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The Golden Age

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BONUS TO THE SOLDIERS

MOST of the soldiers enrolled in the service of the United States during the World War heard repeated promises that after the war was over nothing would be too good for those who stood between the patriotic manufacturers of munitions and woollens and the doughty Germans, who were sure to demand billions of indemnity if they should win the war.

Among those who heard these promises and believed them were that considerable body of Americans now known as the American Legion. The Legion was formed in Paris about the time the war ended, had a preliminary meeting at St. Louis and then a general meeting at Minneapolis, with two thousand delegates present, where resolutions were adopted indicating that the Legion had confidence that the American Congress would do something pretty nice by the ex-soldiers and that they would wait in an expectant attitude to see what it might be.

Something more than six months later the waiting became monotonous; and when the Legion learned that Congress was not planning to do anything special for the ex-service men the executive committee of the Legion, at Indianapolis, in February last, decided to place their ideas of "adjustment of compensation" before Congress in tangible form, which was a perfectly sensible and perfectly proper thing for them to do.

Out of a possible total of 5,000,000 ex-service men and women the American Legion at last reports had a paid-up membership of 550,000 members, or about 12 percent. It is the largest body of ex-soldiers of the late war extant; and despite the fact that its total paid-up membership is considerably less than the total number of ex-service men discharged for disability, and that many of these have been recruited into its organization, it is a factor to be reckoned with.

The bonus plan adopted by the executive com-

mittee went through the committee by a vote of 42 to 7, and was finally approved by the Legion in all states of the union with the exception of South Carolina and Arkansas. Out of 914 posts in New York State only 41, or about 5 percent, voted against it.

The Hearst papers threw their great strength in favor of the bonus, securing six million signers for favorable action, thus rolling up the largest petition ever placed before any legislative body.

Bonus Legislation

AFTER a great amount of public discussion a bill was finally prepared and allowed to come before the House of Representatives, but at such a time that it was known and tacitly admitted by its framers that it would certainly not pass the Senate and hence would not become a law.

This bill, which passed the House on May 29 by a vote of 289 to 92, would allow to every ex-service man an option of \$1 per day for each day of service this side of the water and \$1.25 per day for each day of service abroad, or a twenty-year endowment certificate for three and one-third times that amount, or 140 percent of that amount in vocational training, or 140 percent of the same amount for improvement of home or farm on plans approved by the Government, or the opportunity to buy land under specially favored conditions.

Friends of the bill believe that it will never pass the Senate, because in the Senate Finance Committee only six out of seventeen members are reckoned as advocates of it, and the complexion of this committee is supposed to represent the general attitude of the Senate fairly well. Critics of the bill seem to think that the influence of the American Legion will be permanently injured if the bill fails of passing the

Senate, and that its influence will be completely destroyed if the bill does pass. Many of those in the Legion who are opposed to the bill oppose it because they do not wish their patriotism measured on a basis of dollars and cents.

Reasons for Wanting Bonus

MANY of the boys who want the bonus for themselves or their comrades claim that they can never be fully compensated for the loss of their jobs, the loss of school and business plans and prospects in life. They say that they returned from the war poorer than they went, and that they think something should be done to equalize their compensation with that of those who remained at home.

Some of the soldiers are not enthusiastic about their financial experiences during the war. They mention the making of allotments of pay to loved ones at home and of arriving home themselves long before the allotments arrived. They mention deductions for war-risk insurance and liberty bonds, made in an atmosphere that was, to say the least, more than that of mere suggestion. Some of them complain that their pay checks did not follow them as they should have done, and that they were month after month without any money of their own. Others say that the sixty dollars given them at the time of their discharge was barely sufficient to provide them with necessary civilian clothing, and that they were compelled to borrow from relatives and friends in order to reestablish themselves in business.

Others of the soldiers, arriving home and finding what had transpired in their absence, and noting the slimy trail of the profiteer crossing and recrossing the path of the common people in whichever direction they try to move, are frankly sincere in their desire that these profiteers be made to share something with those who made their profits possible.

They point out that the same provision and energy was apparently not directed toward the drafting of profits and civilian labor to meet the Government's requirements as was shown in recruiting and mobilizing men for combat service; and they are frankly curious to know, between man and man, why it is that the soldier, in addition to the personal hazards of war, should be made to suffer financially because of that service.

Not only did the profiteers make millions out

of the war; but their next of kin were not usually on the firing line, but in soft places at home. Moreover, the more money they made by their profiteering during the war and since, the more rights they assume as to how the business of the country should hereafter be conducted.

One soldier expressed the matter thus: "We find that an unduly large number of patriots who stayed at home have doubled their old wages, or have doubled the profits of their business, and act now as if they were the backbone of the country".

There is no doubt that most of the soldiers would welcome a little help from Uncle Sam. It is all very well to say that they had all their expenses paid while they were away, and a dollar a day besides, and two months' pay at conclusion, and that some of them, thus, made more money as soldiers than they had ever made before in their lives; but a little incident shows how statements of this kind may easily convey a false impression:

Under the Soldier Preference Act, passed in February, three thousand two hundred soldiers presented themselves at the drawing of seventy-nine forty-acre farms on the North Platte River in the semi-arid short-grass section of Western Nebraska and Eastern Wyoming. This shows that these men wanted homes and were trying to reestablish themselves. At last reports there had been 169,000 of them seeking after land under this act, but only 188 could be accommodated, and some of them had to take ten-acre farms.

Another reason why the bonus is wanted is hinted at by the *New York Times* when it claims that the Government is now wasting \$2,500,000,000 per year; and if so, it would seem that the money to pay the bonus could be obtained from savings in the expenditures which originated under the reign of him of whom it was once sung, "He kept us out of the war"—expenditures which are still with us under a change of administration in House and Senate. But do not let us be misunderstood as suggesting that the *Times* wants the soldiers to have any bonus. Its spasms of righteousness against this or any other plan for dipping into the haul of the profiteers whose it is and whom it represents, and doing anything of value for the under dog, are so well known in New York as to call for no comment and to admit of no discussion.

Opposition to the Bonus

OPPPOSITION to the bonus comes, of course, from the champions and devotees of profiteers and profiteering who do most of the strutting for patriotism under the name of Chambers of Commerce, but who for self-evident reasons are never alarmed at the condition of the country when millionaires and predatory power are increasing and when the average condition of the common people is growing harder daily.

Let us see: It was these same Chambers of Commerce that used their influence to throw away America's merchant marine, built at a cost to the people of some \$4,000,000,000. Why did they want it thrown away? Bless you, don't you know that many of those gentlemen wanted the ships, especially if they could get them at next to nothing, because the profits in ocean freights at present are very great?

So when we read in the papers that this Chamber of Commerce or that Chamber of Commerce or the National Association of Credit Men, or some other gathering of Big Business or the satellites of Big Business is against a piece of legislation it is all that we want to know; for its ideas of patriotism are dollar ideas, nothing more. The United States Chamber of Commerce was reported as "alarmed" that half a million Negroes would receive five or six hundred dollars each, under the bonus plan, and would immediately quit work until the money was spent. That is, roughly estimated, \$250,000,000, or about 6½ percent of the cost of the merchant marine which they urged Congress to throw to the dogs. And how do they know that all of these Negroes would use this money improvidently? They do not know, and nobody knows. It is just an excuse.

There are other objections to the bonus that are more legitimate. Attention is called by many to the fact that it is not claimed that the soldiers have been fully compensated or that they have ever been compensated for their sacrifices, but that much of their reward, the principal part of it, in fact, should be the consciousness of a great service rendered to their country in an hour of need, a consciousness of a duty well performed.

It is pointed out that no cash bonus was given to the soldiers in the Revolutionary war, the war of 1812, the Mexican war, the Civil war, or the Spanish-American war. It is apprehended

that the bonus if granted will be followed by pensions, for generations.

It is pointed out that during the war Congress helped those with dependents and offered insurance at enormous loss, allowing the soldier to continue to carry it for life at the same rate. It is pointed out, also, that army life was a real benefit physically to many men, life insurance figures giving the average healthy ex-service man an added expectation of life of five years.

Financial Burden of the Bonus

THE bonus bill, as it passed the House, was estimated as involving an expenditure of \$1,400,000,000, or about \$500,000,000 per year for three years. All the Reserve Bank heads say that this amount cannot be awarded without a grave disturbance of the country's finances. The bill itself showed, however, just who would be directly disturbed, as most of the funds were to come in taxes on stock exchange sales and stock dividends and in surtaxes on incomes of over \$5,000.

Persons in touch with the Administration at Washington point out that during and after the war there were 643,000 discharged for disability, 70,000 of them for mental disability; and that the country's first responsibility is to care for these, and for their dependents, as well as for the dependents of the 100,000 men who died in France.

It is pointed out that this work is not yet organized as it should be; that as late as 1920 there were hundreds of these wounded men in New York, some of whom had, at that time, been without food for forty-eight hours and had slept in doorways for ten days because they had no place to go. The Government must take care of these men first before it undertakes to do anything for those who returned without a scratch and perhaps improved in health. Moreover, the care of these men and their dependents, it is urged, is a lifelong matter, and the expense, great now, will increase materially.

The statement was made last April that the appropriations for the above purposes since the war have already totalled \$868,000,000 and must ere long be in the neighborhood of a billion dollars a year. Moreover, there is now in the Treasury a deficit of three and one-third billions, rapidly becoming four billions; and within the next three years the Government will have

eight billion dollars maturing in Treasury certificates, war-savings certificates and Victory notes. And is it likely that the Government will be able easily to borrow again at 3 percent to 4 percent when current rates of interest are around 7 percent?

Statesmen point out that the Government has already levied taxes running as high as 65 percent upon incomes and 80 percent upon war profits and excess profits, and they fear to push the profiteers any further. But many of the common people look at the matter from the other end and say that, no matter what form of taxation is invented, the load will come on the people at the foot of the ladder anyway, as is proven by the advent of the 33,000 new war millionaires. These figure, from sad experience, that every tax laid upon a manufacturer, middleman or retailer, will be passed on down to the people, and always with an additional profit, so that the \$13 tax per man, woman and child, which the bonus would represent, would be \$20 to \$25 by the time it landed on the backs of those who already have more than they can bear.

State Bonus Arrangements

NOT waiting for the National Government to act, some of the states have gone ahead and done something for the soldiers on their own account. In July, 1919, Massachusetts passed a bill awarding \$100 to every resident of the State who risked his life in the World War. Massachusetts had 200,000 men in the service, of whom 184,000 were eligible for the bonus. At first, 75,000 of these were of doubtful residence, but this was gradually sifted down to 5,000. The distribution of this award resulted in the location of many erring husbands and wandering sons.

North Dakota has a bonus plan under which she pays her service men and women twenty-five dollars for every month they were in the service. This is the most liberal bonus arrangement of which we have heard.

In May, 1920, the State of New York agreed to bond itself for \$45,000,000, so that it could pay \$10 per month bonus for each month of service of New York State residents. But the bill was so drawn as to require final approval at the polls in November. This it secured, and, in our judgment, was passed only to give an excuse for killing the national bonus bill.

Canadian Bonus

WHEN the war ended, the Canadian Government voted great sums for gratuities, pensions, vocational training, land settlement and reestablishment work. Up to February it had expended about \$300,000,000 in taking care of returned soldiers, including \$40,000,000 in cash to take care of the unemployment period during the winter of 1919-20.

The bonus arrangement adopted provides for six months' pay for three year's service, five months' pay for two year's service, four months' pay for one year's service and three months' pay for less than one year's service. The soldier boys are reported as not satisfied with these arrangements. The United Veterans' League, 50,000 strong, is demanding a gratuity of \$2,000 each; and the Great War Veterans' Association, a still larger body, is pressing in the same general direction.

Australasian Bonus

IN APRIL the Australian Government adopted a bonus amounting to 25 cents per day from date of enlistment to date of signing the peace treaty. This gratuity cannot be seized by creditors, in the event of a soldier's dying in debt, but the money will go to his dependents. The gratuities are nontransferable, to prevent Shylocks from getting them.

New Zealand has given its soldiers a gratuity of 36 cents per day from date of embarkation to date of death or of discharge.

England alone, of all the European nations, is undertaking, or can undertake, to do anything looking toward the rewarding of her ex-soldiers. Her Board of Internal Revenue has made a careful estimate of war fortunes, which it calculates at \$20,000,000,000. It is planning to expropriate one-fourth of this amount to create a fund to help ex-soldiers purchase homes or businesses.

England's war profits were meager compared to America's. Here the Steel Trust alone made a clear \$1,000,000,000.

If the soldiers do not get the bonus they have asked they may take a small grain of comfort in the thought that there are millions in the country, estimated at 70 percent, who, like themselves, are poorer because of the war, unable on their meager increases of pay to live even as well as they formerly did.

They may take comfort, too, in the thought that there is really nobody in the country, outside of the profiteers, Chambers of Commerce, *New York Times*, and relatives and hangers-on of this class of people, but would be well pleased to see them have their just dues, whether they get it or not.

The people who bear the burdens now must not expect equality of treatment. "Now we call them *lucky* happy. Yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Malachi 3:15) But it will not be so in the Golden Age, the Day of the Lord is at hand. "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from *deceit* [much of which we have had] has been measured out to these soldier boys] and violence: and precious shall their blood be in his sight."—Psalm 72:7-14.

sun and Moon Fallacies

THE sun and especially the moon are orbs about which much superstition has centered. Even the advanced light of our own day has not been sufficient to obliterate all these shadows of the past. There is much error yet to be un-
dermined.

Some of the less informed think of the moon as producing light within itself, but almost everyone knows that the moon is merely a reflector of light from the sun. You have perhaps heard the assertion on a bright moon-
light night; "If we had two or three full moons it would be bright as day"; but we have Professor Young for our authority that "if the heavenly firmament were packed with full moons it could receive from it less than one-eighth of the sun's light."

Many think of the moon as a stationary body; if it were, it would appear at a fixed time on the earth's horizon each day. However, as the moon is continually travelling in an eastward direction, it will "rise" later tomorrow than today.

Among the ancient Greeks an eclipse of the moon was regarded with intense superstition; and you will find people today who cannot explain the cause of the phenomenon.

Not everyone knows that the sun rotates, and that the sun is nearest the earth in winter. On

July 4, we are 3,110,000 miles farther from the sun than we are on January 3.

Some have supposed that the Scriptural narrative recorded in Joshua 10:11-14, teaches that the entire solar system ceased its motion at the command of Joshua. Yet the explanation is simple to any thinking person. The enemies of Joshua were sun-worshippers, and the darkness of the day indicated that their sun-god was eclipsed. Then, the account states, there came a great hail storm and killed many of them. The sun was hidden by the clouds; and to discomfit the enemy further Joshua commanded that the sun and moon stay hidden behind the clouds. Another explanation assumes that the sun was visible during the day, and that the heavy clouds refracted the sun's rays unusually late in the evening—until the moon rose, so that there was no time without light. Either explanation is satisfactory to the reasoning mind.—Isaiah 1:18.

The Overall Farce

DO YOU remember the time, a little while ago, when there was a sudden protest against the high cost of clothing, and rich men, wearing \$15 shoes and \$12 silk shirts, put on overalls over expensive clothing and wore them for a few days in public? Do you wish to know how that worked out for the benefit of the common people? It had just one result, so far as we have been able to learn. The common man, who goes to work with a dinner pail in his hand, and is obliged to wear overalls at his work, now has to pay 20 percent more for his overalls than before the rush of these fly-by-night reformers occurred.

This incident illustrates how much many of the people really think on the larger questions. The wind blows war, they are pro-war; it blows peace, they are peace advocates. The press talks right side up, they are right side up; it speaks up side down and up side down they go.

Juvenile Studies in Alabama

MR EDITOR: THE GOLDEN AGE has been a great blessing to me, and I would not take a hundred dollars for the good that my two boys have gotten from the study of the Bible questions. My boys are six and seven years of age. After using the questions for four months they can discuss the two salvations with more knowledge than a D. D.

What is Happening in Italy

AS USUAL with events affecting the interests of great financiers, politicians or ecclesiastics the news concerning happenings in Italy has been scanty and misleading; for governmental and Big Business censorships have distorted or suppressed facts.

It is well known that the working people of Europe are quite dissatisfied with what has been brought to them by a war that was to make the world safe for the people. In common with the people of other countries the Italians have suffered peculiar economic consequences of the war. They make strong complaint that while the private soldier patriotically gave up time, wages, home, health, and often life itself, the rich—while professing devoted patriotism—turned time into unpatriotic golden opportunity, multiplied the profits of pre-war business, built more magnificent palaces, improved their health and, with specious pleas of their personal continuance in business being a national necessity, avoided the fate that the common soldier had to meet, whether he would or not. The workers found that post-war conditions brought them harder work, worse working conditions, less purchasing power from wages, and a widening gulf between them and those "above" them.

Powerful organizations were built up, intended to ameliorate the lot of the working people. In the metal workers' group there were four, according to the *Iron Age*:

First, the followers of the Lenine theories, the Italian Federation of Metal Workers—the F. I. O. M.—members of the General Federation of Labor, the official Socialists;

Second, the followers of the moderate Socialists, the Italian Socialist Union—the U. S. I.—controlled by Reformists;

Third, the followers of the anarchists, the Italian Syndicalist Union—the U. S. I.—fighting the regular Socialists, and strong among the Tuscany steel workers and the Genoa and the Milan foundrymen;

Fourth, the fighting association of the Roman Catholics, the National Association of Metal Workers—the S. N. O. M.—a vigorous young organization, assisting the church in damming the ocean tide of anti-clericalism.

Following the so-called syndicalist plan of immediate or "direct" action, the workers suddenly seized a large part of the factories of

Italy, held possession by having some members work in the buildings during the day and others sleep there at night, dispossessed the owners, and sought to run the industries as their own, on the well known but misleading economic theory that wealth—products of all kinds—is the product of labor alone. It was quickly found that labor alone could not successfully operate plants in a world of industry nine-tenths under the old régime, because of difficulties in the obtaining of raw materials, transportation and the necessary credits for the financing of the work. It became plain to the workers that Italy could not go it alone in a world that might apply the economic boycott—the chief weapon of the so-called League of Nations, now functioning with headquarters in Switzerland.

The workers, accordingly, met with the employers to arrange a plan under which the former would give up the minimum of the advantageous position gained by a sudden syndicalism stroke which, law or no law, had placed them in physical possession of the plants. Each of the four organizations presented a different program for the employers to adopt; but it took only a short time for the owners to persuade them that it would be impossible to operate an industry under four different arrangements in the same plants. This proved to be a master-stroke on the part of the owners; for while an arrangement has been concluded, the four groups of workers are being measurably separated by differences as to what should be the details of the plan. Here was clearly illustrated one of the prime obstacles to the successful operation of commerce and industry by workers alone, namely, the honest differences between bodies of men as to the best course to pursue: some would wish to follow the regular Socialism of Marx, others the abrupt changes demanded by Syndicalism, and still others the subordination of industrial affairs measurably to ecclesiasticism on the claim of the Roman church that as "God's representative" on earth the priest should run everything from the cradle to the grave.

The kind of shop desired by the most aggressive of the Italian labor organizations, the U. S. I., appears in the memorandum submitted by them. As outlined in the *Iron Age* the U. S. I. demands were:

1. Complete abolition of any disciplinary rules in the plants; therefore, no fines, no bonuses, no rules of any kind.

2. Absolute prohibition of the manufacture of war material; all the plants now engaged in such work must be immediately demobilized and reorganized with a view of producing only peace materials.

