

# The Golden Age

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# The Golden Age

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Number 64

## Shackling the "Advanced Guard"

**I**N THE present condition of the world the average man cares only for himself and his family, and the more pronounced his self-interest the more likely he is to go into business for himself. It follows that many business men are the incarnation of selfishness and look upon employés only as an unavoidable evil, to be worked as hard as possible for as small a wage as possible.

Hence it happens that labor unions were formed, to protect the interests of workers and bring to bear such influences upon employers as would cause them to pay a living wage and grant decent working conditions. When the conditions become unbearable the workers in the unions strike for the better wages, better hours, better sanitation, better foremen, or whatever it is they happen to have in view.

If the employés are all skilled workers the employer will think long and hard before he flatly refuses their demands. But if the workers are unskilled and he can control his foremen (and he usually can), the employer will often refuse the demands; and a strike results.

The workers feel that they have a just cause, but they have no way of compelling the employer to see as they see. Therefore they can only wait until the effect upon his business is such that he manifests a disposition to see both sides of a question of which, ordinarily, he sees but one.

The employer determines to break the strike. He engages detectives to sow discord among the old employés and engages new employés to take their places, paying, for the time being perhaps more than the old workers asked. What are the old workmen to do? They see their work and therefore their means of a livelihood passing from their hands into the hands of others. They gather on the streets leading

to the factory, to try to dissuade the new employés (commonly called "scabs") from taking the places which they feel rightfully belong to them.

This gathering along the streets is called picketing, the theory being that these workers, trying in a peaceful way to accomplish a real reformation in the community by pressing a selfish employer into paying decent wages and granting decent hours of labor, are the outposts of union labor; and so they are. If these outposts, these pickets, cannot accomplish the reformation work they have in view, if they are restrained from undertaking it, the workers have no redress, but must meekly take from the employer's hand whatever, in the way of hours of labor, sanitation, wages, and other working conditions he may see fit to impose upon them.

### *Picketing and the Courts*

**L**AWYERS are trained to the belief that their place in the world is as protectors of property. Lawyers associate with the propertied classes. Lawyers draft most of the legislation that is enacted and, of course, only lawyers ever constitute the courts; so that lawyers in the end, are the ones in whose hands the destiny of union labor rests.

When a large employer has trouble of any kind he goes and sees his lawyer, and as a strike is the biggest trouble he can have he goes at once to the biggest lawyer he can afford to see; and that lawyer, if there is any possible way of bringing it about, will do all that lies in his power to help the employer win the strike. Hence it follows that judges have often in the past been requested to grant injunctions restraining union labor from having pickets about employers' plants.

An instance of this occurred recently in Phil-

adelphia. Fifteen hundred members of the Waist and Dressmakers' Union were banded together in an effort to prevent their wages from being cut and sweatshop conditions restored. They went out on strike rather than submit to the cut. Their former employers applied to Judge Finletter of the Court of Common Pleas for an injunction restraining the girls from lining the streets and telling other girls why they were on strike. So important was this matter to the strikers that when the case was called in Judge Finletter's Court it is estimated that at least a thousand of the girls were crowded into the court room and into the corridors of the building, waiting, almost breathlessly, until the Judge should decide whether or not they might stand out in the cold and try to induce other girls not to take their places. In this instance the judge did not render any decision, as the hearing was merely preliminary.

In New Jersey a group of strikers, following the advice of men higher in the labor-union ranks, attempted to picket a machine shop after a judge had granted an injunction forbidding them to do so. They were taken from the picket lines and sentenced to 90 days in jail and a fine of \$50 each. After six days in jail their case was appealed, and they were released.

In New York city, in October last, Nathan Seidner, a picket of the Motion Picture Attendants' Union, was also jailed for failing to heed the order of the court forbidding the picketing of the Waco Theatre.

When picketing by workers goes beyond the attempt peacefully to dissuade "scabs" from taking their places, to threats or acts of violence against the "scabs" or attempts to intimidate prospective customers, it passes the point of safety to the common welfare and becomes an appanage of anarchy which no thoughtful man could countenance.

When picketing commences many employers endeavor at once to spread widely the impression that threats or acts of violence have been committed and that customers are intimidated. It is on this basis that some at least of the injunctions against picketing have been obtained. Such is alleged to have been the basis upon which an injunction was granted Maurice J. Pass, a shoe merchant of Brooklyn, against the Retail Salesmen's Union, in which case when the injunction was granted, Supreme Court Justice Squires is alleged to have said that there is no

such thing as peaceful picketing and that he could not countenance the act or acts of any individual or company of individuals engaged in preventing trade and customers from coming to a store, which was in his judgment what peaceful picketing, so-called, was intended to effect.

Brooklyn has been a hard place for union labor during the past year, since the so-called "American" plan was inaugurated, for trying to break up and destroy all union labor organizations. When Justice Selah B. Strong, of Brooklyn, granted a temporary injunction, September 22, 1921, restraining the Leather Workers' Union from picketing the A. L. Reed Company plant he said in part:

"It is not the labor organization in the shop which is objected to, but the paid agent, the walking delegate, and the picket of labor, who so often become a menace to society and a danger to liberty. These defendants are under the employ of a labor organization. What are they paid to do? Who pays their wages or salaries, and how do they earn them? They describe themselves as 'pickets' and 'labor agents'. What do pickets and labor agents do? What can they be employed for? For what good purpose? The defendants allege in their answer that they are 'peacefully picketing'. Why picket at all? Why not leave the plaintiff alone as it desires and thereby permit the pickets to employ themselves at some useful and commendable occupation where they can do a real man's work and earn a laborer's honest wage? Picketing and the posting of sentinels are done as war measures. Our laws and institutions will not permit of the waging of private war in such a manner."

Laws should be made and enforced for the protection of the helpless. Alas! this is seldom done. It does not seem possible for a court to sympathize with a man who gets up and goes to work before daylight and who works for a soulless corporation, who makes the money for the corporation and then claims the right to appeal to others not to take his job from which he must feed his family. Pitiabile condition!

### *Picketing and the People*

THE people of America are quite satisfied to have picketing done if it is done in a peaceful manner. This has been demonstrated in Arizona, where the people of the whole state, acting through their legally constituted representatives in the state legislature, passed in 1914 an act forbidding judges in that state from issuing injunctions against picketing. This is just the way to get at it. Judges are human beings,

the same as other people. Their real masters should be the people, and the people have the absolute right to decide on measures for their own welfare.

The Supreme Court of the United States does not agree with the opinion of THE GOLDEN AGE on this matter. In an opinion, upon which the court divided five to four, the Court held that the sovereign state of Arizona had no authority through legislative action to prohibit the courts from enjoining picketing in labor disputes. Four of the nine justices including the liberty-loving Justices Brandeis and Holmes, agreed with the people of Arizona, so that, in effect, the opinion of one man in Washington has outweighed the opinions of the majority of all the people of the state of Arizona on this important subject. Was this man morally right?

### *Picketing and the Supreme Court*

THE GOLDEN AGE has the utmost respect for the Supreme Court, though it believes the decisions of that court have tended constantly to encroach upon the rights of the people, and that it has arrogated to itself powers that were

never entrusted to it by the Constitution and hence that do not belong to it.

On three different occasions now the Supreme Court has ordered arguments on whether picketing is or is not legal. The fact that this subject comes up so often shows that the court realizes how important it is. It has finally decided, in the Granite City, Illinois, case, which has been before the Supreme Court for five years, that only polite picketing will hereafter be recognized, suggesting one picket at each

The court held in effect that picketing is illegal in cases where it is shown that there is intimidation, importunity or following of men, and that then the lower court may decide as it thinks expedient. It is obvious that almost any employer can produce at least one witness who will swear that he has been intimidated, importuned or followed by pickets. This is a serious blow to the cause of union labor.

Arthur Brisbane, commenting on this decision in the New York *American*, says:

"It requires 'importuning and dogging' to persuade a 'scab' to give up a well-paid job, secured when some union workman walks out. No importuning, no dogged persuading, and picketing becomes an ineffective joke."

### **The Prosperity of Fools** *By J. A. Meggison*

LIFE today is filled with the most perplexing problems of all history—problems that are taxing the wisdom of the most brilliant minds to solve, and with doubtful results. Let us look about us now, stopping from the busy affairs of everyday life; for thinking will do us good. Of all ages of the world's history we witness that this age has the richest and most widespread blessings. Agriculture has made wonderful bounds. By crossing and selection and grafting, the most luscious fruits the world has known for four thousand years are developed, and the finest and greatest variety of vegetables. These are raised in such widely distributed areas of the country and in such abundance as would feed the world, and all have enough.

Parallel to this we see the marvelous system of travel and transportation. Besides the ancient horse we see the steam railroads, capable of rapidly and efficiently carrying this produce to the consumer, wherever such may live. California products go to New England; apples from Nova Scotia to the Pacific coast; Oregon apples to New York; watermelons from North Carolina

to New York; canteloups from Colorado to New York; Michigan beans to the Gulf coast; Maine potatoes to the Mid-West, and at such a price as to be within the reach of all.

Manufactures, also, have developed beyond the wildest dreams of our fathers. Devices for the kitchen have made the home-keeper's work easier. Useful devices of every sort have made this world like one of the dream-planets of old. All these, too, are carried by the railroads and distributed without breakage to all parts of the world. Automobiles, trucks, electric freight and passenger lines also aid in bringing these products to the users; country produce to the city, and the city manufactures to the country. Telephone and telegraph, and wireless of both, facilitate the ordering and delivering of these products. Furthermore, there are the Stock Exchange and clearing house, capable of making the exchange of values almost limitless; banks, where money, as a medium of exchange, can be spread widely over the country, and where the worker can deposit his earnings for safe investment, or obtain money loans to tide him over a

hard period—a situation which by every law of reason ought to make this world, especially this country, a paradise of happiness and plenty.

And yet, paradox of paradoxes! We witness this country so tangled in business and transportation that the farmer finds it often utterly impossible to get his produce to those who wish to use it. Last year showed Michigan peaches and plums rotting on the ground while people in Chicago would have been glad to pay a reasonable price for them; watermelons in North Carolina rotting because of the impossibility of getting cars to send them to the hungry New Yorkers; California oranges and lemons rotting in piles because the growers could not ship them; Maine potatoes rotting in the warehouses there, while Bostonians and Philadelphians paid fabulous prices for that article of food.

The business situation: Millions of workers looking for work, but no work to do. Hundreds of electrical projects on the books, but no money obtainable to carry them out. The merchants wish to sell, and vainly try to, but the public have no money wherewith to buy. The public wish to work and earn the money wherewith to buy, but there is no work. The manufacturers would gladly furnish the work, but the financiers have called in the money and refuse to let it out again. From whatever point we start the lines lead back to the financiers. Because financial giants are grappling to hold and increase their power, the interests of the public are sacrificed in the struggle.

The blessings of mankind are being hindered and held, because though man has now more blessings than hitherto, yet many of the mighty financial and commercial princes are seeking to turn these blessings into their own coffers, and in order to do so are robbing the ones who earn them. When will the mighty cease to take advantage of the less fortunate? "O ye sons of men, how long will ye turn my glory into shame? How long will ye seek vanity and leasing [lies]?" How long will you turn God's blessings into curses?—Psalm 4:2.

Let us earnestly hope that the sentiments expressed below are not generally held by financiers, but they have been expressed by more than one of them. Less than a year ago a member of "Big Business" said to a representative of the New York *Globe* substantially the following:

"We are going to put out of employment in the United

States in the near future five million men, on the theory that idle men will be obedient men. We are going to have the open shop. If this does not suffice to accomplish our purpose, by January, 1922, we will put out of employment twenty million men in the United States . . ."

In California, at least, one of the great commercial institutions was told that it could get loans only on condition that it would agree to discharge its employes whenever these financiers directed it to do so. They have stated that they will 'make labor eat out of their hand'. Judge Gary is reported by the press to have said that unskilled labor would soon be glad of the chance to push a wheelbarrow for \$2.50 a day.

Has money-madness and the craze for power robbed these men of their common sense? Do they fatuously suppose, against all the warnings of history, that oppression of their fellow men and keeping them down in necessity, squalor, and hand-to-mouth living can really benefit the rulers and holders of power? Of what use will it be to fight against the inevitable uplift of the common people, when the time is here at last for their blessing? Others have fought against destiny with no avail; will these fare better? Why will not these leaders of trade and finance read the lesson of the French Revolution, of the Russian Revolution, of King John and the Barons of Runnymede and of the American Revolution? The people will stand for a certain amount of tomfoolery, and then they will throw off the power of their oppressors. More than this, when the signs of the times show conclusively that the day of better conditions for the common people is dawning, is it not rather asinine to fight against that dawn?

But how can the great princes of finance and commerce help the people to a higher level, and thus put a buffer between themselves and the social convulsions? By sharing the profits more generously with the workers, by cooperative measures, as in Henry Ford's factories, those of Rice & Hutchins Shoe Co., Proctor & Gamble, and others. It has been proven that in times of social distress the employes in these places are large-minded enough to come together and by common vote reduce their own wages. Did ever anyone hear of a board of directors or any other group of financiers voluntarily reducing their own profits or income?

