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Volume II

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Number 49

Cincinnatus and the Deluge

IN THE days of Lucius Quintus Cincinnatus, 519 B. C., the Roman people were much weakened though strife raging between capital (the patricians) and labor (the plebians). The Roman army was surrounded by savages. In despair the Roman senators went to Cincinnatus, offering to make him dictator until the country should be saved. They found him at the plow. He saved the day, marched the army back to Rome, laden with the spoils of victory, and returned to his farm. What a fix the Roman people would have been in without the help of Cincinnatus! They would have been in just the fix in which the American people find themselves today because of the ruin of the American farmer by the Federal Reserve Bank.

Of course the Federal Reserve Bank can be expected to say that it did not ruin the farmer; but it did, nevertheless. It encouraged him a year ago to put in the most expensive crop ever planted in American fields, and then used all its great powers to force him to sell the products of those fields the moment they matured and at prices which have knocked the bottom out of the farming business.

The Federal Reserve Bank boosted interest rates, thus partially repudiating the Liberty Bonds which it had helped to place in the hands of the people; it refused to loan money upon those bonds except at exorbitant rates of interest; it scared the banks of the country into shutting down upon the farmer and the small business man, and it is still following the plan.

It is evident that a grand attempt, a colossal attempt, is being made to subject the entire American people to slavery to a money oligarchy; and that the Federal Reserve Bank is the instrument. Else what is its motive in continuing to withdraw and hoard capital at a time when capital is so desperately needed?

The percent of reserve which the Federal Reserve Bank is required by law to carry is thirty-five percent, and experience has demonstrated that it is ample. Now why is it then that at the close of every month, beginning with October, 1920, the reserve in that institution has climbed steadily as indicated in the figures: 43.1, 44.4, 45.4, 49.9, 49.9, 50.8, 55.0, 57.6 and 60.8 percent?

The same desperate attempts to withdraw support from the business of the country and to pile it up in the bank is shown in the Federal Reserve percentage of gold to notes for the same months: 47.2, 48.8, 50.5, 56.5, 58.1, 60.7, 67.2, 71.7 and 76.8. What is the occasion of all this? It is either a determination to squeeze out the farmers and small business men or an effort to prevent being squeezed out themselves by some calamity seen as impending.

The Schenectady *Citizen* is out with a story from Washington that the latter is the case; and that the conference of bankers at the White House, May 27th, was not a conference, as alleged, for furnishing the financial resources to rehabilitate the world, but a conference of the greatest bankers in the country to see what could be done to stave off the greatest financial panic ever produced. We say "produced"; for if it does really come the Federal Reserve Bank will be more entitled to credit for producing it than any other peace agency.

City People Interested

WHEN the Federal Reserve Bank applied the thug-cord to the American farmer's neck in the fall of 1920 it had a definite plan in mind. It wanted to reduce the price of food to American factory workers, so that an excuse could be found for reducing the wages of those

workers; and it wanted to reduce those wages so that the American factories could continue to compete for world business after Europe's warring nations had resumed the employments of peace time. But the end desired was not worth the effort that has been made. The world business has gone to pot, and the ruin of the American farmer has sent American business the way of all the rest.

We are all interested in this question. It is vital to us. The people of the cities are even more interested in the material welfare of the men who raise what they eat than are the men who raise it. City people cannot live at all without the work of the farmer. And if real famine were to come, the city man would get nothing at all to eat until after the farmer and the farmer's family had been fed.

There is another reason why city people are interested in the farmer's condition, and this is that the farmer is the best customer of the things made in the city. The moment the buying power of the farmer is reduced, that moment depression begins in all industries. The farmers represent thirty-five to forty percent of the population and anything that seriously affects their buying power brings trouble to all the people who make or deal in or transport the things the farmer buys, and that is everybody in the country except those "financiers" who produce nothing at all and live off the sweat of the multitude.

Anyway, there seems to be a lantern-jawed panic headed toward the American people. It was, as usual, deliberately manufactured. Whether it can be as deliberately stopped remains to be seen. Students of economics have for a generation or more looked at the production of pig iron as representing business conditions. This is because pig iron is largely worked up into structures of various sorts, and one of the first things a concern halts if in trouble financially is its building operations. It cancels its orders for building materials and equipment, and this goes all the way back to the blast-furnace. Now it is a significant fact that the production of pig iron is down to the smallest output in thirteen years, being only about forty percent of the production of last year. This is the worst of showings.

Allowing for a three percent annual increase in volume of business, the present industrial depression is twenty percent worse than the

terrible depression of 1908, at its depths in the summer of that year. That depression followed the so-called "Rich Men's Panic" in 1907, when a group of Wall Street pirates attempted to take control of the Northern Pacific Railway Company away from the great railroad builder, James J. Hill.

The direct interest of the ironmongers in the farmers is a considerable item in itself. The farmers are large users of implements, nearly all of which are made of iron and steel materials. In their present predicament they are getting along with the old implements and are not buying anything new. This hits the implement makers and they in turn are clamoring for lower priced steel and other materials so that they may find a market for their goods.

Crop Prospects

REPORTS differ as to crop prospects, but a lamentable feature of the situation is that the American farmer is now so depressed that he takes a gloomy view of things even when the Government itself tries to tell him that everything is all right. Farmers the country over talk in a very discouraged way about the prospects of getting a crop and of getting anything for the crop after it is gathered, but the Government seems to think the crops will be all right.

It is known and generally admitted that the apple crop for 1921 will not be half so large as in 1920, and the peach crop will also be less, though the apple crops in Maine and New Hampshire will be above the average. The corn crop in Iowa gives prospect of being one of the finest in its history; and although the wheat acreage of the country as a whole is a little less than last year, yet the crop outlook at this writing is declared by the Government to point to 43,000,000 more bushels than last year, with excellent crop prospects for Western Europe in general, Japan, North Africa and the Argentine. Australia had a record harvest last January. In India the outlook is unsatisfactory, due to insufficient rain.

Best Customer Ruined

WHEN a family spends its entire time for a few years fighting to see who is to be boss over the family premises there comes a time when it can no longer pay the grocer, and no matter how much food the grocer has on his

shelves he does not feel like putting it out on time to such a family. He supplied cash and credit to get the food in the first place; he wants cash or acceptable credit in return. Europe is such a family, and Uncle Sam is the grocer. Moreover, the family already owes more than it can pay.

There is no longer enough gold in Europe to pay the annual interest owing to the United States. Europe desperately needs the food and raw materials which America has in such abundance, but it has neither the money nor the credit to buy. America has both the food and the money. Europe is destitute of both. It would like to pay in manufactured products. It is beginning to do so, but American manufacturers are frightened at the prospects and are putting up a fifty-six percent tariff to dam the flood, and to raise prices correspondingly.

The other day, in a store window in Lynn, Massachusetts, the writer saw a large display of beautifully woven stockings for children, in attractive colors and designs, all sizes, at twelve cents per pair; and stamped across the toe of each was the familiar word "Germany" to indicate the country of origin. American manufacturers would like to stop this. They would like to send stockings to Germany by the shipload, and to bring back from Germany butter and other agricultural products by the shipload, to keep down the cost of living in America. And this the farmers do not want. Germany has no money. She must pay, if at all, in manufactured or in agricultural products. How is she to pay? Either the one American interest or the other must suffer, or else the debt must be cancelled.

Shortly after fighting ceased, the export demand for United States surplus products faded away. The buying machinery of the world ceased to function. Within the past year the exports of corn have fallen to one-half what they were the year previous, wheat to one-fourth, mineral oil to one-fifth, cottonseed oil to one-seventh, cotton to one-fourteenth, flour to one-sixteenth and oats to one-twenty-second of what they were in 1920. The result is that the United States markets are clogged. Experts claim there is now enough unspun cotton on the market to last the world two years if it continues buying as little as at present. Evidently the need for large crops of cotton, which has long stimulated the South, is disappearing.

Home Customers Blockaded

PRESENT railroad rates are prohibitive. They prevent the farmer from disposing of his products to even his own countrymen. The rates put into effect a year ago have been tried and found wanting. Supposed to produce more revenue, they have produced less, for they have killed the goose that laid the golden egg. The country as a whole owns the railroads as a whole. They were built on land donated by the people and were built with the wealth and credit which the people supplied. The new rates were fixed for the benefit of those persons who, when the country was at war, tried in every possible way to make the roads as unremunerative to the Government as possible. Ask any railroad man of your acquaintance; it is common knowledge. These same men who, during the war did their best to prevent the Government from making a good showing in railroad operation, have it in their power to crush any farming community by so regulating the flow of cars as to shut it out of market.

Livestock producers have been unable to market their product at any profit at all since the increased freight rates went into effect. The worst case we heard of was of a farmer in northern Missouri who shipped a carload of sheep to Chicago, and they failed by \$26 of bringing enough to pay the freight bill. The farmer wrote that he had no money, but would be willing to ship a second car in payment of the freight due on the first car if the patriotic packers who received the first car would cancel the debt.

Hay cannot be moved more than 150 miles without the freight eating up the margin between cost of production and the market price, thus leaving nothing at all for the farmer's toil. Forrest Luther, Cimarron, Kansas, shipped three cars of hay to Kansas City, and after paying the freight and terminal charges, and expense of baling, had to put up 50 cents a ton out of his own pocket in order to get rid of his hay.

The rate on corn is so high that corn can be shipped from the Argentine Republic, at the opposite end of the world, and landed in New York at one-third the cost at which it can be shipped from Iowa cornfields to the same point. The rates in the West are just as bad. California farmers cannot afford to keep up their stock

because Oklahoma maize which brings only 60 cents per hundred pounds at home costs them \$3.00 per hundred in California; and Oklahoma cannot afford to eat California grapefruits which are rotting in California because the growers are offered but one-fifth of a cent apiece plus the transportation.

The growers of vegetables are in the same predicament. In June, 1921, magnificent cabbages were being plowed under in the vicinity of Newbern, North Carolina, because it did not pay to ship them the 500 miles to New York; and at the same time several cars of finest varieties were abandoned to the transportation companies because the wholesale price was unequal to the freight rate of \$1.35 per crate of 120 pounds.

During the past season millions of bushels of potatoes were sold in New York city which did not return to the growers more than ten cents a bushel over the freight; hundreds of cars of the finest onions ever grown were refused as not worth the cost of the freight; and W. H. Walker, president of the California Farm Bureau Federation, reports one instance where a California truck farmer received just 36 cents in cash as his reward for raising, packing and shipping eight cars of vegetables. The rate today on a box of a trifle less than a bushel of apples from the state of Washington to Philadelphia is \$1.12.

Crooked at Both Ends

THE Chicago packers, those purveyors of things which we used to think were necessities, but which we now find are not so good for us as are the cheaper and coarser vegetables, fruits and cereals, continue to demonstrate their 100% (profit) Americanism, the kind that won them such undying fame in the embalmed beef of the Spanish-American war.

Those among them who belong to the Holy Empire outlined in *GOLDEN AGE* Number 46-47, and who contribute sufficient to its exchequers, may be sainted some time, as was Joan of Arc; but they are two removes from saintliness now, one as buyers and the other as sellers. As pirates of the commercial world the packers give no quarter, and the people offer none in return.

In the eight weeks from the middle of Feb-

ruary to the middle of April the price of good beef steers at Chicago *dropped* \$2.05 per hundred pounds; and the packers, those shining examples of American progressiveness in political and financial circles, celebrated the event by shoving the price of dressed beef of the same quality up to the extent of \$2.50 per hundred.

From the Washington Bureau of Markets we learn, under date of March 22nd, that while, during the first two weeks in March, the average price of good beef steers on the Chicago markets declined 25 cents per hundred, during that same time the average price at three of the principal Eastern markets was advanced \$1.16 per hundred. If these patriots found that they could and did boost the price to consumers, why did they at the same time continue further to rob the farmer of all he possessed?

The only way we can account for the curious conduct of these saints in the packing business is that in their extremity over the country going dry they have, some of them, become addicted to the use of cashew juice. This drink is produced by the natives of South Africa from the fruit of the cashew tree. It has the effect of reversing the motor nerves and causing the drunken man to walk backwards. If this is true we are sorry—for the natives. Good bye to their cashew. Anything that the packers get hold of is gone forever.

All the principal things the farmer has to sell—corn, oats, hogs, cattle, cotton, wool, hides—are now bringing the farmer less than they did before the war, but the things which he must purchase are still abnormally high. On this point Secretary of Agriculture Wallace has made the very forceful statement following:

"The talk of bringing prices, whether farm or other prices, back to the pre-war normal is morally wrong and economically impossible. We incurred a heavy national debt on inflated prices. If we could force all prices back to the pre-war normal (which we cannot do) it would be equivalent to just about doubling that debt. We can pay off our debts much easier if we maintain a price level more nearly the level at which the debts were incurred."