3. In each plant the workmen to have the right to elect an "internal workmen's commission", acting as representative of the workmen in the dealings with the management of the plant.

4. Should a workman be seriously injured, so that he is permanently unable to do any work, an insurance premium must be paid to him for the rest of his life equal to the salary he was getting on the day he was hurt; this new regulation must be applied also to past cases of permanent disability; every mill having more than 500 workmen must have its own doctor and medical assistance.

5. Each workman is entitled to fifteen days of absence annually with full pay.

6. All religious or national holidays to be abolished.

7. In case of illness the workmen must be kept on half-pay.

8. If a plant has been brought to a standstill, and the workmen are idle for causes beyond the workmen's control, such as lack of raw materials, lack of electric power, strikes of office clerks or superintendents, the workmen must receive full pay; the same applies in the cases of interruption of work caused by rain, when operations are carried on in the open air.

9. Working hours must not exceed forty-four hours weekly; but forty-eight hours must be paid for in any event.

10. No overtime work allowed except in cases of extreme necessity.

11. Where overtime is allowed, the pay must be increased 100 percent.

12. Night-work of any kind to receive forty percent increase over normal pay.

13. All present salaries must be increased by a minimum of forty percent to a maximum of seventy percent.

14, 15 and 16 deal with piece-work.

17. A special indemnity [pitifully small] of five lire (nineteen cents) for each man and of three lire (eight cents) for each woman must be paid as compensation for high cost of living. Every three months this indemnity must be revised, to be increased or decreased if prices of necessities are increasing or decreasing.

18. Whenever the plants need new workmen, preference must be given to the members of the U. S. I.

19. When reductions in forces are made necessary by lack of orders, instead of discharging the men the working hours must be reduced; no discharges can be effected at any rate without at least a month's notice.

20. In case of discharge an indemnity of a month's pay for each year of employment must be paid.

21. Wages must be paid weekly.

22. When assuming new personnel, the plants must no longer require from the workman his penal certificate (a certificate showing whether the applicant has ever been put into jail or condemned).-

23. None of the existing agreements which favor the workmen can be modified.

To American workers accustomed to the relatively humane conditions of progressive industries many of these "demands" are what they now work under. It is a hard comment on the low plane of Italian industry that it should have been thought necessary for the workers to take radical steps in order to stop profiteering and to secure relief from more or less intolerable conditions.

Representatives of Big Business may be relied on to throw as bad a light as possible on these attempts of poor Italian men and women to better their circumstances. One American editor, commenting on the first demand, says that it "would convert a plant into a battle field". The abolition of all rules is, of course, an impossibility. If, to suppose an extreme case, all written rules by the management were abolished, there would promptly take their place an unwritten code among the workers, as always happens where men labor together for a common end. Request twenty-two is objected to "because any murderer or thief would have the right to be employed". Elbert Hubbard used to employ convicts, as Henry Ford is said to do now, with excellent results.

Press reports follow the "regular" course of vilifying the workmen, exaggerating the situation, lying about the details, and throwing a color over the affair calculated to rouse fear in the American heart, with the purpose of enabling the dominant powers to continue their more or less lawless control of affairs here. As a fact, reliable information is to the effect that the new Italian labor administration maintains an iron discipline in the plants, keeps the mills going on an efficiency basis and, in some instances, even increases the output. The workers have generally been willing to restore the plants to the owners on a basis giving the workers such a share in the management as will insure them decent treatment and a fair share in the product of their labor. The works are not "transformed into fortresses"; for there were few firms in the possession of the workers. It is safe to discount close to zero many of the press

reports of brutality and other excesses by the workers, though there have doubtless been too many such instances—something unavoidable under conditions of stress.

As a net result of this social and industrial phenomenon the workmen have been granted a small increase in wages, reported as 19 cents a day, and have obtained a substantial share in the control and management of the industries, having a dominant share in the executive work of the plants and an important place on the directorates, so that they can no longer be subjected to unreasonable and sometimes cruel exactions. To a considerable extent they can dictate what share of the profits of the business shall come to them as wages, thereby improving their own status and restricting the power of the wealthy to profiteer at the expense of the common people. But having measurably achieved what they set out for, they are becoming somewhat divided, in accordance with the differing economic and social theories held by important groups.

On the other hand the controlling powers of money, politics and religion are being forced into an even closer union. The Italian government, partly through fear, took no strong repressive measures, hoping to avoid sanguinary disorder, a course which commends itself as of a high order of wisdom. Out of the situation, however, is expected to emerge a powerful alliance of industrial magnates, the aristocracy, the army and the church, lined up against the present liberal government and the common people. They regard a surrender to the working people as simply "dangerous weakness", and will probably combine to change the government and to "crush by force the labor unions engaged in the present movement". The situation is in some respects similar to that which has in a less degree and on a narrower scale been seen in the United States since 1914, and is in certain respects approaching a minor climax now, in the seeming current effort of Big Business and the politicians to destroy the American labor movement, with a view to heading off such occurrences as that in Italy.

The present situation has not come without being clearly foreseen. It was outlined as far back as 1886 by Pastor C. T. Russell, at a time when in the estimation of the world's leading economists nothing appeared more improbable.

"Happy would it be," said this modern seer, the utterance now coming like a voice from the dead, "if moderate and reasonable means would succeed; if the rich would rest with their present acquirements and co-operate with the great mass of the people in the general and permanent improvement of all classes; if the wage-workers would content themselves with reasonable demands; if the golden rule of love and justice could thus be put in practice.

"But men in their present condition will not observe this rule without compulsion. Though there be some among the artisans of the world who would be thus moderate and just in their ideas, the majority are not so, but will be extreme, unjust and arrogant in their ideas and demands beyond reason. Each concession on the part of capitalists will but add to such demands and ideas; and all having experience know that the arrogance and rule of the ignorant poor are doubly severe. And so among those of wealth—some are fully in sympathy with the laboring classes, and would be glad to act out their sympathy by making such arrangements as would gradually effect the needed reforms; but they are greatly in the minority and wholly powerless in the operating of corporations and to a great extent in their private business. If they be merchants or manufacturers, they cannot shorten the hours of labor or increase the wages of their employes; for competitors would then undersell them, and financial disaster to themselves, their employes and their creditors would follow.

"Thus we see the natural cause of the great trouble of this 'Day of Jehovah'. Selfishness, and blindness to all except their own interests, will control the majority on both sides of the question. Wage-workers will organize and unify their interests, but selfishness will destroy the unions; and each, being actuated mainly by that principle, will scheme and conspire in that direction. The majority, ignorant, will gain control; and the better class will be powerless to hold in check that which their intelligence organized. Capitalists will become convinced that the more they yield the more will be demanded, and will soon determine to resist all demands.

"Each time the labor pangs of the new era come upon the present body politic, her strength and courage will be found less, and the pains severer. All that society's physicians—the political economists—can do for her relief will be to help and wisely guide the course of the inevitable birth—gradually to prepare the way for the event. They cannot avert it, even if they would; for God has decreed that it shall come to pass. Many of society's physicians will, however, be totally ignorant of the real ailment and of the necessities and urgency of the case. They will undertake repressive measures; and as each paroxysm of trouble passes away, they will take advantage of it to fortify the resistive appliances, and will thereby increase the anguish; and while they will not long delay the birth, their malpractice will hasten

the death of their patient; for the old order of things will die in the labor of bringing forth the new.

"All who realize the state of things coming should set themselves and their affairs in order accordingly. Thus we say to all the *meek*—the humble of the world, as well as the body of Christ: "Seek ye the Lord, ye meek of the earth, which have wrought his judgment [His will]; seek righteousness; seek meekness, that ye may be partially hidden in the day of the Lord's anger."

(Zephaniah 2:3) None will entirely escape the trouble, but those seeking righteousness and rejoicing in meekness will have many advantages over others. Their manner of life, their habits of thought and action, as well as their sympathies for the right, which will enable them to grasp the situation of affairs and also to appreciate the Bible account of this trouble and its outcome, will all conspire to make them suffer less than others—especially from harassing fears and forebodings."

Wage Earners Paying for the War

WHEN the purchasing power of the dollar in the spring of 1914 was compared with the purchasing power of the dollar in the spring of 1920, it was found that the dollar of 1914 was worth \$2.11 in current money; but an investigation discloses that the wage earners are not receiving 2.11 times as much now as in the spring of 1914, and that the difference between what they do receive and what they should receive amounts, in the total, to just about the total sum now being distributed by the corporations as extra or unusual profits, over and above the profits which were made in normal times, before the war. The annual loss in wages of the worker is estimated at \$4,717,440,000; and the annual extra or super-profit of the corporations is estimated at \$4,800,000,000. We now proceed to a demonstration of the facts, first discussing the income of the corporations and then noting what has happened to the workers.

In the period of 1912-14 the net income of all the corporations in the United States in each of which the net annual income was over \$1,000,000 was 8.7 percent on their capital, but in the period of 1916-18 the net income of the same corporations was 23.9 percent on their capital. Thus in four years the big corporations have earned about enough to return their whole investment. It is estimated that the corporations having each a net annual income of over \$1,000,000 do about one-sixth of the business of the country, and that the combined super-profits of all these corporations during each year from 1916 onward have been about \$4,800,000,000. Now let us go back and see what has happened to the workers, and then we will discuss this matter of super-profits more at length.

In the year 1914 the average weekly wage of the seven principal occupations in the clothing industry in New York city was \$20.86. In the

year 1920 the average wage in these same occupations was \$34.93. This seems like a large increase in pay, does it not? And we read and hear a great deal about the fabulous wages paid to workers, do we not? Yet, if the buying power of the 1914 dollar be compared with the buying power of the 1920 dollar, the current wage rate should be \$44.01, to buy the same things, and the wages these workers are actually receiving, \$34.93, are only 79.4 percent of that amount. So we see that, as a matter of fact, if the workers were getting \$20.86 in 1914 they are now getting but the equivalent of \$16.56, and have sustained an actual loss in their weekly wages amounting, in purchasing power, to \$4.30.

In 1914 the average weekly wage of the seven principal occupations in the book and job printing industry in New York city was \$22.29. In 1920 it was \$42.07. This also seems like a large increase in pay; yet when the buying power of the 1920 dollar is compared with that of the 1914 dollar we find that these workers should be receiving \$47.03 in order to make their earnings equal their former earnings in purchasing power. On the basis of the 1914 dollar the present wages of these workers are \$19.94, and they have sustained a net loss of \$2.35 per week.

In 1914 the average weekly wage of the twenty-eight principal occupations in the building trades in New York city was \$26.38. In 1920 it was \$45.96, but when the changed value of the dollar is taken into consideration it should have been \$55.66. Counted on the basis of the 1914 dollar, these workers are now receiving \$21.78 per week, and have sustained a loss of \$4.60 in their weekly wages.

In 1914 the average weekly wage of the thirteen principal occupations of New York harbor employes was \$22.11. In 1920 it was \$36.57; but to make the wages buy the same things they would have bought in 1914 they

should have been \$46.65. Counted on the basis of the 1914 dollar these workers are now receiving the equivalent of \$17.33, and have sustained a net loss of \$4.78 in their weekly wage.

Taking together the clothing, printing, building and harbor industries, we have in New York fifty-five occupations whose weekly wages in 1914 averaged \$24.15. The wages of these workers have been raised to \$41.84, and according to most of the newspapers they should be satisfied and more than satisfied. But the fact of the matter is that their actual wages have been reduced, not increased, and it would now take an average wage of \$50.96 to give them as much as they had six years ago. Stated in terms of their 1914 wages they are now receiving \$19.83 each, so that the real wage question in New York is whether the average worker, having had his pay cut \$4.32 per week, should be satisfied. He is now receiving 82.1 percent of his former wage. His average annual loss of wages, based on the 1914 dollar, is \$224.64, or, based on the 1920 dollar, \$473.99.

Assuming that the average loss of wages the country over is the same as in New York, and that there are 21,000,000 families in the country, the total loss to the workers, on the basis of the 1914 dollar is \$4,717,440,000, which, as we have seen, is almost exactly the amount (\$4,800,000,000) of the super-profits of the corporations. Or, on the basis of the 1920 dollar, the loss to the workers is \$9,953,798,400 per annum. In six years this amount would pay for the United States' financial share in the World War.

This is what is happening. The workers are paying for the war; and when the bill is paid it will be paid to the friends, relatives, and associates of those whose profits out of the war are giving them \$4,800,000,000 surplus profits each year over and above their usual profits. And, with their wages cut to 82.1 percent of their former value, what chance have the workers to hang on to their liberty bonds, which it is to the public interest to have widely distributed? They must sell, and they are selling, or have sold, and it is to the damage of the country that this has been made necessary. It is nonsense to say that the workers are rolling in wealth. They are not "breaking even", as is proved by the fact that the pawnshops are now doing a large business—always a proof that a pinch is being felt.

Where the Money Goes

THE United States Bureau of Labor Statistics showed that in May, 1920, to maintain a family of husband, wife and three children, with a little insurance, education, a magazine and a movie once in a while, but no automobile, requires an income of \$2,533.97 per year, or a daily wage of over \$8. Yet of the 1,183,000 men working for wages in Massachusetts only 15 percent get \$2,000 or more, and one constantly hears the wage of \$1 per hour referred to as most preposterously large, although the United States Government is authority for the statement that these wages are barely enough to maintain a family in comfort.

With capital getting three times the return that it got before the war, there is no question but that in the distribution of the total income of the country, labor is receiving a very much smaller proportion than it did, and that profits, interest and rent are squeezing the lemon dry. It is probably useless for us to warn big business that it is "*spilling the beans*", but such is the fact, and we will not be recreant to our duty in telling the truth.

The country made enormous savings by discontinuing the liquor traffic, savings which should have greatly ameliorated the condition of the workers and given them many luxuries hitherto enjoyed; but these savings have been appropriated by the moneyed interests, and prohibition has really done nothing for the workers that its advocates reasonably hoped, believed, expected and preached that it would surely do.

It seems hard to read that one baby in every six dies when the father earns \$550 or less per year, and that only one in every sixteen dies when the father earns \$1,250 per year, and then to see how anxious the profit-takers are that the wages of the workers should not be permitted to rise to a point where they would interfere with the new and exorbitant profits to which they have been accustomed with the advent of this democracy-saving war.

In 1919 the worker on a yard of blue denim received 4.7 percent of the price, and the mill owners received in profits on the same yard 24.74 percent of the price. From 1910 to 1919 the profits on denim rose 602 percent. In 1919 the wages of the workers on denim could have been doubled, and the profits of the manufac-

turers would still have been twice as much on each yard as the workers received for making the yard.

In the canning of corn the labor cost increased 22 percent between 1916 and 1917, but the canner's profit increased 256 percent. While the labor cost in making a ton of iron rose from 40 cents to 86 cents, the price of the iron itself rose from \$15 per ton to \$30 per ton. Big business is profit-mad and is misrepresenting the condition of the workers. Here are some of the increases in profits of concerns dealing in the necessities of life:

In the year 1918 the profits of the Standard Milling Company (flour) were 196 percent in excess of their profits in 1913; the profits of the American Woolen Company were 316 percent of their profits in 1914; the profits of the United States Rubber Company were 43 percent in excess of their profits in 1916, and the profits of the United Drug Company were 148 percent in excess of their profits in 1916.

In the year 1919 the profits of the following great concerns exceeded their profits over previous years by the amounts named:

American Hide and Leather Company	265% over 1914
American Ice Company	393% over 1914
United Fruit Company	547% over 1914
May Department Stores	174% over 1915
Pacific Mills (flour)	218% over 1915
Manhattan Shirt Company	275% over 1915
Endicott-Johnson Company (shoes)	353% over 1915
Corn Products Refining Company	639% over 1915
Burns Brothers (coal)	72% over 1916
American Linseed Company	780% over 1916
General Cigar Company	84% over 1917
Amoskeag Manufacturing Co. (muslin)	811% over 1917
Central Leather Company	103% over 1918
Cluett, Peabody Company (collars)	175% over 1918

For the period of 1916-18 the profits of the International Paper Company were 487 percent over the profits for the period of 1909-15, and for the period 1916-19 the profits of the National Enameling and Stamping Company (kitchenware) were 1178 percent over the profits for 1909-15.

Wages of Railroaders

AFTER a year or more of delay the railway men were granted an increase of 21 percent in their wages during the past summer, an amount estimated as about equal to the increased cost of living during the year they were waiting for the award. So the net result to the

railway men is to leave them in the same condition as before the request for the advance was made. The increase affected 1,800,000 employes, and amounted to an average increase of \$1 per day per man.

In 1915 the average wage of all railroad men was \$830 per year; in 1917 it was \$1,004 per year; in 1919 it was \$1,436 per year; in January, 1920, it was at the rate of \$1,587 per year and is now in the neighborhood of \$1,900 per year. The following statement, based upon the January, 1920, earnings plus the twenty percent recently added, shows, in order, the various positions in railroad work, beginning with the highest-paid positions and ranging down to the lowest-paid positions. For convenience the list is grouped into six general classifications.

Earning above \$3,000 (pre-war equivalent \$1,421) per year are the general officers, road passenger engineers and motormen, road freight engineers and motormen, general foremen, division officers, yardmasters, train dispatchers and directors, road passenger conductors, road freight conductors and yardmasters' assistants (not yard clerks).

In the class earning above \$2,400 but less than \$3,000 (pre-war equivalent \$1,137 to \$1,421), are gang foremen, yard engineers and motormen, road passenger firemen and helpers, road freight firemen and helpers, traveling agents and solicitors, boilermakers, car inspectors, yard conductors or foremen and machinists.

Ranging over \$2,100 and less than \$2,400 (pre-war \$996 to \$1,137) are the road freight brakemen and flagmen, passenger brakemen, air brakemen, electricians, blacksmiths, station masters and assistants, maintenance of way and structures foremen, yard brakemen (switchmen or helpers), assistant engineers and draftsmen, floating equipment employes, car repairers and hostlers.

With wages amounting to over \$1,800 and less than \$2,100 (pre-war \$853 to \$996) are the employes in outside agencies, station agents (non-telegraphers), yard firemen and helpers, agent telegraphers, telegraphers and telegraph operatives, interlockers, structural ironworkers, painters and upholsterers, foremen of construction gangs and work trains, telephone and block operators, telegrapher clerks, carpenters, levermen (non-telegraphers), other road trainmen.

Over \$1,200 and less than \$1,800 (pre-war \$569 to \$853) in their earnings are, in order, the yard switch-tenders, police and watchmen, masons and bricklayers, clerks, section foremen, mechanics' helpers and apprentices, engine-house men, drawbridge operatives, station service employes and unskilled laborers in construction gangs and work trains. At the bottom of the ladder, earning still less wages, are the section men, crossing flagmen, gatemen, messengers and attendants.

In consideration of the wages of railroad men, attention should always be given to the heavy expense for board and rooms away from home and the unusually heavy demand for shoes, clothing, overalls and watches.

We may not forget the financial side of the question. The railroads used to be able to earn about 4 to 4½ percent on their capitalization. Now they have been granted increases in freight and passenger rates sufficient to pay what was awarded the employes in the way of advanced wages and about twice as much more, to boost the net income to about 6 percent on the capitalization. The excuse made for this is that the profiteers and grafters are "pulling down" such heavy profits in other lines (profits which, as we have seen, are squeezed out of the wages of the common people) that money cannot be attracted to railroad investments at the rates they were formerly able to earn. Financiers call attention to the fact that a railroad has to pay four times as much interest to keep its rolling stock in operation as it had to pay before the war. The way this works out is as follows: Locomotives then cost \$28,000 and now cost \$75,000 each. Money then could be had at 5 percent and now cannot be had for less than 7½ percent. Five percent on \$28,000 is \$1,400, while 7½ percent on \$75,000 is \$5,625. So it is apparent that \$5,600 would have hired the use of four locomotives in 1914 where it will hire one now, and the locomotives then were as good as those made now.