It is commonly recognized that we are living at the end of the old order of things; and the



world is struggling to right itself after the insane orgy of war. As Isaiah said, "the earth [society] shall reel to and fro, like a drunken man, and shall fall and not rise again." The old order can be neither patched nor invigorated. Society first sympathizes with the worker and vows to make the world safe for "Democracy", and then swings back to the other extreme and supports the financial kings—reels to and fro. "The transgression thereof is heavy upon it." Like Cain, its punishment is greater than it can bear. "They would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way and be filled with their own devices. For the turning away of the simple shall slay them; and the prosperity of fools shall destroy them."—Proverbs 1:30-32.

#### INCOMING LIBERTY

Through the increase of education and spread of knowledge the workers are raising their standards of living. They demand more comfortable homes, more conveniences, more leisure time to enjoy life and the products of their labor. These desires are legitimate and proper; and as the total wealth produced at any one time amounts to a certain value, if the workers share a greater part it means proportionately less for the exploiters of labor; approaching a condition where each one reaps rewards proportionate to his input of labor. But certain of the financiers and profiteers will not consent to such division of the spoils. Because of selfishness they want the lion's share. Such are butting their heads against a stone wall to no purpose; for the day is at hand when the poor are to be lifted up. It is inevitable. The reign of selfishness is nearing its end. "God [the Lord Jesus] standeth in the congregation of the mighty, He judgeth among the gods [the financial and commercial princes and rulers of the earth]. How long will ye judge unjustly and accept the persons of the wicked?

Defend the poor and needy, rid them out of the hand of the wicked [profiteers, commercial and financial oppression]." But these leaders are blind as bats and cannot see that their stewardship is at an end. The Lord declares: "They know not, neither will they understand; they walk on in darkness [willful ignorance of coming judgments]." And in the struggle "all the foundations of the earth are out of course".—Psalm 82:1-5.

Oh, that the great leaders of men would see the foregleams of the incoming kingdom of God! Oh, that they might realize that they can smooth their descent by being generous to their fellow men, the common people! "Blessed is he that considereth the poor, the Lord will deliver him in the time of trouble." (Psalm 41:1) Like the unjust steward (Luke 16) they can make friends with the common people by helping to lower the cost of living and the taxes, providing industry. But many of them seem to give strong evidence of being the class mentioned in Amos, chapter 8:4-7: "Hear ye this, ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the [religious feast of the] new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes, yea, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely I will not forget any of their works." They act as if drunk with money and power, undermining the solidity of business principles, and the foundation of society and of law and of order; amid the laughter of fools, blindly rushing in a drunken revel to their doom. "The prosperity of fools shall destroy them." (Proverbs 1:32) "The needy shall not always be forgotten; the expectation of the poor shall not perish forever."—Psalm 9:18.

### The Irish Question *By Thomas R. Smith (84 years of age)*

I HAVE been wondering whether a few thoughts on the Irish question would be out of place in your growing, popular magazine, THE GOLDEN AGE. You seem to discuss every other question that would be of interest to the world, and I think that the Irish question has passed the boundaries of nationalism and is of world-wide interest now.

There are two nations in the world concerning which the minute you touch anything it becomes of world-wide interest; and these are the Jewish and the Irish nations. They are the two martyr nations of the world. The Jews have suffered for more than nineteen hundred years; the Irish, for about eight hundred years. Moreover, their sufferings have been along similar

lines. Their religions have brought sufferings to both of them. It is not my purpose to discuss the Jewish question now; but let me say right here that I am glad that all the wrongs of this persecuted race will be righted, and their sufferings forever ended, by a restoration to their own land in accordance with Jehovah's promises to their fathers.

Now it is not my intention to look at the Irish question from a sectarian point of view, nor to take sides with either the English or the Irish in this present perplexed situation. I am an Irish-born citizen of Scotch extraction originally; but by a better understanding of God's Word and plan, and by a clear knowledge of English and Irish history, and by having imbibed more of the spirit of Christ and His golden rule, I can see the taproots of this wicked sectarian tree which was planted in Ireland long ago by both parties, Protestant and Catholic alike, and which is now yielding such horrible and bitter fruit. Let us get to the root of this whole affair.

After having been held as a slave for seven years by an Irish Chieftain in the County Down, Patrick, who afterwards became the Apostle of Ireland, escaped and went back to Scotland, where he met with some Christians and became converted. This was the first step in his preparation for his great life-work as the Apostle of Ireland. Take away all the foolish, false superstitious trimmings with which ignorance has dressed Patrick up; and you will find him one of the greatest, noblest, bravest men that ever lived. The story that he banished all the snakes from Ireland is the worst kind of ecclesiastical "bunk", and no one except a creed-blind man would believe it. There never was a snake of any kind in Ireland. There are in the sea two islands on which no snake can live—Cyprus in the Mediterranean, and Ireland in the Atlantic.

Patrick was neither Roman Catholic nor Protestant. He was a pure apostolic believer in Christ. He had no creed at all, such as Roman Catholics and Protestants now have. The Council of Nice was called in 325 A. D. by the Emperor Constantine, who compelled the council to adopt the false doctrine of the trinity—three gods in one. This was the first great departure of the church from Christ. If Patrick was tainted with this error, it was the only one; for his methods of work and of preaching were simple and Biblical.

Adopting the simple methods of the Salvation Army, Patrick took a little drum of some sort, and stood in the villages or at every crossroad, where he beat his little drum, and gathered the people, whom he then told the story of Jesus. He had no vestments, no fish-god hat, such as they paint him with in modern pictures. Read Geoghegan's History of Ireland, edited by John Mitchel. There were no popular cardinals, no priests, no masses, no vestments, no purgatory. Patrick knew nothing about such things; they were not invented by the creeds up to that time. By preaching the simple truth of Christ Patrick turned the Irish from being sun-worshipping pagans to being apostolic believers in Christ.

Patrick left the Irish a free, independent church; and that church never acknowledged the pope or the Romish church until between the eleventh and twelfth centuries, when Pope Adrian IV gave Henry II of England a bull authorizing the English king to conquer Ireland and bring the Irish under the rule of England, and thus also under the Romish church. In return Henry was to pay a penny per head every year; and this is the origin of Peter's Pence.

Strongbow, the English general, landed somewhere near Wexford, on the southern coast of Ireland, and there established what was then known as the English Pale. Now that Pale of English origin or planting did not, you may be sure, have a mushroom growth. It was nearly five hundred years before that Pale embraced the whole of Ireland. And, strange to say, the O'Neils and the O'Donnells of the North were the last to yield.

It would be a tedious task, and would enlarge this article beyond reason, for me to enter into all the details of how this sectarian hate of the Protestants of Ulster has grown which now blocks the liberties of the Irish people. Enough to state the truth, regardless of consequences, that England, whether Catholic or Protestant, never has treated Ireland right. It was Catholic England that attacked Irish liberty and that for nearly five hundred years took away that liberty as far as she could. It was Catholic England that destroyed the independent Irish church that Patrick had left, by removing the native Irish bishops as fast as the English Pale advanced, and thus gradually brought the Irish under Rome.

Thus Catholic England robbed Ireland of both liberty and church; but the crime of Prot-



estant England was equally great; for it robbed the Irish people of commercial prosperity. It took the silk and cotton business away from Ireland, and kept that business in England. It would have taken the linen business also, but for the peculiar bleaching qualities of the Irish climate and water, and for the tough fiber of Irish flax, which cannot be duplicated in either England or Scotland; otherwise it would be English linen instead of Irish. Furthermore, England will not allow any Irish mine of any kind to be opened in Ireland. And absentee landlords had no sympathy or real interest in the poor Irish tenant except to squeeze out of him as much money as possible through a heartless steward who sent it to the absent lord either in Paris or in London or in some gambling den in continental Europe.

To be as brief as possible I will cite only a few instances from history to show where some of these taproots of Catholic and Protestant hate were planted that are now bearing such deplorable fruit. About the sixteenth century there were over 40,000 Protestants in Ulster killed as such under one of the O'Neils and Bloody Mary of England. To offset this slaughter on the Catholic side, Cromwell with his psalm-singing Roundheads, after a prolonged siege of the city of Drogheda, massacred every soldier that was in the city, together with all Catholic citizens. He did not spare even one Catholic. I need not prolong this tale of cruel murder and woe.

These two samples of sectarian hate are only two of hundreds of the same kind that occurred during a period of nearly eight hundred years. Of course they were not all so large in scope or operation as these were; but they exhibited the same Satanic, sectarian, murderous spirit on both sides when each side in turn came into power. Is there any wonder, after such a sowing of sectarian hate, that they are now reaping such an abundant harvest of massacre and murder?

There is a figurative mental picture of this whole affair that forms itself in my mind. To me it seems that Satan has taken the warp of Catholic hate, eight hundred years old, and the woof of Protestant hate, five hundred years old, and has put them into the great national loom. Then he has set the Irish to weaving a huge Satanic web of vast national proportions, in the corner of which he is sitting like a great spider,

laughing with unrestrained glee at the helpless and hopeless struggles of the poor Irish flies that are wobbling around, unable to get anywhere because caught in this cruel, devilish web of their own weaving. And they neither see nor know what is the matter with them.

The real trouble in Ireland, and the whole trouble, can be traced back to creed-making. If there had never been a creed made, there would never have been a martyr. If the old Book of God, the Bible, had been kept in the hands of the common people, love instead of hate would have been the ruling element in human life. For in all the civilizations that have preceded this, our so-called Christian civilization, the priestly class have been the chief tools through which Satan has blinded the world, retarded progress, and stopped or dwarfed spiritual growth—all with the purpose of maintaining control of the common people.

In Egyptian civilization the priests knew better. They had a knowledge about which the common people knew nothing, and kept it from the people because they thought that if they imparted it to the people they would lose their power over them. When Jehovah gave the Mosaic law to the Israelites He put iron-clad restrictions upon the Jewish priestly class so as to restrain them from the abuse of priestly power. Did this arrangement restrain? No; emphatically No! In all the world's history no priestly class ever abused their priestly power as did the Jewish priests. In time they usurped the kingly power; and they made so many traditions (creeds) that our Lord Jesus told them that through these traditions (creeds) they had made void the law of God. It was the priestly class with their Jewish creeds that brought about the greatest tragedy of all the ages—the crucifixion of Christ.

Then look at the civilization of India—Hindustan. Did you ever see such a rotten mess as the castes and creeds of the Hindus? The Brahmins, the most exalted sacred caste of all, is the most Satanic.

It was Solomon who said: "There is nothing new under the sun". This is particularly true in regard to error. God governs this world by law and through law; and to each law He has attached rewards and punishments. Whenever any error becomes worn out or repulsive, nearing the goal of its evil reward, Satan takes it

over, strips it of its old dress and perhaps of some of its rude, repulsive features, puts on a new dress, and with a new name palms it off again on poor humanity. Nevertheless, in essence and result it is still the same old error.

In our paganized, so-called Christian civilization, we have a sacred Brahmin caste, priestly still in its functions and power. We have the high, reverend, separated, Brahmin priestly class clothed in modern dress, tall silk hat, white choker, Prince Albert coat, and other priestly trimmings. It was this modern Brahmin priestly class, both Protestant and Catholic with the Greek Church to help, that was responsible for the great world-wide war. Bishop Hamilton, of the M. E. Church, said: "The Christian church was responsible for this war".

Look at the so-called Christians on both sides in the trenches. What are they like, and how do they act? Do they not act like demons that have come up out of the creed-hell, and are throwing sulphurous flames and liquid fire at one another? Here, then, I have traced this whole sad business to the taproots of this venomous Satanic tree of creed-hate, and I have tried to tell the plain truth without sectarian bias. I should like to see Ireland free and united under a government of the Irish people's own choice. I know that when Christ's kingdom is fully in power Ireland will be free. Then the angel's song,

"Peace on earth, good will to men," will be true.

The Protestants of Ulster are making the same kind of mistake that the Catholics made in the time of William III. William was a representative monarch; James the Stuart was a despotic, absolute king. But the Catholic priestly leaders and their creeds of the dark ages drove the people into the wrong camp and made them fight against their real interests. So the Protestants of Ulster, by their priestly leaders and their creed hate, are led into the wrong camp and are now fighting against the liberty of their own country.

How long, O Lord, how long will men remain creed-blind, and go against their own best interests? I am for the liberty of all the people of this world everywhere; but I am against killing or murdering men in order to obtain it. I do not believe in war. I am striving to be a peaceful follower of Christ. With much sorrow I fear that this truce between the English and the Irish will be a failure, and that they will begin killing one another again. But it is joyful to know from God's Word, the old Bible, that even if this truce is a failure (which I hope it will not be) Christ will when He assumes the kingship of this world give Ireland full and complete liberty, independence from England forever. God speed that day for Ireland and for the whole world!

