharged and many ore came aboard. It was a motley crew that —many human beings and many other live tures, including sheep, pigs, dogs, cats, ats, chickens, pheasants, ducks, birds in cages, ns, all of which live animals mingled freely the passengers. So crowded was the ship's that it was impossible to walk about at Men, women and children promiscuously on deck, in the hold, in the dining room, the dining table, under the table, in the chen, in the life boats—in every available some one was trying to sleep. Families ght all their household goods aboard, stacking them up on deck; and they would assemble oups and prepare their food on oil stoves, endangering the welfare of all the passgers.

The ship with a capacity of 250 had 572 ns aboard, besides the varied species of life above mentioned. There were only vailable life boats and no wireless apparor other means of giving a distress signal. a fire started aboard, there was no protecnd every person would have been lost, with ossible exception of the captain and his officers, who by their conduct gave evidence that they would have taken to the life boats and let the passengers perish.

The sanitary conditions on the boat were indescribable. The excrement of man and beast was mingled upon the decks where people were compelled to walk or sit, partake of food and sleep. Fortunate it was for our party that at several of the ports on the Isle of Crete we met friends who supplied us with tomatoes and grapes, upon which some of us fared throughout the journey. A goodly portion of the time there was little or no water with which to wash our faces; and at other times it was impossible to buy water to drink. Through the goodness of the Lord, the weather was fine; otherwise conditions would have been desperate. The Lord delivered us from the perils of the sea and graciously brought us on the fifth day into the harbor of Alexandria, where our ship rested at anchor all day.

The medical officers of the port came aboard and fumigated the ship, and early in the evening permitted it to go to dock. Then a question arose about landing and it appeared as though we could not land. There was neither food nor water aboard. Many of the passengers had been without either for more than twenty-four hours. Notwithstanding, the captain and his officers dressed themselves in citizen's clothes, left the ship and went away into the city. Thanks are due to the courtesy and consideration of the police of Alexandria and the medical officers, who took the passengers off that night, permitting them to go to the hotels. The treatment accorded the passengers by the captain, who had been entrusted with their lives, was so outrageous that we deemed it our duty to call attention to the matter. Hence we addressed a letter to Mr. Venizelos, the Prime Minister of Greece, sending copies of it to the American and British Legations at Alexandria; and we hope that this protest will lead to some reformation and bring a measure of relief to the people of Greece who are compelled to travel on these ships and who bore this unmerited treatment throughout the journey, heroically and without murmur. The people are to be commended. The officers of this steamer and the officials of Greece who would permit ships to sail under such conditions are the reprehensible ones.

Our visit to the Isle of Crete was brief, yet filled with interest. The people and their manner of living are primitive. The towns are old, the streets narrow, and modern improvements not to be found. In the evening the roadways are lined with villagers returning to their homes with flocks and herds, which they have been pasturing during the day. Sheep, goats, pigs, cattle and asses move on together; and all these are corralled near the quarters where the family rest and prepare their own food.

The country produces wonderful grapes. When the spies of old returned from the land of Canaan, they must have had with them grapes of the variety that grow on the Isle of Crete.

The people are quiet, meek and apparently honest. Like those of many other countries, they are priest-ridden, but should take readily to the message of restitution, which we believe the Lord will permit them to have ere long.

Our party is now entering Egypt, the land which symbolizes darkness and ignorance concerning God's great plan. In a subsequent article we hope to set forth the proof that this land has been one of the chief places for Satan's operations, where he has sought and succeeded in deceiving the people by an attempt to duplicate the work of God—a counterfeit of which he has shown in many things. But in due time the darkness shall lift even from Egypt and all the people shall know that there is one true God, in whom dwell the perfect attributes of justice, wisdom, love and power, and who in His own due time will grant to all men an opportunity to live and to the obedient ones of earth give life everlasting through His beloved Son.

MAKING PEARLS

By May Mahon

Have you a little grain of grit that's got inside your shell,
That daily, hourly, hurts the tender self you love so well,
A grain of grit you can't expel, no matter how you try,
That's come, in fact, to live with you until the hour you die?