One reason why prices cannot go back is that dealers will not let them. Each seems determined to maintain war prices just as long as possible. When a New York dealer in lemons had his attention called to the fact that lemons in California are bringing but 12½ cents per

bushel, and ought to be sold at a retail price less than 5 cents apiece, his reply was an impatient, "I won't take a cent less, for I can get it". The war (that thing of blessed and hallowed memory to the war-boosting preachers) taught the people how to profiteer, and they will not unlearn the lesson until they must.

The farm-implement makers, in an effort to square themselves with the farmers as to why when the farmer is back to hardpan, they have not followed him, try to get the farmer to see the advance in labor at the factory and set forth the following as the percentage of advance in price of materials over 1915 in the principal things they use:

Bessemer steel bars,	106 %
Sheet steel	144
Plow steel	147
Coulter blades	158
Yellow pine	175
Cold rolled steel	187
Common iron bars	188
Disc harrows	210
Old rail steel	217
Pig iron	219
Malleable iron	264
Cotton duck	286

How it happens that a cotton-grower gets the same for his cotton that he did before the war, but pays much more for his shirt, becomes clear as we think that the bale of cotton is sent away by a railroad that charges twice as much for freight, partly because it pays twice as much wages and twice as much for much of its coal and other supplies. Arrived at the cotton mill it again finds wages twice as high and coal twice as expensive as before the war. Then the shirt comes back by a circuitous route, paying expensive freights each time, through the hands of a multitude of wholesalers, jobbers and retailers, none of whom are satisfied with profits such as they were accustomed to during the days before the war. As a result an acre of cotton will return the grower in manufactured goods and other merchandise only sixty-one percent of what he obtained in normal times.

In June, 1921, the price of wheat was one-half what it was in June, 1920, corn was one-third the price, oats one-third, barley one-third, rye sixty percent, potatoes one-sixth, hay one-half

and cotton one-quarter. An acre of corn would produce only seventy-three percent in other commodities of what it normally produced, oats would produce seventy-four percent and wheat eighty-one percent. Rice retails in the City of Washington at ten cents a pound, and yet the growers in Arkansas receive for it only twenty-five cents a bushel. Restaurants all over the country regularly charge more for one lamb chop than the farmer receives for an entire lamb.

More about Wheat

NON-PARTISAN Leaguers tell the story that one year in North Dakota the wheat was shrunken because of drouth. The elevator men said it was fit only for chicken feed and bought it as such. When the millers at Minneapolis made it up into flour they placed slips in the sacks pointing out the unusually fine quality of the flour. This one job cost the farmers of North Dakota fifty million dollars.

The Leaguers tell another story of a little town in North Dakota where the local elevator purchased during the season nine thousand bushels of wheat, grading none of it higher than number three; but when the elevator man sold the wheat there were but 97 pounds of it which sold at lower grade than number 2. This job netted the elevator man \$1,080, every cent of which was stolen from the farmers of the neighborhood as truly as though he had stuck them up at the point of a gun.

Labor, Washington, D. C., prints the following scathing editorial on the way the farmers are treated by those who have the power in their hands:

HOW FARMERS ARE ROBBED

An ounce of fact is worth a pound of theory.

When the price of wheat slumped some months ago, the spokesmen of "Big Business" told the farmers that the trouble was due to a falling off of foreign demand.

The farmers started an investigation and found that more than 200,000,000 bushels had already been exported and 100,000,000 bushels had been purchased for future delivery.

This was 80,000,000 bushels more than our estimated surplus.

Then the spokesmen of "Big Business" presented another excuse.

Purchases of wheat for export, they said, had been made by the British Royal Commission in such a way as to eliminate competition and hold down prices.

Again the farmers started on the trail of the facts. They found:

The export price of wheat during November, 1919, averaged \$2.31 a bushel.

For the same month in 1920 the average was \$2.61.

The average price received by the farmer in November of 1919 was \$1.70 a bushel.

The average price received by the farmer in November, 1920, was about \$1.00 a bushel.

THE EUROPEAN BUYER PAID 30 CENTS A BUSHEL MORE FOR WHEAT AND THE AMERICAN FARMER RECEIVED 70 CENTS LESS.

Somewhere between the American farmer and the starving millions of Europe some one took an extra "rake-off" of one dollar a bushel on approximately 300,000,000 bushels of wheat.

It is estimated that \$60,000,000 of this went to the railroads in increased freight rates under the Cummins-Esch law.

THE REMAINDER WAS POCKETED BY THE PROFITEERS WHO CONTROL THE BANKS AND MANIPULATE THE GRAIN EXCHANGES.

And still there are men who wonder why the Non-partisan League retains its hold on the farmers of the Middle West.

It must not be supposed that the farmers are taking their losses calmly. They are wide awake now and boldly claiming that the speculators, gamblers and transportation agencies, posing as financiers, are taking two-thirds of all the wealth produced on the farm or in the factory and using it to pay interest to themselves, on the capitalized sorrows of mankind. They are claiming that out of the dollar which the worker pays for the product of the farm the farmer gets only 38 cents, and out of the dollar which the farmer pays for the products of labor the worker gets only 35 cents. And they are wondering whether there is not some way by which they can get along entirely without anything but the railroads standing between farmer and worker. They are undertaking marketing on a scale never before attempted, and all this with the opposition of those who should be helping the movement.

A sample of the progressiveness of some so-called business men can be seen in the resolutions of a body of them at Fredericton, New Brunswick, urging the government of that province against the passage of legislation providing for compensation in case of accident, restriction of child labor, establishment of an eight-hour day and greater educational facilities for

workers on the ground that it would encourage more workers to migrate from the farm to the city, and that their legislative efforts should be devoted to turning the stream in the other direction.

What is the Farmer to Do?

EVEN if the crops are as good as the Government seems to indicate (and which our acquaintance and correspondence with farmers seems to dispute), it does not show the way out. Mr. Wallace, the Secretary of Agriculture, has declared that the only hope he now sees for the farmer is for the individual farmer to go ahead and raise all he possibly can, in the hope that some one will come along and pay him enough for his crop so that he can afford to put in another one. Almost in the same breath Mr. Wallace tells us that the United States has been using up the fertility of its lands, the future capital of our descendants, by too steady use.

During the war the farmer who worked his own land and saved his money forged ahead. The five years prior to 1920, taking the country as a whole, were profitable years, especially to grain-growers who had good crops. They were not so profitable to livestock growers, because of the high cost of the grain fed to the stock. The livestock growers got the worst of it all around; for when the bottom dropped out of the livestock market last Fall these growers lost in a few months, in the average value per head of the stock which they had on hand, one and one-half times as much as they gained during the participation of the United States in the war.

The farm-renter did not fare so well as the owner. His rent was increased, and if he had to pay a cash rent last year he was probably cleaned out entirely. It is claimed that the average farm-renter in the United States last year, after paying his rent did not receive for his own labor more than five cents per hour; and it may be added that, judging from the grain futures at Chicago and the cotton futures at New York, he will be fortunate indeed if he receives more than ten cents an hour for his labor in 1921.

Some sections of the country were hit harder than others. We can find none that was hit harder than the cotton district of Central Geor-

gia, where the wages of workers have dropped to five cents per hour and the poor farmers can not pay even that amount. Mules bought in that district in the spring of 1920 at \$350, and forced on the market in the fall of the same year, brought only \$50 a head.

The prices of land still hold up quite well, in spite of last year's reverses. The value of plow land per acre in various states of the United States in March, 1921, is given as follows:

Alabama	\$ 26
Mississippi	26
Georgia	36
South Carolina	50
Kentucky	53
California	135
Illinois	157
Iowa	200

The Nonpartisan League is fighting a hard-contested but winning fight for a more equitable deal for both farmer and consumer. One of its features is coöperative elevators. These are spreading all over the grain country. There are now 260 of them in Kansas alone. In marked contrast to the narrowness of most Eastern papers, the *New York World*, in its issue of April 21, 1921, said: "The Nonpartisan League, with its doctrine of coöperation, has, after all, pointed the way out for those who make their living on the land".

Those Wool and Hide Shortages

IT MAKES us all sick now when we think about how unmercifully we were lied to during the war about those wool and hide shortages that never existed, except for the purpose of profiteering. We wore our old clothes, patched our old shoes, and saw \$20 suits sold for \$100 and \$3 shoes sold for \$20, and counted it all joy to be thus "patriotic". And now we find who it was that got the extra \$80 on the clothes and \$17 on the shoes. It was not the visible government that was benefited, nor yet the producer nor the worker-consumer. It was the invisible government which manufactures our "news" for us that was benefited. The merry tale goes on, of which we have already had some samples in the **GOLDEN AGE**:

Charles Rezeau, of Cullison, Kansas, shipped a yearling calf hide to a hide and fur company at Hutchinson. The hide weighed 11 pounds,

and the price paid for it was 7 cents a pound. The freight charges, 67 cents, were deducted from the munificent sum, and Mr. Rezeau received the princely sum of 10 cents in stamps for his hide.

Then again there is Mr. Frank Herman, of Dubuque County, Iowa. In April he sold twenty-two calf-skins at six cents a pound, totalling \$13.20. Out of the sum thus attained he bought one pair of shoes for \$12, leaving him \$1.20, and leaving an astonished American public to wonder what must be the size of Mr. Herman's feet if twenty-two calves will barely suffice to provide him with leather enough for one pair of shoes.

The gay days of \$100 suits are over; but while they lasted, the American Woolen Company, that arch-patriot of all 100% (profit) Americans, feathered its nest so completely that it need never worry again. Now we are calmly told that enough wool is stored up to last two full years, that huge stores of foreign wools have been brought in and added to the surplus, and that there is no market for any more wool. Hence American sheep raisers are ruined, and there is no help for it.

Word comes from Minnesota that wool there is ten cents a pound (with eggs fifteen cents a dozen and hides 2 to 3 cents per pound). And from Jefferson City, Missouri, comes the news that Dr. J. E. Jose, of that city, sheared a flock of 173 sheep, and the net amount received for the wool was only enough to buy a four-pound tailor-made suit of ordinary quality. Just think of the size of a man that requires the wool of 173 sheep to provide him with one suit of clothes!

Why Not Cry "Away from the Land"?

THOSE who cry "Back to the Land" are neither helping the farmers nor solving the problem that now confronts us. It is better for the farmers that as many people stay in the cities as possible. It makes more consumers and less competitors. The development of agricultural machinery more than offsets the farm-to-city movement.

In 1830 it took 64 hours and 10 minutes of man's labor to produce an acre of wheat. In 1896 it took only 2 hours and 43 minutes, although the normal labor time to the acre is 10 hours. In

1830 the man had to work 4 hours and 30 minutes for each bushel that he produced. In 1896 only 10 minutes of the man's time was required. In this time the labor cost per bushel fell from 17½ to 3½ cents.

In countries where there is little modern farm machinery, as in France, and where the crop production per man is low, the bulk of the population is still on the land. In the United States, where the per capita production of the farmer is high, there is a larger percentage of people in the cities.

In the realm of cotton not as much can be done by mechanical contrivances as in some other crops, and yet such progress has been made that whereas the labor time for producing 1,000 pounds of unginned lint in 1841 was 167 hours and 48 minutes, in 1895 it had fallen to 78 hours and 42 minutes.

Farm Wages Are Down

IT WAS inevitable that the wages of farmhands should come down with the so-called "deflation" of the farmers. It is a pity that such a "deflation" was ever undertaken. It makes no difference to the farmer, in actual result to him, whether the panic through which he is passing was accidental or intentional. The effect on the farmer is the same— withholding of credit, suit for debt, foreclosure of mortgage and loss of home and property.

The drop in farm wages in New York State is over 40 percent. Last year the farmers were paying their laborers \$60 to \$100 a month without board; now the wages are \$50 to \$60. With board the wages are about the same as paid in Kansas and Nebraska, \$30 to \$50. In Wisconsin wages are reported as \$50 compared with \$80 a year ago; in Montana as \$40 to \$55 compared with \$75 to \$95 last year.

In Maryland colored farm-labor is receiving \$1 per day, in Arkansas 75 cents to \$1.00, and in Macon county, Georgia, in the latter part of May, 1921, 60 cents per day of 12 hours; and even at that much colored labor was forced to leave the state, being unable to find any employment at all. This is due to the fact that cotton thereabouts is the only crop.

The South has been forced to give more attention to diversified farming than before, with a great reduction in cotton acreage and more

attention to the raising of corn, hay pastures, truck gardens, orchards, livestock and poultry for home use.

The Arkansas Profitable Farming Bureau has laid out the following as a model program for a 40 acre farm having a team of mules, a cow, brood sow and pigs and two dozen hens: 14 acres of cotton, 14 acres of corn with velvet beans interplanted, 6 acres of oats or hay followed by a second crop of cowpeas or soy beans, ½ acre sweet potatoes, ½ acre Spanish peanuts, ½ acre Irish potatoes, planted twice, ½ acre garden truck planted three times, ½ acre sorghum and 4 acres pasture.