### Mind-Gripping, Heart-Inspiring *By Alfred A. Knight*

**P**LEASE permit me to congratulate you and your colleagues on the reduction of the subscription price of your wonderful magazine. I rejoiced when I read the announcement on the back cover, knowing that the smaller cost will introduce its wholesome enlightening pages into many a home where it could not before be afforded because of the industrial depression and low wages.

It is grand to have such a source of information as the splendid articles appearing from time to time in THE GOLDEN AGE afford, and I offer you my humble appreciation and thanks for your loyalty to the principles of truth and righteousness and your labors to turn on light and expose the systems of darkness in this, the dawning of the long expected 'Day'.

All the subject matter of its columns is good, but some of the articles are of unusual excellence, gripping the mind and inspiring the heart

to the highest degree. The long article by O. L. Rosenkrans, Jr., in the December 21st issue on "The Counterfeit New Era", was wonderful, not only because of its truth and breadth, but also because its effect is to focus on the mind the general condition of things and the principles operating to produce them in this truly awful day which, without some such assistance, the ordinary mind can vaguely sense but can neither clearly recognize nor define.

"A Vision of the New Era," by Robert Lawson in Number 58, was also excellent and inspiring. These foreviews, even if not flawless, create intense desire for such conditions of prosperity and contentment to come, and for the spirit of greed and insane blindness that now grips society to be banished as the miasma of the marsh before the rays of the rising sun. The cry goes up from the heart: "Thy kingdom come; Thy will be done on earth as it is in heaven!"

## A Union Pacific "Sermon" *By C. Elmont Bell*

**I**N ANSWER to the question, "Is there anything new under the sun?" I believe we can say: Yes, there is. We have here in La Grande a railroad evangelist, hired and sent out and paid for by the railroad management. What do you think of that? He has full liberty to go into all the shops and talk to any of the men or to go on any engine or machine and talk to the men as long as he wishes, with no questions asked. None except high officers in the railroad service have this privilege.

This is a union of big business and the churches with a whoop; for all the preachers in town are backing him to the limit of their ability. He is getting huge crowds in the largest church in town; but I have not heard a man that went to hear him speak well of him and the railroad men have no use for him at all.

The lady members of the church are very enthusiastic over him. The evangelist goes by the name of Three-Fingered Jack, has been a saloon-keeper, gambler, and general all around tough. The newspapers are backing the railroad company. From one of their recent issues I give you several paragraphs from one of his "sermons". Fifteen persons went to the mourners' bench the night this "sermon" was delivered.

There are other mourners here, too; for the railroad company is cutting its force terribly hard early this winter. The business men are mourning because freight and passenger rates are so high; the railroad company is mourning because it has to spend perfectly good money to "evangelize" the men it has laid off. Everybody around here seems to be mourning except Three-Fingered Jack. Why should he mourn? He is Brother Jack here, Brother Jack there; he is a well-paid, happy, prosperous employé of the railroad company, and the "sermon" shows that he does well the work he is supposed to do.

### *Three-Fingered Jack's Railroad "Sermon"*

**W**E HAVE in this great land of ours the greatest system of transportation in the world. The cost per million tons per mile is very much less in this land than in any other nation. Our rates for transportation in the United States are less to the shipper than in any other nation in the world.

The average cost per mile of these great interstate commerce carriers is about \$52,000, and there are about 1048 of them registered as class A railroads in the United States of America.

I have told you from time to time some things concerning these great railways, but this is the first time I have mentioned them in a more extensive way. I pray that when I have finished you will recognize the railways as one of God's great evangelistic movements for the uplift of the human family; and I pray that you will learn to recognize the railroad man as an evangelist, no matter what department he is connected with.

A few years ago the automobile came in; today it is one of the largest industries. A few years ago the moving pictures came in; it is another great industry. When the automobile came the people found it necessary to build highways throughout this land. Immediately all over the United States good-roads commissions were organized; and we began to construct highways throughout the country. Today you can start from New York with your private automobile, and in a few days time you can land in Portland rolling over hard-surfaced roads eighty percent of the distance. Yet the railroads are carrying practically the same number of passengers and the same tonnage of freight as they did prior to the automobile. Traffic has not decreased—it has increased.

We are spending millions of dollars in the state of Oregon and in the United States, building highways. If these highways were used for pleasure caravans and the purposes for which they were constructed they would last practically indefinitely. But the use of our highways is abused until I am afraid in the future there will come laws that will take away many of the privileges of the producer which they are abusing. The saloon-keeper abused his privilege until we have prohibition. I am very much afraid that there will come into effect a movement prohibiting the use of our highways for other than pleasure and private purposes, because the roads are being practically demolished and worn out even before we have paid for the bonds issued for the construction. People are destroying the benefit of the whole movement by overloading the highways with excess tonnage.

We have hundreds of thousands of acres of undeveloped land in the state of Oregon. There is enough untilled land in this great state of Oregon to produce provisions to feed the starving masses of Armenia, without taking one ounce from the present production of the United States, and without begging people for hundreds of thousands, yes, millions of dollars to feed these starving Christians. Yet we go on and on, paralleling our railroad with highways. Roads are duplicating one another, and without developing one acre or one foot of this undeveloped land. That class of construction is, to me, wasteful, and a sin in the sight of God.

Now if the millions of dollars that have been spent in Oregon that way were expended to develop the undeveloped parts of our state, we would make it possible for our returned soldiers from overseas to come down here in some of these valleys and take this land and start cultivating the soil. Then we could have a highway

to his place. He could truck his stuff down to a shipping point and put it in touch with the markets.

That kind of development would increase the shipments of the railroads and double their traffic. We could reduce passenger rates; we would be able to lay the stuff down to the people in the East; we would reduce the cost of living, and it would make it possible for the people in this great country of ours to have a saving out of that which they earn.

It is true that we are anxious to have a highway running from New York to Portland in 1925. I am anxious to see those people pouring through the city of La Grande in 1925. I would like to see one thousand automobiles stop here every night. That would mean \$8,000 a day at least. For every car stopping in your town would leave money enough in La Grande to lay highways across your beautiful valley, to every 160 acres, and help to make it productive and make a prosperous city. But if you build alongside of the railroad track, I am afraid that you will be able to ride along the highway only for a pleasure trip.

That is a waste of money. If you want to compete, compete far enough in the country so that you may open up new territory and bring out new possibilities.

Now then, I honestly believe that we should begin from the platform of every church to take up every movement affecting public expenditures to see if every dollar is going to be expended for the full benefit of the human family, whether in Oregon or elsewhere. We are all Americans; and never in the history of the world, like today, did we need the undeveloped lands of our country. All Europe is torn to pieces; in all Europe there is suffering, starving, nakedness. Children that should be the size of our boys and girls of 14 and 15 are the size of our boys and girls of 7 and 8 years, for lack of bodily sustenance to nourish them. Yet we are spending our millions and millions paralleling developed sections of the country and sections that are valueless.

When Jesus Christ came into the world what did He do? He made it a new world. He made the old new. He said: "Go ye into the world". He means for man to inhabit all the world. Yet we spend hundreds of millions of dollars developing roads that do not touch undeveloped sections; but let a railroad run down there, and they will have a highway there. And as soon as the railroad gets there it pays forty-six percent of the construction of that highway. Then you say, Why can't we have more money here? Because the railroad company you are working for has to pay forty-six percent of the cost of the highway paralleling their roads.

This is a railroad lecture, isn't it?

Yes, sir. God Almighty put the iron in the bowels of the earth for the construction of railroads and equipment. The Almighty put it into the mind of man to place a spoon over the top of a teakettle spout to see the lid raise up in order that he could get the idea of the power of steam so he could connect New York with San Francisco, Portland and Seattle.

Now you go over to the roundhouse, look up at one of those mountains of steel over there. Watch it roll out on the track, then see some clear-brained engineer climb those steps. He leans over to look out along the side of that mountain of metal, lays his hand on the throttle and then looks back at the train behind him and he says: "I don't know whether there are a thousand or two thousand people back there, or not; I don't know whether they are Christians or not; I don't know what their destination is going to be."

If he doesn't run according to the orders of the dispatcher and to the books of rules there is something liable to be doing. He will pull the throttle open with his eyes upon the rail, with the lives of those people in his hand. There is not a more responsible position in the world than that of a locomotive engineer.

Oh, my job is nothing like it, for whenever a man goes to church, it is either because he is a Christian or he believes in Christianity or he wants to be a Christian. But everybody gets on a train to ride. When the man on the freight train pulls the throttle, he doesn't know how many unfortunate men there may be riding the rods or brakebeams; in the old coal car, or riding in a "box". Some people think it quite honorable to ride in a private car, but somehow or other many of them do not ride as easy as they might.

I have ridden the pilots of engines, stealing my way over the railroads. I know the conditions. The engineer says: "One thing certain, if I get off the rail, or have a collision, and if I kill my passengers, they are some mother's sons or daughters. Or it may be some child of God, who is not able to pay his way and ride on the cushions, but I must be careful of everything."

[These "sermons" are being paid for to help keep up the high rates charged for freight and passenger service; also they help to keep the men "contented". It is a corporation adaptation of the old papal-empire scheme of controlling the men through the women. Roger W. Babson, high priest of big business, says the safety of our investments depends upon our churches]

### Drought in Church "Finance"

WITH a drought in literal rain there has appeared a dry spell in the finances of religious organizations of the current style.

The complaint is as wide as the church system

is throughout the world. There was a season of hot religious weather during the war. It was expected that the rain would come again after that titanic conflict; but the spirit has declined

thus far to descend on institutions that for the time declared, "We have no king but Caesar".

After having repudiated and disowned Christ, and having taken up with the devil for a period of four or five years, the religious organizations of "Christendom"—Christ's kingdom, as the word is intended to signify—have besought Christ to come back with them. Unfortunately the spirit of Christ seems to have declined to have anything more to do with institutions which give manifest evidence of playing fast and loose with Him. At any rate the old Christian spirit of freely giving does not appear again, and a loud and painful cry goes up from the persons in control. To cite the *Manchester Guardian* of Manchester, England:

"In a bankrupt world it is not surprising that the Church should be faced, as never before, by the difficulty of raising the money necessary for carrying on her work. Alike at home and abroad the position is really desperate."

In order to suit the representatives of big business the churches were built and operated on a scale intended to satisfy the insistence of the rich for the best things of life, even in the buildings where they were wont to worship. Now these plants are found to be in what the business world would term a state of over-extension, and the management of the concerns faces the excruciating necessity next mentioned:

"It is not a question of being unable to take advantage of the many openings for work which the war has made. It is rather a question of whether or not reductions and withdrawals, wasteful of past efforts and disheartening to enthusiasm, can be avoided. Everybody knows that there are today in England four dioceses the work of which is hindered because the *retired* bishops are taking pensions of £1,400 [\$5,502] or £1,500 [\$5,895]. Why should a diocese with a larger average of small and ill-paid livings than any other in England be burdened with a house which eats up, in rates, a great part of the bishop's income? And why should bishops in general be expected to live as if they were great territorial magnates, whereas they are the poor and much over-worked officials of a very poor corporation? And why, at a time when an example of simple and homely living is perhaps the greatest boon which the Church could bestow on the world . . . should bishops and official clergy generally be supposed to show in their dress, furniture, plate, and so on, the standard of wealthy country gentlemen and city merchants?"

The answer to these pitiable queries from an emasculated Churchianity is that once upon a time the church of God was a manly, vigorous institution compelling the respect even of the

potentates that hated it; but big business and big politicians took the church over, gave it money and many other largesses, lowered its standards for their own benefit and that of the sycophantic millions that crowded into it, and robbed the ministers of the church of their manhood, while compelling them to maintain standards of living that would not disgrace big business and big politician. In Biblical figure of speech, the church was once upon a time a virgin, but these two estimable and respectable characters made her a courtesan. The end of every such individual is that after her owners get through with her, she is cast out. This is what ails the prostitute churches of England today—and not merely them, but those of other nations where the churches have allowed big business and big politicians to debauch them. Let not these degenerate institutions imagine that they are coming in for another period of usefulness to their erstwhile friends. This is the end.

There is a left wing of the churches which contains many noble and godly men, and these men still burn with the fervor of real religion. To them heart-breaking is such a condition of impotence as the churches are in in their mission work.

"In the mission field the position is truly deplorable. I was told only the other day of a deputation representing natives of Southern India to a number of 15,000, who desired instruction with a view of baptism, which was sent away from one Mission with the assurance that it was impossible to provide a single worker, male or female, lay or clerical, native or European. And the situation in India, which is now so extraordinarily favorable to mission work may never recur in the same form. The combination of circumstances which has led to what is known as the 'mass movement' in Southern India presents a special opportunity, and it is heartrending to be hindered by lack of funds. Yet with home circumstances as they are, a big increase of income for any missionary society seems hardly within the realm of possibility."