Is it that you cannot excel, nor have the highest place?
Too bad (although hereafter highest rank to greatest grace)
Or has Dame Nature given you some sort of handicap?
(For there are very few of us she nurses in her lap)

Or is it one of Cupid's darts, so skilfully let fly
To spur you when you'd got so far you didn't have to try?
Or do you miss the presence of a loved one from your side?
(Yes, that's a loss you can't replace, though broad the world and wide)

Whatever kind your grain of grit, you know the oyster's way
Is just to make a pearl of it, seeing it's come to stay.
A pearl has gleams for sympathy, grey tints for grief or tears,
And lustrous white for doing right all through the long, long years.

Now this is not my own idea, and it is nothing new.
But having been some use to me, it may be so to you;
For lovely are the pearls they make, those painful grains of sand,
And we can take that kind of wealth into the deathless land.

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JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired.

1. *What kind of life did Adam have before he sinned?*

Answer: Everlasting life, as long as he obeyed God. Genesis 2:17.

2. *Then to whom will be granted everlasting life when mankind is restored to what Adam lost?*

Answer: To the obedient.

3. *Was not Adam given an immortal soul—something that could not die?*

Answer: No; he was not given a soul; he "became a living soul", or a living being. See Genesis 2:7.

4. *What is "the breath of life" that God caused to go into the nostrils of Adam?*

Answer: The same breath of life, the air, that we all have.

5. *How long could we live without "the breath of life"?*

Answer: Only a few minutes.

6. *Does God's Word nowhere say that man is immortal; that is, that he cannot die?*

Answer: No.

7. *How many times do the words immortal and immortality occur in the Bible?*

Answer: Just five times.

8. *Where does the word immortality first occur?*

Answer: In Romans 2:7: "Seek for glory, honor, and immortality".

9. *Would God ask any one to seek for something he already had?*

Answer: No.

10. *Where next does it occur?*

Answer: In 1 Corinthians 15:53, 54, where it says that the faithful followers of Christ will "put on immortality" when they are "changed".

11. *Could you put on a thing you already had on?*

Answer: No.

12. *Does the Bible say God is immortal?*

Answer: Yes. See 1 Timothy 1:17; 6:16.

13. *Where does this word last occur?*

Answer: In 2 Timothy 1:10 where it says Jesus "brought immortality to light"; that is, He made it known for the first time.

14. *Does it not say anywhere in the Bible that man will not die—that is, that he is immortal?*

Answer: Yes. Satan said: "Thou shalt not surely die". But he lied, and Jesus said that he lied. See Genesis 2:17; 3:4; John 8:44.

15. *Why did Jesus say (John 8:44) that the devil "was a murderer from the beginning"?*

Answer: Because Satan caused Adam and Eve to disobey God, and thus caused their death.

16. *How did Satan cause them to disobey God?*

Answer: God had told Adam that he would surely die if he disobeyed the divine command, but Satan told Eve that they would not really die if they disobeyed God. Eve believed what Satan said.

17. *Which should Eve have believed? Why?*

18. *If any one teaches or preaches that man does not really die, is he teaching God's truth or Satan's lie?*

19. *Do the dead remember or give thanks?*

Answer: No. See Psalm 6:5.

20. *Do any of the dead praise the Lord?*

Answer: No. See Psalm 115:17.

21. *Do the dead think?*

Answer: No. See Psalm 146:4.

22. *Does a man die the same as a beast dies?*

Answer: See Ecclesiastes 3:19.

23. *Do they both go into one condition when they die?*

Answer: See Ecclesiastes 3:20.

24. *What is that one condition?*

Answer: "He returneth to his earth"; "All are of the dust, and all turn to dust again."—Psalm 146:4; Ecclesiastes 3:20.

25. *Do the dead know anything?*

Answer: "The dead know not anything."—Ecclesiastes 9:5.

26. *Do the dead love or hate or envy?*

Answer: No. These feelings have "perished". See Ecclesiastes 9:6.

27. *Is there any work or device or wisdom in the place where the dead go?*

Answer: No. See Ecclesiastes 9:10.

28. *What word is used a great many times as a symbol of the death state?*

Answer: The word sleep is so used fifty-two times in the Bible.

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