The railroads played a sharp trick on the Pullman company. The latter was granted an increase in rates, whereupon the railway companies, thinking that more could have been gouged out of the people while the gouging was good, asked for and obtained consent to have an extra half-cent per mile charged to passengers in Pullman cars, the extra amount to go to the railway companies instead of the Pullman

companies. The Pullman rates are now so high that people who could formerly afford the modest comfort of a night between sheets are now sitting up all night because they cannot afford to meet the greatly increased expense.

In August the express companies obtained consent to boost their rates 12½ percent on-one day's notice, and further express rate increases are anticipated shortly. If these items presage any of the promised reduction in the cost of living then they will operate differently from what such items have done in the past.

Wages of Government Workers

IT IS harder for government employes to get their wages changed than for almost any other class of employes. The average pay of all government employes is \$1,135 per year (pre-war value \$538); and 25 percent of them earn less than \$720 per year (pre-war \$341). This tells its own story of silent suffering to those who have comprehended previous statements in this article. Many of these wage rates were fixed fifty years ago.

In the spring the Government sent letters to twenty-one engineering schools stating that it had civil service positions to offer, paying \$1,200 as initial salary, but replies were received from some of the schools that the young graduates of these schools were having no difficulty in finding positions which paid them at once salaries ranging from \$1,800 up.

The under-pay of custom-house inspectors in New York city has become a matter of public comment. These men are experts, trained by long experience; yet they receive only \$4 to \$5 for a ten-hour day, and receive nothing for overtime, though they are often compelled to serve far into the night. They must buy their own meals and frequently have to pay for lodgings. Compare these earnings with those of longshoremen who receive \$6.80 for an eight-hour day with \$1.20 per hour for overtime and Sunday work.

In the month of May the city of New York advertised for help and offered to pay maximum salaries for certain specified occupations as follows: \$960 for stenographers and typewriters and laboratory assistant, \$1,200 for photographer and female nurse, \$1,800 for chemist, \$2,160 for assistant engineer, inspector of dredging, inspector of water supply, and mechanical draftsman and \$2,500 for head cook.

Considerable excitement was caused in July when the city set aside \$5,000,000 for raises of salaries of city employes (paid for by a bond issue, by the way). But the city fathers passed by their opportunity to specially aid the poorest paid workers and gave the same 20 percent increases to those already receiving \$6,000 to \$10,000 per annum that it gave to the \$900 telephone operators or the \$1,000 clerks. Thus the increases of salary to the highest-paid employes amount to more than the total yearly salary of the lowest-paid employes. All of this brings us back to the homely aphorism of the backwoods philosopher—"Them as has gits".

Patrolmen in New York are not overpaid. The maximum salaries of patrolmen in different cities are as follows:

Buffalo	\$1,800	(pre-war value \$853)
Chicago	1,800	
New York	1,650	
St. Louis	1,500	
Philadelphia	1,405	
Kansas City	1,360	(pre-war value \$644)

The work of a patrolman in New York is dangerous business at all times and especially so now, when, according to Governor Gardner of Missouri, in a letter addressed to the president of the Kansas City Bar Association, he declares that one citizen in every twelve was robbed in New York in the year 1919. This seems like an incorrect statement, but that is the way the statement comes to us. It seems almost incredible that society could be in such a deplorable condition, and it looks as if somebody must have been wrong when he preached and frothed and foamed about the uplifting, ennobling, spiritualizing influences of war.

Not all state employes fare as well financially as Hulbert, the New York state executioner. He earns a fair salary as an engineer and receives \$150 for each human being that he kills on behalf of the state. He reports that business has been good in 1920, and that he expects to make about \$2,000 in this way during the current year.

Wages of Women Workers

THE average weekly wage of women in several states has been declared to be as follows:

Tennessee	\$ 9.31
Nebraska	12.59
Michigan, sales	11.16
Michigan, m'fg	13.14
Wyoming	11.46

In New York state the Consumers' League, after a careful examination of girls' budgets, stated that in 1918 a weekly wage of \$14.80 was the minimum on which a girl could live. Similar figures for Eastern Pennsylvania, made under the direction of the Government, were that \$14.66 constituted the minimum in that district, no allowance being made for savings or health insurance. For the District of Columbia a Congressional commission decided that \$15.50 is "the minimum wage upon which a woman without dependents can maintain herself at a proper standard of living in the District of Columbia". Add to this the fact that in a Government investigation of 1,760 working girls in New York state, in 1918, it was found that four out of every five helped to support others besides themselves. We feel like saying in the same breath, "God bless the faithful, unselfish girls" and "O God, Thy kingdom come" to put an end to such inequalities.

The Government has made an investigation of the candy business in Philadelphia, that business being one of the lowest-paid industries in which women are employed, and Philadelphia being a representative American city.

In the year 1910 every man, woman, and child in the country had made for them nine pounds of candy at fifteen cents a pound. If you eat a pound of candy every six weeks you are eating your full share, and all that is good for you.

The chief candy-makers in every factory are the cooks, and these are always men. The dipping and packing is done by women. Fifty-seven percent of the workers in candy factories begin work before they are sixteen years of age. Dipping is an operation that requires much skill and practice. An experienced and capable dipper can dip 150 pounds of candy per day.

In 1919 the average weekly earnings of the women candy-workers of Philadelphia were \$10.30. The average wage paid for dippers was \$12.62. Experience shows that the chances of advancement in the candy business in Philadelphia are that 72 out of every 100 girls work two years on a wage of less than \$14 per week (the minimum wage of decent support) and after sticking to their jobs for two years their chances are 357 to 1,000 of reaching the \$14 goal.

Less than one-fourth of the women candy-workers of Philadelphia earn the \$14 minimum decent self-support wage. The first result is

that the girls go without proper food, clothing, and medical care. Moreover, it is characteristic of the candy business that it has several slack seasons in the year, so that the workers frequently earn much less than their nominal wage.

Out of twenty-five candy factories visited by the investigators four were immaculately clean, four had wash rooms and eight supplied hot water. In the other factories cleanliness was not much in evidence; and the dippers (who must constantly have their hands in the melted chocolate) had to get along with cold water when they wished to clean their hands, and in most instances they had to supply their own towels. In five plants the ceilings of the toilet rooms and work rooms were in common, the partitions between the rooms not reaching to the ceiling. Twenty-two of the twenty-five factories make no provision for a girl to lie down if she feels ill or faint.

Dipping chocolates is not such an attractive job as some lovers of candy might imagine. It is impossible for a dipper to prevent her clothes becoming caked with melted chocolate, and the low temperature of the dipping room makes it necessary to wear a woolen dress or wrap, all of which the dipper, on her small wage, finds it difficult to purchase.

Foreign Wage Items

IN England, in 1914, the average wage paid to city workers in the ten principal railway occupations was 29.4 shillings, or about \$7.50. The 1920 rate is 62.4 shillings, or about \$10.92 per week, with exchange at \$3.50. These current wages are very low as compared with the average weekly wage of about \$36 paid to American railway workers.

Agricultural workers in England are paid forty-two shillings per week, or about \$7.35 for a forty-hour week, and are paid an overtime rate of one shilling 3½ pence an hour, amounting to about 23 cents. Wages of agricultural workers in the United States are from \$25 per week up.

British dockers receive a minimum daily wage of 16 shillings, or about \$2.80 per day. An Industrial Court of Inquiry as to congestion at docks blames various government departments, charges a deliberate slowing down of work on the part of the workers, and the establishment of a seven-hour day in violation of the eight-hour agreement. This is figured as an annual

loss to the nation of 9,375,000 hours, resulting in a gross cash loss of millions of pounds sterling.

Wages in five of the principal occupations in the clothing business in Vienna in March showed an average wage of 185 crowns per week, with girls receiving 120 crowns per week. An Austrian crown used to have a value of about 24½ cents, but its value is now about 3.7 cents, so the Viennese weekly wages, translated into terms of American money, are about \$6.85 for the men and \$4.44 for the women, with a high cost of living due to the war.

In July the French Chamber of Deputies voted an additional 15,000 to 20,000 francs a year for the Secretaries of State and Cabinet Ministers. The statesmen of America have also felt the pinch of high cost of living, two of the cabinet ministers, Mr. Bryan and Mr. McAdoo, stating they could not live on the \$12,000 per year allowed by the Government to cabinet officers.

Wage conditions in Japan are very bad. In the textile industries boys and girls from the country districts are brought into the mill centers and kept in barracks, confined as prisoners until they are no longer able to stand the strain of the long hours and limited food, when they are replaced by others.

In the Hawaiian Islands there has been a veritable riot of high wages during the past year, due to the sugar situation. Wages are paid on the bonus system; and in the island of Kauai, where the basic wage for bookkeepers was \$40 per week, wages of \$230 per week were being paid, stevedores were receiving \$4 per hour and laborers were getting \$25 per day. Grocery store clerks were making as high as \$975 per month. This was all due to a strike and to the excessive price for sugar being paid in New York. But with sugar nearer normal, that wage bonanza is at an end.

Miscellaneous Wage Items

FOR hundreds of years, from the time of Socrates to the time of Diocletian, wages of common labor, forced to compete with slave labor, were down to ten cents per day. In Diocletian's time masons received twenty cents per day, shipwrights twenty-four cents, painters twenty-eight cents and decorators sixty cents. Barbers received a cent apiece for haircuts. Beef and mutton were three cents a pound,

butter five cents a pound and eggs five cents a dozen. The prices of those times have been converted into terms of modern money to arrive at these results.

Manufacturers and others who see the large wages now being paid to workers (on paper), and who shut their eyes to the fact that the workers are being robbed of 17.9 percent of their 1914 wages due to the diminished value of the dollar, are casting longing eyes at the piece-work system in the hope of making it popular again; but that inhuman system must pass away.

The International Association of Garment Workers conducted a questionnaire which showed that, as a result of the change from piecework to wages, fourteen percent of the firms report the workers producing more than before the change was made and thirty percent declare that they see no change. The older workers work as hard and as regularly as when they were on piecework, but the younger workers do not accomplish as much. Factories which have advanced methods of manufacturing and good executives report that the production per worker under the wage system is as good as could be desired.

May we make a suggestion on the wage question? It is a simple suggestion, and it seems to us a meritorious and practical one. Let all workers be paid a base wage, representing a living wage when earnings and the cost of living are normal. Let them receive each payday a second envelope containing the percentage of advance in commodity prices over those current at the time the base wage was established, as shown by the most recently published index-number of the Bradstreet or R. G. Dun and Company price index. Let them receive each payday a third envelope based upon whatever union agreement or other agreement may be made between employer and employé, with due regard to the experience, ability and industry of the worker. The first two envelopes ought to be the same for all employés of both sexes and in all industries.

The wage question is complex. It cannot be settled by the methods that have prevailed hitherto. Some way must be found of rescuing the least-paid workers from the crushing burden imposed by the ever mounting high cost of living. Meantime we wait and hope and pray for the coming kingdom which alone can fully solve the great problem of the poor.

A Wage Oddity

A WAITRESS in New York, in the fashionable section, was in court for some irregularity in connection with the driving of her automobile. She testified that her wages were \$12 per week, but that she averaged \$80 per week in tips. The daily average tip for hotel waiters throughout the country is figured at \$2.28.

New Jewish Literature to Arise

A NEW Jewish literature would be one of the results of the establishment of a Jewish homeland in Palestine, William Butler Yeats, Irish poet and playwright, declared in an authorized statement on Zionism, issued in San Francisco recently.

"Every race should have one spot where its traditions may develop unobstructed," the statement read. "The establishment of a homeland in Palestine would accentuate the national life of a people the world cannot help but admire.

"For one thing it would result in a new Jewish literature. The Jews have created a great literature in the past, but more will be achieved by the establishment of a native soil. A nation must have roots to cling to if it is to produce literature or anything of value. If the English race did not have a country of its own, Shakespeare would never have been produced.

"[Zionism] appeals to me, . . . [as] a possibility [of giving to] the suffering Jews of Eastern Europe what humanity owes them—a homeland."

Soon the Jews will have things to tell of such as never before fell to the lot of the historian, as says the Bible: "Hear this, ye old men, and give ear, all ye inhabitants of the land; hath this been in your days, or even in the days of your fathers? Tell your children of it, and let your children tell their children and their children another generation." (Joel 1:3) Jewish poets, too, will sing of the wondrous happenings of the Golden Age: "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm [power in action] in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God"—for the Jews restored to their age-long home.—Isaiah 52:8-10.

Cumulative Debt is a Curse: By H. E. Branch, Strafford, Mo.

GREAT editors and statesmen are intensely exercised about the high cost of living and social unrest world-wide in scope; but not one of them seems qualified to crystallize public sentiment with facts concerning the cause of the evils complained of and the proper methods to employ in their elimination.

Several months ago the leading nations of Europe issued a call to all nations for a convention of economists to determine "the cause of the high cost of living, social unrest and financial chaos everywhere existing".

The cause of the high cost of living and social unrest is plainly due to advancing prices of commercial products. Without an advance in prices there can be no increase in the cost of living, and no social unrest as a sequence. Those facts are self-evident and require no Solon or Lycurgus to demonstrate them.

Had prices been stable there could have been no increased cost of living, no social unrest, and no financial chaos anywhere.

The cause of our social troubles is a false, unscientific and unstable fiscal system that vainly attempts to describe or define units of value in terms of gravity—an absurdity.

Units of value are absolutely stable in character. A bushel of No. 1 wheat is just as stable as a unit of value as it is as a unit of weight. Acts of Congress and Leagues of Nations cannot affect the character, value or capacity for social service (the source of all values) of that wheat, cannot add to it or subtract from it a single calory of nutrition.

Under our false fiscal system all great enterprises are financed with debt, interest and dividend-bearing stocks and bonds, called capitalization. Debt adds nothing to the world's manpower and material resources and is a rank violation of natural law and social order.

A nation that lacks sufficient intelligence to employ its manpower and natural resources without assuming a needless and senseless debt that adds nothing to its stock in trade, cannot be perpetuated and is not worth perpetuating. All great (!) governments of the past were destroyed by this same false fiscal system. Do we belong to that class whom age does not make cautious nor experience wise?

A review of events and conditions during the past sixty years will forcibly emphasize the urgency for quick action along sane lines.

In 1860 mortgages and millionaires were few and far between; and multi-millionaires, as we define the term today, were then unknown. Then we were a nation of happy home-owners. Today we are a nation of mortgaged farmers and rent-racked tenants, whose vitals are preyed upon by the cancers of social unrest and unrequited toil. Our cities are vast chains of apartment houses, while the purliens are occupied by miserable rented shacks that breed filth, disease and crime. The era that brought into existence these noxious social conditions has been widely heralded by hired editors and grafting statesmen as an era of unexampled prosperity, an era that confiscated from the many for the benefit of a very few.

In 1865 Lincoln said: "When I gaze into the future I see a sight that unnerves me. As a result of the war corporations have been enthroned in high places, and when I look into the future I tremble for the safety of my country."

The U. S. Commission of Internal Revenue in 1913 reported our corporations as capitalized for \$96,488,000,000. Add to that stupendous debt the colossal capitalization of many thousands of new corporations created by the war, the enormous increases or new issues of capitalization by old corporations, over \$8,000,000,000 in farm mortgages, perhaps as much more on town and city realty, personal debts, district, township, county, municipal, good road, state and national bonds, and we have at least calculation \$350,000,000,000 upon which the public must pay interest, profits and dividends.

The public constitutes the government, and our national debt is the sum total of all the public owes. We cannot differentiate between the public and national debts, because the public is the nation.

Gold is the only medium recognized by civilization in ultimate payment of debts. The *Literary Digest* quoted the *London Statist* as stating that the world's entire stock of gold is less than \$8,000,000,000 and that only about half of that is available for money, a supply so very limited that it makes rapidly increasing debt or capitalization inevitable.

Each new enterprise calls for capitalization and extensions, and betterments of old enterprises call for new issues of capital or stocks and bonds. The press informs us that Studebaker has issued \$20,000,000 of capital for a new auto plant; that Armour intends to issue \$60,000,000 in 6 percent gold bonds; that the American Tobacco Company will issue \$100,000,000; that Standard Oil of New York will issue \$200,000,000; that the railways intend to issue \$500,000,000 in 7 percents.

The last Congress authorized an increase in way rates to cover salaries of railway officials, all costs of operation and about \$1,200,000,000 in annual interest on capitalization for the public, farm and other labor, to liquidate. That applies to all capitalization; but our editors never cheep about that tax on the dear public. Yet they howl themselves hoarse about the increased burden of the public when farm and other labor demands a greater share of the products of their own creation.

When we compare our colossal volume of debts to our limited volume of gold and token currency of all kinds, we fully realize that the public is paying compound interest on all debts, and that this explains the reason why property gravitates so rapidly from the hands of its creators, the many, to the hands of a very few "malefactors" of great wealth.

The public has built, equipped and operated every line of railway in the U. S. Yet it has paid in interest alone on railway capitalization enough in the past eighty years to plaster the entire land surface of the earth with needed railways. In forty-eight years the public will pay in interest alone the present railway capitalization fifteen times over, about \$300,000,000, and still owe the principal with added capitalization for extensions and improvements.

Corporations, instead of paying debts with profits, divide them in dividends among shareholders or absorb them in new issues of bonds. To pay the debts would destroy the corporations and kill the goose that lays the golden eggs. The only way to sustain private monopoly is to make debt perpetual and cumulative. Under our fiscal system it is utterly impossible to reduce our public or national debt, much less liquidate it. It could not be done in a million years.

Profit is our great burden; it is the residue remaining after all services are paid for and

after all operating expenses are liquidated.

Is not the cause of the high cost of living, social unrest and financial chaos so plain that he who runs may read?

Child Criminals

OCCASIONALLY we read in the papers of atrocious crimes, even murder, committed by children. The cause is with the grown-ups. How many times do we hear the cries of children shrieking in agony, "O mamma, mamma, don't, I say don't, O mamma, mamma", as some little frame receives brutal punishment at the hands of a parent that has never learned the first lesson of parenthood?

Not infrequently we see attractively dressed young mothers dragging little children off the ground and carrying them for some distance suspended by one little arm; and we know at once that what brains the mother has are devoted to thinking about herself and not about the interests of the possible jewel entrusted to her care.

Reasonable punishment, carefully considered and applied calmly and sympathetically, may prove a genuine help to character formation, but the indiscriminate beating of children by brutes in male or female form does much to make criminals.

Most children can be reasoned with and are amenable to kindness; but train a child to the belief that violence is right, and that the stronger may assault the weaker and wreak vengeance mercilessly upon him, and the child will in later life naturally apply to others the only argument that his parents used upon him. First he will abuse and assault animals, and then human beings, and may finally become a criminal.

Sometimes parents who have made a wretched failure of teaching kindness to their children send them to so-called reform schools. The latter are merely schools for the training of future criminals. Moral debasement is contagious. Boys or girls who are herded together because they are supposed to be bad incite one another to worse crimes. Herding criminals together is the silliest, most nonsensical device that supposedly intelligent statesmen ever sanctioned. It is the one way to snuff out all that is good. In Australia child criminals are boarded out on farms. The plan has proved to be a cheap and effective way of overcoming the bad influences of brutal fathers and mothers.