When Constantine the Great about 325 A. D. destroyed the church of God and substituted, for that holy and steadfast organization, the state churches of Constantine, and started the fashion of having the churches act as a department of the government, the ultimate failure of the system now known as Churchianity became assured. As suggested in the *Manchester Guardian*, the worth of the church to the state is still the main thing in governmental circles:



"The value and importance of mission work are being recognized more and more every day by all who are interested in *problems of Empire*."

But how fared mission work in this same India during the palmy days of the established State Church of England? According to the Parliamentary inquiry in 1832, while there had been an ancient church in India probably since the days of the apostle Thomas, as soon as British imperialism entered India Christianity there was struck with a decline. One authority stated that "the Christian religion has been visibly on the decline during these past eighty years, and the priests were so abandoned, or so starving, as to make a kind of traffic of the sacraments". According to Hon. George Peel in "The Future of England", a book published in 1912 by the MacMillan Co., of New York.

"This deterioration was hastened by the singular conduct of our government, which up to 1831, at any rate, treated Christianity worse than they treated the vilest of creeds. For instance, our regulations expressly provided that converts to Christianity would be liable to be deprived not only of their property, but of children and wife. We obliged Christians to drag the cars of idols, and our magistrates caned them publicly if they disobeyed. Our officials were employed to pull down churches and to build mosques. Thus our administrative Jacobins attacked their own religion without scruple . . . They filled the role of hostlers to Juggernaut."

Then a turn was made and Christianity was let have its own way. What were the facts at the time Peel wrote?

"The facts are obvious. The educated classes of India have steadily become more critical of their English rulers and more directly opposed to English influence. . . . For five years past 'the Oxford Mission in Calcutta has hardly made six converts, and it is stated in the last report of the Cambridge Mission to Delhi that there is not a single case of baptism to show as the result of twenty-five years of college work'. Finally the Bishop writes that, 'I can see no evidence of any movement towards Christianity in the higher ranks of Hindu society at present, nor any hope of it in the immediate future; on the contrary, the educated classes seem to me further off from the definite acceptance of the Christian faith than they were when I first came out to India twenty-five years ago'. The Bishop . . . wishes Christian endeavor to concentrate itself on the outcasts, the pariahs, the depressed classes. . . . He claims that 'the work in India, so far from being a failure, has been going on for the last thirty years by leaps and bounds, and we have the definite prospect before us of creating and building up a powerful Church of some ten million Christians within the next fifty years!'"

Evidently a church composed of "outcasts and pariahs" of no political significance does not interest big business and big politicians; for Peel concludes:

"I drew rein. . . . Enough to conclude that, at no date within the range of present consideration, will Christianity win India as a whole."

When the church was separated from big business and the state it was the object of contempt and persecution. Big business and the state have not changed. Any Christian religion today in the twentieth century, that takes its stand with Christ as king, and not Caesar, is ostracised and persecuted. For it must needs obey its Master Christ, and must take its stand against mammon worship, wage-slavery, and war; and this neither big business nor big politicians will tolerate. The sooner the sincerely religious people in the churches realize this, the better for their Christianity; but the worse for their wealth and popularity.

Old bottles cannot hold the new wine. No "well-recognized" church in existence today can come out boldly and resume the truly Christian course that once upon a time characterized the church of God without being burst from within and broken from without; and this they fear to do. It is impossible for the ideas of the *Manchester Guardian* to be carried into effect:

"If the Bishop of Manchester and 'Dick' Sheppard and a few other leaders of the Life and Liberty Movement would get together and work out, on half a sheet of note paper, a plan for getting rid of the bishops' palaces, deaneries and other official residences, and for rearranging the finances of the Church they would arouse much official opposition, but a far more exceeding torrent of popular approval and support. And when they had effected their reform, they must then go on to order matters so that we should not see five, six or seven clergy at small and fashionable churches in London or on the south coast, and one in Lancashire and Yorkshire parishes of from 12,000 to 15,000 people. Then, when the laity see the Church setting an example of apostolic simplicity of life, and making the best of her resources, they will—when the present distress is a little passed—give her the funds she requires for her real work of converting the world at home and abroad."

Such optimism is idealistic, unpractical, child-like and childish. It ignores the plain fact that any government in Christendom would persecute and suppress such a church, as the governments did the heroic religious conscientious objectors during the World War. The moment a crisis arose, this church would be obliged to



deny either Christ or Cæsar—and the established churches, because lineal descendants of the church-state system of Constantine would prove unequal to the test. "Ye cannot serve God and Mammon," and be acceptable to either God or Mammon.

The drought in church finance comes from causes that lie deep. The matter is impossible

of rectification, because "the present distress" which the *Manchester Guardian* writer fondly hopes will pass away is not a mere repetition of trivial troubles of the past. It is rather "the time of trouble such as was not since there was a nation". (Daniel 12:2) It is not a summer shower, but the flood. It is not a passing incident in history, but the end of the world.

## Price Cycles of a Century

ONE of the experts of the Russell Sage Foundation has been making a study of wholesale prices in the United States, and has summed up his research in the accompanying chart.

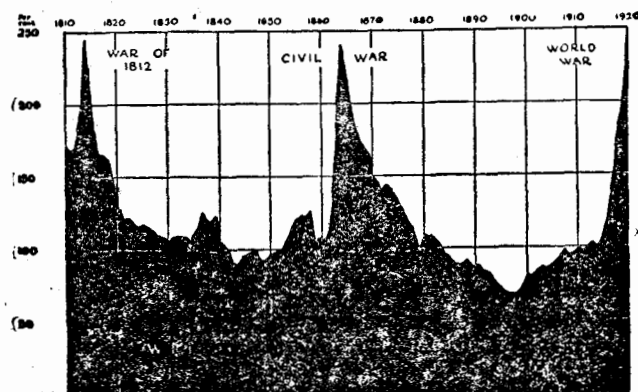


Chart Showing How Wars Increase Prices

Two outstanding facts are made plain:

One is that, according to the body of the chart, prices declined throughout the century covered, for the general trend of the prices was downward, because of education and labor-saving machinery.

The other is that each of the wars of 1812, 1860, and 1914 produced a brief period of very high prices—prices about double the average of the time in which the war occurred.

After the first two wars the price level was about ten years in getting down to the general average. If it is a principle always in operation,

there can be no expectation of materially lower prices for at least ten years after the World War.

During a war so much of the work of the people is devoted to making war materials that there are less peace materials made. This causes an artificial scarcity of peace materials and a rise in their prices. If there were no other force working on prices, this rise would take place, but at the same time the governments usually issue large quantities of paper money and other credits to pay for the war. These produce a large increase in the amount of money. If the volume of money were doubled and the volume of products were the same, the price would double; but as the volume of peace products usually decreases, the rise in price is liable to be even more than double.

This principle accounts for the high prices of goods in most of the European countries. If the goods are measured in money, the price is high; if the money is measured in goods, the value of the money is low. The paper marks, kroners, lire, and francs of Europe are low in value because there are so many of them.

It takes quite a number of years for the amount of money to decrease and the volume of goods produced to increase to a point where prices become normal again. In fact, if there were no Golden Age about to be inaugurated, the average person in business or at work today would probably live out his days before he would see the prices again at "normalcy".

## Snow Removal in Sweden *By Gustave A. Wickstrom*

IN STOCKHOLM, Sweden, the municipal authorities have found it too expensive to cart the snow from the streets, and have come upon a new idea to get rid of it. They have invented a snow-melting apparatus, and describe its construction and the way it works in the following terms:

The apparatus is simple and occupies very little space; the whole machine may be loaded on a small truck. It consists of a large funnel made of sheet iron, with a fire-place underneath and up through the center of the funnel. The funnel has several drain-pipes, which are connected with a larger one leading to the sewer.

Close to the funnel is a motor-house with a small electric motor, a blower, and a water pump. The blower serves to make the fire burn briskly; and hot water is pumped from a mantle around the fire-place into the funnel. The power is taken from the city electric-light cable.

When the fire is well under way, the blower is turned on; and the snow-melting commences.

It requires all that four men can do to feed the machine, while a fifth man keeps the snow stirred up in the funnel. The apparatus literally eats up the snow on account of the intense heat and the hot water that is forced into the mass. In a few minutes a considerable mass of snow is reduced, and the water flows like a small river from the large drain into the sewer.

### Rains in the Golden Age *By Oscar W. Crowder*

**M**AY we not with reason suppose that with the incoming of the Golden Age rains will cease? And may we not believe that vegetation will receive moisture as it did before the flood. When we come to think of the immense amount of traveling to and fro during the Millennium, we cannot but imagine the inconvenience that rains would cause. There will be an immense amount of building, farming, traveling, etc., which rains such as are falling at the present time would greatly hinder. Then, again, there are dwelling houses and barns to consider. The material in all buildings will undoubtedly be lasting. But if building material is used such as is available at the present time, except brick, concrete, etc., these would deteriorate after a few years' service, and consequently would need repairing. Whereas if no rains should fall, and if buildings were treated with preserving solutions such as may be in use during the Golden Age, we may assume that all buildings would last permanently. Please answer in THE GOLDEN AGE.

[The Scriptures support the thought that rains in moderation will continue on the earth forever. The Israelites were promised: "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit". (Leviticus 26:3,4) Again, they were told: "If ye shall hearken diligently unto my com-

mandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil". (Deuteronomy 11:13, 14) We have a further promise to them along the same line in the same book: "The Lord shall open unto thee his good treasure, the heaven, to give the rain unto thy land in his season, and to bless all the work of thine hand".—Deuteronomy 28:12.

We hold that in the Golden Age "the Lord our God that giveth rain" (Jeremiah 5:24) will continue to give it. (Jeremiah 14:22) So we encourage those who shall live over into the Golden Age to "ask ye of the Lord in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field". (Zechariah 10:1) Moreover, the loss of rain will mean an indication of the disfavor of earth's new King: "And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, wherewith the Lord shall smite the heathen that come not up to keep the feast of tabernacles."—Zechariah 14:16, 17. Ed.]

### Price is not Value *By H. N. Branch, Strafford, Mo.*

**W**HYY the Gold Standard? and other queries addressed to THE GOLDEN AGE were answered by me, and my reply was duly published, to which Mr. Robert F. Grossell of our Treasury Department takes exceptions under the caption of "Gold and Silver", appearing in your issue of Feb. 1, 1922. The gentleman en-

deavors to explain the unexplainable, the fallacy of modern fiscal science as exemplified by the gold standard, a standard of gravity with no defined relation to other commercial products or values. The gentleman's explanation needs explaining. He says:

"In the September 14, 1921 issue of THE GOLDEN AGE

the question is raised, Why the Gold Standard? The question calls to remembrance the agitation that stirred the country in the Presidential campaign of 1896 over the silver question, when it was proposed in the Democratic platform to arbitrarily fix the ratio of the value of silver in the proportion of 16 ounces of silver to 1 ounce of gold—a theory long since exploded, since it is quite apparent that it would be impossible for the Government to arbitrarily fix such a ratio as long as the two metals have a fluctuating value in their relation to each other, in the markets of the world.”

I wish first to direct the attention of the reader to the word value in above quotation. Value is an important property imparted to crude material by the natural forces of brain and brawn energies of industry, labor. There is no other source of value. Value is use or service, is absolutely stable in character, and never varies in function. This is true of all natural agents and products of which value is the world's dominating factor, the base of life and civilization, and the cause of all wars, which are always gendered by strenuous lying and false pretences.

Value is a natural property of products, and never fluctuates. Use or service comprehends all there is of value. Commerce does not recognize any product that will not render service in use. People will not make, buy, or trade for products that will not render service in use. Price is fictitious, purely arbitrary and has no particular meaning when applied to true value. An advance or decline in prices of products cannot add to nor subtract from their real value or use in service, and an increase or decrease in the volume of products cannot influence nor affect the value, use, or capacity for service of a single product.

The universe of space or capacity cannot affect the space or capacity value of a single cubic inch. A sextillion bushels of wheat will not affect nor change the volume, physical structure or value in use of a single bushel. Without a change in volume or structure of a unit there can be no change in value or use. An eternity of seconds cannot influence the duration value of a single second. By analogy we prove beyond question that all defined units are absolutely stable in volume and structure. The gentleman is unfortunate in that he regards value and price as synonymous in meaning. Value is stable, and never varies in function; price is unstable, fictitious, arbitrary, and has no particular meaning.

Mr. Grossell says that the silver “theory has

long since been exploded since it quite apparent that it would be impossible for the Government to arbitrarily fix such a ratio as long as the two metals have a fluctuating value [price] in their relations to each other in the markets of the world”. The gentleman should study the stability of “Gold and Silver” units and fiscal history before attempting to discuss them. The world's gold and silver products discovered and undiscovered, had the same capacity for human use, value or service when the stars first ‘sang together’ that they have today—have never varied in function, and never will.

