

The Golden Age

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The Golden Age

Volume III

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Number 69

Speaking to 100,000 at a Time

THE LECTURE "MILLIONS NOW LIVING WILL NEVER DIE" BROADCASTED TO A VAST AND WIDELY SCATTERED AUDIENCE; FULFILLING THE LORD'S PROPHETIC QUESTION TO JOB, "CANST THOU LIFT UP THY VOICE TO THE CLOUDS; CANST THOU SEND LIGHTNINGS, THAT THEY MAY GO, AND SAY UNTO THEE, HEREWE ARE"—JOB 38:34,35.

HAD any one twenty years ago predicted that a man could talk to a hundred thousand people and be heard distinctly by all of them, no one would have believed him. Such a thing is now an accomplished fact.

Easter Sunday, April 16, Judge Rutherford, President of the International Bible Students Association, was advertised to deliver his world-famous lecture, "Millions Now Living Will Never Die," at the Metropolitan Opera House, Philadelphia, Pennsylvania. Mr. H. C. Kuser undertook to make arrangements for broadcasting this lecture from the auditorium. Arrangements were made with the Bell Telephone Company, and by the coöperation of Mr. Thomas F. J. Howlett, wireless expert operator, Mr. Kuser, who is a radio expert and electrical engineer, installed an apparatus in the Metropolitan Opera House. At three o'clock Judge Rutherford began his lecture and continued for an hour and fifty minutes. The opera house, with a seating capacity of 4,500, was packed.

The voice of the speaker was picked up by the super-sensitive microphone transmitter located on the speaker's stand on the platform and transferred over the local private wires of the Bell Telephone Company, through a system of voice amplification, to the Bell Telephone exchange and then out over three to four miles of wire to the radio broadcasting station *WGGL* on North Broad Street, and there again passed through a similar system of amplification. These ultra-amplified electrical voice-waves were then conveyed to the transmitting circuit of the radio-telephone broadcasting equipment and

there underwent an electrically phenomenal change in character. Having thus been changed from an electrical nature to an electro-magnetic nature of an extremely high frequency, oscillatory in action, the voice-waves were then passed on to the antenna and discharged into atmospheric space in the form of electro-magnetic waves, having a wave-length of 360 meters. This length of wave has an oscillatory frequency of approximately 875,000 oscillations per second, and travels at the rate of 186,000 miles per second, carrying with it the voice-signals, which were received by the instruments within a radius of 1,200 miles of Philadelphia, and probably much further out at sea.

In addition to the audience that packed the great auditorium, it is estimated by the radio experts that not less than 100,000 persons, and probably many more, heard the lecture.

For hours after the lecture had closed, the office of the radio transmitting station was besieged by calls from enthusiasts on the long-distance telephone from various parts, announcing that the voice came in so perfectly that they understood every word, and that the lecture was as clearly understood as if the hearers had been present at the opera house.

At Boston

ABOUT the latter part of March the American Radio and Research Corporation, which maintains a large broadcasting station at Medford Hillside, Massachusetts, extended an invitation to Judge Rutherford to deliver his lecture "Millions Now Living Will Never Die" from

their station, which has a radius of upwards of a thousand miles. The invitation was accepted; and on the evening of April 10 the lecture was delivered at the station above mentioned, with splendid results, more than a hundred thousand people hearing on this occasion.

On February 26 there was a world-wide witness of all public speakers in all languages, by the International Bible Students Association, in which thousands of lectures were delivered in various parts of the world upon the subject "Millions Now Living Will Never Die". Judge Rutherford, President of the association, delivered the lecture on that occasion at the Trinity Auditorium, Los Angeles, California, and in addition thereto lectured for broadcasting from a private station the same day to approximately 25,000 people. On the Sunday following he again used the radio-telephone and spoke to a like number of people on the resurrection.

Thus we see that in four separate lectures more than 250,000 people heard and heard distinctly. The hearers were delighted with the manner in which the voice came through, as well as being pleased and delighted with the message of glad tidings. We append hereto a few letters from those who heard the lecture in Southern California. It will be observed that in most instances there were several listeners at each receiving station.

The Sick Hear

Judge Rutherford
Kindness of Western Radio Corporation,
637 South Hope, Los Angeles.

MY DEAR SIR:—May I have the pleasure of expressing to you, as also the Western Radio, the entertaining and interesting value of your Sunday afternoon Radio-telephone lecture? With three sick ones in the house it would have been impossible for any of us to have heard you except through this means, even had you spoken in the next block. With a two-step and loud-speaker horn it was clearly audible all over the house, the modulation being very distinct.

With sincere thanks and until next Sunday for another we are,

Very sincerely, W. B. ASHFORD and family.

833 N. Van Ness Avenue, Santa Ana, California.

Clear as though in Room

I wanted to tell you how well I heard your lecture Sunday afternoon by Radiophone. My set is very simple, consisting only of a vario-coupler, variable condenser, fixed condenser, and crystal detector. I am located on

the Palos Verdes Hills, about twenty-five miles south of Los Angeles; yet I heard you as plainly as though you were in the room. I expect to be listening for you next Sunday afternoon.—MRS. L. A. PANGBORN.

Lomita, California.

Almost Saw the Speaker

Myself and family "listened in" yesterday to your lecture, and I must say that your argument was presented in a wonderful manner, especially was your tone perfect, your enunciation clear, and while I presume there were no gestures, yet the words were so well timed and the inflections so clear, one could almost see the speaker. We enjoyed it very much.—J. E. NAREGAN.

200 E. 5th, Cor. Los Angeles St., Los Angeles, Calif.

Heard All Over the House

The lecture yesterday came in with perfect modulation and could be heard all over the house. The lecturer delivered his address most admirably and proved his case if we accept his interpretation of the Scriptures.

—CHAS. H. MORSE, Altadena, California.

Voice Distinct

Permit me to thank you for the privilege of listening to your very good lecture last Sunday afternoon by the aid of my radio receiving outfit. Your voice "came in" very distinctly, the modulation being perfect.

I shall listen with pleasure to your lecture next Sunday afternoon.—O. E. FRAZIER.

138 South Aurora Avenue, Watts, California.

Boy Made the Instrument

I want to thank Judge Rutherford (through you) for his talk of yesterday, over the wire. Heard every word distinctly and enjoyed hearing his theories.

My son, fifteen years of age, has made his instruments which are successful; and we have the music, keep in touch with the weather, stock reports, etc.

Again thanking the Judge and asking him to tell us, if he talks again, where his book can be found.

—ELECTA S. CRANE,

530 Wilshire Blvd., Santa Monica, California.

Greatly Impressed

We were greatly impressed with your sermon which we heard perfectly by wireless Sunday afternoon, and wish to express our sincere appreciation.—J. G. RICHEL.

217 E. 27th Street, Los Angeles, California.

Had Read the "Millions" Book

Permit me to report the success with which we received your lecture over the Radiophone from the Kine-ma Radiophone Station.

Have read your remarkable book, "Millions Now Living Will Never Die". It was indeed a pleasure to listen

to such an interesting talk. Regret that it was not possible to hear you during your public lecture; but you may be sure, we will be a part of your congregation next Sunday, when you speak to us again.

Trusting that this may be only one of a great many reports, and that those who intercepted your message were as interested as we down here.—RALPH U. DAMON.
4775 Long Branch Ave., Ocean Beach, California.