Justice and the Poor: *Reginald Heber Smith, of the Boston Bar*

THE THIRD DEFECT: EXPENSE OF COUNSEL.—

The lawyer is indispensable to the conduct of proceedings before the courts, and yet the fees which he must charge for his services are more than millions of persons can pay. Simple as these propositions are, they are too often forgotten in the discussions concerning the administration of justice. The emphasis has been on simplifications of procedure and reorganization of courts; but even the best procedure in the most orderly courts will require the presence of the trained advocate. When those highly desirable ends are accomplished, the problem of the attorney will still remain the great stumblingblock in the path toward freedom and equality of justice.

THE ESSENTIAL NATURE OF THE LAWYER'S FUNCTION: The expense of counsel is a fundamental difficulty, because the attorney is an integral part of the administration of justice. While the precise origin of the attorney is veiled in some obscurity, it is clear that when courts are regularly constituted and a method of administering justice is established, the attorney soon makes his appearance. The real beginnings of court organization and of a definite procedure were made in the reign of Henry II, and by the time of Henry III the need of retaining good lawyers was everywhere appreciated. In one of the first year books the reporter makes the chief justice say: "B loses his money because he hadn't a good lawyer". In our colonial era repeated attempts to do without lawyers were made, but soon proved impracticable. With the development of American law and the establishment of courts the lawyer rapidly assumed the important position in the administration of justice which he has ever since maintained.

With a vast body of ever-changing law, which a man after a life-time of devotion is only beginning to master, it is apparent that the layman, in order to understand his rights, what he can and cannot do, must have the assistance of counsel. We do not, as in Nero's time, write our laws in small letters at the top of high columns, but the multitudinous laws in our voluminous case books and statute books are as hard to learn. Similarly, the procedural law, in accordance with which litigation must be conducted, is a maze to the uninitiated; it is a

science in itself. The law permits every man to try his own case, but "the lay vision of every man his own lawyer has been shown by all experience to be an illusion". It is a virtual impossibility for a man to conduct even the simplest sort of a case under the existing rules of procedure; and this fact robs the *in forma pauperis* proceeding of much of its value to the poor unless supplemented by the providing of counsel.

It is not easy to convey in few words a true impression of the enormous importance of the attorney in our system of achieving justice, but the mention of the broad outlines of his work is suggestive.

He must start the case properly by satisfying all the requirements of venue, jurisdiction, service, entry, and the law of pleadings. When the case is before the court, our system contemplates the doing of justice by applying general rules to the facts of the particular case. In many cases the attorney must be ready to assist the court in determining the law applicable, and in every case he must have ascertained the facts by investigation, must have selected the material facts admissible according to the law of evidence, must have the witnesses and documents at hand, and must present the case in accordance with the rules governing trials. When judgment is rendered, he must transform that into an execution, and finally undertake to satisfy such execution by levy on the defendant's property. At every stage the attorney supplies the motive power; without him the judicial machinery would never move. It is estimated that, on an average, all property passes through the hands of lawyers as often as once in each twenty-five years.

The lawyer is as necessary as the engineer or the doctor; each is a specialist who applies the laws he knows for the benefit of the civilized community. Without uprooting our entire administration of law, it would be as impossible to abolish the lawyer as it would be to dispense with the judge. Justice Miller in *ex parte Garland* stated:

"It is believed that no civilized nation of modern times has been without a class of men intimately connected with the court, and with the administration of justice, called variously attorneys, counsellors, solicitors, proctors, and other terms of similar import. They are

as essential to the successful workings of the court as the clerks, sheriffs and marshals, and perhaps as the judges themselves, since no instance is known of a court of law without a bar."

In similar vein, Dean Wigmore has said of the lawyer: "He is a necessary part of the State's function of doing justice. In the part he plays, he is as essential as the judge."

INABILITY OF THE POOR TO PAY FOR COUNSEL: The inability of the poor to pay for the services of counsel has often been stated, and the general fact is known. The vast number of persons who are thus debarred from legal advice and the essential services of the lawyer in court, however, is not realized.

It is possible to form an estimate of what this number must be. It is known that in 1913 the average wage of the clients of the Cincinnati Legal Aid Society was \$10 per week; and that in the year 1916 out of 1981 cases analysed by the Legal Society in Newark, 1579 or 80 percent of the applicants earned less than \$20 each week. It is safe to say that single persons earning less than \$500 yearly and that married persons, with dependent families, earning less than \$800 each year, are never in a financial position where they can afford to pay any substantial sum for attorneys' services. Within these classes, according to Dr. King, there are 3,758,000 single persons and 7,040,000 families. Inasmuch as each member of a family, the wife and children as well as the husband, may need legal advice and assistance, it is proper to multiply the families out to their number of constituent individuals.

From this calculation it appears that there are in the United States over 35,000,000 men, women, and children whose financial condition renders them unable to pay any appreciable sum for attorneys' services. It is true that in country districts and in the smaller towns such people generally are able to secure assistance from lawyers as a matter of kindness or charity; consequently it is primarily in the larger cities that inability to pay fees results in a denial of justice. Even if we were to eliminate, however, the 78 percent of our population living in cities and towns containing less than 100,000 population, there would still remain 8,000,000 persons who do not know where to turn for legal advice and assistance when the need arises. These figures are only approximations. Cut

them in two, and it is still perfectly apparent that a thoroughgoing, equal administration of justice must take cognizance of, and provide for, a class of citizens, numbering millions, who cannot secure for themselves the legal services without which the machinery of justice is unworkable.

COST OF COUNSEL THE FUNDAMENTAL DIFFICULTY: This is the great difficulty. Part of the need for attorneys' services is undoubtedly artificial. There is no reason why a court summons should read: "We command you to appear before our Justices of the Municipal Court on Saturday the twenty-first day of December, A. D. 1918, at nine o'clock in the forenoon. Fail not of appearance at your peril." So it is necessary to employ counsel to explain that the plain English words do not mean what they say, but in law mean that you are not required to appear before the court at all, but must file an answer with the clerk any time on Tuesday, December the twenty-fourth. A little modernizing will eliminate such purely parasitic services.

But with all reformation of procedure and reorganization of courts the true and essential functions of the attorney will remain and the need for his services will, as to the vast proportion of advice, work, consultation, negotiation, and litigation, be the same. The great underlying problem cannot be summarily disposed of or dismissed with few words.

[This is the seventh of a series of articles taken from a book of limited circulation entitled "Justice and the Poor" and published free by the Carnegie Foundation for the Advancement of Teaching, 576 Fifth Avenue, New York City. All the statements are based on authoritative statements in law books and like publications.]

New York Wage Notes

DURING the month of May the average weekly earnings of New York's 610,000 factory workers were \$28.45, classified as follows:

Water, light, and power	\$33.41
Paper manufactures	32.57
Metals and machinery	31.50
Stone, clay, and glass	30.46
Printing and paper goods	29.56
Wood manufactures	27.49
Chemicals, oils and paints	27.40
Furs, leather, and rubber goods	26.81
Food, beverages, and tobacco	26.39
Clothing	25.09
Textiles	23.10

Sweet Clover a Friend: *By H. E. Coffey*

SWEET CLOVER, once considered a noxious weed, has in the last few years come into popular favor. No more remarkable incident is recorded in the annals of plant history than the account of the discovery of the worth of this plant. A few years ago ordinances and laws for the eradication of the plant were passed, and farmers were paid to keep it mowed along the road-sides. Now it is known that sweet clover is almost the equal of alfalfa for hay and is popularly considered superior for grazing, since it does not cause bloat, as sometimes happen when alfalfa and other clovers are used for grazing cattle. In fact, the cumarin which it contains prevents bloat, and is a corrective tonic and antiseptic in intestinal disorders.

Sweet clover is a remarkable soil improver. It is a legume and carries on its roots nitrogen-securing bacteria and in a short while will restore the fertility of wornout soil by increasing the nitrogen content and the percent of humus. As an instance of its effect it may be mentioned that in Alabama on poor, run-down soil it produced 6,672 pounds of hay per acre the first year and 7,048 pounds the second year. The stubble was then plowed under and corn planted. The corn yielded 22.7 bushels per acre, compared with 16.2 bushels produced on an adjoining plat where sweet clover had not been grown. An experiment performed at Tost, Germany, showed that when sweet clover preceded oats, the yield of oats was increased 17 bushels per acre and the yield of potatoes per acre was doubled.

Sweet clover has world-wide adaptability, and the range of its growth now encircles the globe. In Australia and South Africa its success has been remarkable. It has transformed King Island, off the coast of New South Wales, from an island of sand dunes into one of the best grazing regions in the commonwealth. Sweet clover is equally at home in the acid soils of the East and the alkali soils of the West. Judge Quarton, of northern Iowa, says: "It will grow on absolutely any soil except that which is waterlogged. Clay hillsides, sand, rocky points, quarries, alkali — it will grow anywhere."

Now it has lately been discovered that hay land which has grown sweet clover for a year or so may be seeded to alfalfa with assurance of a permanent stand. Everyone that knows the worth of alfalfa will readily recognize the import of this discovery.

Sweet clover has come as a boon to the farmers in the "dry-farming" belt of South Dakota, Nebraska, and Kansas and is spreading with rapidity over the Arkansas Valley and the Rocky Mountain districts. Aside from its value for grazing, as a soil improver, etc., it stands out prominently as a honey-yielding plant. A bee-keeper who has 1,500 colonies and who has kept bees all over the West says: "Some of the best bee territory in the whole of the United States is in South Dakota where sweet clover has gotten under headway". And he adds: "If I had 10,000 colonies I would scatter them on some of these sweet clover and alfalfa ranges in the Arkansas Valley".

Thus poor soil and barren country is rapidly being transformed into a "land flowing with milk and honey" by this insignificant and unnoticed little weed. This gives us an inkling as to how the Bible promises will be fulfilled: "And it shall come to pass . . . that . . . butter and honey shall everyone eat" (Isaiah 7:22); "and the hills shall flow with milk".— Joel 3:18.

Korean Items Corrected

A SUBSCRIBER in Korea writes that the Japanese have not been guilty of some of the atrocities alleged in issue of THE GOLDEN AGE of July 7, 1920, the press associations not having reported the matter correctly. He states that it is not true that Christian men were crucified last year, but that the crucifixions were of infidels and occurred at the beginning of the Russo-Japanese war, some seventeen years ago. He also states that it is not true that modest Christian girls were marched naked through the streets, but merely that they were roughly handled while being questioned, and adds: "But suppose it is true, is it much worse than for a most civilized country like yours to sentence eight innocent Christian gentlemen to prison for eighty years each?"

Development of Air Travel

IN THE face of many discouragements the development of travel by air continues to progress; and on fine days, and frequently when the days are not so fine, the hum of airplane propellers is to be heard and airplanes and seaplanes are to be seen. A few months ago the sight was still so novel as to take the workers in THE GOLDEN AGE office to the windows, or even to the roof, to witness the unusual spectacle. But now the whirr of the propeller causes no excitement, or at most merely the remark by some one who chances to look from a window, "There goes another airplane".

The year 1920 opened up with considerable business in sight for airplane builders. The Curtiss Company had disposed of 1,038 to their distributors; the Southwest Airplane Company had placed orders for 447 planes, representing a total of \$2,500,000; and George W. Browne, a Chicago dealer, had ordered 235 machines costing approximately \$1,000,000. One of the latter was an eight-passenger car. Reports from England about the same time were that the Vickers-Vimy Company had made a recent sale of 200 of their machines, and then had a corps of engineers and mechanics in China and had commenced the training of Chinese flyers.

Transcontinental travel by airplane has not become so popular as was expected, but many flights of great interest have taken place and some extraordinary records have been made. In the fall of 1919 an airplane flew from Cleveland, Ohio, to Mineola, Long Island, in a non-stop flight, in three hours and twenty minutes. This is a distance of over six hundred miles by the shortest railway route and requires fifteen hours by the fastest trains available.

Cross-continent flights with and without accidents have not been uncommon. One Texas woman brought her son on to school in the East by airplane, making several stops enroute; two young men and a young woman flew from Garden City, Long Island, to Tulsa, Oklahoma, in a single non-stop flight, starting at night and landing in a cornfield near Tulsa early the next morning. This journey covers 1,498 miles by the shortest rail route, and requires forty and one-half hours by the fastest trains.

An airplane has successfully flown from England to India with only five stops. Another flew

from Paris to Casablanca, Africa, 1,400 miles, with eight passengers aboard, in a non-stop flight of seventeen hours and twenty minutes. Airplanes for passenger service make regular and frequent trips between London and Paris, the route recently taken by Judge Butherford and party, and between Paris and Brussels, cars on the latter route carrying fourteen passengers in an enclosed cabin.

In San Jose, California, early in the year, the body of an aviator was carried to the cemetery by airplane, escorted by several other airplanes. In Kansas, in May, a little girl died, there was no undertaker in the town, the roads were impassable, the railroad could not legally transport the unembalmed body to the little girl's home town, where the funeral was to be held. So an aviator strapped the little casket to a wing of his machine, took the dead child's brother as a passenger and sailed away through the air to the cemetery near the home town where the funeral services were held.

An Improved Machine

EARLY this spring an American airplane dealer, a Mr. Larsen, went to Europe to market American planes. His mission was not a success as planned, but he found a German-designed monoplane, made entirely of metal, which convinced him that American dealers would have to change their designs or go out of business. He secured the agency for the new machine and is now selling it in America.

The car is made of aluminum and is fire-proof and weather-proof. The wings are thick and braced internally. In them is carried the supply of gasoline, and between them the cabin, enclosed in glass and luxuriously upholstered. Behind the cabin there is a small compartment for baggage. The car requires only one gallon of gasoline for each twenty miles, which is only eleven percent of that required for some types of machine.

On the westbound trip from New York to Chicago the Larsen plane travelled nine hundred and fifty miles (to keep out of the path of storms), the actual running time for the trip being less than nine hours. On the return trip, June twenty-seventh, it flew from Omaha to Philadelphia, 1,200 miles, in eleven hours. With six passengers on board it made the round trip

from Atlantic City to Philadelphia, 120 miles, in less than one hour. The car is electrically heated and passengers travel in their usual clothing. The New York newspapers, controlled by the interests that own the concerns producing the older types of machines, have little to say about this new type, unless one meets with an accident.

Flights to High Altitude

DURING the year considerable attention has been paid to the subject of flights to the upper regions of the air. A Frenchman, Adjutant Casale, rose to a height of 33,137 feet; and Major R. W. Schroeder, of Dayton, Ohio, flew to an elevation of 36,020 feet. Major Schroeder found an average fall of temperature of one degree Fahrenheit for every three hundred feet of altitude, and before his return to earth experienced a temperature of sixty-seven degrees below zero. He barely survived the trip.

In 1862 two Englishmen, Henry Glaisher and James Coxwell, rose in a balloon to a height of seven miles, or 36,960 feet. At four miles all sounds from the earth ceased, the sky became black instead of blue in color and the stars shone clearly, although there was bright sunlight. The reason for the change in color of the sky is that at four miles above the earth there is no atmospheric dust and therefore nothing to refract the light. Somewhere above the five-mile level Glaisher lost consciousness although not until some time after he had lost power to see or to move. When Coxwell found that he too was beginning to lose consciousness, and had already lost the power to use his arms, he contrived to pull the valve rope with his teeth and the balloon descended. In 1875 Gaston Tissandier, a Frenchman, rose to a height of nearly six miles and returned in safety but the two men who accompanied him perished. Sounding balloons have been sent up seventeen miles, and have shown that at an altitude of from six to seven miles above the earth it grows constantly warmer, seemingly in rarified air from the tropics, instead of colder as is the case up to the five-mile level, in the layer of cold air from the polar regions.

The Flyer's Greatest Peril

CAPTAIN ALCOCK, who made the marvellous non-stop flight across the Atlantic Ocean in a night, was killed only a few months afterwards in making a simple landing after a short

flight in France. How to get away from the earth in safety and how to return to it in safety, are the greatest problems with which the aeronaut has to deal.

In January five British gentlemen started to fly from England to Capetown, South Africa, by the Cape-to-Cairo route. They had got well below the center of Africa when one of the engines failed to work properly. They overhauled the engine and were planning to resume their flight; but as they ran along the surface of the ground, the machine collided with a small but very hard ant hill and was entirely wrecked. The body of the machine now does service or disservice as a local saloon, the wings having been turned into a veranda. The engine was shipped back to England to see why it was a failure.

Airplanes cannot jump straight into the air and fly. They must get up speed by running for some distance along the ground, and this is as essential in alighting as it is in starting. The Government's requirements for fields safe for alighting is that they shall be of sixty acres, rectangular in shape, six hundred yards long and three hundred yards wide. The Government plans thirty-two such landing places in the United States to provide for its airplane mail service. Obviously, if anything goes wrong in the air, and it is necessary to have a level field a third of a mile long in which to alight, and there is no such field anywhere in sight, the chances of the local undertaker continuing in business are about even with those of the aviator. The immense land area necessary at present real estate values, helps to show the present unpracticality of a science still in the experimental stage.

Helicopter Possibilities

THE great desirability of being able to ascend or descend vertically, and of being able to travel slowly or to remain immobile in the air, as contrasted with a system in which the aviator must always be going at breakneck speed, has stimulated renewed interest in the possibilities of the helicopter. The helicopter is a machine in which the propellers operate horizontally instead of vertically.

Not only is the airplane a danger-craft because of the landing peril, but the system of propulsion is faulty. An airplane's propellers seldom attain a diameter of ten feet, and in order to provide lifting and moving power they

must be made to revolve at two hundred up to two thousand revolutions per minute. This great speed disturbs the air ahead of the machine and produces holes in the air behind it, so that a considerable part of the power exerted upon the airplane's screws is wasted.

Two notable engineers, Peter Cooper Hewitt and Francis Bacon Crocker, at Ampere, New Jersey, have been experimenting with a helicopter with propellers fifty-one feet in diameter. A complete machine has not yet been constructed, but experiments have shown that whereas the most effective airplane propellers yield about ten pounds of lift per horse power the helicopter shows an efficiency of more than twenty pounds of lift per horse power. It is planned so to tip the craft with suitable rudders that after the machine is in the air it will travel in the direction of the tilt, so that an inclination of but a few degrees will be needed to enable the machine to travel in a horizontal line, and to stop, move backwards, sideways or zigzag, or hover in one spot, all as the pilot desires. Years ago the helicopter was condemned as impractical, but it may yet be found to have great possibilities. We shall have to wait to see.

Governmental Activities

"OH, YES," somebody says, "I remember about the Government's activities in airplane construction during the World War. It spent over a thousand million dollars of the people's money, almost to no purpose. I remember about the DH-4 observation plane, in which 3,600 changes were made, and how that four thousand of these were built, at a cost of fifty million dollars, all utterly dangerous and utterly useless. I remember how, in an attempt to fit a foreign machine, the Bristol, to the American-built liberty motor, 789 changes were made; and after six million dollars had been wasted the attempt was abandoned. I remember how another seventeen and one-half million dollars was wasted in building sixteen hundred SJ-1 training planes, and how there were finally produced 6,342 planes, but that none of them were fighting planes. I remember about the \$48,762,826 expended for spruce production under the direction of the Democratic, dollar-a-year patriot and Aircraft Director, John D. Ryan, how that nearly all this money was thrown away, but was thrown carefully where it could be picked up after the war by the astute patriots

that made the World War the occasion for the biggest thievery of all the ages. I remember that millions of this money went to build a railroad from Joyce, Washington, into inaccessible properties owned by friends of John D. Ryan, and that it was all nicely arranged so that the Chicago, Milwaukee and St. Paul Railroad, in which John D. Ryan was a director, could haul to market the spruce thus produced. I remember, too, that no such railroad, built at an expense of about twelve million dollars, was at all necessary."