Sundry Farm Items

THE cow has been developed from a range animal with scanty milk production to a living machine for milk production limited only by the amount of feed she can consume. The average herd of cows, penned up in a cow barn, is estimated to throw off in two weeks as much water through the lungs, through the pores of the skin, and in the urine, as falls upon the roof of the barn in a year. It is to the cow's welfare that the barn be dry. The barn must be sunshiny, too, and yet there must not be too many windows; for the more windows there are the more animal heat will be lost by radiation and the more food will go for naught but fuel. This is causing modern barn-builders to give more attention to ventilation than was ever done previously.

Now that timber is becoming more valuable, farmers are coming to care for their wood lots more scientifically. Trees, in order to produce high-grade sawlogs, need to be close enough together so that their tops will be in contact. Young trees rising well between the older ones should be encouraged by the cutting out of all defective trees and the reaping and marketing of all mature timber. Grass in the woods is a sign that the forest is not thick enough to produce good timber. In making choice of trees that are to be culled out, always remove the inferior varieties of lumber-making woods.

Mr. A. G. Adams, Banstead Grange, Banstead, England, claims a world record for what can be done with one pound of potatoes. Mr. Adams planted each eye of his pound of seed potatoes in a separate hill. 146 plants resulted, and these 146 plants yielded 853 pounds of

tubers. Can anybody beat this showing? We wait to hear from Montana and Wyoming, in the confident belief that when figures are available and the raisers of the Great Northern and Northern Pacific "Great Big Baked Potatoes" are heard from there will be some potato figures that will astonish mankind.

Experiments on a large scale in Germany have demonstrated that the gas from blast furnaces, scrubbed to remove its sulphur, and released in small quantities in the foliage of growing plants increases the fertility by more than 100 percent. This is not unlikely. It is merely reproducing earth's Carboniferous Era on a small scale.

Amateurs who hope to succeed in farming are warned to locate in sections where the land is good and where the farmers are prosperous,

and to seek and follow local advice, but not to attempt to specialize for the first few years.

Within the limits of the city of New York are 800 of the most costly farms in the world. Their average value is \$1600 per acre and their average acreage 40 acres. The principal crops grown on these expensive acres are hay, corn and potatoes.

The general discontent of the farmers does not auger well for Satan's empire. There is a growing conviction on the part of these true yeomanry of America that they have been double-crossed by the "financiers", and the Scriptures justify their conclusions. When they correctly identify the combination of Big Business, Big Politics and Big Churchianity as the cause of all their woes they will help mightily in preparing the way for the Golden Age.

England in Terrible Straits

GENERAL BOOTH, of the Salvation Army, is said to have recently made the statement that at this time the masses in England are suffering privations without a parallel within the memory of the living, and that their misery is unbelievable. The London *Daily Herald* points out what it believes is the cause of this misery. It says:

THE GREAT WAR

There is no longer any concealment. The alliance between Big Business and the Coalition Government is open. The attack on the workers is open. War on the community is declared. But it was begun—on the best militarist model—before it was declared.

The Coalition has neither brains, nor knowledge, nor will. But the people who give its orders have brains, and knowledge, and will. Don't let us under-rate our enemy. Our enemy is organized, centralized Big Business.

And the Coalition does what Big Business tells it. It places the organization of civil and military life, the whole apparatus of government (for which YOU pay) unreservedly at the disposal of Big Business in the war upon YOU.

THE "COMMUNITY"

The men who wage war upon you declare, through the Press, both Tory and "Liberal", which is so subservient to their interests, that when you defend your children from starvation you are "waging war on the community".

What is the community? Who is the community? YOU are the community.

No precise figures are available later than the census of ten years ago; but, roughly speaking, the population of this country is 45 millions, and the manual workers, with their dependents, constitute two-thirds of that number.

It is on the workers, organized and unorganized—on two-thirds of the community—that Big Business has declared war; and IT talks about YOUR war on the community!

THE MULTIPLE OFFENSIVE

Over a million workers are engaged in the coal industry. Big Business has locked them out.

Half a million workers are engaged in the cotton industry. Big Business has locked them out.

A quarter of a million workers are engaged in the wool industry. Big Business is on the point of locking them out.

A million and a half workers are engaged in, or have employment directly affected by, the engineering industry. Big Business is on the point of locking them out.

A million and a half workers are engaged in the agricultural industry. Big Business, through the Government, has dealt a smashing blow at their standard of life.

The Transport Workers number roughly half a million; the Railway workers well over half a million. Against both of these the attack is preparing.

Here is a grand total of five and a half million workers. But the attack does not end there.

There are over two million registered unemployed, to say nothing of the unregistered and of those on short time—probably a further million and a half.

These to a certain extent overlap with the previous numbers, but by no means altogether. And at these, more than three millions, a smashing blow has been delivered in the sudden decrease of the insurance benefit.

The great essential industries—seven million workers at least—are simultaneously, brutally attacked; simultaneously, brutally threatened with semi-starvation. War on the community, indeed! And why does the reduction of the unemployment benefit coincide with the attack on wages? **BECAUSE BIG BUSINESS HAS TOLD THE GOVERNMENT THAT IT WILL BE EASIER TO REDUCE WAGES FOR THE EMPLOYED IF THE UNEMPLOYED ARE NEARER STARVATION.**

THE LIARS

How is the war against you conducted by Big Business? By force when it thinks you weak, by lies when it thinks you strong.

All during the war and in the days of inflation and apparent prosperity immediately after the war, Government and employers spoke smooth words and made fair promises. Every promise has been broken.

There was the Joint Committee of the National Industrial Conference of 1919, which decided the eight-hour day and the minimum wage. The promise was broken.

There was the Coal Commission of 1919, whose recommendations—the miners were given to understand—would be adopted by the Government, and whose recommendation was for the nationalization of the industry. The promise was broken.

There were the Corn Production Act of 1917 and the Agricultural Act of 1920, which established the Wages Boards and the minimum wage for agricultural laborers—first, till 1922; then (subject to four years' notice) "permanently". The promise was broken.

There was the pledge not to decontrol coal before the end of August, 1921. The promise was broken.

There was—do you not remember it too well—the promise of a land fit for heroes to live in.

ECONOMY AND EXTRAVAGANCE

Big Business says it cannot afford to pay you a living wage. Cannot afford?

What has it robbed the community of by the coal lock-out?

Coal would have been produced all this time, roughly, at the rate of four million tons a week.

So the stoppage has cost 40 million tons. Pit-head price of coal in March was 38s. 9d. This means that—quite apart from the devastating effect on other industries—the stoppage has cost in money 77 million pounds. Frank Hodges estimated that it would cost only 30 millions to meet the whole of the miner's demands and carry the industry over its abnormal time. By decontrol and the lock-out the Government has not merely denied the miners their rights, their just share of what they produce, but has robbed the rest of us of 47 million pounds net.

Economy!

The total estimated expenditure for the present year on the armed forces of the Crown is over 207½ millions.

Economy!

The Allied Financial Conference at Brussels estimated the national income of this country at 112½ a head, or, roughly, 450 a family. Some families have much less than that because some have much more. And those who have vastly and grotesquely more plunge the country into ruin in the attempt to make you take less still.

When you are told there is not enough to pay you a decent wage, you know it is a lie.

Look at what the rich spend, even amid the ruin to which they are bringing you!

They save on the poor: they are limiting the Trade Boards for sweated industries: they are curtailing the educational opportunities of your children.

More economy!

But, if you stand together as they stand together, you can get a living wage for all. If you do not get it for all, you will lose it for all. The battle is joined.

The War in Ireland *By Frederick J. Falkiner (Dublin)*

IN PREVIOUS articles [G. A. No. 39-40 and 42] the writer endeavored to lay before the readers of THE GOLDEN AGE an unbiased view of the Irish question and of the tragic events now transpiring in Ireland. The ensuing remarks are intended to afford a further insight into the internal conditions prevailing in that country where so much bloodshed and wanton destruction have occurred in the course of the past few years.

A STATE OF WAR

At the present moment what is tantamount to a state of war may be said to exist in Ireland. The "Irish Republican Army" is waging a resolute insurrectionary warfare upon the armed forces of the British Crown in occupation of the country. It is hoped that, by this and other means, England will be ultimately compelled to recognize the right of Ireland to take her place amongst the independent nations of the world.

Sinn Fein, which has sought to build up an administration of its own in supplantation of the British system, no longer demands an Irish Republic. It declares that it possesses one already and that it is determined to keep it. It now seeks merely recognition.

THE "IRISH REPUBLICAN ARMY"

The "Irish Republican Army" represents the extreme wing of the Sinn Fein movement. It has broken away from the control of the most able leaders of the organization. It is an army only nominally; for it does not function as an army, in the usual sense of the term, nor does it concentrate to fight. Its intangibility constitutes its greatest source of strength.

MICHAEL COLLINS

The reputed leader, or commander-in-chief, as he is called, of the "Irish Republican Army", is Michael Collins. He has so far succeeded in eluding arrest despite the many efforts which have been made to capture him. Collins is stated to be the son of a farmer in County Cork. He was born in 1890. At the age of twenty he left home and lived for a while in the city of Cork. Later on he went to London, where he was employed in the sorting branch of the General Post Office. He quitted England to evade military service in the British Army under the conscription measure necessitated by the European war, and participated in the Sinn Fein Insurrection of Easter, 1916. On the collapse of the rebellion and the surrender of the insurgents, Collins was interned with his confederates at Frongoch. In December, 1916, he was unconditionally released. From that time he has been indefatigable in his service of the Republican cause. He exercises great influence in the ranks of the "Irish Republican Army". If apprehended by the military authorities, Collins will probably be executed.

The fact that the majority of the Irish people are in sympathy with the Sinn Fein movement has been of invaluable assistance to the rebels in their various enterprises and of great embarrassment to the military forces of the Crown in their efforts to annihilate this association which has been proclaimed illegal.

SINN FEIN ARSENALS

Considerable supplies of arms and ammunition appear to be in the possession of the insurgents. Arsenals are scattered throughout the

country. They have been concealed in such an effective manner as to defy the most persistent efforts to detect them. On a few occasions the authorities have succeeded in capturing big quantities of munitions which usually consist of rifles, revolvers, ammunition and bombs. The largest discovery of this kind, so far made, took place towards the end of last April. A detachment of troops raided some stables at the rear of a prominent Dublin street and in a loft discovered:

11	Rifles.
52	Revolvers.
11	Shotguns.
13,000	Rounds of revolver ammunition.
14,700	Shotgun cartridges.
8,950	Detonators.
49	Rounds of Winchester ammunition.
18	Boxes of various explosives.
59	Tubs of ammonite.
1	Verrey light pistol.
7	Swords.
18	Un-detonated bombs.
16	Detonated bombs.
90	Coils of fuse.
2	Tins of aluminium.
1	Bullet-making machine.
2	Magneto's.
11	Coils.

There are probably many similar arsenals in Ireland. The favorite weapons of the "Irish Republican Army" are the revolver and the bomb, owing to their conveniency and inconspicuousness. In advantageous circumstances rifles, machine-guns, and land-mines are employed for the ambush of British troops.

CALLOUS MURDERS IN IRELAND

In Ireland numerous murders have been committed during the past few years. Some of them have been most revolting in their callousness. For crimes of this nature no one side alone can be held responsible. Murder is murder, no matter whether it is perpetrated by the armed forces of the King or by the "Irish Republican Army". In no circumstances is it justifiable.

The rebels have shot down soldiers, police and civilians — many of whom were unarmed. Several detectives engaged in political work and a number of secret-service men have been assassinated. Women and children have not been exempt. Incidents are common where men

have been taken from their homes and shot dead at the door step. Others have been riddled with bullets as they lay sleeping in their beds. Frequently the body of a man has been found in some secluded spot with a label attached bearing an inscription after this style:

"Convicted spy. Traitors beware. By Order I. R. A."

For an individual to be known to supply information to the authorities concerning the activities of the "Irish Republican Army" would mean certain death. The insurgents regard such a one as an enemy of the "Republic" and deal with him accordingly. A number of civilians have been shot on this score. The rebels are well informed through their system of espionage. They regularly intercept the mails and in this manner acquire much valuable information.

THE BLACK-AND-TANS

It is generally accepted in Ireland that the British Forces, particularly the "Black-and-Tans," have on many occasions been guilty of deplorable excesses. The latter body, as hitherto explained, consists of ex-soldiers and ex-officers recruited in England for the strengthening of the Irish Police force. They are so called because of the original eccentricities of their uniform. These men at times have taken the law into their own hands. In revenge for the murder of companions, they have killed numbers of those whom they believed to be prominent members of the Sinn Fein organization and have wrecked many buildings.