Clearer Than if Present

Four people at my house listened to Judge Rutherford's speech Sunday afternoon through your radio station at the Kinema.

Please express our sincere appreciation to Judge Rutherford for his wonderful sermon.

Your transmitting outfit is certainly working in an excellent manner. We heard the speech clearer than we could have heard it had we been present in person to hear it.

Also we wish to express our thanks for your wireless concerts which we all enjoy very much.—Wm. J. KANE.
142 E. 66th Street, Los Angeles, California.

A Gathering of Fifteen

Mr. Eckard and Mr. Stenzinger in behalf of ourselves and fifteen others assembled at Mr. Staeyns' last Sunday afternoon wish to thank you and the Western Radio Company for the fine sermon you gave us through the wireless. We surely enjoyed every word of it, and were able to hear it very plainly, also the music.

Watta, California.

Message was Good

I received your message over the wireless fine. There was no distortion in your voice. It came in here loud and clear, as if I were listening to you in person. Your message which you gave was very good, and it dawned upon me that perhaps you are right concerning those things of which you spoke. Glad to learn you are going to speak again next Sunday. Will be listening.

—HARRY L. WILLIAMS.

133 So. Jameson Street, Orange, California.

Recent Achievements in Radiotelephony

THE development of radiotelephony is proceeding so rapidly at this writing that it is hard to give more than an approximate idea of what is being accomplished. The Edison General Electric Company, on March 24, 1922, gave a concert at their Schenectady, New York, station that was heard perfectly at their Rock Ridge Station on the Pacific Coast.

The Westinghouse Electric and Manufacturing Company maintains broadcasting stations at Springfield, Massachusetts; Newark, New

Jersey; East Pittsburgh, Pennsylvania; and Chicago, Illinois. From the station at East Pittsburgh concerts have been broadcasted which were heard perfectly at Edmonton, Alberta; Centralia, Washington; San Francisco, California; Los Angeles, California; Tucson, Arizona; Tampico, Mexico; Puerto Cortez, Honduras; The Canal Zone, Panama; Venezuela; Santo Domingo; Porto Rico; Halifax, Nova Scotia. Some of these points are over four thousand miles apart, and some of them are over three thousand miles from Pittsburgh.

From these various broadcasting stations concerts are given at the same hour nightly which are heard by vast audiences. All the instruments give their proper tones, except certain of the brasses; and subscribers or rather receivers, for many of them are amateurs and have made their own receiving instruments, tune out such broadcasting stations as they do not wish to hear, and tune in the one in whose program they are interested.

In Germany the broadcasting of stock exchange news, weather reports and other matters of general interest has so far progressed that the government is installing standard receiving instruments in all the principal banks and business houses throughout the country.

Cuba to California

AT CATALINA ISLAND, off the coast of California, there are two wireless telephone stations for public use to the mainland. These stations supply every day telephone service between Catalina Island and the mainland, so that a subscriber can call from his telephone on the island any number in Los Angeles or elsewhere. Not long ago a long-distance telephone conversation was arranged between Havana, Cuba, and Catalina, in which the submarine telephone cable was used from Cuba to Florida, the overland wire from Key West, Florida, to Los Angeles, California, and the wireless to Catalina the remainder of the distance. The connection was reported a complete success. By similar methods there has been a combination of wired and wireless telephony between Catalina and steamships in the Atlantic Ocean, off the Jersey coast.

Apparatus has been developed enabling passengers aboard moving trains to enjoy concerts enroute, so that every passenger aboard may hear the music, either from receiving sets at-

tached to their chairs, or if they prefer, through the amplifier in the buffet car.

A single land-station can maintain a different two-way conversation with each of three ships at the same time, and seven thousand words per minute can now be sent and correctly received by one set of wireless instruments; however, in the latter instance the words are sent and received by written, not spoken language. This makes an immense saving in time of transmission, as a whole series of dispatches are sent at one time.

Torpedoes, airplanes, and automobiles, without a soul aboard, can now be sent hither and thither at the will of a man far away who, by means of the radio apparatus, opens and closes the switches in the mechanism at his will. At the recent radio show in New York an automobile thus controlled was one of the wonders of the exhibition.

Radio tones are amplified indefinitely. When President Harding spoke at Arlington at the commemoration of the unknown dead soldier it is said that by radio means his voice was amplified ten million billion times; and it is confidently claimed that by 1925, from a powerful broadcasting station it will be possible to be heard at the remotest corner of the earth.

For some unknown reason the best time for the sending forth of messages and concerts is at night. Weather conditions have much to do with their successful interception, and bodies of certain kinds of ore deflect or disperse the radio waves. The Bell people are experimenting with apparatus for scrambling and unscrambling broadcast messages, in order that they can so control the broadcasting that only their own subscribers can understand the messages.

Powerful Broadcasting Stations

THERE is a powerful broadcasting station at Port Jefferson, New York, which, when completed, will have 72 towers, each 410 feet high, spread out like a wheel three miles in circumference. The operators of this plant are located 70 miles away, in the heart of New York's business district. It sends and receives messages to and from Norway, Germany, Sweden, Brazil, Argentina, Venezuela, Hawaii, Japan, and Australia, and expects to cover the entire earth from the one station. This is operated in connection with the Bell Telephone Company. The power behind the wireless mes-

sages when they are sent out is 2,000 kilowatts, or 2,700 horsepower. The General Electric Company, Western Electric Company, United Fruit Company, Westinghouse Electric and Manufacturing Company, and Radio Corporation of America all united to make the great installation at Port Jefferson a success.

The towers of the Port Jefferson installation each employ approximately 150 tons of structural steel in construction and the cross-arm at the top of the tower that supports the antenna wires is 150 feet long. Each tower is 18 x 20 feet at the base. Each pair of towers is connected with 50 miles of $\frac{1}{4}$ inch silicon bronze cables swung aloft and with 450 miles of copper wire buried in the ground in starfish and grid-iron fashion. The station was first opened with a message by President Harding.

The German government has powerful transmitting stations at Konigswusterhausen, Germany, where it has the largest transmission tubes in the world. It is also constructing at Monte Grande, in the province of Buenos Aires, Argentina, a plant with six big towers, each 630 feet in height, from which it will be able to communicate with all parts of the earth.

The Westinghouse Station at Newark

WE VISITED the Westinghouse broadcasting station at Newark, New Jersey, in the preparation of material for this article, but we cannot undertake to give a technical description of the apparatus. The set is located upon the roof of the Westinghouse building, near the Lackawanna Station.

The antenna is swung between two 120-foot masts and consists of six wires six feet apart, extending between the two 30-foot cross-arms. From one end a downlead drops to the radio station and from the other end to the tuning coil. One hundred eight feet below the antenna is the 12-wire counterpoise. Downleads from the counterpoise also drop to the radio station. The natural wave length of the structure is 450 meters, but by means of condensers this is altered to the normal wave length of 360 meters used for broadcasting. 2,000 volts power is used to propel messages from this broadcasting station. A special filter circuit is provided to suppress the hum of the motor. The complete radio transmitter is enclosed in metal and glass, and a blower keeps the temperature uniform. A grand piano and other musical instruments con-

stitute a part of the equipment. The walls are hung with heavy curtains to deaden outside sounds. The nightly concert at this station runs from 7.00 to 9.50 P. M. The station grew out of the company's experiences on the battlefields of France in building radiophones for the airplanes. When concerts are given, there is a three-minute pause every fifteen minutes in order that the receiving instrument may be used for the detection of distress signals. The rustling of a piece of paper in the presence of the microphones of this apparatus seems to the receivers of the sounds like the roar of thunder.