As a matter of fact no special organization was necessary to get out spruce lumber in the United States. This was proved in Canada, where an American lumberman, Pendleton, without financial or governmental assistance, built up in seven months an organization that was then supplying sufficient spruce to build more planes every year than all the planes the Allies had, put together. He did this without soldiers or other outside help, rafting the logs one hundred to one hundred and seventy-five miles across rough water and transporting them five hundred miles to Vancouver, with no assistance outside of that furnished by the lumber companies regularly doing business in British Columbia; and these companies have but one-tenth the capacity of the lumber mills on the American side of the line, in the same North Pacific Coast district.

The same thing was proved again when another American lumberman, Col. Kelly, in eleven days after landing in Brest, France, travelled to a wooded wilderness, Landes, erected a sawmill and was turning out sawed lumber in that brief time. The same man, within a year, had eighty-one sawmills built and in operation in all parts of France. These two instances show what could have been done by the United States under Aircraft Director John D. Ryan, but was not done. They also show what a farce it was to ask an underling of the war department, Major Ray, to investigate the charges of graft in connection with the building of the railroad across the Washington peninsula. A copy of the six million dollar mortgage, approved by Assistant Secretary of War Crowell, is on file in Clallam County, Washington, as a mute protest against Major Ray's coat of white-wash applied to his superior officers.

It is a relief to turn from this sordid tale to

note that during the fiscal year ended June 30, 1919, the Government's air mail made 1387 trips out of a possible 1435, and carried 230,251 pounds of letters, and that from July first to December first of the same year it made 860 out of a possible 886 trips and carried 518,502 pounds of mail. About 95 percent of the trips were successful in each instance.

At Lakehurst, New Jersey, the United States Navy has built the largest hangar for dirigibles in the world. Its outside dimensions are 954 feet in length, 350 feet in width, 200 feet in height. On account of the possible escape of hydrogen from the dirigible, all lighting is through heavy glass covers in the walls, floor

and roof, no wires being taken inside the shed.

Flying is now about where automobiling was twenty years ago; and automobiling is—well, a few days ago we saw where an automobilist seriously proposed that since the streets are no longer safe for pedestrians they should not try to use them at all, but should cross them on elevated bridges. It seems not to have occurred to him that after enough people have been slain a way may be devised to compel drivers to run at more reasonable speeds, either by compelling makers to build only slow-moving cars, or by forbidding entrance to the city of the kind of car that has turned every highway into a railroad track.

Palestine Agricultural Possibilities

OVER one million Jews could be maintained by agriculture on available land not now cultivated and an additional million by industries, according to a land survey of Palestine just made and published in "Palestine", the official publication of the British Palestine Committee.

The survey shows that but eight percent of the land in Palestine is now cultivated, and that there are available 11,450,000 dunams (2,600,000 acres, 4.4 dunams to the acre) uncultivated, where one million Jews could easily maintain themselves without encroaching on the possessions of any one.

"It is well known," says the report, "that the Jews, by the application of modern agricultural methods, have so improved land that where an Arab obtained an income of 15 francs per dunam in two years, Jewish colonists have realized an income of 70 to 80 francs per dunam annually from vines, oranges and almonds.

"The Jewish crop-growing farms are also noted for their scientific cultivation, which has doubled the annual harvest. The farmers have introduced pasture growing and an improved system of cattle breeding. Every new Jewish settlement is a model for neighboring Arab villages to copy. Excellent results in this direction have already been noticed. Arab villages which are near Jewish colonies are much better cultivated than those at a distance. In fact, Jewish colonization has been just as beneficial to the Arabs as to the Jews.

"It may therefore be safely assumed that large-scale Jewish colonization will not dispo-

sess the Arabs of their land, but will help them considerably to improve their harvests and to maintain double or treble the present population."

According to the survey, the area of Palestine is 32,810 square miles with a population of 990,500 and a density of population of 30 per square mile. In the fertile regions of the Hauran, the density is only about 20 per square mile, while in the Jewish agricultural colonies of Judea, the density is 192. Around the Hauran there are thousand of acres of land uncultivated which with the application of modern agricultural methods, including drainage and irrigation, could support thousands of Jewish farmers. These include 6,818 acres of marsh land, 250,000 acres of sand dunes, 50,000 acres of disused land which has reverted to the government and large tracts of mountain lands.

"Those who are acquainted with Palestine know that even the poorest land can be transformed into orchards and fruit groves," the report continues. "The Jewish colonies have shown that 30 to 35 percent of the whole land can be cultivated without having recourse to terrace culture.

"Apart from agriculture, which it has been demonstrated can maintain a Jewish population of over one million without any injury to the Arabs, there are other directions such as industry and irrigation, in which a livelihood can be found for a further million people. By means of irrigation, Palestine could be made to yield two harvests annually."

After the 606 B. C. destruction of Jerusalem

the land became desolate, but it was again inhabited. For the last nineteen centuries, however, the desolation of Palestine, as far as the Jews were concerned, seemed hopeless. But a second time the prophet's words are coming true, "Thus saith the Lord of Hosts, the God of Israel: Houses and fields and vineyards shall be possessed again in this land . . . Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south; for I will cause their captivity [in darkest Europe] to return, saith the Lord."—Jeremiah 32:15, 44.

For the Jews Alone

NONE of the agricultural and industrial possibilities of Palestine are liable to be made actualities, except by the Jewish people, who alone have the vast spiritual capital of devotion, labor, and faith required to restore the Jewish National Homeland, according to the *Manchester Guardian*, in a series of articles on the Holy Land, written by its special correspondent to Palestine.

"Of the readily cultivable land in Palestine only from 40 to 60 percent is cultivated, and that in the primitive fashion of the Arab peasant. Besides these there are the waste lands, the sand dunes and the hills. Upon the land alone there is room for several million people, compared to the 500,000 Arabs now scratching a very poor subsistence there," declares the correspondent.

"Palestine can make for itself many of the manufactured goods it now imports, and can build up other small industries on its agriculture. And there is at least reasonable hope of a great deal more. But all these possibilities are not liable to be made actualities except by the Jewish people. The New Palestine is a dream, an unreal fantasy, except as the Jewish National Homeland."

The correspondent covered all of Palestine in preparing his series of articles. He declared that with proper irrigation and sanitation, a million people could be placed in the Jordan valley from the Dead Sea to Beisan, where there are now but a few hundred. Galilee, thinly populated and undeveloped, has wonderful agricultural possibilities, especially in wheat-grow-

ing; and the Hauran plateau contains some of the best cornland in the world, which even with primitive plowing often gives the Arab cultivation a fiftyfold return.

It is nothing new that Palestine and its development are a possession and a work for the Jews alone. Nearly 4,000 years ago one of the great promises in the Bible said: "And the Lord said unto Abram, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever; arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee". (Genesis 13: 15-17) In the deed signed by Jehovah the Jews have an inalienable title to their land—a far better title than that of many who first secured their lands by bloodshed, deceit, and war.

Palestine's Health Department

HOW the natives of Palestine are taking to modern American medical methods is shown by the report of Dr. I. M. Rubinow, director of the American Zionist Medical Unit.

During a period of ten months 301,308 visits were made to the unit's clinics, scattered throughout Palestine; 55,021 patients were treated in the clinics; 2,906 patients were admitted to the unit's four hospitals; 10,543 home visits were made by the doctors of the unit, while 9,924 examinations were made in the laboratories.

Arabs were treated on the same basis as Jews, the proportion varying, according to the location of the hospitals and clinics, and reaching as high as 41 percent for the Arabic patients at the Safed clinic. The principal work of the unit is now directed toward children's diseases and child hygiene, 59,792 children having been given treatment during January alone.

The unit has equipped and operates hospitals at Jerusalem, Jaffa, Tiberias, and Haifa; clinics and laboratories at Jerusalem, Jaffa, Safed, Tiberias, Haifa, Yemma, Rosh Pinah, Yessed, and Metullah. Nurses and doctors are now being sent throughout the colonies, principally for sanitation and hygienic work, as well as to render home medical service.

Thus begins in a small way the fulfillment of words spoken of the Jews and their homeland many centuries ago, "The inhabitant shall not say, I am sick".—Isaiah 33: 24.

Facts About Lightning: *By William J. Towne*

IF THE question were asked: What is lightning? ninety-nine out of a hundred of the world's population would answer; Lightning is electricity. This reply would be erroneous. Lightning is not electricity, but the road over which electricity discharges, and which has been made white hot on account of resistance.

The air is a very poor conductor of electricity, and resists its passage; and on account of this resistance, or friction, the road over which the electricity passes is made white hot. You see the white hot road, and call it lightning. If the air did not resist electricity, there would be no lightning.

Electricity makes no fire, disturbance or violence unless resisted in its course. Almost all metals resist electricity very little and are, therefore, called good conductors. Wood offers much resistance, and is frequently shattered to pieces on this account. The atmosphere offers still more resistance, and in consequence is brought to an intense white heat.

Lightning is not attracted by metal, as many suppose, but is the result of abnormal electric conditions. Before lightning occurs, nature first prepares a class of conditions. The first condition is the storage of electric energy. This accumulation of electricity, called a charge, first collects in the cloud and tries to discharge to earth. But the drier air beneath the cloud is a very poor conductor of electricity and resists the discharge; and the charge continues to increase.

While this is going on in the cloud, the earth directly beneath the cloud becomes affected in sympathy with the cloud, and becomes electrified, too, only in an opposite condition; and the electric stress on earth pushes toward the cloud, just as the electric strain in the cloud pushes toward the earth. But the air beneath resists, and any house on the electrified earth becomes the discharging point for the earth. In this way the house is charged. This is called "induction", the cloud inducing or coaxing a charge into the house. When the charge between earth and cloud becomes so great that the air can resist no longer, the conditions for lightning are ready; and off it goes. The electrified house flies to pieces, and terror and death are the sequel.

During a thunder-storm at night, the safest place in the house is in an iron or a brass bed. To stand by the bed is dangerous; for you are taller than the bed; but lying in it you are safe; for the bed extends above and below you, and the current will not leave the bed to pass through you, but the walls above the bed and the floor beneath might be ripped to pieces. If sleeping on steel springs in a wooden bed, the springs would save you if you were in the center of the bed, while the bedposts might be split to pieces, and possibly the bed clothes set on fire.

During the day the safest place is the center of the room, if away from the stove. Open doors and windows make no difference, as lightning does not come in at open doors, as many people imagine. The most dangerous place in a house not equipped with lightning rods, would be near the stove or the waterpipes or screen doors.

If the stovepipe is tall, the stove is probably the most dangerous place; for the stovepipe will act as a lightning rod and discharge the electricity in that part of the house. If the stovepipe is short, other places may be more dangerous; such as where the waterpipes come into the sink. If the house has a wing, look out for the tin valleys in the angles of the roof. If a screen door is beneath the tin valley, it is a dangerous point in times of severe lightning.

It will be interesting to note the things which lightning will and will not strike. Lightning will not strike a railroad train, buildings covered with metal on sides and roof, lightning rods on buildings (if properly grounded), steel windmill towers, modern steel battle-ships, and business blocks in large cities. Lightning will strike imperfect conductors of electricity; such as, country homes and barns, three-fourths of our city suburban homes, schoolhouses, churches, stacks, trees, cattle and horses, especially if near wire fences.

Lightning will not strike metallic objects, such as railroad trains, steam engines, etc., for the reason that they never get heavily charged with electricity and so the conditions are never right. The metal of the train is a good conductor of electricity; and when the cloud attempts to charge the train with electricity, the entire electric stress is instantly delivered to the highest

point, which is the sharp edge of the funnel of the engine, and there is a continuous discharge taking place from the sharp edges of the funnel. In this way the accumulation is kept down and the conditions for lightning destroyed. The silent discharge is easily seen in the dark, and nearly all engineers have seen it during thunderstorms in the night time. If trains were not in metallic connection with the earth, as stoves, screen doors and tin valleys are not, they would be dangerous to stand by in a severe storm.

The disturbance of the elements is primarily caused by imperfect atmospheric conditions; but in the Golden Age, near at hand, conditions will be gradually adjusted; for we read: "They shall sit every man under his vine and under his fig tree; and none shall make them afraid" (Micah 4:4) and, "They shall not hurt nor destroy in all my holy mountain [kingdom], saith the Lord".—Isaiah 65: 25.

COLOR & CHARACTER (69)



Color and the Fine Arts

THE basic qualities of character which were in perfect power and accord in father Adam, and which now are fragmentary and more or less discordant, find their expression in the best efforts man has made to comprehend the æsthetic things of earth. For art is expression of character.

In suggesting a certain analogy between the fine arts, the basic colors and the character qualities which enable one to appreciate or to work in fine arts it must be carefully borne in mind that it is a generalized grouping, indicating rather the *tendency* of the various arts to grow out of and appeal to a given trait of character.

Poetry, or perhaps it would be better to say literature, is the most rarified form of art. But even in those ethereal fields there are decided differences of atmospheric pressure, according to the subject matter treated. It may deal with things so low as to come well within the zone of smoke and grime; it may circle in and out among the tree-tops, touch the chilly summit, or sweep the ocean clean.

Music, "the voice of love," may vary as much as love itself. Italy is the land of vehement,

emotional music; France, that of sentimental and yet intellectual symphony; Germany, the country of profound philosophical meditations in harmony.



POETRY



MUSIC



PAINTING



SCULPTURE

Painting and sculpture, manifestly the more material arts, seem to identify themselves particularly with intellect and organism. In both arts there are the idealistic and the realistic schools, in which intellect and emotion predominate respectively. There is the ultra idealism of Rodin and the realism of ancient sculptors. There is the ultra-idealism of Turner and the realism of the Middle Ages. Somewhere in between lies the most satisfying ground.

In literature and music attempt is made to express the concrete world abstractly; while with painting and sculpture (in which is included architecture) attempt is made to express the abstract world concretely. Each art opens up a new world and becomes a new language.

To respond to emotional excitation requires less effort than to exercise the intellect; so it is only natural that the majority of people should show most interest in those forms of art in which feeling is the most prominent quality. The popular French artist Millet supplies an example of this sort of art in the field of painting; Mendelssohn in music; Dickens in literature. No one can question the genius of these men, yet they do not carry one so far into the lofty heights of intellect as do, for instance, Whistler, Schœnberg, and Poe.

But the extreme of too much thought and too little feeling in the field of the fine arts is fully as undesirable as the same unbalanced state in character. Where thought and feeling are perfectly balanced the most happy results are secured. And the four men whose works are looked upon as meeting this test are Balzac, the litterateur; Bach, the symphonist; Rembrandt, the painter; and Michaelangelo, the sculptor. Perhaps no one, outside of divine supervision, surpasses the creations of these four giants.

The cardinal excellence, then, in great art, as in great character, is perfect balance. And, indeed, without considerable balance of character, no real æsthetic understanding of art is

possible. For in order to understand art it is necessary to recreate the work of art in one's mind, rebuilding the æsthetic structure by the same successive steps followed by its creator, as he, in turn, followed the original Creator.

The Opium Traffic

OPIMUM was brought into China following its introduction into India; and its entrance into the last named country is said to have been in connection with the spread of Islam. As is well known the Mohammedan religion prohibits the use of alcoholic beverages; and opium was introduced to take their place. It is on a par, as regards crime and insanity, with intoxicating drinks. Opium is used in the Mohammedan and Hindu countries (Turkey, Persia and India), in connection with the religious fasts which the people observe, to allay hunger. It was widely used in the famine year, 1886, and enabled the people to live on less food and reduced their suffering. In these last named countries opium, where used, is generally eaten; but in China it is smoked; and smoking is the less injurious of the two methods of use.

The use of the opium drug causes the loss of vitality, a weakening of the will power and of the reproductive organs. The Chinese government at an early date recognized these truths, and saw that the opium traffic was a serious drain on her financial resources, that its use led to the corruption of public officials and that the cultivation of the poppy where grain should be grown increased the liability of famine. Therefore an edict was issued in 1906, forbidding the use of opium and the cultivation of the poppy. Ever since that date China has been striving to free herself from the opium curse; but there are many hindrances to be overcome.

It is almost impossible for the customs officials to prevent smuggling. Opium has been found concealed in cloth shoes woven into Japanese carpets, and in iron tubes imbedded in cement brick. But the greatest hindrance has been the presence of foreign neighbors in possession of some of her important ports and border towns.

In 1909 a conference of the world powers at Shanghai concurred that to force the opium drug upon China was unjust; and they agreed to coöperate in an effort to abolish the traffic. But the trade still continues. On January 23, of this year, 3,273 pounds of opium, valued at \$392,750, were destroyed at Shanghai in the

presence of Chinese and foreign officials. The government of Hongkong, a British colony, receives a \$2,000,000 gift annually from the opium syndicate that operates through her. This colony, which lies near Canton, imported in 1918 20,584 chests of opium.

The feeling of the Chinese toward the foreigners who have been instrumental in forcing the opium traffic upon their country is well expressed by Wong Chin Foo, who was educated in this country. We quote an extract from an article printed in the *North American Review*:

"When the English wanted the Chinaman's gold and trade, they said they wanted 'to open China for their missionaries'. And the opium was the chief, in fact the only, missionary they looked after when they forced the ports open. And this infamous Christian introduction among Chinamen has done more injury, social and moral, in China than all the humanitarian agencies of Christianity could remedy in two hundred years. AND ON YOU, CHRISTIANS, AND ON YOUR GREED OF GOLD, WE LAY THE BURDEN OF THE CRIME RESULTING: of tens of millions of honest, useful men and women sent thereby to a premature death after a short, miserable life, besides the physical and moral prostration it entails even where it does not prematurely kill! And this great national curse was thrust on us at the point of Christian bayonets."

Every sincere Christian realizes the truthfulness of these plain-spoken statements. In the 16th chapter of Ezekiel the Lord, while pronouncing blessings upon Israel when they are again regathered, says that they were more wicked than the surrounding idolatrous nations. He says that when Sodom and her daughters come forth in the resurrection morn of blessings, then Israel will be ashamed and confounded. (Vss. 61, 63) So Christendom, her antitype, will likewise be ashamed and confounded and never open again her mouth when in the thousand-year judgment day her wicked inconsistencies are brought to light.

Wages of Compositors in New York City

NEWSPAPER compositors in New York city, since the first of April, receive \$55, \$58 and \$61 per week, depending upon which shift they work. Wireless operators have been receiving \$125 per month and board; they have been requesting \$200 with an eight-hour day and overtime at 80 cents an hour.