For more than half a century the little country of France alone maintained “arbitrarily” the ratio of silver to gold at 15<sup>2</sup>:1 in opposition to England and the United States. Our silver dollars at 16:1 were bought by France and exported for the seigniority profit in coining. On that account we stopped coining silver dollars in 1804. For more than fifty years our only silver coins were light weight, 5, 10, 20, 25, and 50c coins.

For the past several months our press has told us that we have more than two-thirds of the world's monetary gold, nearly \$3,000,000,000; and that agrees with my quotations attributed to the Federal Reserve Board and the London *Statist*, certainly eminent authorities.

I quote an excerpt by an October magazine attributed to “Dynastic America and Who Owns It”, by Henry H. Klein, well qualified to speak:

“Our millionaires are said to number 50,000. 422 families are said to be worth \$22,995,000,000. The remaining 49,578 families range from one to twenty millions each. Say 20,000 average two millions or a total of \$40,000,000,000. Put the other 29,578 families that range from \$1,000,000 up at one million each, a total of \$29,578,000,000, or a grand total of \$92,573,000,000.”

Those 50,000 families can “arbitrarily” under our false fiscal system fix and maintain the price of the world's available monetary gold or silver at seven times its present market price with a tax of only half their real property. I said *real*, visible property. More than 50 percent of that wealth of \$92,573,000,000 consists of capitalization, interest, profit, and dividend-drawing debts called stocks and bonds, mortgages against industry and natural resources that have never been employed. As stated in “Why the Gold Standard?” it is this and other “capitalization” debts, whose interest is many times compounded, that have crushed civilization,

and bankrupted the world by precipitating the European war. To do entirely away with armament now cannot avoid world bankruptcy or repudiation under the gold standard.

With our ratio of debts to our debt-paying media at about 400:1 it is utterly impossible even to reduce their volume, because our world's stock of gold will not pay a quarter of 1 percent of its annual interest charge at simple interest. Nature designs each product for a specific use, value or purpose, and her laws prohibit men and nations from monopolizing or hoarding products designed as a common heritage for all humanity to use intelligently and without waste.

Man is merely a trustee for coming generations, not an owner, and has no right to waste nature's resources or to divert them criminally to the vaults of a few in rank violation of her laws. Supply and demand are natural agents, and will always meet without friction the necessary human requirements when not obstructed by "criminals of great wealth".

These 50,000 families can make no intelligent use of their great fortunes and, like the dog in the manger, withhold them from their legitimate social purpose. Nature makes no mistake in her demand and supply as required by social development. We have over 6,000,000 people in enforced idleness. These people certainly have an urging natural demand for proper employment, better housing, sanitation, and all natural requirements for proper social development; and Nature's generous lap is crowded with units of industrial energy, tools, machinery, and resources fully adequate to meet every just requirement.

I quote Mr. Grossell again:

"In the case of gold the situation is quite different than the fluctuating one as outlined in the foregoing with respect to silver".

Gold is merely one of many natural products and is subject to the same laws and conditions affecting other products. Ben Franklin said: "Gold is the most useless metal in the world, fit only for plugging teeth and ornamenting fools".

Prior to Britain's adoption of the gold standard there was no discrimination in favor of either metal; but no discrimination, as I shall prove, can prevent fluctuation as long as the term price has no fixed or accepted meaning as applied to products. Daily market reports prove that; yet those are supposed to quote gold prices.

As I have shown, an ounce of fine gold or silver never varies in volume and structure or in its capacity for human use or value. Price is never stable and is no index to value. For years our currency and gold have been equal in purchasing power as dollars. In 1918-19 the gold miner discovered that his 25.8 grains of standard gold had fluctuated to a "thirty-cent dollar"; and it was proposed to place a premium as high as 100 percent on gold prices in order to stimulate its production. Today the United States dare not pay out gold on internal obligations, as contracted. Such a policy would reduce our currency to a lower ebb than was ever reached by the greenback and start a world revolution that would destroy our little remaining credit.

Prof. Jacobs in his "History of the Saxon Heptarchy of the 12th Century" says that conditions were so hard in Europe that human population increased at the rate of only 100 percent in a 1,000 years. The price in gold or silver (either as reckoned by us) of a bushel of wheat was about 2c, a hog 25c, a good horse \$6.00; and it was a greater crime to kill a hunting hawk or a grey-hound, property of aristocrats, than to kill a peasant or a serf.

Under this stress of conditions the Republic of Venice about 1151 A. D. organized the Chamber of Loans, and enforced loans in coin, gold and silver, from its opulent citizens, issuing notes therefore that stipulated time of payment and interest rates. The people put these notes into circulation and they rapidly rose to a premium of 45 percent above gold and silver. The Government then passed a law limiting the *adajaio*, or premium, to 20 percent; but this law was evaded, just as our interest laws are evaded.

The Chamber of Loans developed into the Banco del Giro, Bank of Circulation, of Venice. (See Steven Colwell's "Ways and Means of Payment", Sidney Deane's "History of Banks and Banking", and John Davis' "Banco del Giro of Venice"). Due to the premium the notes were not offered for liquidation; and people having coin were anxious to turn it into the Bank, taking receipts therefor without promise of interest or repayment. The Bank paid foreign demands with coin, and the exports of Venice drew it back to the Bank, a constant stimulus to industry and progress.

Colwell tells us that that irredeemable, non-



Interest-bearing currency of Venice made her mistress of the seas, and circulated without friction for nearly 600 years, until Napoleon overran and conquered Venice. Those certificates defined weight values in coins, just as our certificates do, instead of defining units of brain and brawn energies employed in useful service.

Every commercial product in value or use is the exact equivalent of the value of the social service rendered by brain and brawn energies employed in creating it. Our only index or means of judging value or efficiency of human energies devoted to social use or value is the character of the product. The work alone, the product, correctly defines the character and efficiency of the workman. We judge the value or capacity for social service of products by that standard. There is no other means. Production or labor cost is the sole cost of enterprise. Brain and brawn energies comprehend the world's entire and only capital. Without them and their direction other natural energies and material would prove worthless.

As we define the volume and character of blood, electricity, steam, nutrition, light, and other energies by their results or products, so can we define or measure the volume, character, and exact social service or value rendered by labor by its results or products. It is our only standard for measuring or defining social service or commercial values.

Had the Bank of Venice issued notes or certificates defining units of different denominations of production cost or labor value instead of issuing notes defining units of gravity value in different denominations as defined by the coins of that date, it would have created an absolutely stable and standard currency, would have perpetuated the Republic of Venice, revolutionized the world peacefully, stopped the Crusades, and made the Napoleonic and other wars impossible.

Our wise-acres and the Administration tell that we are struggling back to "normalcy", nature, and away from war wreckage, while still operating the wrecking engine, *Debt*, under increasing pressure. Great philosophy!

### What is a Labor Unit?

By Florence T. Robinson

MR. BRANCH'S interesting articles make one think. Any idea or theory that will make people use their brains is certainly valuable in these days. But will he please explain exactly what he means by a "labor unit"? Is it the labor of one man, or one hour's labor, or what? And how is it possible, in the case of individual human energy directed toward production, to avoid personal and time equations?

For instance, Mr. Branch cites a pair of shoes, and claims that you can "determine the volume and efficiency of labor in their structure by the product, the character of the shoes, the only index to value". Now, just for argument, let us assume that this pair of shoes is not what it appears to be; that the workmanship is apparently good, but the materials are not. It is a truth that no can deny, that no matter how good the labor expended upon bad or shoddy materials, it cannot possibly increase the value of such materials in the finished product. And, again, the time equation cannot be ignored, as I understand it, because one must consider how much time was expended in the making of the shoes. Now, also, the personal equation appears again, because, as every one knows, all people do not do the same amount of work in a given

time. One worker will do one-third or so more than another.

Labor may be divided into three classes: mental; manual, or skill; and physical, or strength. Are the units of these three classes one, or of equal value? How can one determine the value of the product of mental labor? It is a mistake to suppose, as many people do, that the man who works with his brain only is not a laborer.

One wonders whether Mr. Branch's theory, if carried to its logical conclusion would not tend to do away with money altogether. As an instance that might lead to the workers' breaking away from the capitalist — mental laborers — suppose that one man who makes shoes wants some work done on his house or his shop. He says: "Brown is a carpenter; he wants shoes. I'll get him to do the work in exchange for my product." But the shoemaker must buy raw materials to work with. Brown buys the lumber to offset this, then. Carpentering will take ten hours' work; shoemaking on one pair of shoes — all that Brown needs — five hours (time again), not an equal division. But where is the "labor unit", the standard of value? And who is to determine the standard?

Is it not also a fact that raw materials have a value of their own irrespective of the labor needed to obtain and transport them? It might be argued that they are of no use until worked up into a finished product. But if you can determine the volume and efficiency of labor only by the finished product, how can you gauge that volume and efficiency of the labor used to pro-

cure the raw materials and to deliver them?

In conclusion, Mr. Branch is not alone in having his ideas stolen by some pompous ass who wants to make capital out of them. If he will forgive the writer of this article as far as to explain in simple language what she—and some others—want to know, viz., what is a labor unit, he will be helping to educate the ignorant.

### Thoughts on a Visit to "The Old Country" *By T. A. H. Clark*

**M**ANY there are whose thoughts are constantly directed to the time when it shall be possible for them to make a visit to their native land, perhaps after a prolonged absence from their kith and kin. As years pass the desire to return lessens perceptibly but does not disappear entirely; the call of the home-land becomes imperative, opportunity comes, and the journey is decided upon.

All are familiar with scenes of parting. If happy associations are to be temporarily left behind, the leave-taking is necessarily bound to be tinged with a certain regret. At the last moment comes the realization that one's friends are dearer than was previously supposed, and consequently harder to part from; the break from familiar scenes and faces becomes a real thing not before fully realized; and they are not few, those who, at the last moment, have felt some inclination to retrace the steps taken and forego the prospective journey. All this is as it should be; for it bears record to a fond attachment and true friendship.

A final grasp of the hand and a parting embrace, and the traveler embarks upon what is to be his floating home for a season. The gangways are withdrawn, the great ship warps out into the river, aided by snorting tugs that push and pull the monster into position. She pauses a moment, her "nose" pointed to the ocean, as if to glean the first scent of her native element, and moves slowly and majestically down stream. The last waves of the handkerchief made; the familiar faces, no longer clearly discernible, are lost in the general maze and are gone. The traveler stands alone on the deck gazing pensively at the fleeting scene; a thousand memories take possession of him, and he becomes the victim of a strange sensation of loneliness and void.

He stands again on deck, eagerly scrutinizing the line of faces on the quayside in the hope that someone has come to meet him, and half

fearful that he may have to make his first location in the barren precincts of some unknown hotel—a kind of stranger in his own land. He wonders if after so many years they will recognize him and he them.

Joy and a certain pathos are frequently associated on a visit of this kind. We grasp eagerly the hands of our loved ones and inquire how things have been with them. They listen, some attentively, some uninterestedly, to our stories of foreign lands, and observe that it is a great thing to be able to travel. In the eyes of small boys we figure as heroes.

We saunter, curiously, through the old familiar haunts, looking up at the names to see if the same storekeepers that we knew in former days are still there. We glance cautiously into a store and catch the eye of its owner, whom we knew in our boyhood. The face is the same, but changed by the fleeting years. We wonder if he recognized us, and pass on, not pausing to enter and speak to him. We turn into a side street to look once again upon our old home, and walk slowly, but not noticeably so, by it, while memories of our boyhood, both bitter and sweet, surge upon our imagination. A familiar figure which we think to recognize—that of our old schoolmaster—passes. Time has not failed here, either, to make its impress; for he whom we recall as the strict disciplinarian of our early days has become transformed through the unfailing alchemy of the years into a white-haired, rheumatic old man, leaning upon a stick. Shall we go and speak to him? Is it worth while? Our mind vacillating, we decide to do so. After some reflection he remembers us: he is glad to see "one of his old boys". We leave him hurriedly, mindful of the words: "Change and decay in all around I see".

Our old home-town carries the same aspect as when we first knew it, but somehow it has changed. We regard it with a certain affection,



yet we feel a kind of superiority to it and are inclined to criticize and stigmatize it as "sleepy" and "behind the times". Although we are glad to have seen it, we realize that we are no longer of it; life in it now would be for us impossible, narrowing, stultifying.

We chance upon the little "Mission Hall", our *bete noire* of boyhood days, where we used to be taken, unwillingly, by our mother, and wonder if the same "hell-fire" doctrines that then caused us sleepless nights are still being taught.

An occasional passerby turns to look after us. It is obvious that we are a stranger. Perchance the style of our hat so indicates. Some even hint that we have a slight accent. All is not quite the same. Times have changed slowly in our old home town, but we have changed much more; our outlook is wider, and we are incapable of being assimilated again into the old environment.

The conversation of our friends impresses us as circumscribed and petty, and we find it vexing. The younger generation of our early days has, with us, become "grown-up"; some are married and have children of their own. We make the acquaintance of many new young faces, and are referred to under the adjustable and convenient term of "Uncle".