Receiving Stations

THE receiving stations for wireless are of all sorts, ranging from the great Radio Central receiving station at Riverhead, Long Island, which mechanically receives and transmits by telephone to the Central Traffic Office in New York City the radio dispatches from Europe and the Orient—down to the apparatus which can be screwed into an electric-light socket and costs but a few dollars, and still farther, down to the set which Raymond M. Moore made out of his empty pocketbook, while he was sick, or the outfit which James Leo McLaughlin of New York made in thirty minutes at a cost, aside from the phones, of less than forty cents. This latter outfit was made out of an empty paper container four inches in diameter, thirteen small size paper fasteners, two large paper fasteners, three paper clips, two ounces of No. 26 enameled copper wire, one common pin and one small piece of silicon. The phones cost \$8 for a good set. Sets have been made which were wound upon ordinary thread spool and did not weigh, aside from the phones, more than one and one-half ounces. *Science and Invention*, New York, gives the details of construction of these amateur sets. They can be used only in cities which have broadcasting stations.

The whole science of radiophony and radiography dates from 1887, when it was proved that electromagnetic waves were radiated into space with the speed of light. Within ten years Marconi was sending signals several miles and prophesied that in time a dispatch could be sent a limit of twenty miles; and four years later, in 1901, Marconi himself sent the first signal across the Atlantic. Seven years later, in 1908, radio communication between Great Britain and Canada became general. In 1915 the Bell Tele-

phone Company succeeded in telephoning 3700 miles east, from Washington to Paris, and 5,000 miles west, from Washington to Hawaii. Radiophony is merely the simple union of the telephone with the wireless telegraph system.

Difficulties and Possibilities

STATIC electricity is one of the great foes to successful wireless operation; another is the fact that radio waves radiate in every direction, and that since all the waves travel through the same medium they interfere with one another if sent on the same wave length. Accordingly the Government has been obliged to interfere in the matter, so that the necessary uses of the radio, especially in the communicating with ships at sea, should not be interfered with.

Some feel disturbed, too, because there are no radio secrets. Everybody who has a receiving set properly tuned can, at present, hear all that everybody else can hear; but, as stated elsewhere in the article, attempts are being made so to scramble the sounds that only certain auditors can receive and understand the communications.

Superheated atmosphere, dust storms, the Aurora Borealis, rain, snow, and tin roofs affect the radio.

Radio Possibilities

PROPOSITIONS are afoot to establish, by governmental decree, certain wave lengths for certain purposes, one for weather and market reports, another for local news, another for educational purposes, another for church services and theatrical productions, while the most powerful would be used as at present for naval and international purposes. Students see great possibilities in the suppression of distortions of news by the new science. Lying newspapers will find the spread of paid propaganda much more difficult than hitherto. Preachers who preach for money instead of love for the Lord and for their fellow men will find themselves displaced. Farmers and others who have been cut off from entertainments will be entertained in their own homes. Knowledge on all subjects will become more widespread. The piloting of vessels in a fog becomes easy where once it was difficult and dangerous. The breaking down of wire systems in great storms will never again cut off any part of the earth from contact with the outside world.

Political orators hereafter will have to deliver their addresses so that all can hear. They cannot tell one thing to one audience and another thing to another audience. Colleges and Universities (Tufts in Boston and Fordham in New York) are announcing the broadcasting of education. And now Marconi says that in a little while, he thinks, every person who has a telephone can communicate at will, by the medium of wireless, with any other person in the world who also has a telephone.

In view of all this it would seem that even the blindest must see that we have come to the time of the setting up of the Lord's kingdom on earth; that we have come to the time when, shortly, the Law of the Lord shall go forth from Zion, the heavenly phase of Christ's kingdom, and the Word of the Lord from Jerusalem, which is to be the city of the great King, earth's new capital, and the whole world will listen and heed literally, and be saved thereby. (Isaiah 2: 2-4) And it shall come to pass that every soul that will not hear, and obey, shall be cut off from among the people. (Acts 3: 19-23) Without a doubt the wireless system is the Lord's method of regulating and controlling earth's affairs; and whether they realize it or not, men

are even now preparing the appliances which the Lord will use in bringing in the everlasting blessings of His kingdom to the needy race of humans among whom we all live and of whom we are a part.

Bellamy's Prophecy Fulfilled

THE following extract from "Looking Backward", (page 273), by Edward Bellamy, supposedly written 2000 A. D., actually written 1888 A. D., is now a prophecy fulfilled.

"Now as to hearing a sermon today, if you wish to do so, you can either go to a church to hear it or stay at home."

"How am I to hear it if I stay at home?"

"Simply by accompanying us to the music room at the proper hour and selecting an easy chair. There are some who still prefer to hear sermons in church; but most of our preaching, like our musical performances, is not in public, but delivered in acoustically prepared chambers, connected by wire with subscribers' houses. If you prefer to go to a church I shall be glad to accompany you; but I really don't believe you are likely to hear anywhere a better discourse than you will hear at home. I see by the paper that Mr. Barton is to preach this morning; and he preaches only by telephone, and to audiences often reaching 150,000."

Newton T. Hartshorn

WHEN Newton T. Hartshorn finished his course April 12th, 1922, there passed from the ken of the readers of THE GOLDEN AGE one of the shining spirits of the day. Brother Hartshorn was a lover of his fellow men. Possessed of brilliant abilities as a leader and as an artist, he laid these things aside that he might be a Christian, and as a Christian lay his life down in such service as he might find for the lowly and oppressed. Before coming to a knowledge of the truth, he was actively interested in humanitarian movements among the workers. As an artist he had painted the portraits of American presidents and of British nobility, and at any moment before his decease could have returned to the easel and a princely income, but he counted his natural advantages rather as

hindrances to advancement in the favor of God. For many years this friend of millionaires, presidents, noblemen and educators devoted himself to a life of sacrifice, while he spent his time in telling people the glad tidings of the incoming Golden Age, and in writing articles which have informed and inspired many readers of this and other publications. The "Poor Men of Lyons" of the dark ages did not more truly witness for truth amid poverty than has this faithful witness, who has come with full confidence and joy to the end of his way. Mr. Hartshorn regarded as his masterpiece the article in this magazine for August 17, 1921, entitled "Everlasting Life on Earth". Readers of THE GOLDEN AGE will rejoice with us that he has been faithful unto death.

Fighting for Home and Liberty

IN THE annals of the control of governments by American big business it is written that a hundred years ago they had laws imprisoning poor men for debt. We quote from the historian John Bach McMaster's "History of the People of the United States":

"One hundred years ago the laborer who fell from a scaffold, or lay sick of a fever, was sure to be seized by the sheriff the moment he recovered, and be carried to jail for the bill of a few dollars which had been run up during his illness, at the huckster's or the tavern. . . .

"The treadmill was always going. The pillory and the stocks were never empty. The shears [cutting off workmen's ears], the branding iron, and the lash were never idle for a day. In Philadelphia the wheelbarrow men still went about the streets in gangs, or appeared with huge clogs and chains hung to their necks. . . .