Indiscipline amongst the "Black-and-Tans" soon became a serious menace. General Crozier, the original commandant of the Auxiliary Division of the Royal Irish Constabulary, resigned from office on the grounds that his efforts to enforce discipline amongst those under his command were being hindered by others in higher authority. Eventually the Government endeavored to retrieve its mistakes and to restore control over the force. Within three months 28 members of the Royal Irish Constabulary and 15 members of the Auxiliary Division were removed as the result of prosecutions, while 208 members of the former, and 59 of the latter, were dismissed as unsuitable for service as police officers. Trials on the charge of murder were held in a number of cases, but in only one instance has the death sentence been pronounced and executed.

HEAVY CASUALTIES

The total casualties incurred in Ireland during the period from January 1st, 1921, to June 10th, 1921, has been estimated as under:

	Killed	Wounded	Totals
I. R. A. and civilians	567	501	1,068
Crown Forces	322	450	772
	889	951	1,840

This death roll of 889 inside a little over five months, is heavy. If it be remembered that the present population of the country is about 4,390,000, or less than that of the city of New York, some idea will be gained of the extensiveness of these distressing occurrences. There were hundreds of other casualties prior to January 1st, 1921.

BUILDINGS, BRIDGES AND ROADS DESTROYED

The island covers 32,586 square miles. Within this area, which is a little more than that of the state of South Carolina, nearly 80 courthouses and 550 police barracks have been destroyed in pursuance of the policy of the Sinn Fein extremists. Hundreds of other buildings have been demolished. Bridges have been blown up. Roads have been trenched. Trees have been felled. The main object of this devastation is the impedance of military and police transport and the consequent hindrance of the work of the British Forces. In its effect it reacts unfavorably upon the country, for it depreciates the nation's wealth. This point seems to have little influence upon the actions of the "Irish Republican Army".

BRITISH FORCES IN IRELAND

In addition to the normal police force, the number of troops stationed in Ireland was recently declared to be 56,000. Their strength is soon to be considerably augmented. 1,500 Auxiliaries ("Black-and-Tans") are apportioned among eleven out of the thirty-two counties of the island. They form mobile columns which are sent to the most disturbed areas as local conditions require their services. These forces form the means whereby the policy of the Government is enforced in Ireland. The methods of Great Britain in an effort to suppress the "Irish Republican Army" are really having the effect of swelling the ranks of the insurgents.

IRISH UNEMPLOYMENT

The unemployment rife in the country at the present moment has also tended to encourage

many men to throw in their lot with the rebels. It is estimated that there are today in Ireland over one hundred thousand, or one out of every six of the wage-earning population, unemployed, in addition to about fifty thousand who are only partially employed, that is, working short time. In illustration, the statistics, set out below, show the eight cities and towns which are mostly affected by the great trade depression which has begun in the British Isles. The figures, of course, include men, women, boys and girls.

City or Town	Unemployed
Belfast	16,644
Dublin	13,853
Cork	9,876
Limerick	4,007
Londonderry	3,908
Waterford	2,044
Lurgan	1,316
Lisburn	1,290

Irish unemployment has unquestionably been conducive to the successful recruitment of the Republican "Army".

REPRISALS BY BRITISH FORCES

Reprisals have now become a part of the program of the British military authorities in Ireland. The destruction of business or private houses usually follows an ambush in the neighborhood or the shooting of a policeman or a soldier. In numerous cases the buildings are destroyed, not as a military necessity, but as a punishment and as a warning. It would appear that the properties selected for this purpose are those possessed by individuals known to be in sympathy with the Sinn Fein cause. The numbers of houses destroyed in this manner from January 1st, 1921, to June 9, 1921, was officially stated to be 185. Many others were wrecked earlier. It has been announced that this aspect of the policy of reprisals may soon be discontinued and another course of action substituted.

In certain districts within the martial law area, the holding of markets and fairs has been prohibited on account of local outrages. These methods, which are extensively employed, inflict considerable loss upon the farmers and apparently accomplish no useful purpose.

THE DESTRUCTION OF CREAMERIES

The country, particularly South and West, is essentially agricultural. Dairying is one of its greatest industries. The bulk of the milk produced is manufactured into butter. The Irish

Agricultural Organization Society, an important coöperative body founded in 1894, has erected creameries and other similar institutions all over the land. They have proved a great boon; for the farmers have been enabled thereby to reap advantage from the special machinery and skilled management which are provided in those establishments. About sixty Irish coöperative creameries have been burned—most of them maliciously. A mortal blow has thus been struck at this section of Irish industry. The effect has been ruinous. The destruction of the creameries is alleged to have been the work of Crown Forces.

SINN FEIN REPRISALS

The "Irish Republican Army" has also indulged in reprisals. The homes of a number of loyalists in the South of Ireland have been burned because of the destruction of property belonging to adherents of the Sinn Fein movement. Soldiers and police have been shot indiscriminately in retaliation for the execution of Republicans.

DUBLIN CUSTOM HOUSE BURNED

On the 25th of May last the Custom House, in Dublin, was set on fire and completely ruined. The building was attacked shortly after mid-day by over one hundred armed men. Acting on a carefully prepared plan they diffused themselves over the structure. Petrol was sprinkled about and set alight. Auxiliaries happened to be passing at the time and, being apprised of what was transpiring, immediately surrounded the building. A fierce battle ensued. Other Crown Forces arrived on the scene and the retreat of the incendiaries was quickly cut off. The majority of them appear to have been captured. The casualties as a result of the engagement are officially reported as follows:

Civilians:
 Killed 8
 Wounded 9
 Detained in custody 127

Auxiliaries:
 Wounded 4

These figures include a number of innocent victims. Two public servants were killed.

To insure the success of their plan, parties of the insurgents hindered the despatch of the Fire Brigades from the various stations in the city, to the conflagration until it was too late to save

the structure. It is now only a mass of ruins.

The Dublin Custom House contained the Offices of the Local Government Board and other Public Departments. The attack was not merely a reprisal against the British Government but additionally an effort to cripple administrative work which will be seriously hindered through the loss of different records, etc.

The Dublin Custom House is claimed to have been, not only the most impressive building in the city, but also one of the finest of its kind in Europe. It was 400 years old, and its original cost was about £600,000. At present day prices £2,000,000 would be required to restore it. Many invaluable documents perished in the fire.

The destruction of this majestic structure is regrettable. Any temporary advantage which may accrue to the cause of Sinn Fein is more than offset by this permanent national loss. The policy of devastation, herein exemplified, is characteristic of the Republican movement. It is a grave injury to Irish progress.

EUROPE'S ARMED MILLIONS

The display of armed strength at present manifest in Ireland is a marked feature to be noticed in every country in Europe. That continent presents the spectacle of a huge armed camp. Millions of men are prepared at a moment's notice to engage in mortal combat. The following statement, compiled in the British War Office, shows the approximate present strength of European Armies:

Austria	30,000
Belgium	105,000
Bulgaria	33,000
Czechoslovakia	147,300
Denmark	15,400
Finland	35,000
France	809,652
Germany	100,000
Greece(about)	250,000
Hungary	35,000
Italy	300,000
Netherlands	21,400
Norway	15,400
Poland(about)	600,000
Portugal	30,000
Roumania	160,000
Spain	190,715
Sweden	58,200
Switzerland	200,000
Serb Croat Slovene State...	200,000

The British Army is excluded from the foregoing table. The Army estimates for 1919-20 provided for a total of 400,000 British and Indian troops; but this figure, with the process of demobilization, has since been considerably reduced.

Evidently the nations of Europe have not yet learned their lessons. The Great War, which claimed 10,000,000 lives, has not taught them the impotency of the sword to establish enduring peace and prosperity. Europe is on the verge of a great precipice and, ere long, she shall have fallen over to destruction. The German Empire has already passed away. Austria-Hungary has been dissolved into its component parts—Czechoslovakia, Jugoslavia, Hungary, Austria. Russian Czarism has vanished. The remaining monarchies are even now tumbling to the dust and republics are shaking to their foundations.

"THE WORLD TO COME"

The reverent and diligent student of divine prophecy can recognize that the time has at last arrived when one world is due to pass away and another to take its place. The events current in the world show that the old order shall soon have perished and the new have been firmly enthroned for the blessing of the stricken race in fulfillment of God's Word. John, in his wonderful visions, received on the island of Patmos, looked down to this very day and informs us that he "saw a new heaven and a new earth, for the first heaven and the first earth were passed away." (Revelation 21:1-5) Peter assures us that, when that world is completely inaugurated, it shall be one "wherein dwelleth righteousness." (2 Peter 3:13) And for this we are glad. We are now living in a grand period of transition.

SINN FEIN OUTRAGES IN ENGLAND

Contingents of the "Irish Republican Army" are at work in England. On account of their activity some of the most important public buildings in the country are protected by armed guards, and ministers of the Crown are escorted lest they should be assassinated. Apparently the Republicans have formed definite plans for a general campaign in Great Britain. Amongst the objects of their attacks may be mentioned:

- 1..Mills
- 2..Warehouses
- 3..Power-stations

- 4..Water-mains
- 5..Gas-mains
- 6..Ship-yards
- 7..Farms
- 8..Hotels
- 9..Vessels
- 10..Private houses
- 11..Telegraph Wires, etc.
- 12..Shop windows

The schemes of the Republicans, though ambitious, have not been crowned with success, owing largely to the difficulties encountered in bringing them into operation.

Perhaps the most successful method has been the one last mentioned: In London, Glasgow, Birmingham, Sheffield and a number of other towns, the slashing of the plate-glass windows of the shops has been attempted. For this purpose a diamond ring or a glazier's diamond is used. In London, in April last, over 1,000 windows were damaged in this way, and in Glasgow a similar number were spoiled. The loss thus occasioned has run into many thousands of pounds. The work is usually performed in the darkness, and women are suspected to be amongst the culprits.

Shop windows are generally insured against damage by breaking, but the spoiling of the plate glass by scratching is not covered by the insurance policies. The ingenuity of the scheme is therefore apparent. The loss falls directly upon the tradesmen.

As part of the Sinn Fein campaign of reprisals in England the homes of a number of Englishmen serving in the Royal Irish Constabulary were raided recently by armed men in Liverpool and London. Attempts were made to set the houses on fire and in the commotion which arose several people were wounded.

A number of mills, warehouses, shipyards and hotels have been fired in different portions of England. Water-mains and gas-mains have been blown up. Many telephone and telegraph wires have been cut. These outrages have involved considerable loss, and special police precautions have been taken with a view to the prevention of their recrudescence.

AN IRISH VENDETTA

The gravity of the situation in Ireland is in some quarters magnified, and in others it is minimized. In the northern press the rebels are vilified; and in the south of Ireland the

Orangemen, "Black and Tans", and the British Government receive their share of abuse. Misrepresentation and bigotry are prevalent. The murder of a number of Protestant farmers in the south has given rise to the opinion that a vendetta against them has commenced corresponding to the persecution and shooting of Roman Catholics in certain sections of Ulster. There is no evidence to show that this is actually the case. It is an over-statement of fact.

The majority of the Irish people are Roman Catholic in faith; the remainder are Protestants and Ulster is their stronghold. No love is lost between the two classes in that province.

BELFAST BOYCOTT

In the year 1920, when party feeling ran very high in the north of Ireland, Roman Catholic workmen were evicted from their homes and their effects burned in portions of the city of Belfast and in the town of Lisburn. This antagonism on the part of the Protestant loyalists was aroused by reason of the wholesale assassinations of police officers and others, which were then being perpetrated. In retaliation the "Irish Republican Government," termed in Gaelic *Dail Eireann*, ordered what in Ireland is known as a boycott.

THE TERM "BOYCOTT"

The word is peculiarly Irish and signifies an exclusion from all social and commercial intercourse with a view to influencing individual conduct. A reference to the etymology of the word "boycott" will not here be irrelevant.

In the year 1879 the Land League was formed by the late Michael Davitt for the purposes of agitation for the reform of the condition of the Irish tenantry. This league, which was subsequently suppressed, exercised great influence in the country and in parliament. Its hostility was incurred by the land agent of Lord Erne, a landowner in County Mayo. He was prevented from purchasing even the necessities of life from the people of the district and was hindered from having any intercourse with them. This policy was adopted with the intention of influencing his conduct towards the tenants on the estate. The agent was Charles Cunningham Boycott, and from his surname the term is derived. The same tactics as those just mentioned were extensively employed during the land agitation of the year 1880-1881.