Advanced Studies in the *Divine Plan of the Ages* (May be read connectedly, omitting the questions)

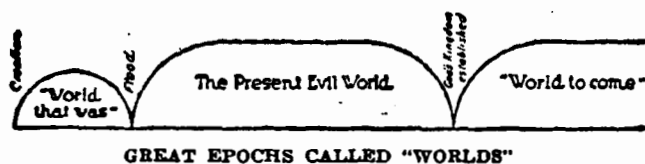


The popularity of the Juvenile Bible Studies, among our numerous subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—Editors



(88) *Inquiring of our Father's Word, what do we learn regarding the periods of time into which His plan is divided?*

While the mass of mankind, groping in the darkness of ignorance, must await the actual developments of God's plan before they can realize the glorious character of the Divine Architect, it is the privilege of the child of God to see by faith and the light of his lamp the foretold glories of the future, and thereby to appreciate the otherwise mysterious dealings of the past and the present. Therefore, as interested sons of God and heirs of a promised inheritance, we apply to our Father's Word, that we may understand His purposes from the plans and specifications therein given. There we learn that the plan of God, with reference to man, spans three great periods of time, beginning with man's creation and reaching into the illimitable future. Peter and Paul designate these periods "three worlds", which we represent in the following diagram:—



(89) *Briefly, what do these three great epochs represent, and how are they designated?*

These three great epochs represent three distinct manifestations of divine providence. The first, from creation to the flood, was under the ministration of angels, and is called by Peter "THE WORLD THAT WAS".—2 Peter 3:6.

The second great epoch, from the flood to the establishment of the kingdom of God, is under the limited control of Satan, "the prince of this world," and is, therefore, called "THE PRESENT EVIL WORLD".—Galatians 1:4; 2 Peter 3:7.

The third is to be a "world without end" (Isaiah 45:17) under divine administration, the kingdom of God, and is called "THE WORLD TO COME—wherein dwelleth righteousness".—Hebrews 2:5; 2 Peter 3:13.

THE THREE GREAT WORLDS

(90) *What were the distinctive features of the first and second periods respectively? And what is to be the character of the third?*

The first of these periods, or "worlds," under the ministration of angels, was a failure; the second, under the rule of Satan, the usurper, has been indeed an "evil world"; but the third will be an era of righteousness and of blessing to all the families of the earth.

(91) *Why is the present dispensation called an "EVIL world", and the third one a "world wherein dwelleth righteousness"?*

The last two of these "worlds" are most particularly mentioned, and the statements relative to them are in strong contrast. The present, or second period, is called "the present evil world", not because there is nothing good in it, but because in it evil is permitted to predominate. "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Malachi 3:15) The third world or epoch is mentioned as "THE WORLD TO COME, wherein dwelleth righteousness"—not because there will be no evil in it, but because evil will not predominate. The blotting out of evil will be gradual, requiring all of the first thousand years. Evil will not rule then; it will not prosper; it will no longer be the wicked that will flourish; but "the righteous shall flourish" (Psalm 72:7) the "obedient shall eat the good of the land" (Isaiah 1:19) and "the evil doer shall be cut off".—Psalm 37:9.

(92) *What is the special reason why the future dispensation is to be so markedly different from the present one?*

Thus seen, the next dispensation is to be so dissimilar as to be the very reverse of the present one in almost every particular. Our Lord's words show why there is to be a difference between the present and the future dispensations. It is because He will be the prince or ruler of the world to come, that in it righteousness and truth will prosper; while, because Satan is the prince (ruler) of the present evil world, evil prospers and the wicked flourish. It is because, as Jesus said, the prince of this

world "hath nothing in me"—and consequently no interest in His followers except to oppose, tempt, annoy and buffet them (John 14:30; 2 Corinthians 12:7)—that in this present evil world or epoch, whosoever will live godly shall suffer persecution, while the wicked flourish like a green bay tree.—2 Timothy 3:12; Psalm 37:35.

(93) Why cannot Christ's kingdom now control the earth? Quote Scriptures on this point.

Jesus said: "My kingdom is not of this world", and until the era or "world to come" does come, Christ's kingdom will not control the earth. And for this we are taught to hope and pray, "Thy kingdom come, thy will be done on earth". Satan is the "ruler of the darkness of this world", and therefore "darkness covers the earth and gross darkness the people". He now rules and works in the hearts of the children of disobedience.—Ephesians 2:2; 6:12.

There must be some very important part of the great Architect's plan for man's salvation not yet fully developed—else the new prince and the new dispensation would have been long ago introduced. Why it was postponed for an appointed time, and also the manner of the change from the present dominion of evil under Satan to that of righteousness under Christ, are points of interest which will be more fully shown hereafter. Suffice it now to say that the kingdoms of this world, now subject to Satan, are at the proper time to become the kingdoms of our God and His Christ.—Revelation 11:15.

The context shows that the transfer will be accomplished by a general time of trouble. In reference to it Jesus said: "No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man, and then he will spoil his house". (Mark 3:22-27) Thus we are taught that Satan must first be bound, restrained and deposed before Christ's reign of light and peace can be established. This binding of Satan is accordingly shown to be the first work of the new dispensation.—Revelation 20:2.

WORLDS MAY PASS, BUT — "THE EARTH ABIDETH FOREVER"

1) What is the Scriptural usage of the word "world"? Does the "end of the world" signify destruction of the physical earth? How are the terms, "heavens" and "earth" used in Scripture? When and how did the first heavens and earth come to an end? When and under what conditions will the present heavens and earth pass away?

It should be remembered that this earth is the basis of all these "worlds" and dispensations, and that though ages pass and dispensations change, still the earth continues—"The earth abideth forever". (Ecclesiastes 1:4) Carrying out the same figure, Peter calls each of these periods a separate heavens and earth. Here the word heavens symbolizes the higher or spiritual controlling powers, and earth symbolizes human government and social arrangements. Thus the first heavens and earth, or the order and arrangement of things then existing, having served their purpose, ended at the flood. But the physical heavens (sky and atmosphere), and the physical earth, did not pass away—they remained.

So likewise the present world (heavens and earth) will pass away with a great noise, fire and melting—confusion, trouble and dissolution. The strong man (Satan), being bound, will struggle to retain his power. The present order or arrangement of government and society, not that of the physical sky and earth, will pass away. The present heavens (powers of spiritual control) must give place to the "new heavens"—Christ's spiritual control, soon to be established.

The present earth (human society as now organized under Satan's control) must (symbolically) melt and be dissolved, in the beginning of the "day of the Lord", which "shall burn as an oven". (Malachi 4:1) It will be succeeded by "a new earth", i. e., society reorganized in harmony with earth's new prince—Christ. Righteousness, peace and love will rule among men when present arrangements have given place to the new and better kingdom, the basis of which will be the strictest justice.

(95) What did St. Paul mean when he declared he was caught away to the "third heaven"? And what were doubtless the things which he saw but was not permitted to reveal?

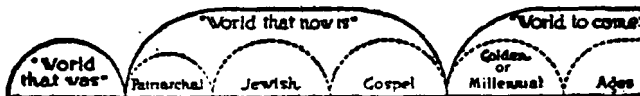
Paul was given a glimpse of the next dispensation, or, as he calls it, "the world to come". He says he was "caught away" (physically or mentally, or both, he could not tell, things were so real to his view) down the stream of time to the new condition of things, the "new heaven", hence the "third heaven". He thus saw things as they will be under the spiritual control of Christ, things which he might not disclose. (2 Corinthians 12:2-4) Doubtless these were the same things which John afterwards saw, and

was permitted to express to the church in symbols, which may be understood only as they become due. John, in the revelation given to him by our Lord on the Isle of Patmos, was in vision carried down through this Christian age and its changing scenes of church and state to the end of the present evil world, or epoch, and there in prophetic visions he saw Satan bound, Christ reigning, and the new heaven and the new earth established; for the former heaven and earth were passed away.—Revelation 21:1.

AGES AND DISPENSATIONS

96. *What is the distinction between an age and a dispensation? Was the first world or dispensation subdivided into ages? And what did this "world" manifest?*

We now notice the ages into which these great epochs are subdivided, as illustrated below:—



The first of these great epochs ("worlds") was not subdivided; God's method of dealing with men did not vary during all that time—from Adam's fall to the flood: God had given man His law, written in his very nature; but after he had sinned He left him measurably to his own course, which was downward, "evil, and that continually", that thus man might realize his folly, and that the wisdom of God in commanding absolute obedience might be made manifest. That dispensation ended with a flood, which took away all but faithful Noah and his family. Thus the first dispensation not only manifested the disastrous effects of sin, but showed that the tendency of sin is downward to greater degradation and misery, and proves the necessity of Jehovah's interposition, if the recovery of "that which was lost"—man's first estate—is ever to be accomplished.

97. *Into how many ages is this present dispensation subdivided?*

The second epoch, or "world that now is", includes three ages, each a step in the plan of God for the overthrow of evil. Each step is higher than that preceding it, and carries the plan forward and nearer to completion.

98. *What ages compose "the world to come"?*

The third great epoch—"the world to come"—future from the second advent of Christ, comprises the Millennial age, or "times of restitution"; and following it are other "ages to come", the particulars of which are not revealed.

Present revelations treat of man's recovery from sin, and not of the eternity of glory to follow.

99. *How is the first age in "the world that now is" designated? Why so called? And when did it end?*

The first age in the "world that now is" we call the PATRIARCHAL AGE, or dispensation, because during that period God's dealings and favors were with a few individuals only, the remainder of mankind being almost ignored. Such favored ones were the patriarchs Noah, Abraham, Isaac and Jacob. Each of these in turn seems to have been God's favored one. At the death of Jacob that age or order of dealing ended.

100. *What was the next age? When did it begin, how long continue, and what were its characteristics?*

At Jacob's death his descendants were first called "the twelve tribes of Israel", and were together recognized of God as His "peculiar people"; and through typical sacrifices they were typically "a holy nation", separated from other nations for a particular purpose, and therefore to enjoy certain special favors.

The time allotted to this feature of the divine plan, beginning here and ending at the death of Christ, we designate the JEWISH AGE, or the Law Dispensation. During that age God specially blessed that nation. He gave them His law; He made a special Covenant with them; He gave them the Tabernacle, whose shekinah glory in the Most Holy represented Jehovah's presence with them as their Leader and King. To them He sent the Prophets, and finally His Son. Jesus performed His miracles and taught in their midst, and would neither go to others Himself nor permit His disciples to go to the surrounding nations. He sent them out, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel". (Matthew 10:5,6) And again he said, "I am not sent but unto the lost sheep of the house of Israel".—Matthew 15:24.

That this national favor ended with their rejection and crucifixion of Jesus is shown by Jesus' words when, five days before His crucifixion, He declared, "Your house is left unto you desolate".—Matthew 23:38.

101. *What age began at Jesus' death, and what are its characteristics?*

There, at Jesus' death, a new age began—the CHRISTIAN AGE OR GOSPEL DISPENSATION, wherein should be heralded good tidings of justification,

not to the Jew only, but to all nations; for "Jesus Christ, by the grace of God, tasted death for every man". During this gospel age also there is a class called to special favor, to whom special promises are made; namely, those who by faith accept Christ Jesus as their Redeemer and Lord, following in His footsteps. The gospel proclamation has gone hither and thither through the earth for nearly nineteen hundred years, so that it can now be said that it has been preached more or less in every nation. It has not converted nations—it was not designed to do so in this age—but it has selected here and there some, in all a "little flock", as Jesus had foretold (Luke 12:32), to whom it is the Father's good pleasure to give the kingdom in an age to follow this.

102. *When and how will the gospel age end?*

With this age the "present evil world" ends; and mark well that while God has been thus permitting the predominance and reign of evil, to the seeming detriment of His cause, nevertheless His deep designs have been steadily progressing according to a fixed and definite plan, and in the exact order of the seasons which He has appointed. In the end of this age, and the dawn of its successor, the Millennial age, Satan is to be bound and his power overthrown, preparatory to the establishment of Christ's kingdom and the beginning of "the world to come, wherein dwelleth righteousness".

RESTORATION FOR ALL MANKIND IN THE WORLD TO FOLLOW THIS
(ACTS 3:19-21)

103. *What does the word Millennium mean, and how is it Scripturally applied?*

Millennium, signifying a thousand years, is by common consent used as the name for the period mentioned in Revelation 20:4—the thousand years of Christ's reign, the first age in the "world to come". During the Millennial age there will be a restitution of all things lost by the fall of Adam (Acts 3:19-21), and before its close all tears shall have been wiped away. Beyond its boundary, in the ages of blessedness to follow, there shall be no more death, neither sorrow nor crying; neither shall there be any more pain. The former things will have passed away. (Revelation 21:4) God's revelations particularize no further, and there we stop.

104. *Where is the expression, "Plan of the Ages," found in Scripture? (See Eph. 3:11, Diaglott).*

105. *What is the chief characteristic of the divine plan, and what is the object of the various ages?*

We have here only glanced at the mere outline of this plan of the ages. The more we examine it the more we will find in it perfect harmony, beauty and order. Each age has its part to accomplish, necessary to the complete development of God's plan as a whole. The plan is a progressive one, gradually unfolding from age to age, upward and onward to the grand consummation of the original design of the Divine Architect, "who worketh all things after the counsel of his own will". (Ephesians 1:11) Not one of these great periods is an hour too long or too short for the accomplishment of its object. God is a wise economist of both time and means, though His resources are infinite; and no power, however malicious, for a moment retards or thwarts His purposes. All things, evil as well as good, under divine supervision and overruling, are working together for the accomplishment of His sovereign will.

106. *Give an illustration showing why Jehovah's works appear to the uninstructed mind like confusion and failure.*

To an uninstructed and undisciplined mind, which can see only a little of the intricate machinery of God's plan, it appears like anarchy, confusion and failure, just as the whole, or even a part, of an intricate machine would appear to a child. To its immature and untutored mind it is incomprehensible, and the opposite motions of its wheels and belts are but confusion. But maturity and investigation will show that the seeming confusion is beautiful harmony, working good results. The machine, however, was as truly a success before the child understood its operation as after. So, while God's plan is, and has been for ages, in successful operation, man has been receiving the necessary discipline, not only to enable him to understand its intricate workings, but also to experience its blessed results.

107. *What must be remembered with respect to these various ages, if we would "rightly divide the Word of Truth"?*

As we pursue our study of the divine plan it is essential that we keep in memory these ages and their respective peculiarities and objects;

for in no one of them can the plan be seen, but in all of them, even as a link is not a chain, but several links united form a chain. We obtain correct ideas of the whole plan by noting the distinctive features of each part, and thus we are enabled to divide rightly the Word of Truth.

A statement of the Word which belongs to one epoch or dispensation, should not be applied to another, as things stated of one age are not always true of another. For instance, it would be an untruth to say of the present time that the knowledge of the Lord fills the whole earth, or that there is no need to say to your neighbor, Know the Lord. (Isaiah 11:9; Jeremiah 31:34) This is not true in this age, and it cannot be true until the Lord, having come again, has established His kingdom; for throughout this age there have been many seducing deceptions, and we are told that even in the very end of the age—"In the last days . . . evil men and seducers shall wax worse and worse, deceiving and being deceived". (2 Timothy 3:1, 13) It will be as the result of Messiah's reign during the Millennial age that knowledge and righteousness shall cover the earth as the waters cover the sea.

THE KINGDOMS OF THIS WORLD ARE NOT THE KINGDOMS OF CHRIST

108. *What is a very common error with respect to God's kingdom being established and now ruling in the earth?*

A similar mistake, and a very common one, is to suppose that God's kingdom is now established and ruling over the earth, and that His will is now done among the nations. This is manifestly far from the truth, for the kingdoms of this world are supported and enriched through oppression, injustice and deceit, to as great an extent as the increasing intelligence of the people will permit. Satan, the present "prince of this world", must yet be displaced, and these kingdoms, now under his control, must become the kingdom of our Lord and of His Anointed, when He shall take unto Himself His great power, and reign.

109. *How has the poet Cowper beautifully described "the stately steppings of our God" in ages past?*

By the light now due to the household of faith we discern that system and order which mark the stately steppings of our God through the ages past, and we are forcibly reminded of the beautiful lines of Cowper, inspired by a living faith which trusted where it could not trace the Almighty Jehovah:

HE WILL MAKE IT PLAIN

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

"Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

"Judge not the Lord by feeble sense,
But trust Him for His grace.
Behind a frowning providence
He hides a smiling face.

"His purposes will ripen fast,
Unfolding every hour.
The bud may have a bitter taste,
But sweet will be the flower.

"Blind unbelief is sure to err,
And scan His work in vain.
God is His own interpreter,
And He will make it plain."

"THE MYSTERY HID FROM AGES AND FROM GENERATIONS, BUT NOW MADE MANIFEST TO HIS SAINTS"

110. *During the long period of suffering under the curse of sin and death, has mankind never received from God any expression of His purpose to restore and bless the condemned race?*

While mankind was under the discipline of evil, and unable to understand its necessity, God repeatedly expressed His purpose to restore and bless them through a coming Deliverer. But who that Deliverer should be was a mystery for four thousand years, and it began to be clearly revealed only after the resurrection of Christ, in the beginning of the Christian or gospel age.

111. *What was the first faint ray of hope that shone in Eden?*

Looking back to the time when life and Edenic happiness were forfeited by our first parents, we see them under the just penalty of sin filled with sorrow, and without a ray of hope, except that drawn from the obscure statement that the seed of the woman should bruise the serpent's head. Though in the light of subsequent developments this is full of significance to us, to them

was but a faint and glimmering light. Nearly two thousand years rolled by with no evidence of a fulfillment.

112. *How long until a further ray of light was sent to Abraham? And unto whom was the promise to Abraham subsequently "confirmed"?*

About two thousand years after, God called Abraham, and promised that his seed should bless all the families of the earth. This looked as though God still held to His previously expressed purpose, and was now about to fulfill it. Time sped on; the promised land of Canaan was not yet in his possession; they had yet no offspring and Abraham and Sarah were growing old. Abraham reasoned that he must help God to fulfill His promise—so Ishmael was born. But his assistance was not needed, for in due time Isaac, the child of hope and promise, was born. Then it seemed that the promised ruler and blessing of nations had come. But no; years rolled by, and seemingly God's promise had failed; for Isaac died, and his heir, Jacob, also. But the faith of a few still held firmly to the promise, and was sustained by God; for "the covenant which he made with Abraham" was assured by God's great "oath unto Isaac, and confirmed to Jacob . . . and to Israel for an everlasting Covenant".—1 Chronicles 16:16, 17.

113. *What was the expectation of the Twelve Tribes of Israel at the time of Jacob's death, and their disappointment?*

When at the time of Jacob's death his descendants were first called the Twelve Tribes of Israel, and recognized of God as a "chosen nation" (Genesis 49:28; Deuteronomy 26:5), the expectation that this nation as a whole, as the promised seed of Abraham, should possess Canaan, and rule and bless the world, seemed to be on the eve of realization; for already, under the favor of Egypt, they were becoming a strong nation. But hope was almost blasted and the promise almost forgotten when the Egyptians, having gained control of them, held them as slaves for a long period.

114. *How was the great deliverer sent of God to revive the hope of His chosen people? And what further insight into God's plan was revealed by him?*

Truly God's promises were shrouded in mystery, and His ways seemed past finding out. However, in due time came Moses, a great deliverer, by whose hand God led them out of bondage, working mighty miracles on their behalf. Before entering Canaan this great deliverer died; but as the Lord's mouthpiece, he declared,

"A prophet shall the Lord your God raise up unto you of your brethren, like unto me". (Deuteronomy 18:15; Acts 3:22) This gave a further insight into God's plan, showing that not only would their nation, as a whole, be associated in some way with the future work of ruling and blessing, but that one to be selected from among them would lead to victory and to the fulfillment of the promise.