"The misery of the unfortunate creatures cooped up in the cells, even in the most humanely kept prisons, surpasses in horror anything ever recorded in fiction. No attendance was provided for the sick. No clothes were distributed to the naked. Such a thing as a bed was rarely seen, and this soon became so foul with insects that the owner dispensed with it gladly. Many of the inmates of the prisons passed years without so much as washing themselves. Their hair grew long. Their bodies were covered with scabs and lice, and emitted a horrible stench. Their clothing rotted from their backs and exposed their bodies, tormented with all manner of skin diseases and a yellow flesh cracking open with filth."

Big business must have its pound of flesh, because to it money is worth infinitely more than man!

In Prison for Two Cents

THE amounts for which men and women were imprisoned ran into a variety of figures, but not into very large ones; for special arrangements for appeals were made for rich debtors. Some of the sums causing prison sentences were as follows:

\$25.00 or less: 729 persons in jail in New York at one time (1816).

\$23.42: Average owed by 1,035 in Philadelphia.

\$3.60: Owed by a woman, who was taken from her home to prison.

72c: Owed by a man who went to prison for this sum.

54c: Owed by a Vermont debtor.

2c: Owed by another victim of big business.

The big-business men of Boston made much of their money from the slave trade, from distilling rum, and from smuggling. As they sent their liquor-laden ships off to Africa for a fresh catch of negroes, according to Weedon's "Social and Economic History of New England",

"They rolled the whites of their eyes and uttered pious ejaculations as they scanned their ledgers and wrote instructions for turning rum into 'slops' or human souls immaterially. After attending to such matters these 'respectable' men take leave of their captain, and 'conclude with committing you to the almighty Disposer of all events'. The profanity of sailors is grateful music to ears compelled to listen to the prayers of such damnable hypocrites."

Sanctimonious sea captains ordered the rum well mixed with water and to be sold short weight wherever possible. "All society," continues Weedon, "was fouled in this lust; it was influenced by the passion for wealth; it was callous to the wrongs of imported savage or displaced barbarian. . . . Cool, shrewd, sagacious merchants vied with punctilious, dogmatic priests in promoting this prostitution of industry."

Mills "Manned" by Babes

TEXTILE mills were finally established in New England by this class of business men. The new industry was modeled on the lines of the British mills, where seven- to twelve-year-old children worked fifteen hours a day or more under vicious and brutalized foremen. Women worked at the machines and fainted away under the strain. Sometimes they gave birth to children on the floors of the mills. Little children were taken from the workhouses and almshouses and put into the industrial torture chambers. Idiots were set to work in the mills.

The first American mill was started in 1789 and was "manned" exclusively by seven- to twelve-year-old children. Alexander Hamilton, the father of American financiering, in a famous "Report on Manufactures" stated that "women and children are rendered more useful by manufacturing establishments than they otherwise would be".

In the proceedings of the Constitutional Convention which formulated the Constitution of the United States the members were sworn to secrecy, but some years afterward the proceedings were published by Madison. In the convention Madison himself, as an excuse for permitting the continuance of Southern slavery, said: "In future time, a great majority of the people will not only be without landed but any other sort of property". Delegate Oliver Ellsworth of Connecticut said: "Let us not intermeddle. As population increases, poor laborers will be so plenty as to render slaves useless."

Slavery, in time will not be a speck in our country."

It was not necessary to own slaves, as the textile mills progressed and showed ever greater profits. W. H. Ghent, in an article in *The Forum* for August, 1901, says: "Women and children in the factories . . . were frequently beaten with cowhides and otherwise maltreated. An instance was shown of a deaf and dumb boy receiving a hundred lashes from his neck to his feet; and another of the breaking of the leg of an eleven-year-old girl by a club thrown at her by an employer."

Big-Business Churches

MASSACHUSETTS big business, in connection with the mills, established corporation boarding-houses and corporation churches. In the rules of the Lowell Manufacturing Company the employes must go to church. Other concerns kept churches going, kept the preacher on their payroll, and docked the girl employes for pew rents and for other necessities for the salvation of their souls. The girls, according to Abbott's "Women in Industry", slept eight in a bed and worked twelve to fourteen hours a day. The preachers, of course, had to have a vacation on pay; and they still go to summer places, often as guests of members of the big-business fraternity.

So, in New England, in 1922 the textile workers are on strike against the oppressive and reactionary policies of the mill-owners. A headline in *Labor* runs, "Century of Feudal Reign Challenged by Textile Strike. Generation of Oppression Back of New England's Mill Workers." This can be appreciated by those only that know something about what the rich men at the heads of the mills have been doing to their workers for the last century, and of which the foregoing items afford a suggestion.

It is not surprising to see the big-business men of the mills seeking to reestablish the 54-hour week and to force cut after cut in wages. It has been well known that a living wage in a textile town means the sum earned by all the members of a family collectively, not that obtained by the head and supposed breadwinner for the home unit.

Feudalism in New England

MR. STOUT, a special writer of the New York *Globe*, declares that "the mill-owners rule

with all the rigor and arrogance of feudal overlords", a fact well known to any one who has lived in or near one of the New England textile mills. They own the villages, and dominate them and their "hands" as adjuncts of their liegeship. "Conditions in this backwash of civilization surrounded by the adjacent fields and pastures, are worse than in the congested slums of New York City," according to the *Globe*.

There is no such thing as liberty in a mill town. "A vicious system of industrial espionage has been maintained, and an employe who grumbled about conditions was not only fired from the mills, but was also exiled from the village and probably from the valley."

Here is the way the barons of the mills have their "hands" live, while they themselves make fabulous fortunes off the labor of their brethren. The picture is the same whether of a Rhode Island mill town or one elsewhere in the country, north or south.

Cotton mills were established in Rhode Island about the year 1800. There were no houses about the mills; so the employers erected shanties for the "help", and called them houses. "The 1810 version of a mill-town house was four walls and a roof, and the version of a community was a group of such 'houses'. Excepting the supervisors, the 'hands' still live under 1810 conditions," declares Mr. Stout, who continues:

"As the company houses do not appear on the books as a profitable investment, the company paints, papers, and repairs them as seldom as possible. As the companies own most of the property in each village, many of the villages have no sewage system, and only one or two a public water system.

"There is no collection of garbage and rubbish. The windows are without screens, and walls adjoin hideous outhouses and stables. Oil lamps light these houses, the only change since 1810 having been from whale oil to kerosene. In the older houses—most of those occupied by the poorer paid workers antedate the civil war, and some date back a century—the roofs often leak, the timbers are rotting, the walls ooze water, plaster is falling, and the cracks are stopped with soap or cotton waste."

"Absentee ownership is the devastating evil of the textile industry. The welfare of the workers is completely subordinated to the demand for profits and still higher profits. To the body-and-soul-destroying environment that is enforced upon the workers, the employers have sought to enforce the horrors of poverty. In December, 1920, wages which at no time approximated a decent living standard, were cut 22½ percent. There was no explanation, no showing of cause. The notice was posted, and the workers accepted it perforce. In Janu-

ary, 1922, another reduction of 20 percent was announced, and then the workers revolted."