Time passes, and the hour of our departure nears; for we have decided without hesitation to return to the environment to which we are accustomed, falling again an easy victim of wanderlust. We feel that we are at last satisfied; that in spite of our longings extending

over many years to return to the "old country", the realization has not been equal to the anticipation; the old has given place to the new; and our restless energy, seeking outlet, impels us to sally forth afresh in search of new fields of adventure in wider spheres.

But before we go we must not omit a visit to our mother's last resting-place. With bared head we contemplate the hallowed spot and recall the moment when first we stood at the grave of her who tended our childhood years. Gone also are those who shared our grief on that occasion. No longer a sparsely populated land, "hell hath enlarged herself," and many are they who also "sleep in death" round about. We tend the flowers carefully and depart in deep thought.

Not always will life be thus a strange mixture of joy and sorrow. In the times that are coming (the great Millennial age) we have assurance that then will be no partings. Traveling facilities, which will be at the disposition of all, will be such that rapid and easy transit beyond present imagination will be possible. There will be no exiles there, in any sense of the word. All nations will be as one family, and will understand and love each the other as itself. All the earth will be made perfect, and nature will smile beneficently over all. The dead will return, families will be reunited, and complete harmony and peace will reign universally. Paradise will be restored; and man, perfect in every sense, will continue to live in that state of happiness in which he was originally created.

### What to Eat, and Why *By Mrs. Andrew J. Holmes*

**W**HO can estimate the weakness and illness caused by ill-chosen and unnutritious foods? How many men and women pass their lives in a semi-invalid condition because of poorly nourished bodies! How many children fail to attain manhood and womanhood because of their parents' ignorance on this point? What a toll the world pays in human life and efficiency for its ignorance and indifference.

Those who eat what they please in utter disregard of the effect of food on their health may depend upon it that they will pay the price sooner or later, in impairment of health and loss of many years of life.

There is no factor in health-building so important as diet. It is a profitable investment

of time to learn all one can about the food question. Exercise and other curative measures intelligently applied overcome weakness and ill-health; but the food problem is an everyday one. And you cannot hope to maintain health and efficiency while you ignore the fundamental principles of the food you eat every day.

We all know that the body is built up from the foods we eat, and that the food is divided into several classes, according to the percentage of the food-material predominating in it—proteid (muscle-forming elements), carbohydrates (heat and energy producers), fats (fat and heat-giving foods), etc. In addition these foods also contain water, acids, refuse or waste, and the various minerals.

Those minerals attracted little attention until late years; but they have been found to be of very great importance to bodily welfare; and in addition to the above facts foods are now prescribed which contain more or less of those mineral-salts, known under the general heading of "ash". Those elements, found in the various foods, are also found in the human body. The most important are: iron, calcium, phosphorus, fluorin, sodium, chlorine, magnesium, iodine, and silicon. All foods do not contain all those elements; nor are they always found in the same proportion; but they are always properly combined to harmonize one with the other. And it should always be remembered that those salts must be always taken into the body in the natural organic form; as they cannot be used by the system in an extracted inorganic form. In extracting them they become concentrated, removed from the other elements which work in conjunction one with the other. Therefore, instead of being appropriated by the system and improving the quality of the blood, they become a poison; and the system sets to work to drive it out of the body, and to do so draws upon the fluids of the body to flush the eliminative organs; and thus interferes with the normal functioning of the body.

One can see then that when any of those elements are taken in the form of "medicine", they do no good; but that they decidedly do harm; for they are poisons, pure and simple. If you want "iron" in the blood, you must get it from the foods you eat—grains, milk, vegetables and fruits. And the same with all the other elements—mineral salts. You cannot get the mineral by taking it in tablet form, nor out of a bottle—unless it is the milk-bottle.

All disease is caused chiefly by our food habits. Change the wrong habit for the right one; and the disease disappears. "Beri-beri", a disease from which our soldiers suffered in the Philippines, was found to be caused by their using polished rice; and by substituting the unpolished for the polished, they recovered. The coating of the unpolished rice contains those mineral-salts in their natural or organic form. In polishing this food, rice, this coating is removed and the salts lost.

It is just the same in the roller process of refining flour. The outside of the wheat berry is removed; and when the white flour is put upon the market eight of the elements of the

"staff of life" are missing. Then we wonder why we are afflicted with "malnutrition" and "mineral-salts starvation". If there was a conspiracy between the food manipulators and the M. D.'s to get the people sick, and then to keep them sick, it could not work better than it does now. If by accident a man gets into the office of the Bureau of Agriculture at Washington, and exposes those unrighteous manufacturers in the adulteration and emasculation of our foods, he has either to recant or to resign from office.

It is thought by those who have studied the human body and its needs—the best authorities on the subject—that "infantile paralysis" is a "malnutritious" disease. If the M.D.s would study the needs of the body in relation to diet more, and drop the "practice of medicine" theory, they would be of some benefit to humanity; and the undertakers would not do such a flourishing business as they do.

If we are careful to eat those foods the salts of which have not been interfered with, we may be sure that we shall never suffer from any of those diseases induced by their lack.

All foods but two, milk and wheat, lack one or more of those mineral elements.

Foods which contain a high percentage of those minerals are: milk, whole wheat, tomatoes, lettuce, onions, dandelions, spinach, asparagus, cabbage, turnips, carrots, beets, radishes, etc.; the different kinds of nuts; the various fruits—berries, grapes, cherries, apples, peaches, plums, oranges, lemons, grapefruit; the sweet fruits—dates, figs, raisins, candied citron and melons, etc.; and the legumes—peas, beans, etc.

If a certain amount of any one or more of those foods is included in the food every day, they will supply the body with the necessary salts. In my experience, the amount is determined or gauged by the appetite for the particular food.

Now as to using milk with any of the above mentioned foods, I use the milk just as I would any drink, but more of it, usually a quart at each meal. I am of the opinion that if undesirable results follow the use of milk with any of the above-mentioned foods it is not the milk which causes the ill-effects; but too many kinds of food are used at the same meal. I would suggest less variety and more milk.

This objection to using milk with vegetables or fruits is without reason, as far as my experi-

ence goes. My husband and I use 1825 quarts of milk a year—5 quarts a day. We use any kind of fruit in season, and any kind of vegetable, with a quart of milk apiece, for each meal, and have done so for ten years, twice a day; and I have never noticed any ill-effects from the practice.

We have only two meals a day; the first when we are hungry, and the last about six o'clock. The first meal consists of an orange or banana, a cereal cooked or raw, usually Pettijohn's—a rolled wheat breakfast-food—with cream, a graham muffin if desired and a quart of milk. For dinner a salad or some green raw vegetable, potatoes with butter or milk, brown gravy, fish or fowl; no meat, graham bread, or a muffin—either corn or graham; fruit in season—in winter canned fruit, raisins, prunes, etc., and the inevitable quart of milk.

We are never drunk with food, and never sick, year in and year out. In over ten years I have not had a doctor in my house, nor consulted one in regard to our health; and have never taken a drop of medicine. I would not admit an M. D. to my house professionally. The last I ever had to do with M.D.s was when the one who had been in attendance upon me abandoned me on what he said was "my death-bed" because he did not want the case to die on his hands. Since that time I have through "drugless methods", "natural treatment", through my own efforts, brought myself up from that "death-bed" to where I never have a pain or an ache, or a sick day from one year's end to the other; and each year finds me stronger and younger. But the M. D. who left me to die has been dead about ten years. So much for doctors. With all their boasted knowledge and ability, they cannot prolong their own lives! The one mentioned above was not forty years of age when he died. Yet they undertake to do for others what they cannot do for themselves or their families.

A great deal has to do with the way food is prepared to give the best results. If the foods that can be served raw are thus served they are very much better than if cooked. There is nothing lost as there is in the process of cooking; and if eaten raw they are digested more easily.

One of the benefits of raw foods is that one seldom overeats when partaking of them. We know one is more inclined to overeat when a meal consists of meats, condiments and pastries, which cause congestion. But with the exception

of nuts, one is not so in danger of eating more than needed, if the foods are eaten raw. If nuts are eaten for the first part of the meal there is no danger of eating too many of them. But as a rule they follow a hearty meal, with the result that the stomach is over-loaded and indigestion and distress follow.

Nuts and raw foods require more chewing, and are thus better prepared for the stomach. If food is properly prepared by the mixing of the saliva with the food in the mouth there is no danger of eating too much; as the hunger is satisfied with less food than when it is bolted, and washed down without proper mouth preparation. With highly spiced and seasoned dishes, however, one who does not understand will continue to overeat day by day, because the "appetite", not hunger, desires it. And then people will wonder why in the world the Lord chastens them with one spell of sickness after another! It is wonderfully convenient to have some one upon whom we may blame our shortcomings!

If raw foods are used there is not such a ravenous appetite when eating them, and the smaller amount is readily taken care of by the system.

Many people, after years of sickness, have finally taken up the study of foods, and thereby been restored to a good condition of health. In the study of foods, one must use reason and common sense, keeping in mind the fact that only general rules can be laid down; that the individual must try different combinations for himself, and keep on trying until that which is best suited is found.

With brain workers raw foods, including milk, is nothing short of ideal. If two meals are decided upon, the first one could be composed of a quart of milk, half of a cup of Pettijohn's Breakfast Food—which is rolled wheat—the same amount of cream from the "top" of the quart of milk, and an orange. Eat the raw rolled wheat with the "top" of the milk following the orange, and drink the remainder of the milk. One is then ready for a day's work, and when dinner time comes is also ready to do justice to the meal. The time usually spent for luncheon can be used to take a good brisk walk; and when one returns to work the body is ready for the duties of the afternoon, and there will not be a desire to take a nap first.

Then for dinner: If something hot is desired

a vegetable stew, followed by a salad with a dressing of either oil and lemon-juice or sour cream dressing, with a bit of cheese, and graham bread, or muffin; and for sweets; raisins, or prunes soaked twenty-four hours, but not cooked, or any other fruit preferred, and the quart of milk. If desired, an apple or orange may be eaten before retiring. Then you will be ready for a good night's sleep; and if the windows are wide open all night you will feel rested, and refreshed, and better prepared for another day and its duties, than if you had eaten "three square meals" of meat, condiments, highly spiced and seasoned dishes, including greasy pastry. Keep this up for a year; and you can use the money you formerly paid to the M. D. to subscribe for THE GOLDEN AGE, as a Christmas present for your friends, and those you desire for friends.

The house-wife and mother can give her family the same breakfast reduced for the little folks; and send them to school feeling well satisfied that they have been well fed. Then for the little ones' luncheon a graham muffin and a pint of milk will be all they need until dinner time.

I wish to say with emphasis: I would not have white bread on my table. It is more deadly than no food at all. Let the whole family have all the fruit they desire. Take the money formerly spent for meat and buy fruits of various kinds with it.

We see school children with poor eye sight and decayed teeth, and we wonder why. But when we stop to do a little thinking on the subject we can see that if the elements which the beneficent and wise Creator put into the various foods to supply bone, muscle, nails, hair, etc., of the human system, are refined out of the food before it reaches the consumer it cannot be used for the building of strong healthy bodies. So the poor teeth, poor eyesight, and the other signs of weakness so apparent in the average child, as well as adults, are the symptoms of a poorly nourished body due to the conventional manner of choosing our foods. It is not by any means the poorest class of society who suffer in this way; but the so-called better class as well.

I have been informed that the thyroid gland is not developed in a child until after the age of five years; and without that gland meat cannot be digested. If the gland is removed in a dog, he will die if fed meat.

How many of us know that there are two kinds of graham flour on the market? Graham flour is whole wheat ground coarse. Pure Graham flour contains on the average of the following separations:

Bran .....	10%
Coarse Middlings .....	14%
Shorts .....	16%
Flour .....	44%
Fine Middlings .....	16%

An imitation Graham flour is made according to the following formula:

Bran .....	7%
Shorts .....	10%
Coarse Middlings .....	5%
Fine Middlings .....	6%
Flour .....	72%

By comparing the two tables of constituents you can quickly see how the valuable mineral salts are lacking in the imitation flour. By this system of adulteration the imitation Graham flour producers are able to put on the market an inferior product, greatly deficient in many of the organic mineral elements of the wheat.

There is really no difference between whole wheat flour and true Graham flour. One is ground very much finer than the other. Whole wheat contains all of the wheat but is ground very fine, while Graham flour is ground more coarsely.

The so-called "entire wheat" flours are not the entire wheat. They contain none of the outer coating of the wheat-berry, called the bran, and have been robbed of more or less of the shorts, middlings and tailings, which are sifted and bolted out of the ground whole wheat, which leaves a product much superior to patent white flour, but which does not contain all the elements of whole wheat or Graham flours. Some of the other disarranged foods so extensively consumed throughout the United States are: Patent white flour, corn starch, corn grits, cream of wheat, puffed rice, polished rice, pearled barley, sago, macaroni, corn syrup, refined rye flour, granulated sugar, granulated corn meal, glucose, buckwheat flour, chocolate and other candies, and many others.