The system of boycott has been embraced by

Sinn Fein as a powerful political weapon. The people generally, outside the northern counties of Ireland, refuse to use Belfast goods or to deal with Belfast Banks, in response to the order of Dail Eireann declaring a boycott of the city. Its trade has suffered accordingly. Belfast, which is the largest city in the country (population about 393,000) and its commercial capital, is, to a considerable extent, dependent upon the rest of the island as a market for many of its goods. Several firms who have been so venture-some as to transmit their merchandise to the south, in defiance of Dail Eireann, have had them destroyed by armed men en route to their intended destination. The withdrawal of numerous southern accounts has appreciably affected the northern Banks.

A similar boycott of certain classes of English goods has also commenced. The intention is to use this agency as a further means to the end of securing the recognition of the so-called "Irish Republic".

EXECUTIONS OF REBELS

In the areas which have been placed under martial law the military authorities are empowered to impose the death sentence on anyone found in possession of arms or otherwise levying war against the King. A number of insurgents from different parts of the country have been executed. The total death sentences, recently carried into effect, amount to 24, as follows:—

Executions in Dublin	10
Executions in Cork	13
Execution in Limerick	1

Total 24

These figures may soon be increased. They exclude the 15 executions which took place in Dublin following the Sinn Fein Rebellion of 1916. These men are considered to have been martyrs by the majority of the Irish people.

Advocates of the principles for which Sinn Fein stands have protested against the executions. They term these murders, and declare that no civilized country shoots its prisoners of war, as it is contrary to the laws of civilized warfare.

The view of the British Government seems to be that the members of the "Irish Republican Army" are not entitled to be treated as soldiers

because only armed forces who fulfill certain conditions can avail themselves of the rights prescribed by the laws and customs of war.

The regulations with which, it is alleged, the rebels do not comply are:

1. Arms must be carried openly.
2. A fixed distinctive sign or uniform recognizable at a distance must be worn.
3. Operations must be conducted in accordance with the laws and customs of war.
4. A person responsible for his subordinates must be in command.

The British Government claims that since the Republicans do not observe these conditions they must be treated as armed civilians illegally waging war against the Forces of the Crown—a crime punishable by death.

WAR UNCIVILIZED

Obviously neither side recognizes what to the Christian should be a self-evident truth; viz., that no war is civilized. To call it so is a travesty. War is barbarous. The killing of a fellow-man, judged by the Christian precepts, is murder. It is contrary to the teachings of Christ, the Prince of Peace. It is injurious to character and in violent opposition to all the ethics of true Christianity.

In the mighty universe of our great Creator the taking of life is unknown save on this earth. Here it has been originated by Satan, the adversary of God. He seduced our first parents and through them brought death upon the race. In this act Jesus declares him to have been a "murderer". (John 8:44) The spirit of this murderer, Satan, has pervaded the world for over 6,000 years and the result has been the drenching of the aisles of human history with the blood of men. War has been developed to its present diabolical degree amongst those who falsely profess the name of Christ.

THE GLORIOUS FUTURE

It is appropriate to mention in conclusion that the Word of God foretells that the times shall soon come when wars shall cease forever; when every man shall love his neighbor as himself; and when race hatred shall have finally perished from the earth. All the ills from which mankind has suffered during the dark centuries that have elapsed since the innocence and bliss of Eden, shall gradually pass away and then God shall

have a clean universe. Satan shall have been destroyed and mankind resurrected, restored, regenerated and perfected, shall dwell in harmony peace and love, as one united family.

All conversant with the teachings of God's Word can recollect that this stupendous work

is that which is to be accomplished in the 1,000-year reign of Christ and His bride, the gospel church. (Revelation 20:4) What a contrast there is between this prophetic view of the future and the calamitous conditions which meet the gaze as we look out upon the troubled world!

LAW—By John Dawson

CONCEPT of Law: By law in the widest sense is understood that exact guide, rule or authoritative standard by which a being is moved to action or held back from it. In this sense we speak of law even in reference to both creatures that are incapable of thinking or willing and to inanimate matter. Daily experience teaches that all things are driven by their own nature to assume a determinate, constant attitude. Investigators of the natural sciences hold it to be an established truth that all nature is ruled by universal and constant laws, and that the object of the natural sciences is to search out these laws and to make plain their reciprocal relations in all directions.

All bodies are subject, for instance, to the law of inertia; i. e., they persist in the condition of rest or motion in which they may be until an external cause changes this condition. Kepler discovered the laws according to which the planets move in elliptical orbits around the sun; Newton, the law of gravitation by which all bodies attract in direct proportion to their mass and inversely as to the square of the distance between them. The laws which govern light, heat and electricity are known today. Chemistry, biology and physiology have also their laws. The scientific formulæ in which scholars express these laws are only laws in so far as they state what processes actually take place in the objects under consideration; for law implies a practical rule under which things act.

These scientific formulæ exert of themselves no influence on things; they simply state the condition in which these things are. The laws of nature are nothing but the forces and tendencies to a determinate, constant method of activity implanted by the Creator in the nature of things, or the unvarying, homogeneous activity itself which is the effect of that tendency. The word law is used in this latter sense when it is asserted that a natural law has been

changed or suspended by a miracle. For the miracle does not change the nature of things or their constant tendency; the divine power simply prevents the things from producing the natural effect, or uses them as a means to attaining an effect surpassing their natural powers.

The natural tendency to a determinate manner of activity on the part of creatures that have the power neither to think nor to will can be called law for a two-fold reason: first, because it forms the decisive reason and the controlling guide for the activity of such creatures, and consequently as regards irrational creatures fulfills the task which devolves upon law in the strict sense as regards rational beings; and second, because it is the expression and the effect of a rational law-giving will.

"Law is a principle of regulation, and must, like every regulation, be traced back to a thinking and willing being. This thinking and willing-being is the Creator and Regulator of all things, God Himself. It may be said that the natural forces and tendencies placed in the nature of creatures, are themselves the law, the permanent expression of the will of the Eternal Overseer who influences creatures and guides them to their appointed ends, not by merely external influences, but by their innate inclinations and impulses."—*Catholic Encyclopedia*.

Considering the creature man in this connection, while man with his wonderful intellect has been enabled to search out and discover those laws of nature through the observation of their operation, it is recognized that he himself is subject to one great law, which no man can either disannul or add to—the law of heredity. It will be conceded that of all the millions of people who have lived upon the earth in the thousands of years of its history, not one individual was ever consulted or asked for an opinion as to whether he would or would not care to come on the earth to live, to make the earth his home.

"Think, in this battered caravanserai, whose portals are alternate night and day,
How Sultan after Sultan with his pomp, abode his destined hour, and went his way."

—Omar Khayyam.

Under the law of heredity man is helpless. Briefly surveying the history of the human race, it will be noticed how that nations have sprung into existence, have come into predominance and have given place to a new nation possessing greater vigor and virility. National wealth has led to national decay. Luxury has led to corruption, liberty abused has become license. Corruption and license have led to intellectual and moral beggary, evidenced by the fact that the leading intellects of the time are seeking the missing link in the effort to show that their forefathers were monkeys. And so it goes, history repeating itself all the way down; each generation in turn contributing its quota to the general sum of the weaknesses and depravities of the race as a whole, until the generation now living has to carry the burden of the sum of all the ills and failings of the generations which have gone. This is borne out by the mad-houses, asylums, gaols, reformatories, poor farms and houses of correction all being full, and crime on the increase.

The difference between the man of today and the man of five or six thousand years ago is this: The latter began the journey full of life and vigor, while the former is finishing the journey weak, worn-out, wretched, broken-down and often depraved with the burden of the generations of struggle, wretchedness and misery.

To this sorry picture must be added another factor—the demand for rights. A celebrated German author once said: "If every man were to claim his rights, this world would be an absolute hell". Strikes, lockouts, and the resulting riots are some of the evidences of this demand for rights. The Irish question is a strong evidence of it, and yet, with all this, that unalterable law of heredity still operates. Every individual on both sides of the controversy is subject to it, and those men in high positions are like the man who had hold of the bull by the tail in a ten-acre field. He hates to hang on; and he knows that if he lets go things will go to pieces.

Here again, another factor enters—the confusion of ideas. Some believe in socialism,

some in the League of Nations; some are Catholic, others are Protestant, more are Christian scientists, spiritualists, theosophists—some are this and others that. Why do men believe in these ideas and theories anyway? The reason why men believe in these conflicting and clashing theories and ideas is because they have a hope that their particular theory in practice will bring about a better order of things. No sane man is going to pin his faith to some idea or theory which he believes will work injury to himself or those dependent upon him. Not a man lives today who is not looking for better things.

It is a very good thing to believe in something; for as long as a person does believe in something, he has a hope. But the time comes when a man begins to see that his pet theory is not accomplishing what he thought it should, and he begins to lose his hope. What is he going to do? All hope abandon? When a man comes to the point where he has lost all hope and does not believe in anything, he is ready for the gun and the sword.

•The law of heredity applies here likewise. Every individual of any shade of belief or unbelief is subject to that inexorable law. While the man of today is carrying the burden of the miseries of the ages, at the same time he has an advantage over the man of six thousand years ago, inasmuch as he has at his disposal the sum of all the knowledge and experience of all the generations of six thousand years. But because of the operation of the law of heredity, he is unable to apply that knowledge and experience to lift himself out of the mire. What is the law of heredity, how does it operate, and what will be the ultimate? While there are thousands of people who do not believe the Bible, yet, Bible or no Bible, evolution or no evolution, atheism or no atheism, the law of heredity is still operative, the demand for rights continues, and the poor old world is at its wit's end as to which of all the idealistic and theoretical confusion it ought to accept as its hope of salvation.

The Scriptures point out definitely what is this law, how it operates, and what the outcome will be. "For I, the Lord thy God, am a jealous God, visiting the sin of the fathers upon the children unto the third and fourth generation

of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments."—Exodus 20:5, 6.

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for

all the earth shall be devoured with the fire of my jealousy." (Zephaniah 3:8) "And except those days should be shortened, no flesh should be saved: but for the elect's sake those days shall be shortened." (Matthew 24:22) "For then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent."—Zephaniah 3:9.

Allopathic—Homeopathic—Electric (Contributed)

THE following explanations of these terms may help us better to understand the essential differences in three schools of medicine.

The word "allopathic" would imply the mode of cure by producing an opposite state, or condition.

The word "homeopathic" would imply the mode of cure by producing a similar state, or condition.

The word "eclectic" would imply the philosophy, or art of choosing or selecting from among all that which is best.

I will concede that each school has some advantages over the others, and that each appeals to a certain class of minds as being most in accord with his understanding of the laws governing health and diseases and with his experiences in correcting diseased conditions.

The word "allopathic" does not correctly designate regular practitioners of medicine, and they object to it. Yet they do not employ medicines because they produce like effects, but rather because they produce effects opposite to, or counteracting, the effects of the disease. The following expresses a very unobjectionable law in medicine: "The curing of a diseased action by inducing a different kind of action, though not necessarily diseased".

The selection of drugs is made by their action upon both healthy and diseased conditions.

The profession has gotten away from the idea that disease is an entity to be driven out forcefully: or that it is a condition of over-activity, to be treated by depressants and antiphlogistic remedies. And they are not unanimous in the belief that disease is always the result of certain micro-organisms, or bacilli, to be killed by the use of insecticides.

Many hold the belief that the sick person has an impaired life, and that to the extent of his

sickness he is approaching death. The prime object of treatment, therefore, is the conservation of life. Recognizing the course of disease as depressant, and every manifestation of disease as an impairment of structure or function; removing the cause is like lifting a load from an over-burdened person. Aiding the restoration of a normal function is a conservation of life. Adding to the ability of the body to bear disease whilst it must last, is looking toward life and health.

THE PROPER REMEDY

While the theory of disease is important, and demands the physician's attention, yet it is not enough for him to know that the patient is sick, and to know the cause of his sickness. His more important duty is to find a remedy that will cure, and to know just how to apply the proper remedy.

The "allopath" believes in medicines and in the power of quantity. He rarely uses remedies singly, but prescribes compounds, mixtures, and formulæ consisting of a number of drugs, one for each phase of the disease. He believes in the drug store, and in writing prescriptions, and he usually orders much larger quantities than are really necessary. He employs large doses, which are frequently objectionable to sight, smell, and taste. Drugs that do not act decidedly he calls inert.

The name "homeopathy" more accurately expresses the character of the school, the law their practice is based upon, their methods of study, and their methods of experimentation: it is that as medicines given to the healthy cause certain symptoms, they will cure diseases showing similar or like symptoms. They claim to be wholly guided by natural law, and that the law of cure is, "*Similia Similibus Curantur*", "Like is cured by like"; and whenever medicines cure,

whether in large or small dose, or by whomsoever given, the cure is in accordance with this law.

A remedy is given because it has produced like symptoms when being proved. Remedies are tested (proved) upon healthy and diseased conditions, and the symptoms carefully noted; when the symptoms in a number of cases agree, they are deemed indications to follow. The Homeopath believes in a single remedy; and if others are given, they are administered separately and in alternation. He administers minute doses, believing that the curative power of drugs is increased by subdivision—either by (dry) trituration or by (wet) dilution—he believes that remedies may exercise a curative power far beyond their recognized influence, or decided action, and that seemingly inert material may exercise curative action.