Tide is Turning

FROM the earliest Colonial days no consideration has been shown to working people by American big business, except such as has been wrung from them by costly strikes and progressive political action by labor. The revolt in Rhode Island is hoped to mark the beginning of a new industrial era. For over a century there have been no labor unions in the valley where the great strike for home and liberty began. There was never a strike or a lock-out, except a couple of highly localized affairs in recent years. It has been impossible for up-to-date organization of labor to gain a foothold, so strongly repressive has been the systematic organization of big business there. The workers could not secure their rightful representation in government. Textile big business has chosen governors, senators, congressmen and state legislators, to say nothing of local officials. Judges have been at the beck and call of the rich to place upon the working man's neck the millstones of injunctions and the other repressive legal action of which courts are capable. But the tide is turning, temporarily at least; and as Mr. Stout says, "the 'hard-boiled' Rhode-Island general assembly adopted a bill making it unlawful for women and children to be employed more than eight hours in any day". What a change from the fourteen and sixteen hours under the savagery of big business of a century ago—and back to which the attempt is being made to force children and babes again! An election is coming in November, and for the next few months politicians must coddle the votes a little.

Entirely without a union to begin with, the walkout of the workers was a spontaneous revolt of unorganized workers against intolerable conditions. The mills were unable to reopen, with all the backing of large forces of guards and state militiamen, and the cruel slaughter of working men at Pawtucket at the hands of municipal officials. The workers are now solidly organized, and say that they are out for a fight to the finish of either their own hopes for lib-

erty and decent homes, or of the vicious system imposed on them by big business.

What These Things Mean

AS TO the significance of such events we quote from Pastor Russell in "The Time Is At Hand", a book written in 1889:

"The Lord himself shall descend from heaven with a shout." (1 Thessalonians 4:16) . . . Thus Paul . . . evidently refers to the time of our Lord's appearing and the establishment of His kingdom in the midst of a great time of trouble, and to the events preceding and introducing it. . . . Next, mark the figure used:

"With a shout."—The Greek word here translated 'shout' . . . signifies a shout of encouragement. A shout implies a public message designed for the ears, not of a few, but of a fixed multitude. It is generally designed either to alarm and terrify or to assist and encourage. Or it may have the one effect upon one class, and the reverse effect upon another, according to the circumstances and conditions.

"The aspect of affairs in the world since 1874 very strikingly corresponds with this symbol, in the outbursts of world-wide encouragement for all men to wake up to a sense of their rights and privileges as men, and to consider their mutual relationships, the principles upon which they are based and the ends which they should accomplish. Where on the face of the earth is the civilized nation that has not heard the shout, and is not influenced by it! The entire civilized world has, in the past few years, been studying political economy, civil rights and social liberties, as never before in the annals of history; and men are encouraging each other and being encouraged, as never before, to probe these subjects to the very foundation. The shout of encouragement started by the increase of knowledge among men has already encircled the earth, and under its influence men are banding themselves together, encouraged and assisted by men of brain and genius, to contend and strive for both real and fancied rights and liberties; and as their organizations increase and multiply, the shout grows louder and longer, and will by and by result as foretold, in the great time of trouble and tumult of angry nations. The result is graphically described by the Prophet: 'The noise of a multitude in the mountains [kingdoms] like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of battle.'—Isaiah 13:4."

Even in the New England mill towns, where it has seemed as though the spirit of liberty was throttled almost beyond recovery, the response swells up to the just God of heaven in the great shout of encouragement of the dawning day of God's kingdom.

What Is the Coal Controversy About?

By Ellis Searles, Editor "United Mine Workers' Journal"

JOHAN L. LEWIS, international president of the United Mine Workers of America, clearly stated the principal issue involved in the controversy between the miners and the bituminous coal operators, when he said: "We do not expect to follow the non-union worker down the ladder of wage reductions to the morass of poverty and degradation which prevails below; and we do not propose to have the non-union yardstick applied to our standard of living".

PROPOSE TO DESTROY THE UNION

Coal operators have attempted to force the bituminous miners to accept a reduction in their wages which would place them on a level with the non-union miners of West Virginia, Alabama and other fields in which the union is kept out or driven out by armed gunmen and thugs in the employ of the coal companies. Mine workers in these non-union fields are helpless. They are unable to enter any protest against wage reductions or any other whim of their employers by which their standard of living is lowered. Wages always have been lower in the non-union fields than in the organized fields, because of this fact. Non-union miners have no protection and must take what is offered if they are to work at all.

When two large and powerful groups of operators in the Pittsburgh field and in Southern Ohio served notice that they would refuse to meet with the United Mine Workers to negotiate a new wage and working agreement they served notice, in effect, that they were out to break up the miners' union. Should they succeed in this attempt it would mean that the miners of those two fields would be reduced to the level of the wretched non-union miners of West Virginia. The United Mine Workers propose not to permit this to be done.

In announcing their refusal to meet with the miners and work out a new agreement to take effect on April 1, these operators deliberately violated their written contract with the miners, which they signed in New York on March 31, 1920. In that contract was this clause:

"Resolved, that an interstate joint conference be held prior to April 1, 1922; the time and place for holding such meeting to be referred to a committee of two operators and two members from each state herein represented, together with the international officials of the United Mine Workers of America."

OPERATORS ARE CONTRACT-BREAKERS

That agreement was as binding as any agreement ever signed by business men. Refusal by the operators to live up to this agreement was a shock to the public conscience and an assault on business morality. It was so indefensible that President Harding denounced their action and directed Secretary of Labor Davis to call upon the operators to live up to their agreement and meet with the miners in an honest effort to work out a new agreement.

One of the prime objects of these operators in staging their refusal and their violation of contract was to destroy the union. It must be remembered also that there were millions of tons of soft coal on hand, and a strike scare always boosts the selling price, thus giving the operators a fine opportunity to gouge the public pocketbook and clean up enormous profits. It has been done before, and why not now?

One of the excuses the operators gave for refusing to enter a conference was that the miners would demand an increase in their wages, and that, therefore, it would be useless to hold a conference. But the miners did nothing of the kind. They do not ask for an increase, but they do ask that the present scale of wages be continued in effect for another two years. They did not earn a living under the present scale in 1921, but they were willing to take the chance with it for another two years. They pinned their faith to the hope for a revival of industry and business in the next two years that would afford them steadier employment and thus enable them to make a living.

WORKED LESS THAN HALF TIME

Bituminous mine workers in the union fields were employed only an average of about 125 days in 1921. This is about 40 percent of full time. As nearly as it can be ascertained, they earned an average of \$700 in 1921, or \$13.50 a week. Every person who has to buy food, clothing and everything else for a family at present prices knows that it is impossible to keep a family above the poverty level on \$13.50 a week.

Statistical experts say an annual wage of \$1,870 is necessary to keep a family of man, wife and three children in health, decency and a minimum amount of comfort in the bituminous coal mining fields of the country. Mine

workers earned less than half that sum last year. Yet the operators proposed to reduce their wages.

In the six year period from 1913 to 1918 (and in 1918 more coal was produced than ever before and all records broken), the average annual earnings of bituminous mine workers throughout the country were \$873.74. Surely, it could not be said that the miners were earning too much money.

Coal miners are not responsible for the high retail price at which coal is sold throughout the country. J. D. A. Morrow, vice-president of the National Coal Association, commonly known as the "Operators' Union", testified before the Interstate Commerce Commission that the average selling price of bituminous coal in the United States in October, 1921, was \$10.41 a ton, and that the miners received \$1.97 a ton for producing it. In other words, the miners got \$1.97 for producing a ton of coal that was sold to the consumer for \$10.41. Who got the other \$8.44? There is a gouge, but the miners did not get the money. If the public is interested in bringing down the selling price of coal they must look beyond the miners for the way to do it; for the miners are not to blame for the high prices.