115. *Who was Moses' successor, and what did he accomplish?*

Then Joshua, whose name signifies deliverer, or savior, became their leader, and under him they won great victories, and actually entered the land promised in the covenant. Surely then it seemed that the true leader had come, and that the promise was about to have fulfillment.

116. *Under what conditions did the nation of Israel seem about to realize the consummation of their hopes? And how was their hope again deferred?*

But Joshua died, and they made no headway as a nation until David, and then Solomon, were given them as kings. There they reached the very zenith of their glory; but soon, instead of seeing the promise accomplished, they were shorn of their power and became tributary to other nations. Some held fast the promise of God, however, and still looked for the Great Deliverer, of whom Moses, Joshua, David and Solomon were only types.

THE MYSTERY BEGINS TO OPEN UP

117. *What was the expectation of all Israel at the time Jesus was born? Why did they not receive Him as their long-promised Messiah?*

About the time when Jesus was born all men were in expectation of the Messiah, the coming King of Israel, and through Israel, of the world. But Israel's hope of the glory and honor of their coming King, inspired as it was by the types and prophecies of His greatness and power, caused them to overlook another set of types and prophecies, which pointed to a work of suffering and death, as a ransom for sinners, necessary before the blessing could come.

This was prefigured in the Passover before they were delivered from Egypt, in the slaying of the animals at the giving of the Law Covenant (Hebrews 9:11-20; 10:8-18), and in the Atonement sacrifices performed year by year continually by the priesthood. They overlooked, too, the statement of the prophets, "who testified beforehand the sufferings of Christ, and the glory that should follow".—1 Peter 1:11.

118. *What was the effect of Jesus' unexpected death upon His followers?*

Even His immediate followers were sorely perplexed when Jesus died; and sadly they said, "We trusted it had been he which should have redeemed Israel". (Luke 24:21) Apparently their confidence in Him had been misplaced. They failed to see that the death of their leader was a surety for the New Covenant under which the blessings were to come, a partial fulfillment of the covenant of promise.

However, when they found that He had risen from the tomb their withered hopes again began to revive (1 Peter 1:3), and when He was about to leave them they asked concerning their long-cherished and oft-deferred hope, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" That their hopes were in the main correct, though they might not know the time when they would be fulfilled, is evident from our Lord's reply—"It is not for you to know the times and seasons which the Father hath put in his own power".—Acts 1:6, 7.

THE REJECTION OF THE JEWS AND SHOWING OF FAVOR TO THE GENTILES

119. *What was the attitude of Jesus' disciples after His ascension?*

What turn has God's plan now taken? must have been the query of His disciples when Jesus had ascended; for we must remember that our Lord's teachings concerning the kingdom were principally in parables and dark sayings. He had said unto them, "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when he, the spirit of truth, is come, he will guide you into all truth". "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 16:12, 13; 14:26) So they could not understand before the Pentecostal blessing came.

120. *When did the disciples begin more clearly to comprehend the divine purposes?*

Even then, it was some time before they got a clear, full understanding of the work being done and its relation to the original covenant. (Acts 11:3, Galatians 2:2, 12, 14) However, it would seem that even before they fully and clearly understood they were used as the mouth-pieces of God, and their inspired words were probably clearer and deeper expressions of truth than they themselves fully comprehended. For instance, read James' discourse in which he says: "Simeon hath declared how God at the

first did visit the gentiles to take out of them a people for his name [a bride]. And to this agree the words of the prophets, as it is written, After this [after this people from the gentiles has been taken out] I will return, and will build again the tabernacle of David [the earthly dominion] which is fallen down, and I will build again the ruins thereof, and I will set it up."—Acts 15:14-16.

121. *What light was thrown upon the work of the gospel age by the Apostle James in Acts 15?*

James began to read in God's providence, in the sending of the gospel through Peter to the first gentile convert and through Paul to gentiles in general, that during this age believing Jews and gentiles were to be alike favored. He then looked up the prophecies and found it so written; and that after the work of this gospel age is completed, then the promises to fleshly Israel will be fulfilled. Gradually the great mystery, so long hidden, began to be understood by a few—saints, special "friends" of God.

122. *What is the great "mystery hid from ages and from generations", declared by the Apostle Paul (Colossians 1:27)?*

Paul declares (Colossians 1:27) that this mystery which hath been hid from ages and from generations, now made manifest to His saints, is

"CHRIST IN YOU, THE HOPE OF GLORY"

123. *What does "Christ in you" signify?*

This is the great mystery of God which has been hidden from all previous ages, and is still hidden from all except a special class—the saints, or consecrated believers. But what is meant by "Christ in you"? We have learned that Jesus was anointed with the holy spirit (Acts 10:38), and thus we recognize Him to be the Christ—the Anointed—for the word Christ signifies anointed. And the Apostle John says that the anointing which we (consecrated believers) have received abideth in us. (1 John 2:17) Thus the saints of this gospel age are an anointed company—anointed to be kings and priests unto God (2 Corinthians 1:21; 1 Peter 2:9); and together with Jesus, their Chief and Lord, they constitute Jehovah's Anointed—The Christ.

In harmony with this teaching of John, that we also are anointed, Paul assures us that this mystery which has been kept secret in ages past, but which is now made known to the saints, is

that *The Christ* (The Anointed) is "not one member, but many", just as the human body is one and has many members; but as all the members of the body, being many, are one body, so also is The Anointed—The Christ. (1 Corinthians 12:12-28) Jesus is anointed to be the Head or Lord over the church, which is His body (or His bride, as expressed in another figure (Ephesians 5:25-30), and unitedly they constitute the promised "seed", the Great Deliverer—"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise".—Galatians 3:29.

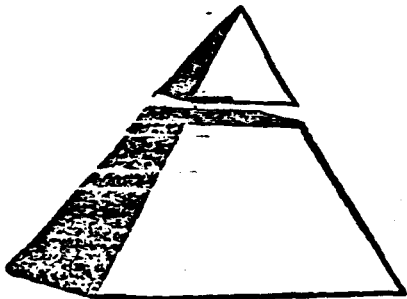
124. *How has the Apostle guarded the church against any presumptuous claims?*

The Apostle carefully guards the church against any presumptuous claims, saying of Jesus that "God hath put all things under his feet, and gave him to be the Head over all things to the church, which is his body", "that in all things he might have the pre-eminence". (Ephesians 1:22; Colossians 1:18) Yet, under the figure of the human body, he beautifully and forcefully shows our intimate relationship. This oneness Jesus also taught.—John 15:5.

125. *Explain how the figure of the pyramid beautifully illustrates the oneness of the Lord and His church as an anointed company.*

Our oneness with the Lord Jesus, as members of the Christ, the anointed company is well illustrated by the figure of the pyramid.

The top-stone is a perfect pyramid of itself. Other stones may be built up under it, and if in harmony with all the characteristic lines of the top-stone, the whole mass will be a perfect pyramid. How beautifully this illustrates our position as members of "the seed"—"The Christ". Joined to and perfectly in harmony with our Head, we, as living stones, are perfect; separated from him, we are nothing.



126. *Who is the Chief Corner-stone in this building of God?*

Jesus, the Perfect One, has been highly exalted, and now we present ourselves to Him that

we may be formed and shaped according to His example, and that we may be built up as a building of God. In an ordinary building there is no chief corner-stone; but in our building there is one Chief Corner-Stone, the "Top-stone"; as it is written, "Behold, I lay in Zion a chief Corner-Stone, elect, precious" — "to whom coming as unto a Living Stone, . . . ye also as lively [living] stones are built up a spiritual house, a holy priesthood, to offer up sacrifices acceptable to God by Jesus Christ". (1 Peter 2:4-6) And very soon we trust, the union between Jesus, the "Head", and "the church, which is his body", will be complete.

127. *What thoughts are suggested by the reference to the members of Christ's body as "living stones"?*

And, dearly beloved, many blows and much polishing must we endure—much transforming must we undergo, and much conforming to His example, under the direction of the great Master-Builder; and in order to have the ability and ideality of the Builder displayed in us, we will need to see that we have no cross-grained will of our own to oppose or thwart the accomplishment of His will in us; we must be very childlike and humble—"clothed with humility; for God resisteth the proud, and giveth grace to the humble". Let us humble ourselves, therefore, under the mighty hand of God, that He may exalt us in due time (1 Peter 5:5, 6), as He has exalted our Head and Forerunner.—Philippians 2:3, 9.

128. *What is the "high calling", and why is it called a mystery?*

This is indeed a wonderful message; and, as we come to the Word of God to inquire concerning our great high calling, we find the prophets all eloquent in proclaiming the grace [favor or blessing] that is come unto us (1 Peter 1:10); while types, and parables, and hitherto dark sayings, now become luminous, shedding their light on the "narrow way" in which the anointed [Christ] company is called to run for the prize now disclosed to view. This was truly a mystery never before thought of—that God intends to raise up not only a Deliverer, but a Deliverer composed of many members. This is the "high calling" to which the consecrated believers of the gospel age are privileged to attain.

Jesus did not attempt to unfold it to the disciples while natural men, but waited until at Pentecost they were anointed—begotten to the new nature. Read carefully 1 Corinthians 2:6-14.

*Sinaitic MS. omits spiritual before sacrifices.

Our Great Creator's Unspeakable Gift

"Thanks be unto God for his unspeakable gift."—2 Corinthians 9:15.

THERE is an appropriateness in the general good cheer of the Christmas season. The custom of giving tokens of love and friendship prevails wherever the story of Jesus has gone. Surely this is just as it should be. While some may have been injured by receiving bounties, but few, if any, have been other than blest in the giving of them. Herein we see corroborated our Savior's words, "It is more blessed to give than to receive". In proportion as we attain Godlikeness, in proportion as the spirit of Christ dwells richly in us, in proportion as we possess the holy spirit, in that same proportion shall we appreciate more and more our Lord's statement.

In our dealings with God it is necessary that we realize our dependence, our own insufficiency, and His greatness and beneficence; and that we learn to go to Him as His "dear children", to whom He delights to give His favors, and who receive them and appreciate them with gratitude of heart. In every sense of the word we are debtors to God and always shall be. We can never dispute the obligations under which His mercy and loving kindness have placed us. The sooner we realize this fact, the better will it be for us. Some possessed with a false pride declare that they ask no favors from God or man—that they pay their way and wish always to do so. As respects our dealings with our fellowmen, something of this spirit is praiseworthy; but the entire proposition is inconsistent with our relationship with the Almighty.

As we did not create ourselves, neither can we maintain our being, as the Scriptures assert: "In Him we live and move and have our being". (Acts 17:29) This would have been true of us whether born on an angelic plane or as perfect human beings; for we could not have created ourselves, directly or indirectly. Through the arrangements of His providence in nature, God was responsible for our birth; and He is the Provider for His creatures on every plane. The fact that He causes His sun to shine upon the just and the unjust, and sends His rain upon the evil as well as upon the good, and thus provides for the world of mankind that in general is in rebellion against Him and His authority, does not prove that the laws of nature are autocratic.

Rather, as the Scriptures show, these mercies of God scattered broadcast tell of a provision on our Creator's part for the necessities of His creatures. That He allows these laws to be interfered with at the present time and permits adverse conditions upon our race He fully explains to be because of its sinful, rebellious attitude, because the sentence, the curse of death, has been justly pronounced against mankind, and because He sees a way by which present lessons of adversity and tribulation may be made instructive as respects "the exceeding sinfulness of sin".

"All Taught of God"

Two of the great lessons for us to learn are (1) our complete dependence upon God and (2) His loving kindness and tender mercies over all His works. But these lessons can be learned only from one standpoint and by one class. Those who view matters from the outside only will surely misunderstand, misinterpret, many of the operations of divine providence.

"The secret of the Lord is with them that reverence him and he will show them his covenant"—His future plans, His agreement. (Psalm 25:14) In order to see, to understand, to appreciate them we must accept certain matters by faith: (1) "that he is"—that there is an Almighty Creator; (2) "that he is the rewarder of them that diligently seek him". (Hebrews 11:6) Seeking the Lord diligently, we find in the Bible that which commends it to our hearts as well as to our heads.

But right here we are beset by a danger and a difficulty; for while it is possible to receive great assistance from fellow-believers in the understanding of the divine Word, yet there is much danger of our becoming even more confused by such assistance—by the creeds and theories of men, particularly those handed down from the dark ages. Whatever, therefore, we receive from men we must accept tentatively—for examination, for proving and testing by the Word of God. Thus we "try the spirits," or doctrines, as the Apostle admonishes. (1 John 4:1) Thus we permit God to be His own interpreter and to make the matter plain to us. Those teachers who refer to the Word of God,

who point out to us its harmony with itself and with reason, giving the citations and showing the relationship between text and context—these are the teachers who are really helpful. All others are apt to be injurious, whether they address us orally or in print.

"Every Good and Perfect Gift"

Only after we have been for some time in the School of Christ can we comprehend the force of the Apostle's words, "Every good and perfect gift is from above". (James 1:17) Then we begin to look about to find some of these good and perfect gifts. We soon find many gifts and blessings, but very few of them perfect, purely good. Everything connected with our present condition is imperfect. Even the sunshine and the rain, which are common to all God's creatures, are evidently not furnished under perfect conditions. Imperfection seems to be written upon everything we have, as well as upon ourselves.

The Bible explanation of this state of affairs is that, while God's work is perfect (Deuteronomy 32:4), our race today are not really samples of His workmanship, but are depraved, fallen, imperfect through the original sin of Father Adam and its entailed weaknesses and blemishes upon his posterity. The good and perfect gifts of God are to be seen only by the eye of faith—only by those whose eyes of understanding have been opened to see by faith Jesus, the great Redeemer. By faith this class see accomplished in God's due time His great work of Redemption, the wiping away of all tears from off all faces and the re-establishment of perfect life conditions, such as God has promised.

Those whose eyes of understanding have to some extent been opened see more and more of the riches of God's grace, and appreciate more and more all of His gifts and favors, especially the great gift, the unspeakable gift, mentioned in our text. What this gift is the entire Scriptures set forth in various presentations. Of these statements one of the most forceful is St. Paul's declaration, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord".—Romans 6:23.

A Gift Not Appreciated

False theologies have diverted or taken away from the Bible statements that eternal life is the gift of God, and that He will supply it only

to those in fullest harmony with Himself. False theologies have taught us that eternal life is a natural quality—yea, that it is a persistent one, that not even God Himself can destroy our lives or being. This erroneous thought has distorted all our reasonings, and has left the issue as between an eternal life in torture or an eternal life in bliss. But the Scriptures clearly define a different issue; namely, as between extinction, destruction, and a life in harmony with God, a life which Divine Love and Mercy had provided for those who are in accord with the Almighty.

Let us hearken to the testimony of our Lord, the Apostles and the Prophets on this subject, and see that God is now proffering the church a gift of eternal life through Jesus Christ our Lord. Let us note the Scriptural proposition that if we are willfully, deliberately, intelligently, rejecting this gift it will be withdrawn, and that the effect upon us will be the second death, everlasting oblivion, from which God offers no hope of recovery.

Let us note that this is the general dealing of God; and hence that when His time shall come for dealing with the world of mankind in general, during the Millennial age, the offer then to be made to them will be a similar proposition of life or death everlasting. Those who will accept God's gift upon God's terms are welcome to it. He is pleased to give it to them. Those who will then reject it shall die the second death.—Acts 3:22, 23.

"Through Jesus Christ our Lord," is the Apostle's statement. The gift is not offered to us by the Father directly, but indirectly through the Son. To those whose eyes of understanding have been opened, the Apostles says, "This is the record, that God has given unto us eternal life; and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." (1 John 4:12) Other Scriptures inform us that this life is merely reckoned to the church now, and that they will not get it until they shall experience the change of the first resurrection, at the second coming of our Lord. Of these it is written, "Your life is hid with Christ in God". (Colossians 3:3) Thus every suggestion of God's gift is bound up similarly in Christ. Only as we become united to Him, related to Him, can we have this unspeakable gift of God. Hence it is not improper that we should sometimes both think and speak of Jesus Himself as being

The Unspeakable Gift

Both Jesus and the eternal life which the Father has provided through Him are unspeakable in the sense that it is impossible for us to present fully to others the richness and the glory which inhere in both. Who can describe life eternal on either a spirit plane or as restored and perfected humanity? It is beyond all the powers of our mental comprehension. Even the thought of it can only be imperfectly communicated and imperfectly grasped. It must gradually dawn upon us, grow upon us in appreciation and comprehension. Similarly the wealth of grace divine represented in our Lord Jesus is unspeakable. We cannot tell it; and the natural man cannot receive of the things of the Spirit of God, neither know them.—1 Corinthians 2:14.

Only those who are especially favored of God can get even the first glimpse of the riches of God's grace in Christ. If this glimpse be appreciated, it leads to clearer and still clearer views; all who will appreciate either our Lord Jesus or the gift of life must be "taught of God". (John 6:54) As our Redeemer said to St. Peter, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed this unto thee, but my Father in Heaven" (Matthew 16:17), so all who would grasp spiritual things must be taught. All our teaching and preaching cannot overcome the blindness of the natural fallen mind in respect to God's gift and the channel through which it comes.

Only as the Heavenly Father shall grant His blessing may fruits to our labors be expected. It is written, "As many as the Lord your God shall call," and, "No man can come unto me except the Father who sent me draw him." (Acts 2:39; John 6:44) Hence we see that our present appreciation of divine goodness implies three things: (1) our divine provision of eternal life, (2) Christ the channel, and (3) the knowledge by which we are enabled to appreciate both the gift and the channel.

Receiving and Rejecting God's Gift

As we look out over the world and perceive 2,000,000,000 in heathen darkness and the remaining 400,000,000 of nominal Christendom in a dull foggy light of superstition and ignorance, our first thought might be that the world in general has rejected God's gift and hence has sealed its doom for the second death. Then we

find relief in the Scriptural assurance that the present world-wide darkness is the result of Adam's sin and condemnation to death; that, although Christ has come and offered His sacrifice for sin, and thus made possible the removal of the curse and the bringing back of Adam and all of his race to harmony with God and to the possibility of accepting His gift of eternal life upon His terms, nevertheless the offer of this opportunity to the race in general is still future.

How glad we are that in God's due time all the blind eyes shall be opened, all the deaf ears unstopped, and the fogs of superstition and error all flee away before the rising of the Sun of Righteousness—the glories of the Millennial kingdom!

The few who now see and appreciate God's gift are indeed, as the Scriptures declare, a "little flock" (Luke 12:32); and although generally disowned by men, and "counted fools for Christ's sake," they are rich in that they have become, in advance of the world, the recipients of God's favor by faith. Even now they may think of themselves as being possessors of life eternal—because of their joy and confidence in Him who has promised.

There is a superlative blessing of eternal life on the spirit plane, "far above angels, principalities and powers". Those who attain that blessing will indeed be "partakers of the divine nature". (2 Peter 1:4; 1 John 3:2) Surely "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him". (1 Corinthians 2:9) Those who have now accepted Christ as their Redeemer and their Bridegroom possess also all the riches of God's grace that center in Him; and when He shall appear, they shall be made like Him, sharers in His glory. "Thanks be unto God for his unspeakable gift!"

Gifts to the Church

God's time has not yet come for giving the gifts of the Redeemer's sacrifice to the world. The distribution to the world of mankind of those blessings is held in abeyance, waiting for the glorious thousand-year day—earth's jubilee. Meantime God has been preparing for a special class of humanity other gifts, the richness and value of which "eye hath not seen nor ear heard, neither have entered into the heart of man".