The only safe way to get good food is to be sure you get it as nature has provided it, as fresh as you can obtain it. Then cook it with as little loss of those precious salts as possible, and eat what you can raw. The term vegetables include legumes. They are one of our most valuable vegetable foods.

**T**HE term Christian Science is a misnomer; for the doctrine taught by Mrs. Eddy, while purporting to be identical with that of Christ and the apostles, really contradicts it directly, disputing the combined testimony of the Old and New Testaments. Mrs. Eddy, indeed, affects to recognize our Master as the Son of God, but explains that He was so in the sense of being endowed with superior spiritual powers and a perfect understanding of the spiritual laws of the universe.

Mrs. Eddy assures us that we can all of us, likewise, become "sons of God" when we learn to subordinate the gross corporeal senses and bring our mind and will into "oneness with the God Mind". This, so far from having any Scriptural warrant, is nothing more than one of many similar attempts to reconcile Christianity to heathen mysticism. There is no new thought in it, nor special revelation; for the fundamental principles have been embodied in every heathen creed, from Baal to Buddha.

Though Mrs. Eddy ignores the direct testimony of both Testaments, she pretends to justify her mysterious doctrine by quoting isolated texts, which she grossly perverts and misapplies to substantiate her claims. One of the rare instances where she quotes the Old Testament is, "As he thinketh, so is he". This is the very gist of Christian Science. Seizing upon an undeniable truth (as far as it goes), supported by Scriptural authority, the Christian Scientist founds upon it a huge superstructure of error. We are all sensible of the powerful influence of mind over matter; but in recognizing this, we are liable to forget the equally potent influence of the physical organism upon the character of our thoughts, even that our very ability to think at all is based upon physiological conditions.

But Mrs. Eddy denies that our physical organism has any bearing on the mind, alleging that the testimony of our physical senses is a lying one or, as she terms it, an illusion. According to her the only verity is mind; matter is merely a reflection of thought. So by "right thinking" we learn to disregard the illusions of sin, disease, fear, and death. We learn to shut out the harmful suggestions of these things, and allow only good, pure thoughts to occupy our consciousness. Mental and physical health is the reflection of good thoughts, so these alone

we must recognize as realities. The evil thoughts, with their shadows—sin, disease and death—we must shut out, learn to disbelieve in. If we deny their existence, to us they become non-existent. In this way we are able to create a little temporal heaven for our consciousness to dwell in, like the Stoic philosophers of old, regardless of whatever adverse circumstances we may actually be placed in.

If this claim did not contain a germ of truth, it would not make so strong an appeal to human hopes. We all realize that by exercising self-control, fortitude, patience, self-restraint, and by cultivating faith, courage, and cheerfulness, we can discount our discomforts and nullify to some extent their effects upon our health. The fallacy of the idea is that they claim too much for it, refusing to recognize its limitations. For if we consider the matter dispassionately, we must admit that on the other hand our physical organs are able to make their wants so insistent that it is even death to ignore them. But the devotee of mind culture is obtuse to reason. He says that the mind is supreme, and that the body is its servant, and so that by exercising mental concentration, "right thinking," and will-development the mind is capable of such absolute control over the body as to allow the individual a superhuman power of shaping his own destiny.

Having convinced himself of this the Christian Scientist enthusiast unwittingly has committed himself to the ancient science of "magic". By degrees he may persuade himself that self-control is a preparatory step toward the control of others. This leads to a belief in "kinetic force", or the control of inanimate matter by sheer thought or will power. The culmination is the *yogis'* claimed ability to regulate the forces of nature and to direct the course of history. It is obvious where this leads: Humanity is presumptuously arrogating to itself forbidden powers, and aspiring to equality with Deity, as though all human beings were gods in latent, though undeveloped powers.

In fact Christian Science insidiously suggests this aspiration, calling it "oneness with the God Mind", which is sheer Hinduism. Man, becoming conscious of extraordinary powers of mind, believes them infinite, and argues therefrom that he is a spark of the divine consciousness, which is the "god within him", a fragment



of the universal "God Mind" which pervades all existence. Hence his personal consciousness must be capable of indefinite expansion. Thinking this, his soul expands; the universe becomes the playground of his fancy; his spirit soars to unimagined heights of sublimity; a super-egotism possesses him. He claims fellowship with the abyss of space and unending time. He exults: "I am an atom of the deathless principle; not even God has power to make me nothing!"

This is his crowning folly; for very swiftly may follow a reminder of man's real impotence in the grasp of laws of the universe of which he has no comprehension, much less control over. His overweening presumption is confronted with a series of unexpected and unforeseen contingencies that teach him that no power of brain or will can guard against the law of *accident*, which strikes where and when it pleases, as far as human destiny is concerned. For over the future man has no control. The Almighty has kept that in His own power.

Mrs. Eddy makes no provision for the law of accident. Accidents are material phenomena, and all matter is illusion. Spirit is the only reality. Matter, like sin, is the consequence of "wrong thinking"; and the escape is through resolutely concentrating the will to believe in the sole reality of spirit, whereby corporeal existence becomes the shadow of the spiritual universe, and sin may be dismissed as an obsession. To attain "spiritual understanding" you must inflexibly ignore that "false testimony" of the senses, and withdraw your consciousness from contact with the material world into a kind of ecstasy of spiritual contemplation, common to Hindu fakir, Buddhist hermit, and Taoist magician.

It is undeniable that this can be done; but the rewards are of questionable value, and there is a well-defined limit; for, short of death, what mind is able to disregard entirely the body's imperious demands for food, drink, shelter, warmth, sleep, etc.? What will, howsoever powerful, can ignore the material arguments of fire, flood, famine, drought, poison, rabid beast, pestilence, tetanus, shrapnel, or chlorine gas? So far from the mind being able to emancipate itself from the body, how frequently in history some brilliant monster whose erratic mind reflects a diseased body, has foisted a fantastic though plausible system of error upon the world! Christian Scientists forget that our very

ability to think depends upon the possession of physical organs, and that every thought is colored by the texture of our brains. On every side we observe people who are hampered by inherited or acquired physical defects from thinking wisely, justly, and rationally.

An eminent surgeon declares that the whole human race, or at least the civilized part of it, is today the victim of Endocrinopathy, or disease of the ductless glands, an insidious malady, the result of the speeding-up and artificial character of our age, which is producing nervous breakdown and universal paranoia. The victims are subject to waves of uncontrollable emotion; and each generation becomes more predisposed to the disease, owing to the participation of women in active life, whereby they exhaust instead of storing up reserves of energy needed by their offspring during the period of gestation.

How can we deny the influence of body on mind, when the whole character of our thinking is more or less moulded by racial traits? It matters little whether we were born with certain cellular arrangements that predisposed us to particular preferences and prejudices, whether these were inculcated as prenatal suggestions or were insensibly imbibed from our environment.

The study of character teaches us that a convex profile denotes aggressiveness, and a square head prudence. Children inherit the character of their parents; and whatever factors moulded it must have been material ones dependent on the physical senses of sight, hearing, smell, taste, touch, and the effect of alimentation, blood circulation, and nerve force. Everyone must observe that there is no uniformity of brain capacity, and that no one can think beyond the limitations of his mind. Every idiot is an argument against Mrs. Eddy's contention that matter is only a reflection of mind.

Our whole life-history is a record of physical impressions, the sum of which constitutes our consciousness. Without this record our judgment would be less than that of animals. From earliest infancy we are busily storing up these impressions. Guided by the physical senses we learn the lesson of life, which is experience; we learn what is safe and what unsafe, what to seek and what to shun. Many an intellectual prodigy's career was inaugurated through the medium of corporal chastisement. What would be the need and purpose of the marvelous, intricate mechan-



ism of our bodies if these were merely shadows; and how comes it that millions of people, wholly ignorant of their own physiological structure, nevertheless derived the full benefit therefrom? Of whose thoughts, then, were these organs the reflection, since the possessors were unaware of their possession? From earliest childhood our physical experiences have trained our minds and and so have developed them to maturity. Can a prattling infant understand the reasoning of Mrs. Eddy? But it could, if its cerebral development had progressed far enough.

The fact is that mind is dependent on body, and in turn reacts upon it. The two are interdependent. This is in accord with Bible teaching. It is not from the Bible that "Christian" Scientists draw their inspiration, but from the original lie of Satan in respect to the immortality of the soul, which is the basis for every heathen creed. It is easy to discern the inspiration of Christian Science. It cannot be the Bible, which emphatically distinguishes between good and evil and proclaims their reality; whereas Mrs. Eddy assures us that evil is non-existent, in fact could not exist, she says, because it is not of God. He did not sanction it, nor is it self-created. What, then, created it? we inquire. Why, nothing created it; it never was created; it is illusion, the figment of a diseased imagination. But what diseased the imagination? Wrong thinking. But what directed the mind into these channels? The mind was imperfect, not spiritually enlightened. What made it imperfect? Nothing made it so; it was originally imperfect. Then original imperfection existed? Oh, undoubtedly! Is not an imperfect mind evil? Of course, it is evil to the extent of its imperfection. Then evil does exist? But this they refuse to admit.

The great point which Christian Scientists wish to emphasize is that there is *no such thing as evil*. Once the proselyte accepts this premise, he can lull his conscience to rest and find justification for all his selfish and "suppressed instincts". What does it matter what the flesh does, anyhow, since it is only a shadow? The spirit, detached from gross mundane affairs, can exist in contemplation of ineffable sublimity, overlooking the carnal irregularities of its shadow, the body. Your conduct is properly to be judged only by your spiritual relations. It is hoped that your "corporeal" relations will be guided by a healthy prudence, but there is no

moral obligation involved. Conscience gives way to "growth in spiritual understanding". Why should you waste compassion on the misfortunes of others, or subordinate your welfare to theirs, when you are so sensible that they are themselves to blame for their own wretchedness, which is mere self-delusion anyhow, seeing that they have the same chance you have for spiritual growth? If they persist in saturating their consciousness with false imaginings of fear, sin, and disease, what fault have you? Sympathy with their woe is equivalent to sympathy with the terror of a child whose bugbear is a harmless "daddy-long-legs". Given the correct viewpoint their miseries are ludicrous, because unnecessary. Because your rational habit of life incommodes their irrational one, should you stultify your spiritual growth by commiserating theirs? If your mental superiority gives you an advantage, should you not profit by the same? Or should you allow their weakness and stupidity to slow up your progress? Of course this train of reasoning is not so openly advocated. Christian Scientists commend all the staple moralities and are profuse in their expression of unctuous platitudes; but the spirit of their teaching is selfishness to the nth degree.

Christian Science is a subtle system of error, skilfully devised to bewilder the understanding, confuse the sense of right and wrong, exalt the self-esteem, and entangle the judgment. Its chief votaries are women, to whom it seems to make a peculiar appeal, as esoteric cults have appealed to them in all ages, since they enriched the shrine of Beltis and the many-breasted Cybele. Probably a majority of women in Christian lands are at least secret followers of Mrs. Eddy. One reason for this may be that Mrs. Eddy lays equal stress on the "Fatherhood" and "Motherhood" of God. Nay, she appears to give "Motherhood" the preëminence. Here is disclosed the subtle cunning of the Snake. It is a feature of our times that women are striving for perfect equality with men in all respects. If the laws of Nature hamper their aspirations they will ostracize the laws of Nature. But public sentiment, through a mistaken sense of "chivalry", endorses feminism by fatuous flattery, deluding women into a secret conviction of their own innate superiority. The result is a contributing factor, and not an unimportant one, in the confusion of the Last Days. The fact that Scriptural teaching refutes this fallacy of

feminism merely tends to make "emancipated" womanhood impatient with the Word of God. The Bible does not flatter; it tells the truth. Christian Science flatters, comforts, and consoles, by reassuring them that what they *want* to believe is so.

Christian Science in reality denies the gospel message. By alleging that our Master was merely a man, the son of human parents, it disputes His fitness to be an atonement for Adam's sin. His title, Son of God, is explained away as meaning the spiritual idea of God. The Christ, they say, is simply the attitude of God toward humanity, and the "Christ Mind" may be possessed by all, it being perfect spiritual understanding of the laws of the universe. So the ransom is unnecessary, from their standpoint; and so also are redemption and resurrection from the dead. The root-thought is the same old doctrine of the immortal soul, found in every heathen religion or system of philosophy. The lure is self-salvation through the medium of faith-healing, self-development, mental culture, the power of the human will. In fact Christian Scientists suppose that Jesus was Himself a psychic healer possessed of extraordinary gifts; and the saying, "Himself took on our infirmities," is meaningless from this viewpoint.