THE OPERATORS' PROPAGANDA

Coal companies have sought to arouse a prejudice against the United Mine Workers of America because the convention of the union declared for the six-hour day and the five-day week, and the position of the miners on that issue has been both misrepresented and misunderstood. Operators say the miners want more pay for less work. That statement is not correct. Working steadily thirty hours a week, the miners can produce more coal than the country can possibly consume. They say they prefer reasonably steady employment six hours a day rather than irregular and unsteady employment eight hours a day. If they can dig all the coal that is needed in six hours why should

they be required to work eight hours, they ask. They want the assurance that they will have the opportunity to work steadily six hours a day. In that way they can make a living. But they cannot make a living under present conditions.

The "check-off" is another issue involved in the controversy between bituminous miners and operators. The check-off is not generally understood by the public. Operators have attempted to make the public believe that through the check-off they are compelled to contribute to the maintenance and upkeep of the miners' union, and that, therefore, the check-off is a practice that should be abolished. The coal operators do not contribute a single cent to the union. The check-off does not mean anything of the kind. Here is what the check-off means:

A member of the United Mine Workers of America authorizes his employer in writing to deduct from his pay envelope a small part of his wages, already earned, to pay his dues to the union. The operator makes the deduction and remits the money to the union, just as he deducts other sums and pays them to the doctor, the grocer, the landlord or any other creditor. An operator has no right to deduct any money from the miner's pay envelope without the written order of the miner. It is not the operator's money that is sent to the union. It is the union miner's money.

Judge Anderson, in the Federal Court at Indianapolis, decided that the check-off was illegal and he issued an injunction to prohibit its continuance. But the United Mine Workers appealed to the United States Circuit Court of Appeals and that court reversed Judge Anderson. The higher court held that the check-off was entirely legal and that it would not be enjoined. At that hearing Judge Baker, presiding Judge, said the check-off was nothing more or less than an assignment of wages by an employé, and that any employé had the legal right to make such assignment.

Notice to Foreign Subscribers

WE REGRET that some of our foreign subscribers have been caused much annoyance by having to pay excess postage. This was due to a misunderstanding between the United

States Post Office and some foreign countries in re the interpretation of a new postage rate. Until the matter is adjusted we are paying the old rate, so not to inconvenience our subscribers.

Educational Failure at Home

THE United States boasts of being a world leader in every direction; but in education it does not take the lead, although it has the most costly educational machine in existence. The census figures for illiteracy show that the United States stands below all of the Scandinavian countries, and below Germany, and a few other nations, instead of being a world leader in enlightenment.

The percentages of the illiterate of ten years of age and over in some American cities show that as high as one in eight in some certain places are unable to read and write. Some of the worst offenders in the lack of education are as follows:

New Bedford, Mass.	12.1
Fall River, Mass.	11.9
San Antonio, Texas	11.4
Birmingham, Ala.	8.4
Nashville, Tenn.	7.3
Bridgeport, Conn.	6.9
Lowell, Mass.	6.9
Trenton, N. J.	6.9
Memphis, Tenn.	6.7
Atlanta, Ga.	6.6
Scranton, Pa.	6.5
Paterson, N. J.	6.3
Norfolk, Va.	6.3
New Haven, Conn.	6.3
New York, N. Y.	6.2
Newark, N. J.	6.0

The best—lowest—percentages of illiteracy are found in the following cities:

Spokane, Wash.	0.8
Salt Lake City, Utah	1.0
Minneapolis, Minn.	1.2
Des Moines, Iowa	1.3
Seattle, Washington	1.5
St. Paul, Minn.	1.6
Portland, Oregon	1.7
San Francisco, Calif.	1.9
Denver, Colo.	1.9
Dayton, Ohio	1.9

These figures include all classes, but the figures showing the percentages of illiteracy of the foreign-born whites and the native-born whites are illuminating as to the need of a genuine Americanization by education of the stranger within our gates. Some of the worst percentages of illiteracy among the foreign-born whites are as follows:

San Antonio, Texas	33.1
Ft. Worth, Texas	30.1
Reading, Pa.	25.6
Fall River, Mass.	23.5
Scranton, Pa.	23.4
Houston, Texas	22.6
New Bedford, Mass.	21.7
Trenton, N. J.	20.2
Wilmington, Del.	19.2
Camden, N. J.	17.6
New Haven, Conn.	17.2
Yonkers, N. Y.	16.4
Dallas, Texas	16.4
Syracuse, N. Y.	16.2
Bridgeport, Conn.	16.2
Youngstown, Ohio	16.0
Newark, N. J.	15.9
Lowell, Mass.	15.9
Birmingham, Ala.	15.6
Providence, R. I.	15.3
Rochester, N. Y.	15.0

It is ordinarily thought that there is a heavy percentage of illiteracy among the colored people, but the census shows a decidedly higher standard of education among them than the foreign-born whites. The worst offenders in Negro illiteracy are as follows:

New Bedford, Mass.	25.2
Birmingham, Ala.	18.4
Nashville, Tenn.	18.4
Atlanta, Ga.	17.8
New Orleans, La.	15.7
Wilmington, Del.	15.7
Memphis, Tenn.	15.6

The best—lowest—percentages in foreign-born white illiteracy are:

Atlanta, Ga.	4.8
San Francisco, Calif.	4.3
Salt Lake City, Utah	4.0
Minneapolis, Minn.	3.9
Seattle, Wash.	3.6
Spokane, Wash.	3.3

In Negro illiteracy the best cities are the following:

Grand Rapids, Mich.	1.9
Rochester, N. Y.	1.9
Seattle, Wash.	1.9
New York, N. Y.	2.1
Boston, Mass.	2.2
St. Paul, Minn.	2.3
Scranton, Pa.	2.3
Cambridge, Mass.	2.5
Oakland, Calif.	2.5

The American people, following the traditions of the Pilgrim founders of the country, have always had a passion for education; and naturally the best and lowest percentages of illiteracy are found among the native whites as follows:

Boston, Mass.	0.1
Cambridge, Mass.	0.1
Hartford, Conn.	0.1
Minneapolis, Minn.	0.1
Seattle, Wash.	0.1
Spokane, Wash.	0.1
Akron, Ohio	0.2
Bridgeport, Conn.	0.2
Chicago, Ill.	0.2
Cleveland, Ohio	0.2
Detroit, Mich.	0.2
Grand Rapids, Mich.	0.2
Jersey City, N. J.	0.2
Los Angeles, Calif.	0.2
Milwaukee, Wis.	0.2
New Haven, Conn.	0.2
Oakland, Calif.	0.2
Omaha, Nebr.	0.2
Portland, Ore.	0.2
Rochester, N. Y.	0.2
St. Paul, Minn.	0.2
Salt Lake City, Utah	0.2
San Francisco, Calif.	0.2
Yonkers, N. Y.	0.2
Youngstown, Ohio	0.2

The percentages of illiteracy in the various classes in the United States show that the na-

tion takes good care of its own, but neglects the immigrant. Among the foreign-born whites, illiteracy is highest among those who come to our shores from countries where the Roman Catholic religion predominates. Much education is carried on in the United States in sectarian parochial schools; but it is reported that when students are transferred from parochial schools to good public schools they often have to be dropped one or two grades, suggesting that education under Roman Catholic auspices, as far as efficiency is concerned, is a mere camouflage, and that ecclesiasticism has no intention of giving its young people any better education than it is compelled to give.