God has a right to give different gifts to His different creatures. He has given to the angels the gifts, blessings, which cause their everlasting happiness; and now He is selecting from amongst men by various trials, tests, a very special class—a saintly class, of all nations and denominations. While He calls all perfect intelligent beings (angelic and human) “sons of God”, He purposes that the saintly ones now being selected shall be His sons on a still higher plane, to which Jesus has been exalted as a reward for His obedience—“far above angels, principalities and powers and every name that is named”.

To such of these as respond to the drawings and leadings and tests, God is giving special gifts at the present time—not earthly gifts, tangible and seen of men, but spiritual gifts—new hearts of appreciation, new eyes of understanding, new ears of comprehension, new powers of spiritual enjoyment. To them “old things are passed away, and all things have become new”.—2 Corinthians 5:17.

The Most Helpful Gifts

Give without hoping for gifts in return—every gift at this season should be a love token. We value the gift not so much for its monetary worth as because of the love and fellowship of which it is a reminder. It is eminently proper that friends and parents should prepare gifts for others in secret, and keep them until the opportune time for presentation. In all this they are merely copying the Heavenly Father, who is thus preparing for the world the wonderful gifts of the Messianic Kingdom, described as “a feast of fat things for all people”.

But there are other gifts which should not be kept back merely for Christmas time. Each one and especially each Christian, should every day send forth on life's pathway gifts and blessings that would bring joy, cheer, to many hearts—the kindly word, the nod of recognition, especially to one in less favored circumstances, the kindly look, the word or act of sympathy. Oh, how much these gifts mean to the poor world, whom the Apostle Paul describes as the groaning creation! Many of them have little that they know how to enjoy in the present life, and no prospect beyond. How blank such lives! What a godly pleasure comes from casting upon them an occasional ray of sunshine!

“More Blessed To Give”

God Himself is the great pattern set before us in His Word. In proportion as we have received of God's gift and have appreciated it, in that same proportion are we privileged to be so “taught of God” as to become more and more like Him in spirit, disposition—desirous of giving—generous. Since man was created in the image and likeness of God, all men would have possessed this generous disposition had it not been for the fall of Adam; and we find that the fall has especially blighted some in one particular and others in another. Hence amongst “natural men” there are some who are generous, and who to that degree have perhaps more Godlikeness than have some of the children of grace—especially until the latter have been trained in the School of Christ.

For we are to remember that God's message and His drawing power affect the less honorable of mankind. (1 Corinthians 1:26-29) Thus opportunity is afforded for the Lord to demonstrate the power of His grace in the transformation of character. But so surely as we have become God's children, recipients of His blessing and of the instruction of the School of Christ, this quality of benevolence will grow in us; and the more ripe we become as Christians, the more it will abound in our thoughts, words and deeds. But any other condition, any failure to progress, any turning toward greater selfishness, would be sure signs that we are faced in the wrong direction, that we are walking after the flesh, not after the spirit.

Thousands on thousands in the world are needy; and those possessed of the Lord's spirit will feel an intense desire to give to these. But here the difficulty arises. What lines shall we draw? We answer that as comparing spiritual and temporal gifts we should prefer to give the higher, the spiritual, wherever we have opportunity—not forgetting the other, however, as occasion may demand or opportunity offer.

Since the judgment of each will be according to his light, it follows that many more can appreciate the privilege of giving earthly blessings, comforts, succor, solace, etc., than can understand the still higher privilege of giving heavenly gifts, blessings, counsel, succor, consolation, comfort. Whoever, therefore, has spiritual ability to give further spiritual favors should rejoice to thus engage in blessing others.

In Foreign Lands—Greece and Crete: *By J. F. Rutherford*

ATHENS long enjoyed the reputation of being earth's seat of learning. It produced many philosophers. It was here that learned men and savants congregated to tell each other what they knew and to discuss things unknown to them. It did not seem safe, however, for any one to depart from the beaten paths, particularly with reference to worship.

Northwest of the Parthenon, across the valley on a hillside, cut out of solid rock, is a chamber which is reputed to have been at one time the prison where Socrates, the great Athenian philosopher, was incarcerated for two years. The Athenians worshipped many gods; all heathen, of course. Socrates believed and taught the doctrine of only one God. His philosophy was obnoxious to those who controlled the religious thought of that day. Hence the other philosophers, ultra-religionists and politicians conspired together about Socrates, and concluded that should his teaching prevail all their gods would be disgraced and their religion perish. Therefore it was decided that Socrates should be put into prison. He was tried and adjudged guilty of teaching a doctrine inimical to the interest of the Athenians. Being condemned to die, he was given the choice of being hanged or drinking poison. He chose the latter, and died a martyr's death because of his independent thought and teaching. Verily in every period of the world's history the trail of the serpent can be seen in his attempt to divert the minds of the people from the true God and His plan.

Years passed on and other philosophers appeared upon the scene of action, but the Athenians held to their many gods, erecting altars to their memory. Upon one of these altars they inscribed the words: "To the Unknown God". St. Paul, leaving Macedonia, came down to spend a season at Athens. He soon observed that the whole city was given to idolatry, and he stirred within him a burning desire to proclaim the truth to these people. He first taught in the synagogues of the Jews, and then in the market-place publicly proclaimed Jesus Christ and the resurrection of the dead.

It was the custom of the Athenian philosophers to assemble on the Areopagus and spend their time, together with any stranger who might chance to come that way, in discussing

all they knew and any new thing that might arise. The Areopagus, or Mars Hill, seemed to be an open forum where any one might be heard to give expression to his views. Some of these philosophers had heard St. Paul in the market-place. They evidently regarded him as a freak—one whom they could use for their entertainment. So they took him and brought him to the Areopagus and inquired of him concerning the doctrine that he was teaching in the market-place. Amongst themselves they had designated him as "the babbler"; but evidently out of respect they said to him: "These doctrines that you teach are strange to us; therefore may we know more about them?"

Without a doubt the Lord directed St. Paul to that point. He stood up in the midst of Mars Hill and declared the doctrine of Jesus Christ and Him crucified; and his words have resounded down through the age, thrilling the hearts of the disciples of the great Master. In substance he told these heathen philosophers that they were superstitious; that they had erected altars to many gods, amongst them the "unknown god". Then he proceeded to declare unto them who was the God to them unknown. He told them that Jehovah God made the world and all things that are therein; that He is the Lord of heaven and earth; that He does not live in houses made with hands and that He is not worshipped by men's hands; that He does not receive nor need to receive anything from man; but that from Him proceeds all life and the breath of all things. St. Paul then taught them that this great God made one man, from whom all the nations of the earth have sprung, and that all therefore are of one blood; that God made man to dwell upon the earth and appointed a time when His dwelling should be perpetual upon the earth; that He has set the bounds of man's habitation; that the great God of the universe is not an image made of gold, silver, or stone, graven by art and man's device, but that He is the all-wise, intelligent Jehovah; that the man whom God created was perfect; that he lost this perfection because of sin; that all of his offspring have inherited death and have died because of sin, but that God has provided for a resurrection of the dead; that Jesus Christ died and rose from the dead in order to provide this

great redemption for man; that God has appointed a fixed time or period in which He will give the entire human race a full opportunity for life, and that the death and resurrection of Christ Jesus constitute a guarantee that such opportunity shall come to man; that this trial time of judgment for man will be under righteous and favorable conditions; that man has the full assurance that an opportunity for everlasting life shall come to every one; hence all that have died must arise from the dead.

The doctrine of the resurrection was a new philosophy to these savants. They found that St. Paul's wisdom was too great for them; so they dismissed him, saying: "We will hear you again on this matter". St. Paul was not only a man of great learning, but the inspired witness of the Lord; and his teaching was with authority.

More than eighteen centuries have passed since that memorable occasion, during which time Christians have made pilgrimages to Mars Hill to catch, if possible, the inspiration that moved the great Apostle to declare this doctrine of an ultimate open and fair trial for every man for life, liberty and happiness. Those who have sincerely believed the Bible have earnestly looked forward and hoped for the appointed time when the Lord would bring to pass these great blessings upon the people. They have reasoned—and properly so—that the time is certain to come. According to the teaching of the Apostle and the authoritative words of Jesus Himself, that time is definitely fixed as the end of the world.

Our party visited Mars Hill, viewing it with great interest. On Wednesday, September 29, a company of people gathered there, and the writer was asked to speak to them. After reviewing the words of the Apostle Paul above mentioned, it was then declared that the appointed time referred to by St. Paul has arrived; that the evidence is overwhelming that the old world has ended and that the new order is coming in; that the time for the judgment of the world is at hand, and hence millions of people now living will never die and soon the resurrection of the dead will begin. The occasion was a solemn, yet joyful one.

On that same evening a public lecture was given at a hall in the city, attended by a goodly number of Athenians. The writer addressed the audience on the subject: "Millions Now

Living Will Never Die", our friend and brother Athanasius Karanassios, of Athens, acting as interpreter. In the course of this address mention was made that St. Paul had visited Athens centuries ago and that he taught the coming blessing of mankind; that it is now opportune for the clergy not only to call attention to this, but to tell the people that the appointed time has come for the world's blessing; that the clergy, however, are not thus teaching, because to so teach would interfere with the doctrines of their systems; but that the time has come for the people to know the truth, the clergy notwithstanding.

After reviewing the philosophy of the ransom sacrifice, showing God's revealed plan for the resurrection of the dead and the blessing of all mankind, the speaker called attention to the fact that in a few years Socrates and other Athenian philosophers whose bones now mingle with the dust of the old cemetery would be resurrected and return to the city of Athens. These remarks seemed to startle several in the audience and they sat up, all alert to catch every word. The interest was intense. Not a single person left the hall during the meeting; and at the conclusion of the lecture the people tarried to ask questions. Amongst those particularly interested was a captain of the Greek army, a man of more than ordinary intelligence, with a good, honest face, and we hope an honest heart. We have hopes that he will early grasp the truth. Another was a judge of one of the courts who tarried to ask questions. The question meeting continued so late in the night that announcement was made that it would be resumed next day at 12 o'clock, the hour at which all the Athenians take a recess from work and rest until 2:30 P. M. At the appointed time the next day many came again, including the captain and the judge; and the plan of Jehovah for the blessing of mankind was further discussed. At the conclusion of this meeting our party hurried away to Piræus, the port of Athens, where we took ship bound for Egypt.

While in Athens our party made a number of moving pictures, including views of the Parthenon and other important and interesting points in that ancient city. Athens, while long regarded as a seat of great learning, has just as long been steeped in ignorance concerning God's wonderful plan for the blessing of man. This

tolerance in modern times is due largely to the faithfulness of the clergy class, who seem to pay more attention to the long robes they wear than to the drachmas they collect than to the Bible.

The rank and file of the Greeks seem to be a docile and quiet people, submissive to the orders of those in control. Seemingly they take without complaint what is offered them. This is probably because they have long been priest-ridden. A striking illustration of their submissiveness was observed on our voyage from Piræus to Alexandria. We were put aboard the Greek steamship *Sparta*, which was loaded beyond its capacity when it left the port of Piræus.

Our party of six was crowded into one of the ship's four little staterooms, and the only ventilation was through a porthole about twelve inches in diameter. When the waves ran high it was necessary to keep this closed, in order to prevent our berths from being filled with water. The captain of the ship seemed to be absolutely indifferent to the welfare of his passengers. First, second and third class passengers were obliged to mingle promiscuously, where they could not mingle at all. The *Sparta* called at five different ports on the Isle of Crete, and at each of these a few were discharged and many more came aboard. It was a motley crew that included many human beings and many other live creatures, including sheep, pigs, dogs, cats, chickens, pheasants, ducks, birds in cages, and reptiles, all of which live animals mingled freely with the passengers. So crowded was the ship's deck that it was impossible to walk about at all. Men, women and children promiscuously lay on deck, in the hold, in the dining room, under the dining table, under the table, in the galley, in the life boats—in every available space—some one was trying to sleep. Families brought all their household goods aboard, stacked them up on deck; and they would assemble in groups and prepare their food on oil stoves, endangering the welfare of all the passengers.

The ship with a capacity of 250 had 572 persons aboard, besides the varied species of life above mentioned. There were only a few available life boats and no wireless apparatus or other means of giving a distress signal. If a fire started aboard, there was no protection and every person would have been lost, with the possible exception of the captain and his

officers, who by their conduct gave evidence that they would have taken to the life boats and let the passengers perish.

The sanitary conditions on the boat were indescribable. The excrement of man and beast was mingled upon the decks where people were compelled to walk or sit, partake of food and sleep. Fortunately it was for our party that at several of the ports on the Isle of Crete we met friends who supplied us with tomatoes and grapes, upon which some of us fared throughout the journey. A goodly portion of the time there was little or no water with which to wash our faces; and at other times it was impossible to buy water to drink. Through the goodness of the Lord, the weather was fine; otherwise conditions would have been desperate. The Lord delivered us from the perils of the sea and graciously brought us on the fifth day into the harbor of Alexandria, where our ship rested at anchor all day.

The medical officers of the port came aboard and fumigated the ship, and early in the evening permitted it to go to dock. Then a question arose about landing and it appeared as though we could not land. There was neither food nor water aboard. Many of the passengers had been without either for more than twenty-four hours. Notwithstanding, the captain and his officers dressed themselves in citizen's clothes, left the ship and went away into the city. Thanks are due to the courtesy and consideration of the police of Alexandria and the medical officers, who took the passengers off that night, permitting them to go to the hotels. The treatment accorded the passengers by the captain, who had been entrusted with their lives, was so outrageous that we deemed it our duty to call attention to the matter. Hence we addressed a letter to Mr. Venizelos, the Prime Minister of Greece, sending copies of it to the American and British Legations at Alexandria; and we hope that this protest will lead to some reformation and bring a measure of relief to the people of Greece who are compelled to travel on these ships and who bore this unmerited treatment throughout the journey, heroically and without murmur. The people are to be commended. The officers of this steamer and the officials of Greece who would permit ships to sail under such conditions are the reprehensible ones.

Our visit to the Isle of Crete was brief, yet filled with interest. The people and their manner of living are primitive. The towns are old, the streets narrow, and modern improvements not to be found. In the evening the roadways are lined with villagers returning to their homes with flocks and herds, which they have been pasturing during the day. Sheep, goats, pigs, cattle and asses move on together; and all these are corralled near the quarters where the family rest and prepare their own food.

The country produces wonderful grapes. When the spies of old returned from the land of Canaan, they must have had with them grapes of the variety that grow on the Isle of Crete.

The people are quiet, meek and apparently honest. Like those of many other countries, they are priest-ridden, but should take readily

to the message of restitution, which we believe the Lord will permit them to have ere long.

Our party is now entering Egypt, the land which symbolizes darkness and ignorance concerning God's great plan. In a subsequent article we hope to set forth the proof that this land has been one of the chief places for Satan's operations, where he has sought and succeeded in deceiving the people by an attempt to duplicate the work of God—a counterfeit of which he has shown in many things. But in due time the darkness shall lift even from Egypt and all the people shall know that there is one true God, in whom dwell the perfect attributes of justice, wisdom, love and power, and who in His own due time will grant to all men an opportunity to live and to the obedient ones of earth give life everlasting through His beloved Son.

MAKING PEARLS

By May Mason

Have you a little grain of grit that's got inside your shell,
That daily, hourly, hurts the tender self you love so well,
A grain of grit you can't expel, no matter how you try,
That's come, in fact, to live with you until the hour you die?

Is it that you cannot excel, nor have the highest place?
Too bad (although hereafter highest rank to greatest grace)
Or has Dame Nature given you some sort of handicap?
(For there are very few of us she nurses in her lap)

Or is it one of Cupid's darts, so skilfully let fly
To spur you when you'd got so far you didn't have to try?
Or do you miss the presence of a loved one from your side?
(Yes, that's a loss you can't replace, though broad the world
and wide)

Whatever kind your grain of grit, you know the oyster's way
Is just to make a pearl of it, seeing it's come to stay.

A pearl has gleams for sympathy, grey tints for grief or tears,

And lustrous white for doing right all through the long,
long years.

Now this is not my own idea, and it is nothing new.

But having been some use to me, it may be so to you;

For lovely are the pearls they make, those painful grains of sand,

And we can take that kind of wealth into the deathless land.

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UVENILE BIBLE STUDY

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

1. *What kind of life did Adam have before he sinned?*

Answer: Everlasting life, as long as he obeyed God. Genesis 2:17.

2. *Then to whom will be granted everlasting life when mankind is restored to what Adam had?*

Answer: To the obedient.

3. *Was not Adam given an immortal soul—something that could not die?*

Answer: No; he was not given a soul; he "became a living soul", or a living being. See Genesis 2:7.

4. *What is "the breath of life" that God caused to go into the nostrils of Adam?*

Answer: The same breath of life, the air, that we all breathe.

5. *How long could we live without "the breath of life"?*

Answer: Only a few minutes.

6. *Does God's Word nowhere say that man is immortal; that is, that he cannot die?*

Answer: No.

7. *How many times do the words immortal and immortality occur in the Bible?*

Answer: Just five times.

8. *Where does the word immortality first occur?*

Answer: In Romans 2:7: "Seek for glory, honor, and immortality".

9. *Would God ask any one to seek for something he already had?*

Answer: No.

10. *Where next does it occur?*

Answer: In 1 Corinthians 15:53, 54, where it says that the faithful followers of Christ will "put on immortality" when they are "changed".

11. *Could you put on a thing you already had on?*

Answer: No.

12. *Does the Bible say God is immortal?*

Answer: Yes. See 1 Timothy 1:17; 6:16.

13. *Where does this word last occur?*

Answer: In 2 Timothy 1:10 where it says Jesus "brought immortality to light"; that is, He made it known for the first time.

14. *Does it not say anywhere in the Bible that man will not die—that is, that he is immortal?*

Answer: Yes. Satan said: "Thou shalt not surely die". But he lied, and Jesus said that he lied. See Genesis 2:17; 3:4; John 8:44.

15. *Why did Jesus say (John 8:44) that the devil "was a murderer from the beginning"?*

Answer: Because Satan caused Adam and Eve to disobey God, and thus caused their death.

16. *How did Satan cause them to disobey God?*

Answer: God had told Adam that he would surely die if he disobeyed the divine command, but Satan told Eve that they would not really die if they disobeyed God. Eve believed what Satan said.

17. *Which should Eve have believed? Why?*

18. *If any one teaches or preaches that man does not really die, is he teaching God's truth or Satan's lie?*

19. *Do the dead remember or give thanks?*

Answer: No. See Psalm 6:5.

20. *Do any of the dead praise the Lord?*

Answer: No. See Psalm 115:17.

21. *Do the dead think?*

Answer: No. See Psalm 146:4.

22. *Does a man die the same as a beast dies?*

Answer: See Ecclesiastes 3:19.

23. *Do they both go into one condition when they die?*

Answer: See Ecclesiastes 3:20.

24. *What is that one condition?*

Answer: "He returneth to his earth"; "All are of the dust, and all turn to dust again."—Psalm 146:4; Ecclesiastes 3:20.

25. *Do the dead know anything?*

Answer: "The dead know not anything."—Ecclesiastes 9:5.

26. *Do the dead love or hate or envy?*

Answer: No. These feelings have "perished". See Ecclesiastes 9:6.

27. *Is there any work or device or wisdom in the place where the dead go?*

Answer: No. See Ecclesiastes 9:10.

28. *What word is used a great many times as a symbol of the death state?*

Answer: The word sleep is so used fifty-two times in the Bible.

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