THE ECLECTICS

The ordinary meaning attached to the word "eclectic" does not give a fair idea of the school of medicine designated. "To choose" is taken in the sense that one is always choosing according to his varying opinions, without law or other reasons than his own will, whereas the choice of the past has furnished well-established practices, to which the profession is continually adding by choosing from among all that which is thought best, or most appropriate.

The Eclectic gives a remedy because it is indicated by certain well-known symptoms. He has studied the *Materia Medica* of each school and all that has been written in the past, and has noted the cases where remedies acted well and where the symptoms were named: then he has made experiments to determine the relationship of symptoms with the curative action of remedies, until the indications were defined.

The Eclectic gives remedies for their direct curative influences, and not for any gross or poisonous action. He objects to over-stimulation of any part in order that some organ may benefit thereby. He holds that it is much better practice for physicians to dispense their own remedies, and at the time when they are needed. There is less liability to mistakes, less trouble to the family, besides the saving of valuable time.

These remedies may be selected according to the law of *Similia*, or by Empiricism, or by

their known influence upon function and structure—physiologically, or pathologically. He holds that remedies contain a force which, set free in the body, influences its functions, doing that which is necessary to bring it back to that normal condition called health.

SYMPTOMS

Whatever may be said of "treating symptoms" or "not treating symptoms", all physicians are guided in diagnosis and treatment by the symptoms present, however they use them. Symptoms is the language of disease, which to the physician is as clear as articulate speech in the ordinary expressions of life.

In many things the three schools of medicine agree. The anatomy, the physiology, the chemistry, the art of obstetrics, the art of surgery, and prophylaxis, or preventive medicines, are the same in all; and each insists on a thorough preparation in all of these. The points of difference then, are in *Materia Medica*, and in the administration of remedies for the cure of disease.

So long as it inheres in man to coerce his fellowman to believe and act as he does, so long will there be sects in medicine, as there are sects in religion. But the time will come, and it is now near at hand, when there will be but one practice of medicine, and but one designation of the followers of the healing art—that of Physician; and all who follow that art will abandon sectarian schools, and become students of the "Great Physician"; and under the tutelage of this teacher and in the school of Christ, sectarian differences both in medicine and in religion, will vanish; and men will become so changed that they will concede freedom of belief and freedom of action to all. This will be in the Golden Age, "when the knowledge of the glory of the Lord will fill the whole earth", when He "shall turn to the people a pure language, that they may all serve him with one consent".—Zephaniah 3:9.

This will be the time when the Good Physician will appear to all the world "with healing in His wings" (Old and New Testament). Greater works will be done than Jesus Himself did, in accordance with His promise. Healings by ordinary processes and by miracle will prevail, as all come back to health and happiness on the human plane.

Prevention of Tuberculosis *By Arthur Elliot Sproul*

IT IS no small matter to cut down the deaths in this city of New York, of men and women between twenty and forty-five years of age, by more than one-quarter of the present heavy total. Yet that is exactly what will have been accomplished when tuberculosis shall be finally stamped out.

Think of it! Think of so many thousands of lives saved!

Some hard facts, now to GOLDEN AGE readers, on "How to Keep Well and Not Get Tuberculosis"—on prevention, in a word, which is always so much better than cure:

1. Fresh Air: Don't work or sleep in rooms where there is no fresh air. Always have at least one window open in your bedroom. The window should be open at the top as well as at the bottom. If possible, walk in the open air every day. Never ride if you can walk. Open the doors and windows of your room several times a day, and let the stale air blow out and the fresh air come in.

2. Food: Eat wholesome and nourishing food. Eat slowly and chew your food well. Don't eat between meals. Drink water freely between and during meals.

3. Clothing: Clothing must be suitable to the seasons. Wear warm underwear in cold weather. The use of a chest protector is harmful. It is of the utmost importance to keep the feet warm as well as dry. Wear rubbers in damp or snowy weather, and woolen stockings in winter.

4. Cleanliness: Keep yourself clean. Take a warm bath with soap at least once a week, and a daily shower if possible. Wash your hands thoroughly before each meal. Brush your teeth twice a day—in the morning and before going to bed.

5. Rest: Take some time to rest during the day. When you get home from work, rest, if only for a few minutes, before eating the evening meal. Get plenty of sleep. Don't hurry. Don't worry. If you have a cough or cold that "hangs on", go to a doctor or to the nearest tuberculosis clinic for examination.

6. A Warning: There is no medicine that cures tuberculosis. All medicines advertised as "cures" are cruel frauds. Don't waste your money or your time on them.

For the good of New York, the New York Tuberculosis Association, 10 East 39th Street, New York, N. Y., will be glad to give additional helpful information to all who may inquire.

Atoms, Electrons and Spirit *By George del Pino (Glasgow)*

IN A recent article in THE GOLDEN AGE it was stated that we do not know what electricity or the electrons are, and that we might never know. It is this that is sought to be fathomed in what follows, together with the relationship between matter and spirit.

Matter is composed of molecules, and these of atoms, and atoms of ions, particles too small to be seen. Electrons are also called ions, which are divided into kat-ions or negative ions, and an-ions, or positive ions. When a substance is decomposed by an electric current in a solution, the kat-ions come from the negative pole, while the an-ions come from the positive pole. In any case electrons, or ions, are the smallest particles of matter so far known.

There is a gradual transition between molecules, atoms and ions, and the forces of each, which become too delicate to be detected. As matter disappears, forces seem to come into play; and since these forces vary in degree and operate in various ways, they must be connected

with the matter from which, as in the extraordinary case of radium, they seem to emanate. It may be stated that these various forces must come from one common source, although they vary in their operation. Since force is all that causes motion, the source of these forces is, very likely, a central Reservoir of energy.

Where is this Center or Reservoir of energy? Here reason alone might help; but it is only from the Bible that we can obtain an accurate statement of the source of what is termed nature and energy. These two words are measurably interchangeable; for Nature resolves itself into the operation of laws, much diversified; and since the basis of these laws is motion in some form or degree, and motion is produced by energy, all motion is based on energy, which in a way, is another name for Nature. There is also the manifestation of energy which is called life, producing characteristic motions and phenomena.

THE SOURCE OF ENERGY

The Center of energy, or the Reservoir from which come vivification and motion, including all phenomena, whether of matter, nature or life, is to be found in one Source. This is the source of life or power or energy, to which the Scriptures refer us. The name given to the Center is God; for as the word "God" implies, it has the significance of mightiness in it. The Scriptures further say that God is a spirit. They also say that God had no beginning, whilst they are equally emphatic on the fact that things created had a beginning. The term nature refers to the things created; as the air, trees, animals, stars, etc., as when we exclaim about the wonders or beauties of nature. At the outset there is a differentiation between nature and its Creator.

Man can understand and find out the secrets of nature only by observation and analysis, rather than by pure reasoning. By studying the composition and characteristics of a substance he comes to more or less definite conclusions on his findings. If then we find that matter is composed of molecules, atoms, and ions, we would naturally inquire concerning these ionic forces. As seen foregoing these ionic forces are doubtless derived from the central Reservoir of energy, which center we have seen to be THE God, the Creator of nature. God, we have seen, is a spirit, the highest of spirit beings, a being of the divine order.

Matter and force are the tangible manifestations of the existence of such a spirit of the highest order. He is the only uncreated spirit; for He has created numberless spirit beings and spirit forces, and doubtless spirit substance of lower order than Himself, on the created plane but super-natural—not on the plane which men ordinarily call nature, but yet part of creation though unseen and invisible, as are the impalpable forces of radium and the ions.

OTHER FORCES

But there are other forces than those of the physical laboratory. There are the forces of the sentiments and emotions, which are full of impulse and of power, and which come from ideas or thoughts. God, the great Spirit, is therefore, the center or reservoir not merely of physical power or energy, but of all sensational or emotional power or force, and of the

phenomena resulting therefrom. God is a sentient or emotional being of the highest order. Here lies a fundamental difference between the Nature-God of the atheist and God, the Creator, of the theist and believer. While nature is the expression of the power of creation, of itself, as viewed by all observers, God, the Creator, is that personal and living Being from whom flow not only the powers which constitute nature, but those subtler powers manifested in thought, emotion, sentiment, spirit and life. Nature, on the contrary, is the outward manifestation, on one plane—namely, the material—of certain operations of this Great Spirit.

There is a great difference between an inanimate and an animate thing. Although forces enter into the formation of matter, which forces are always in operation, as indicated by a study of various systems of emanating rays, as those of radium and others now dimly seen to flow from all substances in some degree, and these forces are generally invisible to the natural sight, yet the forces that enter into the formation and maintenance of animate, thinking and sentient beings have a marked superiority to the lower orders of forces; for they produce life and its phenomena. Life is the operation both of those forces which are expressed in matter, and of those forces of a higher order which are manifested in thought, sentiment and emotion. The forces may be present in lower or higher degrees. A tree or a plant, investigation shows, has sensation in some degree, but no sentiment, no thought. A dog has sensation, and a measure of sentiment and thought which is called instinct. A man has sensation and a high degree of sentiment, as well as having the power of reasoning in varying degree. All these are evidences of life, of those higher forces which originate in the Creator, God.

A BORDER LAND

From certain investigations it would appear that matter may be something like condensed energy, or a concrete manifestation of energy; for scientific research indicates a border land where matter and energy seem to merge one into the other. But it must not be thought that matter is a part of the intellectual or emotional and higher forms of energy. If matter is, roughly speaking, condensed energy, it represents a form of energy which can most beneficially be exercised, without accompanying

thought- or sentiment-energy, in the condensed or materialized form. God can use His mighty energy in a material way, both for its usefulness and for His glory. In being able to materialize energy He displays both His wisdom and His power. And in creating material things God has in no way limited His power to control the things created. In the abundance of His goodness and greatness, His power was utilized in the formation of many things which redound to His glory and enhance His renown.

So far as all research can ascertain, matter is indestructible. Whenever matter changes—if matter is materialized energy—the component forces are translated from one place or body to another place or body. Thus take place physical and chemical changes. Thus also may occur the changes in connection with spirit beings, which are called materialization and dematerialization, where matter, such as is manifest in the materializations of spiritism, changes its form to some strange kind of matter and then entirely disappears from human ken, perhaps back into material bodies from which it comes, or back into the probably more ethereal substances of the created spirit plane. When a living being dies, the energies on the plane of life, thought, sentiment and emotion are withdrawn, according to the laws of the Creator, and the matter in the form of bodily parts and organs changes its form according to the laws which are called natural, the withdrawals and changes in the higher forces being above the natural and therefore termed super-natural. For in the phenomena of life, thought, sentiment and emotion

there is something intangible; forces are not of the material order, and no research by the material senses can grasp them. Thus God can give life and take life away. "The spirit [power] returns to God that gave it."—Ecc. 12:7.

LIFE VERSUS DEATH

It follows that it is within the power of God even to dematerialize material things, to cause their change in form, or to cause them to cease altogether to exist. His promise, however, which as part of His almighty Word, infallible, unalterable, is that He will never dissolve back into nothing the created universe, of which it is said that He made it out of nothing. Many are the words of God that "the earth abideth forever" (Ecclesiastes 1:4) and "the earth shall not be removed forever". (Psalm 104:5) But of the wicked, of those that refuse incorrigibly to conform themselves to their Creator, He says: "All the wicked will he destroy" (Psalm 145:20), and "they shall be as though they had not been".—Obadiah 16.

This great Being, whom we have been considering, this Almighty God, is Jehovah, the great Father or Life-Giver, who has existed from everlasting, and will continue to everlasting, the Embodiment and Fountain of indescribable and illimitable energy, the Source of all blessings, the Giver of every good and perfect thing. It is He who has promised soon to bring to its end that reign of evil which He has for beneficent reasons long tolerated, and to inaugurate in its place the Golden Age.

Why Fear the Truth? By N. E. Nelson

YOUR article in the *GOLDEN AGE* for October 27, "Journalistic Truth Expiring," is a welcome airing of events that are so unjust as almost to make angels weep. There is a reason for all this, and some one is responsible. To me it seems that the crooks in ecclesiasticism are partially at fault. They have infected our schools with teachings of Higher Criticism and Darwinism, thus destroying fear of God and of any punishment for wrong-doing. Meantime *THE GOLDEN AGE* is fast gaining the reputation of telling the truth on all questions.

For generations these gentlemen have been engaged in the business of suppressing truth;

in our day they have united in doing what they could to prevent the teachings of Pastor Russell from receiving a fair hearing. One item they particularly objected to was his stand with the great reformer Luther on the subject of the nature of man, in the light of the Scriptures.