The time is not distant when the power of ecclesiasticism to control or influence government, business, or education, will be entirely done away with. A good beginning will be made in this when the farmers and the working men jointly vote themselves into political power, and begin to inaugurate much needed reforms, including, not least of all, the absolute separation of religion, directly and indirectly, from any form of control of anything connected with government, national and local.

But church and state cannot be separated without bringing on more trouble than the separation will cure; and the great reforms that the lovers of the common people see are coming, will have to wait for the inauguration of the kingdom of God — happily to come in the very near future.

Who Gets the Money? *By John Buckley*

I DO not always agree with Samuel Gompers; but when he says that we should do something to prevent unemployment, I am most wholeheartedly with him. No one will deny that when a man from his own labor creates a thing of value, he is increasing the taxable wealth of the country. The assessor appraises it, state and county taxes are charged against it, and it helps lessen taxes on other property.

The more wealth there is in a town or a county, the less the average taxes usually are. In several towns that I know of, the taxes are particularly low. These are very wealthy and exclusive residential places.

When a man builds a house, he helps his

neighbor by increasing the value of that neighbor's property and by lessening taxation. While he lives in the house, it is all right. Should he put the property upon the market, however, and try to sell it, he creates an overproduction, and reduces the value of the neighbor's holdings. Funny, is it not? Why not build to keep?

To me, unemployment is a crime against our intelligence. Every man engaged in useful production increases our national wealth. If I am a landholder and build a house from the natural resources of my property, the bank will advance money upon that house; and if I am so inclined I can sell it at more than it has cost to create.

The head of a large manufacturing plant made the statement, a few years ago, that no working man could ever earn enough to become rich, for he would not live long enough. I have known workers that became rich, but never have I heard of one who did so by the labor of his own hands. I am old enough to have a personal acquaintance with five generations of workers, from grandparents to grandchildren, of what may be called the middle class. All my life I have been of the workers and among them. I hear business connections of my own family cry down the efforts of the working man to get more out of life. We must have lower wages before there can be a resumption of business! The blame is placed upon the worker, and they fail to see the beam in their own eyes.

The workers as I have known them seldom wear high-priced or expensive articles of apparel. Sometimes the young people will; others are rarely able to pay the price. From head to foot the American workman wears goods of home production, and usually of a low price. The average worker does not use five pounds of wool a year. An overcoat or a suit of clothes is not discarded when the style changes. His

underwear is of fleece-lined cotton. He is more apt to wear a cap than a hat. It costs less. He wears no imported goods; neither will high-priced imported foods be found on his table. In everything he is wholly American. Since the workers use little of our imports, who does use them? What you learn for yourself will be more convincing than my statement, and it will be useful knowledge.

We know that the government will do nothing to change conditions. To do so would shatter too many hopes and destroy many opportunities. The men who proposed to rebuild French cities, during the war, would not like it; neither would the American colonies in European cities.

If you are a working man, and are saving a dollar a day, figure up and find how old you will be before you will be a millionaire. If you are out of a job, you need not figure. How much better off you would be if the government would help you to start a home of your own, by which you could turn a loss into an investment which would increase the wealth of the nation, and which would make, instead of a lukewarm citizen, an enthusiastic supporter of the Republic!

Modern "Charity" vs. Love *By Benjamin Innis*

I DO not preach very often, but the plain truth must be told. "Out of the abundance of the heart the mouth speaketh." I have no quarrel with Rome. I have no quarrel with people who were taught religion at their mother's knee. My quarrel is with the so-called Protestant clergy. What do they protest against? They glory in floundering in the depths of the ooze of political corruption. They can hardly keep away from politics long enough to read a text from the Scripture; then for a sermon they read an essay that any eighth grade schoolboy would be ashamed of.

In all large cities there are charitable (?) organizations; and as a rule a preacher is the chief mogul, having a corps of assistants. The chief mogul as a rule robs the poor of \$2,000 per year, his chief assistant \$1,000, and the deputies \$800. Sixty percent of the funds contributed by the charitable people for the benefit of the poor is absorbed by salaries—by professed Christians (?). Besides the salary taken

from the funds to help the poor, this bird of prey draws a salary for reading essays on Sunday. Now what d'you think o' that? I think such monstrosities have Jesse James discounted—he never robbed a poor man intentionally. But the vultures at the head of many charitable organizations take great pleasure in riding in their "six-cylinder" tourist cars bought with the suffering of children. God may forgive them—all things are possible with Him; but my ways may not be God's ways—I can't, till they restore what they have taken from the unfortunate. They have fine automobiles, furs, and over-shoes, while hundreds of children have no shoes or stockings or other fit clothes in which to attend school.

Can the Savior, looking down on earth, say: "Father, forgive them"? No. They are not ignorant of facts. Their vanity is monumental, and they glory in it. Think of it! Out of every dollar we contribute to these charitable organizations, only forty cents remain; and in num-

berless cases those forty cents are not put just where they belong.

What a glorious lesson is taught by the parable of the good Samaritan! He saw a fellow being who was in distress. He didn't go back to Jerusalem to "investigate"; for he saw at a glance the man needed help. What did it matter if the man's father was a prince or a peasant? The Samaritan had in his heart the love for his fellow man implanted in our first parents in Eden.

LOVE WILL ULTIMATELY REIGN

The pen of a scholar or the brush of an artist cannot describe or picture that scene as the meek and lowly Nazarene told it, and lived it. What a glorious vision! We view the heavens ablaze with stars — some constellations and comets that stretch their vast length athwart the celestial vault, each and all so accurately timed that all complete their circuits with only a few seconds variation in a century. We are lost in wonder. Yet those wonders are childhood's dreams compared to divine love. "Love

thy neighbor as thyself." Oh, if love reigned instead of hate, what a glorious world this would be!

We must approach God through the channel of charity, not through politics or finance.

"In this world I've gained my knowledge,
Though for it I've had to pay;
Though I never went to college,
Yet I've heard the poet say:
Life is like a mighty river
Rolling on from day to day,
Men and vessels launched upon it,
Sometimes wrecked and cast away.
Then do your best for one another,
Making life a pleasant dream.
Help the weak and weary brother
Pulling hard against the stream."

"Whosoever shall do the will of God, the same is my brother, and my sister, and mother." (Mark 3:35) And He died a death worse than butchery, loving as a brother, and sister, and mother. How can anyone with understanding reject divine love, and glory in war and politics, and rob God's worthy poor?

The Press in Chains

A SAN DIEGO (California) newspaper, *The Sun*, published an editorial which did not meet with the approval of the local chamber of commerce. In speaking about a railroad crisis in which the choice was between the railroads, representative of big business, and the common people, it gave utterance to some ideas offensive to big business, from which we quote the following:

"If the railroads, our greatest industry and necessity, broke down under private ownership and management, our government is prepared to resort to forcing the railroad workers into involuntary servitude. Involuntary servitude—slavery—is the name for it, just as clearly as it is the name for the labor of criminals locked up in our penitentiaries; and when such action becomes part of our government policy, we will do well to paste sheets of blank paper over the pages of history containing the glorious stories of Valley Forge and Appomattox; for American freedom, enshrouded in a Constitution for which millions have suffered and died, will be dead and buried.

"Reader, discard your sympathy for or prejudice against the railroad labor organizations. The unmistakable, unavoidable issue in this proposition is this:

"Slavery, or Government ownership and control of

the railroads, robbed by and rotten through private mismanagement."