So Satan masquerades as a physician. Mrs. Eddy originated nothing essentially different from other New Thought cults, but plagiarized freely from Hinduism, the fount of "mental culture", being herself a shallow imitator merely, reciting by rote, but—womanlike—deceiving herself into the belief that she was profoundly wise. Likewise, her popular system of error makes its appeal chiefly to those of shallow mentality; to the obstinate egotist, the possessor of naturally mediocre talents who longs for super-human powers; to those who lack the faculty of reason, and to the selfish and unscrupulous. Any who love to manage, dominate and control others may be attracted by New Thought, or who delight in mischievous meddling with their fellow creatures. Even those originally well-disposed toward their fellows may be beguiled into using New Thought for the intended improvement of others, with a resultant disturbance of the harmony of natural human relations and poisoning of natural human affections. In this way the spirits of devils sow seeds of discord between human beings—against the anarchy in which our world is to terminate.

Mrs. Eddy was a loyal servant of that being whom she openly defended as the much maligned and misunderstood prince of evil, Satan.

### Taking the Temperature *By Harriet J. Hanson*

**P**ERHAPS most of the readers of THE GOLDEN AGE remember the interesting articles in Numbers 37 and 38 about Japan. There was one little item that, even though it filled me with pity for the poor heathen, amused me. It was the paragraph telling how the Japanese devote one day each year to the devil, feasting and celebrating in order to keep his temper sweet for all comers as well as for those already in his domain. As I read it, I thought that surely the Japanese priests must take the first prize in the committee of deception, wild fancies and flights of imagination.

Imagine my surprise, when only the other day in my own state, I heard a remark that rivaled the Japanese concoction. It made me realize that the clergy of the civilized countries are not one iota behind the heathen clergy, when it comes to imagination and teaching the people vain things. In talking to creedal folk, I have surely stumbled up against some very unreasonable, strange and very amusing propositions;

but this jolt that I received the other day was so different from anything that I have ever heard before, that I felt that I must send it in to THE GOLDEN AGE as a small testimony against the scribes and pharisees, who have caused so much misery in this world.

My husband and I were invited to dinner one Sunday at the home of some friends who live in the country. Among the guests were two elderly women, well schooled in the creeds and catechisms. The conversation drifted from the general hard times to the prophecies, thence to the trinity, to the soul, and finally struck hell. They became so upset over it all that I really expected them to strike me; for they kept moving their chairs closer and closer to me, and fairly shook their fingers in my face to drive their arguments home. There was nothing for me to do of course but listen to them.

When they had finished their discourse I said: "Well, surely if you want to condemn all the poor sinners to the hell you speak of, where I

understand they boil, fry or stew according to fancy, how was it that Jesus, who was perfect and never sinned, went there for three days?" Can you imagine what one of the poor women answered me? "He went there to investigate conditions in the hot realm, so that He could return and tell the people on the earth how very terrible it was there." By the time I had gained my equilibrium, I told her very mildly that I had never seen that statement in the Bible, that it was an entirely new one on me; and it surely was.

After the conversation the poor woman was all shaken up, and said that she did not feel well. I took her temperature and found that she was very feverish. My heart ached for her and I silently prayed, "Thy kingdom come," so that the cruel deceptions that have made people mentally and physically ill, will be swept away; for the truth will make them all strong, well and sane. I have seen many physical and mental wrecks from "preacher dope". It works like deadly poison.

### **Smoky-Brained Theologians**

*By a Subscriber*

**I**F AN endless hell of torment for the wicked is a necessary part of God's plan, and if God has to have a devil employed to run the place and keep the fire going, then there is simply no getting around the fact that God and the devil are business associates and good friends. If there is an endless hell of torment in God's scheme at all, it is a very important part of the scheme; and surely God would not appoint His very worst enemy to such an important position as general superintendent of hell.

Suppose, for the sake of argument, that God needs an endless hell in His business, and suppose that God had employed His enemy to run the place, do you not see that the enemy could take advantage of God and let the fire go smack out, or that he might go to the other extreme and waste the brimstone or burn out the flues and do much damage that way? Where there was so much fire there would be constant danger of having the whole place burned up; so you see God would need a man on the job that He could trust, one who could be depended upon to run hell in a perfectly honest and Christianlike manner.

Now, Brother, I put it up to you plainly and honestly: If the devil is as mean and low-down

and tricky as people say he is, do you honestly believe God would keep such a character on His pay-roll throughout eternity and trust him with the all important business affairs of the everlasting fireworks? What do you think about it? It looks to me that the theologians have gotten their hind-legs so badly crossed and tangled in their foresight that they can't tell blue smoke from the breath of a Democratic candidate.

### **Fourteen Pages of Blessings**

*By Eleanor Y. Beck*

**H**OW wonderfully beautiful and interesting is the study of the prophecies of the twenty-four prophets, found on pages 82-95, inclusive, of "The Finished Mystery"! Beginning with Enoch, who according to the apostle Jude prophesied of the coming reign of Christ and His bride to judge the world, we find that each pictured restitution and that each pictured some special feature of restitution.

Solomon tells us that "the earth abideth forever". Moses declares that Abraham's inheritance will be earthly and that through his seed all the families of the earth shall be blessed. Amos foretells that the residue of men will seek the Lord. Ezekiel says that men, if obedient to the laws of the kingdom, will never die, but will build houses and inhabit them. David states that God will make the ancient worthies "princes in all the earth". Then the law will go forth from Jerusalem.

Daniel tells us that we are to have a time of trouble preparatory to the establishment of God's kingdom on earth. Micah informs us that this kingdom will be restored to Christ, the Tower of the Flock, the flock being the bride, the faithful overcomers who with Christ are the saviors pictured by Obadiah.

One and all of these prophets tell of peace, plenty, health, and happiness, during the reign of Christ. And lastly, how beautiful is the declaration of John the Baptist: "Behold the Lamb of God". Lo, there is the Lamb of God; there He stands, He who is the Savior of mankind. All the holy prophets had prophesied of Him, but John saw Him and declared Him.

Before His ascension Jesus said: "I go to prepare a place for you"—His church; and He promised to come again. Lo, now His feet-members (Isaiah 52:7) stand and proclaim as did John, Lo, He is here. They are preaching

and spreading the glad news, Lo, our King is here, and the year 1925 marks the date when all shall see His mighty power demonstrated in the resurrection of the ancient worthies, and the time when "millions now living will never die".

### *An Incomplete Picture*

H. J. Grover

**Y**OUR issue number 48 draws some parallels between the history of Herod's time and that of recent years. After reading that article I thought it would be quite possible to continue the picture further, if one wished to do so. For instance: Salome and her mother Herodias succeeded in beheading John. So also a certain organization was beheaded, its officials being removed to prison and its influence killed, at least to a large extent. John's followers took away his body and buried it, returned it to the earth whence it came. The organization referred to removed to Pittsburgh, where it originated, and was looked upon as dead; and the members of that body were esteemed as also fit for that condition.

John's teachings and influence were brought to life again and wonderful works were done, so that Herod thought John had arisen from the dead. (Matthew 14:2) But it was actually Jesus Christ that was doing those wonderful works.

We have now seen the organization resurrected, and returned from Pittsburgh—out of the pit, if you please—and if the picture is a true one, the next thing in order is a parallel to the wonderful works, viz:—feeding of the multitudes of the (spiritually) hungry.

I thought it was rather discouraging to end the picture with beheading. If there is a brighter side why not have it?

### *Fulfillment of Prophecies*

Dr. H. C. Temple

**M**AXIM GORKY estimates the total deaths from famine in Russia will amount to not less than 35,000,000 persons.

If Gorky's estimate is correct, and I have no reason to doubt it, it strikes me as being a very vivid fulfillment of the prophetic statement of our Lord Jesus, and is evidence conclusive that we are now at the end of the world, or age, and in the time of the Lord's second presence.

His disciples asked Him for a "sign" of His return and of the "end of the world", or age. (Matthew 24:3) In His reply to their inquiry, He said: "For nation shall rise against nation, and kingdom against kingdom: and there shall

be famines, and pestilences, and earthquakes, in divers places".—Verse 7.

We observe that nation has risen against nation, and kingdom against kingdom, in the great World War that began in 1914, in which about 9,000,000 of the best flesh of earth were slain, and 15,000,000 more maimed for life.

Also a pestilence in the form of epidemic influenza swept over the world, beginning in the autumn of 1918 and continuing until the summer of 1919, which took a toll by death of about 12,000,000. Like the war, it selected for its victims, not the weak and sickly, but the very best and most healthy of the human race.

And now comes the report that the "famine" is effectually doing its part; and 35,000,000 victims in Russia alone, not to mention other countries in which "famine" is sore in the land, have been reported. Also the rumblings of symbolic "earthquakes" (revolution) are heard all about us. Who could doubt the fulfillment of this prophecy, or fail to recognize these "signs"? Blind indeed must be the "scoffers" who are continually saying, "Where is the promise of his coming [presence]?" (2 Peter 3:4) None are so blind as those who refuse to see. "For this they willingly are ignorant of" also. (Verse 5) But "blessed are the eyes that see and the ears that hear".—Matthew 13:16.

### *Price Reduction Appreciated*

By Dr. H. E. Bedley

**Y**OUR December 21 issue was one of the best. It summarizes the condition of our civilization as perfectly as it is possible in a brief magazine article. The same thing may have been said time and again before by prophets; but it needs reiteration over and over again so that some who are susceptible to reason may take notice, at least. The reduction in the price of the paper was rather unexpected, but is in keeping with the principle of righteousness where maintenance is not jeopardized.

### *Our Vanity Box*

By Adolph S. Johnson

**I** NOTICE you have cut the subscription of THE GOLDEN AGE in half. I have often wondered how you are able to get all the information on so many different subjects you are treating in THE GOLDEN AGE. I would not swap that magazine for all the rest of them printed in the United States. In the newspapers nowadays one gets everything but the truth.

## STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)



With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.



<sup>50</sup>We therefore might with propriety speak of the manifestation of justice as the minor chord in the music of the harp of God. The minor chord seems necessary in music to produce exact harmony.

<sup>51</sup>Job in his suffering seems to picture the world of mankind under condemnation; and when suffering he said: "My harp also is turned to mourning". (Job 30:31) The perfect man and his helpmate, deprived now of their perfect home, toiling as they sought to gather their food from the unfinished earth, suffering in body and in mind because of their separation from God, truly would have said, and doubtless did say: "Our harp is turned into mourning". Since that time the whole world has been in a state of mourning; and mankind still suffers and groans in pain. The world of mankind in general has not appreciated the manifestation of the justice of Jehovah. The Christian, however, who has come to a knowledge of Jehovah's plan, and sees and appreciates His purposes for the blessing of mankind, can rejoice and does rejoice at the manifestation of divine justice.

<sup>52</sup>During the gospel age God has been developing a church, the members of which are designated as the body of Christ. (Philippians 1:29; Colossians 1:18) These are also designated members of the royal priesthood. (1 Peter 2:9, 10) During their earthly career they are counted as members of the sacrificing priesthood, of which Aaron was a type. Aaron and his sons were required to serve before the Lord in the ceremonies in connection with the tabernacle in the wilderness. Two of Aaron's sons were stricken dead because they offered strange fire before the Lord. Aaron and his two remaining sons were forbidden by the Lord to mourn the death of their kinsmen. Evidently this is a picture which shows that those who have come to a knowledge of the divine plan do not mourn because God sentenced our first parents to death, but rather that they will rejoice at this manifestation of justice when they understand that it was necessary in order that the great plan of redemption should be carried out as

outlined by Jehovah from the beginning. And when we see and appreciate this divine plan we can truly exclaim: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints".—Rev. 15:3.

## MEN'S SOULS

<sup>53</sup>Against what did God manifest His justice? Did He sentence the body or the soul of man to death? Is it true that the soul of man is immortal; and if so, how could God put it to death?

<sup>54</sup>It is profitable to define terms before attempting to discuss them. The definition given should be supported by proof from the Bible. This we will attempt to do before answering the question here asked.

## QUESTIONS ON "THE HARP OF GOD"

The manifestation of divine justice may be likened to what chord in music? and why? ¶ 50.

What did the suffering of Job picture relative to the harp? ¶ 51.

How could Adam and Eve apply the sayings of Job to themselves? ¶ 51.

Has the world of mankind ever appreciated the manifestation of divine justice? and why not? ¶ 51.

Why can a Christian appreciate the manifestation of divine justice as one of the strings of God's harp? ¶ 51.

As a sacrificing priest, what did Aaron typify? ¶ 52.

How did the experiences of Aaron and his sons teach Christians not to mourn because of the exercise of divine justice? ¶ 52.

When a Christian appreciates the divine plan, what does he say? ¶ 52.

What did God sentence to death, the soul or the body? ¶ 53.

If the soul of man were immortal, how could it be put to death? ¶ 53.

Is it important for us to define terms before freely using them in the study of the Bible? ¶ 54.

## ERRATA

GOLDEN AGE, No. 60, page 201, "Columbus, Ohio, Ledger" should read "Columbus, Georgia, Ledger."

GOLDEN AGE, Nos. 60, 61, 62 and 63; pages 195, 227, 259 and 291, advertisement in The Banner-Herald, "September 21, 1921" should read "September 25, 1921."

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