As Wesley's teaching of prayers for the dead was suppressed by the generation of theologians that followed him, so the theologians who followed Luther have suppressed that one of his original ninety-five theses in which he said that the Pope made his pot to boil with such decretals as indulgences and the immortality of the soul.

In Luther's own day, the Roman Church issued the following statement. The quotation is by Caranza, page 412, A. D. 1681:

"Whereas some have dared to assert concerning the nature of the reasonable soul, that it is mortal; we, with approbation of the Sacred Council, do condemn and reprobate all those who assert that the intellectual soul is mortal, seeing that the soul is not only truly and of itself and essentially the form of the human body, as is expressed in the Canon of Pope Clement the Fifth, but likewise immortal; and we strictly inhibit all from dogmatizing otherwise, and we, decree that all who adhere to the like erroneous assertions shall be shunned and punished as heretics."

Two references to the doctrine of human immortality have been discovered in Luther's works and we present them here.

In his Defence, prop. 27, "*Adversus Execrabilem Antichrist Bullam*", (Luther's Works, Vol. 2, folio 107, Wittenberg 1562) published in 1520, he said:

"I permit the Pope to make articles of faith for himself and his faithful—such as 'the soul is the substantial form of the human body', 'that the soul is immortal', with all those monstrous opinions to be found in the Roman dunghill of decretals".

The other reference to the "Sacred" Council's decree on immortality, is found in Luther's Works, Weimer 1897, Vol. 7, par. IV, page 425. Commenting on the text, "There shall be false teachers among you, who shall bring in damnable heresies, even denying the Lord that bought them" (2 Peter 2:1), he said:

"Hence it came that recently at Rome [at the Sacred Council] by a masterly collusion the articles were drawn

up, 'That the Soul was immortal', for it had been forgotten in the common faith, wherein we all say: 'I believe in Eternal Life', . . . and many more such brilliant articles, which are very becoming to the Papal church, that she retain dreams of men and doctrines of devils, because she is treading under foot and destroying faith in the doctrine of Christ."

The last quotation above is from Luther in the German where he spoke plainly in addressing the people, but in Latin he is brief by using theological expositions."

That the key to this discovery of the theory of man's supposed indestructible soul, was the doctrine of the resurrection, is indicated by the words of Tyndale, who, like Luther, was led to discover the same fact, for we hear him say to the Roman doctors: "Ye, in putting them [departed souls] in heaven, hell, and purgatory, destroy the argument wherewith Christ and Paul prove the resurrection. If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

The doctrine of the resurrection from the sleep of death was clearly appreciated by Luther as well. Luther in commenting on Solomon's words in Ecclesiastes (9:5, 6, 10) "the dead know not anything" etc., remarked: "Another proof that the dead are insensible. Solomon thinks, therefore, that the dead are altogether asleep, and think of nothing. They lie, not reckoning days or years, but when awakened, will seem to themselves to have slept scarcely a moment."

"assertio omnium articulerum M. Lutheri per bullam Leonis X. novissimam damnatorum."

"ADVERSUS EXECRABLEM ANTICHRISTI BULLAM."
"VICESIMUS SEPTIMUS—(Article 27.)

"Certum est, in manu Ecclesiae aut Papae propositus non esse statuere articulos fidei, imo nec leges morum seu bonorum operum."

"PERMITTO TAMEN, QUOD PAPA CONDAT ARTICULOS SUAE FIDEI ET SUI FIDELISUS, QUALES SUNT, panem et vinum transsubstantiari in sacramento, Essentiam deinde generare nec generari, 'ANIMAAM—ESSEFORMAM SUBSTANTIALEM CORPORISHUM ANTI' . . . 'ANIMAM ESSE IMMORTALEM', et omnia illa 'INFINITA PORTENTA' in Roma no sterquilino Decoratum, . . ." (Luther's Works, Weimer 1897, vol. 7, pp. 181 and 182, par. 11)

"Grund und Ursach aller Artikel D. Martin Luthers, so durch römische Bulle unrechtlich verdammt sind."

"Wieder die Bulle des ANTICHRIST."

"Der Sieben und zwentzigt artikel."

"Es ist gewiss, das der Bapst gar nitmacht hat noch die kirche zusetzen Artikel des glaubens noch gepot der sitten oder gutter werck."

2 Peter 2:1: "Da her ist's nummen, das neulich (Auf dem Lateranconcil. A. D. 1512-17) zu Rom furwar meisterlich beschlossen ist der heilige Artikel, 'DAS DIE SEELEN DES MENSCHEN SEI UNSTERBLICH' denn es war vergessen in dem gemeinen glauben, da wir alle sagen: 'ICH GLAUBE AN EIN EWIGES LEBEN' . . . und derselben FEINER Artikel viel mehr, die aufs allerzulestlichst wohl anstehen der BEPSTLICHEN kirchen, auf das sie Menschen traem und TEUFELS LEHRE behalte, die weil sie Christus Lehre und den Glauben mit Fuesen tritt und vertilget." (Luther's Werke, Weimar 1897, Band 7, seite 425, par. LV.)

"Ungefuehr gleichzeitig mit der Lateinschen Erwiderung auf die papstlich Banbulle begann Luther mit seiner deutschen Schrift ueber denselben Gegenstand, . . . von dieser deutschen Bearbeitung sagt Luther nicht nur, dass sie 'Planior et sim licor' werde als die lateinsche, sondern geradezu: 'melior est, quam sit latina' . . . Der Unterschied ist wesentlich darin begründet, dass die lateinsche Schrift sich an die Gelehrten, die deutsche an das Volk wendet. Darum redit Luther hier einfacher, und unterdrückt gewisse theologische Ausuehrungen." (Luther's Works, Weimar 1897, Bd. 7, seite 299 und 300, Par. I und II.)

What is the Spirit of Man? *By J. L. Martin*

THE subject of human spirit has been enveloped in such a haze or fog of metaphysical and religious sophistry that clear and reasonable conceptions are hard to find. Rather than undertake painstaking research and do original thinking, mankind in general accepts the current thinking, which is based on pagan philosophy whose conspicuous exponent was Socrates. We find it reflected in dictionaries. For example, Webster gives four senses that are germane:

"3. Life, or living substance, considered independent of corporeal existence; an intelligence conceived of apart from any physical organization or embodiment.

"4. The intelligent, immaterial, and immortal part of man in distinction from the body in which it resides.

"5. A disembodied soul; the human soul after it has left the body.

"6. Hence, a supernatural apparition; a specter; a ghost."

Dictionaries are supposed to be purveyors of accurate knowledge; but this is not always the case. It should be borne in mind that the work of the lexicographer is to set forth the senses of words which are endorsed by present and past usage; and that he depends on the usage of the learned in their special fields of knowledge. The writer remembers in early years being repeatedly blocked in his quest after knowledge on such words as spirit, soul, hell, purgatory, death, which fate likewise befell thousands of other inquirers. It is the object of this article to supply clues leading to more light.

A clarifying definition of the word spirit as it appertains to man is given in Strong's Hebrew Lexicon; for Hebrew is the original text of the Old Testament. He defines spirit as approximately equivalent to the word, "*ruwach*, wind, by resemblance breath; i. e., sensible exhalation; by resemblance a spirit; but only of a rational being (including its expression and functions); air, anger, blast, breath, mind, courage", etc. It appears that the idea of spirit lacked a distinctive name, and air, wind, and breath are the nearest approximations. They suggest that spirit resulted through the action of breathing, and that it is something intangible, invisible, evanescent, yet possessed of peculiar energy or power. It has been said that the Hebrew language is deficient in its vocabulary, as are also some modern languages.

Turning to the creative account (Genesis 2:7) we read: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul". Strong defines a soul as "a breathing creature". The implication is that as the result of continuous breathing there is life, sensation, consciousness, energy, and spirit. The reference to the "nostrils" as the channel of breath is self explanatory. If the Creator injected something supernatural into man, as is claimed, He needed no channel. He did anoint or baptize the disciples of Jesus at Pentecost with the holy spirit, and the visible manifestations were seen to rest on their heads. All supernatural gifts of record were not bestowed at birth or even at creation. Being without facts theologians invented a theory. The Creator's work being perfect and His power infinite it becomes us to say that the inanimate body of Adam needed only to be vivified and to have respiration initiated. Faraday discovered that the electricity of the human body attracts the oxygen of the air. Applying this fact to our subject we perceive that the life energy supplied by the Creator may have been electric. As soon as respiration was started, the lungs drew the oxygen through the air cells into contact with the blood, combustion ensued, heat was generated, energy was liberated, the heart began to beat, circulation reached the brain, and life and consciousness were in evidence. On the other hand the lungs expel the gas of combustion to prepare the way of inhalation of more fresh air. Successful resuscitation from drowning agrees with these facts; also asphyxiation from gas. When breathing ceases the body begins to lose vital energy till a point is reached where the lungs have no more power to attract oxygen, and artificial respiration fails.

There is found in the description of the creation no sanction for the prevailing teaching, that spirit in man implies an incorporeal organization, corresponding in members to the physical members of the body, and separable from it at death. That there is such a thing as spirit substance and spirit organization we are bound to believe on Bible authority as appertaining to heavenly beings, whose field of activity com-

prises the universe, who are not limited by the law of gravitation.

On the other hand we know that the billions of mankind, who live and have lived, have derived their substance from the material food of earth—all subject to gravity. Has any philosopher or any scientist ever demonstrated that material earthly substance can be and is transmuted into spirit substance, and as such is become so much more tenuous than air as to defy gravity? Will some bright advocate of spiritism come down from his lofty pedestal of fancy to the basis of matter-of-fact, and demonstrate the origin of spirit substance in man, its development into an organization, its growth into a spirit personality apart from human food, and thus prove to us that man's alleged spirit body can travel at will in space and return to earth to communicate with friends? Will some theologian perform the same feat for his conception of the soul and thus show us that there is an exception to the immutability of God's natural laws? To our mind current theories as to the nature of man's spirit are the most brazen attempts to produce or demonstrate a something out of nothing the world has ever known. Let us have proof that the attenuated constituents of spirit substance do exist on earth. We know that air, seemingly light, is bound to the earth by gravity. To conceive of a spirit having a human body, presupposes a lightness greater than the air, or the possession of powers capable of battling against gravity; and if the latter, inherent energy or access to perennial supplies of the same would be implied; and these as far as known belong only to matter or material substance.

The modern science of phrenology throws much light on the constitution of man, and supplies spiritual clues. While we owe much to the leading exponents of this science, it appears that these men, cradled in prevailing philosophy, never delved deeply enough into the Bible to apprehend contrary teachings; and thus have not enlightened us much on the nature of man's spirit. We will take it for granted that sincere investigators of this science are satisfied that its facts are well grounded. Skepticism touching the teaching that the brain is divided into organs having separate functions is based largely on the fact that observations and deductions are more difficult than with other

organs of the body. Is it reasonable to expect that memory, thought, and various feelings should be visualized with a microscope, and be comprehended by standards of measure? It is generally conceded that all intelligence and mental feelings are seated in the brain. Taking for our premises the facts of phrenology that the lobes of the brain and divisions of the same, though having no visible boundaries, do manifest energies or powers as charted, we will seek rightly to interpret them.

Surgical operations have disclosed the manner of action of the brain, and that action may be local and not general. This action consists in short, rapid, vibratory, frictional movements against the smooth inner surface of the skull and certain bony plates, blood pressure increasing the friction in proportion to the will exerted or to the external exciting influences. Just how friction on the gray nervous matter of the brain transmutes the latent energy carried by the blood into manifold mental powers may never be possible to explain. We know that the same blood distributes latent energy to all organs and members of the body and that their actions are widely diverse. Organic structure determines the character of action. We are accustomed to specific names for the diverse actions of the organs of the brain, at least 43 as charted. Now if we will simply associate the word spirit with the effects, products, or manifestations of the organs of the brain we find that it fits well with nearly all of them.

Our contention is that the word spirit applied to man aptly expresses mental or nervous energy and should in usage carry that import. When we once grasp the conception that spirit is force, power produced or developed by any brain organ and radically different from mere physical force of muscle, then we have an understanding that grows very lucid. Then the traditional idea of an inner spirit man must be relegated to the scrap pile of ancient rubbish. Muscle reveals force by moving itself or objects. Brain organs do not move things; but force is revealed in perception objective and subjective, reflection, conception, feelings, etc.; and the manifestations are so much higher than muscle action as the brain is higher in organization.

We further contend that when at complete rest the brain has no spirit at all—much less the body. Spirit energy is spent during action

beyond recall. In all nature power spent never returns to its source. What man would think of recalling the energy or strength spent during a day of toil to use it over again? If he could, the problem of high cost of living would thus be solved. Yet theorists would have us to believe that spirit in man is something that never diminishes or wears out in action, is self-sustaining, having life or energy in itself, possible only with God and those only whom He finds worthy to receive such a favor when transferred to the plane of spirit life. Two men disagree, the spirit of strife and contention arises, followed by the spirit of anger and malice. Time passes, feelings are quiet, and the men become friendly. What has become of the spirit manifested? Gone to sleep! No; it does not exist at all. "Howbeit in malice be as children," wrote Paul; thus recognizing that the spirit of malice is transitory, not abiding, if not nursed or stimulated. Thus it is with the spirit of all mental feelings. All persons easily roused—irritated to resentment and anger—feel a quick surging of the blood to the part of the head just above the back of the ears; thus they have a demonstration that the blood supplies the food to feed the several spirits of passion.

In Scripture we find spirit narrowed down to the organ of the brain producing it. The following phrases are examples: "The spirit of jealousy" (Numbers 5:14), arising from the organ of Conjugalitv; "haughty spirit" (Proverbs 16:18), from Self-Esteem; "humble spirit", and "poor in spirit", the antithesis, or weakness in Self-Esteem; "patient in spirit" (Ecclesiastes 7:8), from Continuity; "spirit of meekness" (Galatians 6:1), weakness or self-control of Combativeness; "spirit of fear" (2 Timothy 1:7, from Caution; "spirit of knowledge" (Isaiah 11:2), Memory; "spirit of counsel" (Isaiah 11:2), and "spirit of judgment", from Causality; "spirit of wisdom and understanding" (Isaiah 11:2) includes the combined spirits of several organs of the intellect working together. To these can be added the spirit of love in variety, shown by Benevolence, Friendship, Philoprogenitiveness, Conjugalitv, and Amativeness; the spirit of vanity, from Ambition; the spirit of covetousness and theft, from Acquisitiveness; the spirit of cunning, intrigue, hypocrisy, and lying, from Secretiveness; the spirit of truth and justice, from Con-

scientiousness; the spirit of stubbornness and fortitude, from Firmness; the spirit of worship and praise, from Veneration; the spirit of invention, from Constructiveness; and still others.

This prepares us to understand this passage: "There is a spirit in man, and the breath of the Almighty [oxygen of the air] giveth them understanding." (Job 32:8) Again, "the spirit of God is in my nostrils": (Job 27:3) Thus "breath of the Almighty" and "spirit of God in my nostrils" are synonymous terms; also, the aggregate of all manifestations of spirit in man are spoken of as a unit or one spirit; and properly so, since individual consciousness is the sum of all feelings and intellectual powers. And when Job said, "The spirit shall return to God who gave it", he was thinking of his mental powers, generated by breath, ceasing by the divine withdrawal of his breath. He reckoned by his faith in God and trust in a future resurrection that God would in due time restore to him a body animated by breath drawn from the great storehouse of the atmosphere, and in new consciousness realize the restoration of his spirit also. Resurrection to the spirit plane of life is promised only to the church class of saints of this gospel age. Indeed, God declares that man can "make" his spirit as follows: "Cast away from you your transgression . . . and make you a new heart and a new spirit: for why will ye die, O house of Israel?" The world has known cases in which strong wills have changed the sour and bitter spirit into a sweet spirit, the contentious and angry spirit into "a meek and quiet spirit", a selfish spirit into a generous, loving spirit.

Such transformations will be common in the next age made golden by the "renewing of . . . minds" (spirit), and the general conviction that in no sense whatever did the old evil spirit of man come under the fatherhood of God, but was fathered by Satan in a well known act of temptation which resulted in throwing out of balance the most delicate organization God had made—the brain of man. God has promised to coöperate with man in the work of restoring that original balance of brain and therefore a perfect spirit in the aggregate. For one example: "A new heart will I give you, and a new spirit will I put within you". (Ezekiel 36:26) Again, "Thus saith the Lord, which stretcheth forth the heavens, . . . and formeth the spirit of man within him". (Zechariah 12:1) Here is a clue

which cannot be mistaken. Whether in the first Adam, or in the true Christian of today, or in the future general "regeneration" (Matthew 19:28), God *forms* the spirit in man. In Adam the brain was formed perfect and with it the perfect spirit; but with the sadly deformed, shriveled brain of man of the present He performs no miracle of instantaneous work, but will form a new spirit in a process of development through the spirit of His Word and in "whoever will" seek for perfection of spirit.

The traditional teaching that man has a two-fold nature or organization, body and spirit or soul, can be traced back through the mythologies and religions of ancient heathen nations to the time of Nimrod, when the history of man before the flood was becoming a tradition, and a basic fact or truth could be used as a nucleus around which to weave a web of falsehood. That nucleus of truth is recorded in Genesis 6:1-13. Certain ones of "the sons of God", or angels, yielded to temptation, prostituted themselves and the supernatural powers they possessed to effect the hybridization of the human race to such a degree that only Noah and family were found worthy of salvage from the flood. Thus there were real gods on earth; and mythology had a foundation on these original gods. Ancient kings desired to be revered and feared as gods; hence, claimed to be descended from them and for deception concealed themselves from the people, and imitated the traditional characters of these gods—ruthless, cruel, polygamous, bestial, etc. The antediluvian hybrids were claimed to be immortal or undying and it was one object of these fallen angels of God to generate a race of men who could not die; hence the pertinence of the object lesson given by God in overwhelming all of them in the flood, also checkmating one of Satan's schemes. Nevertheless unscrupulous men and women in later generations by flattering people that they inherited a strain of blood from these gods and a portion of their spirit or soul, deceived them into thinking that they were never-dying in spirit, that they were still subject to the gods, objects of their wrath if not conformatory and faithful to the established religion, and the recipients of their favors if obedient. Thus nations were enslaved. Undoubtedly it does not occur to the present-day teachers of these traditions, transferred to the Christian religion,

that they are in reality claiming for themselves and others to be hybrids and not perfect in their generations as was Noah. (Genesis 6:9) As Christianity grew in influence threatening pagan dogmas, Satan deftly injected the suggestion into the minds of church leaders who were battling against heathenism, that man is really a hybrid of spirit-being and flesh, the spirit coming from God. The suggestion took root in very fertile prepared soil and grew. The gulf separating paganism was gradually bridged. A false peace was effected.

Again Satan's original falsehood prevailed—"Ye shall not surely die; . . . ye shall be as gods". (Genesis 3:4, 5) Coming to the bottom of the matter we perceive that the falsehood calls for credulity to the extent of imagining a spirit organization or personality residing in man, and invisible, even as angels being invisible and having the power clothed themselves with flesh in order to be seen by and have contact with man, whether on good missions as recorded, or for evil purposes likewise recorded. Any person who endorses the traditional dogmas thereby shows that he expects in the future life to be "as the gods" in organization and conditions of life as implied by Satan. "That which is born of the flesh is *flesh*; and that which is born of the spirit is *spirit*," declares the highest authority. (John 3:6) This is the final word and the flat contradiction of theories old and new, including the one so tenaciously held, that in sinning Adam died "a spiritual death" and that his posterity did the same. Our authority allows no room for the assumption, nor allows that man inherits in any way a spirit that cannot die. We know that man being flesh does die; and God having sentenced him to die, "counts," "reckons" him as already "dead in trespasses and sins", even as a judge after sentencing a criminal to death regards him as dead.

It has been assumed that Paul recognized an inherent spirit when he said, "I delight in the law of God after the inward man". (Romans 7:22) He spoke of the "new creature" (2 Corinthians 5:17) formed in the mind or heart by the influences of God's spirit and word, and existing as the nucleus or germ of the actual complete creature or organism of spirit he expected to be in the resurrection. He "calls these things that be not as though they were," as God also did.—Romans 4:17.

JUVENILE BIBLE STUDY

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

1. *What is the difference in the Bible use of the two Greek words Hades and Gehenna?*

Ans.: *Hades* is used to indicate the first or Adamic death condition, and *Gehenna* is used to indicate the second death condition.

2. *Why do we say Adamic death?*

Ans.: Because it is the death that was brought into the world by Adam's disobedience. See Romans 5:12; 1 Corinthians 15:21, 22.

3. *What is to happen to all that die in Adam?*

Ans.: All of them are to be awakened from death and come forth to a resurrection. See 1 Corinthians 15:21, 22; John 5:28, 29.

4. *What would have happened to all, if God had not given His only begotten Son to die for Adam and the human race?*

Ans.: They would have "perished"; that is, they would always have remained dead. See John 3:16; Romans 6:23.

5. *Why is the word "sleep" used so many times to indicate the Adamic death condition?*

Ans.: Because all that are in that condition are unconscious—they "know not anything". (Ecclesiastes 9:5) and will be awakened from that sleep.

6. *Will those who pass into the second death condition be awakened?*

Ans.: No; for "all the wicked [after full knowledge and trial—1 Timothy 2:4] will he destroy". (Psalm 145:20) Their "punishment"—death, destruction—will be "everlasting". See Matthew 25:41, 46.

7. *Is there any Hebrew word used in the Old Testament to indicate the second death condition?*

Ans.: No. The only word used in the Old Testament to indicate the death condition is *Sheol*, from which condition all will be awakened.

8. *What nation was destroyed because it was so wicked?*

Ans.: Sodom. See Genesis 19:23-25.

9. *Their punishment was death; but was it to be an everlasting punishment; that is, the second death?*

Ans.: No. They are to "return to their former estate" (Ezekiel 16:53, 55) and they will have a better chance; it will be "more tolerable" for them than for other cities that were not destroyed. See Matthew 10:15.

10. *Will there be a period of time when all the willfully wicked will be destroyed forever?*

Ans.: Yes. It is called "the day of judgment and perdition of ungodly men".—2 Peter 3:7.

11. *How long a period of time will it be?*

Ans.: A thousand years.

12. *Besides being a day of perdition, or everlasting destruction what else is it called?*

Ans.: It is called "the judgment day"; because all are to have a full, fair trial before they are judged worthy or unworthy of everlasting life. "God hath appointed a day [thousand-year day] in the which he will [in the future] judge the world in righteousness." (Acts 17:31) See also Matthew 25:31-46 and Revelation 11:17, 18.

13. *At what time will a great many die the second death—be destroyed as unworthy of everlasting life?*

Ans.: At the end of the thousand-year judgment day. See Revelation 20:7-9.

14. *Will any die the second death during the thousand-year judgment day?*

Ans.: Yes. "The child shall die an hundred years old." (Isaiah 65:20) That is to say, that any one that still remains a child—has made no progress for a hundred years—"shall be destroyed from among the people". (Acts 3:22, 23) "The sinner being an hundred years old shall be accursed" (judged unworthy of everlasting life).—Isaiah 65:20.

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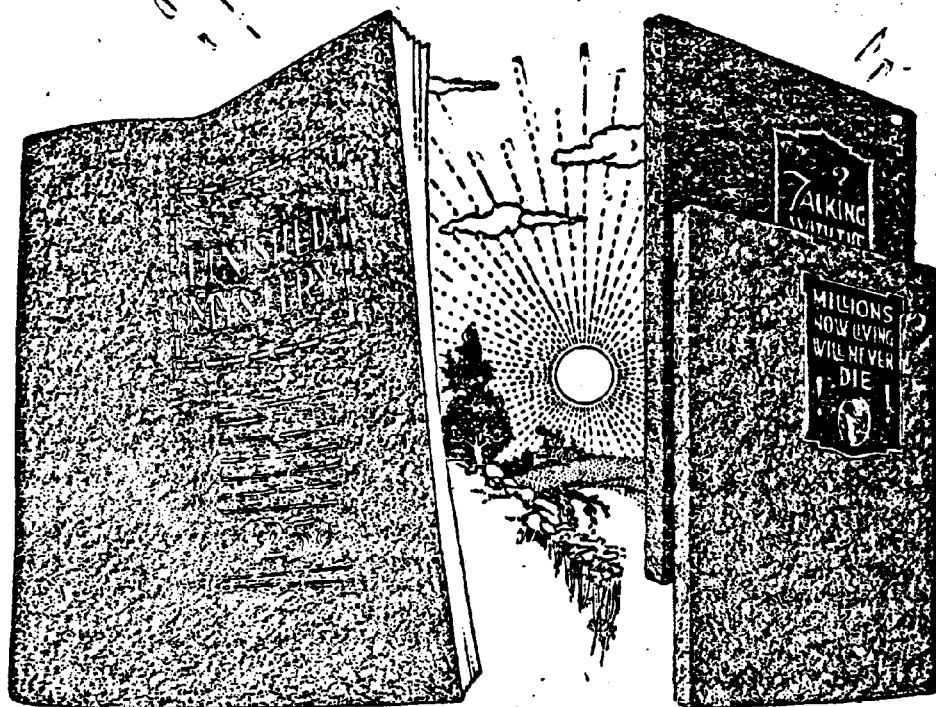
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