The local Merchants and Manufacturers' Association circularized the business men of the city, calling attention to the editorial, and asking:

"As we desire an expression of opinion from our business men on this editorial, will you kindly advise us whether you think it good policy to support any newspaper which would publish an editorial of this kind?"

The purpose of this question, on the face of it, was to call attention to the attitude of *The Sun*, with a view to giving the local business men an opportunity to withdraw their advertising support.

Resolutions were then adopted by the Association, which "denounced the publication of this editorial as radical propaganda; that this editorial was uncalled for and against the public policy and a menace to every community in which it was published".

The editorial was published simultaneously in twenty-five cities, as *The Sun* is one of the Scripps-McRae press system. *The Sun* is work-

ing in the interests of the common people, and is in a peculiarly strong position because its owners are dependent upon it for only four percent of their income. Any one of the Scripps-McRae newspapers can weather such a big business storm as that which was stirred up in San Diego.

This matter was an open demonstration of the fact that the press as a whole, with the exception of a few papers like *The Sun*, is lined up against the working people. Yet the working people support the newspapers by buying copies and by patronizing the advertisers. It does not seem important to the average newspaper reader whether he purchases a given paper or not, but in the aggregate the thousands of such readers are the life-blood of a press impudently hostile to the interests of its readers.

THE GOLDEN AGE anticipates that the control

of politics, religion, the press, and commerce by big business will receive a shock in the fall elections of this year, and in the fall of 1924 national elections a severer jolt. In fact, with labor and the farmer coming into politics on an informal non-partisan plan all over the country, it is more than possible that political power will be voted out of the hands of big business and into the hands of legislative and executive leaders, who will fulfill the famous phrase of Lincoln, "Of the people, by the people, and for the people".

It seems difficult to conceive of any other manner in which the domination of the unholy alliance of big business, big church, and big politics, can come to its end in the United States.

The readers of THE GOLDEN AGE, having their attention directed to these matters, will during the next couple of years watch the drift of affairs with great interest.

Peace Times in Kentucky *By Herman Frans*

THE Newport Rolling-Mill and Andrews Steel Company employes' strike in Newport, Kentucky, has been raging for weeks, with militia, machine guns, tanks, cavalry, etc., patrolling all Newport, including the bridges to Cincinnati. The soldiers search all pedestrians, insisting that hands be taken out of pockets, or, as a soldier said to a friend, "You won't be able to take them out". It is reported that five innocent residents of Newport have been murdered by the soldiers since the strike began; but I have no way of confirming the report.

I am informed that one of the firm of Andrews Steel Company is a brother-in-law of the governor of Kentucky, Governor Morrow, and the newspapers report that Governor Morrow's own brother is with the militia; so it is easy to see where the government of Kentucky stands in its attitude toward the working men in these mills. The preachers are active, as usual, holding meetings with the authorities, etc. It would be a fine thing if some capable person could get all the facts.

An elderly friend of mine, a lady living in Newport, has been confined to her bed from shock due to bullets going through her windows. Newport, at present, seems to be a little Russia. The story has been circulated that the strike-breakers at the mill fired guns into the air after the soldiers left, in order to bring them back. The feeling in Newport is tense. Motion pictures have been shown in the theatres here (Cincinnati) of scenes near the mill, and one would think that it was a battle front.

With the exception of one evening it has been impossible to see anything of Newport after sundown. On that one evening I saw a hundred or more men congregated at the southern end of one of the bridges. They marched to the home of one of the officials of Newport to demand the removal of the tanks from the city. He agreed with them, went to the mill, and the soldiers forcibly ejected him from the mill. Of course the facts in the case are not obtainable from the newspapers.

ERRATA

GOLDEN AGE Number 67, pages 419 and 420: Theodore N. Vail and ex-Secretary Wm. Chandler are both deceased. Page 430: "Dr.

Jekyll and Mr. Hyde" should have been accredited to Robert Louis Stevenson, instead of to A. Conan Doyle.

The Church's Stand on Interest *By R. H. Lamphin*

THE church has come to the front with a new financial program; a reversal of her program up to the 19th century. Her financing is now done in a big way and after the order of big business. The Inter-Church World Movement indicates the trend. Free-will offerings and collections are still used; but drives, and drives for millions, are the seekings now. All the denominations have gone after them and have gotten them—the millions. But these millions are not spent, mind you; they are for permanent investments. Interest is the source; obtaining a big revenue. And it is pertinent to ask whether this is in harmony with the principles of the Christian religion as preached and practised at first and for seventeen centuries; or have we come into a better knowledge and sounder economics? If we have, it is a complete reversal of the attitude and practice of the church within two centuries of our time.

EARLY CHURCH OPPOSED INTEREST

The Christian fathers were faithful to Moses' teaching and to that of the Man of Galilee. Gibbon is authority for saying, "Even the most simple interest was condemned by the clergy". Ambrose (340-397 A. D.), Augustine (354-430), Basil (329-379), Cyprian (200-258), Chrysostom (347-407), and Gregory of Nyssa (322-395) are among these. Jerome (340-420) said: "Some persons imagine usury obtains only in money; but the Scriptures, foreseeing this, have exploded every increase, so that you cannot receive more than you give". Dante (1265-1321), in his "Inferno", places usurers in the seventh circle of hell, "for the *unnatural offence* of making money produce money". Martin Luther put it thus: "There is on earth no greater enemy, after the devil, than a gripe-money or usurer; for he wants to be God over all men"—meaning that there is no greater power man can have over men than by interest.

In the established Church of England usury was forbidden. Emphatic and clear for many centuries was the voice of the church against it. Hear what Bishop Jewell (1522-1571) says:

"Usury is a kind of bargaining no good man or woman ever used: a kind of bargaining as all men that ever feared God's judgment have always abhorred and condemned. It is filthy gains and a work of darkness, it is a *monster in nature*; the overthrow of mighty kingdoms; the destruction of flourishing states; the decay of great cities; the plagues of the world and the misery of the people. It is theft, it is the murdering

of our brethren, it is the curse of God, and the curse of the people. This is usury, and by these signs and tokens ye shall know it."

Bishop Sanders said: "All and the very law of nature are against it: all nations at all times have condemned it, as the very bane and pestilence of a commonwealth". Bishop Pelington is another among nearly every other clergyman of his day who adds his condemnation: "The usurer eateth up house, lands and goods, turneth infants a-begging, and overturneth the whole kindred".

APOSTATE CHURCHES FAVOR INTEREST

But do you hear anything like these words today? The whole church, almost without exception, is on the opposite side of this question now. If there be a single exception among the churches the writer never heard of it. Though the change began not in the church, but in the state, the church became an apologist for it about the 16th century; yet for two hundred years there was definite opposition. It took the turn, as with Calvin (1509-1564), in propounding the modern distinction between usury and interest, making one appear legitimate and the other not, or making them two different things when they are not: "The term usury was very odious to the Christian mind and conscience".

Interest is a comparatively new word in the language, meaning a premium for the loan of money, but is a substitute and in reality a subterfuge to cover and avoid the odium attached to usury. In modern usage usury is limited in its meaning to that measure of increase over that permitted by the law of the state. Legal interest in one state may be usury in another, a fact which indicates that there is no moral nor economic difference. In Scripture none whatsoever. The original word *usury* is now translated for us *interest*. In the Book the word means *biting*; but interest has teeth also, it will be found. Yet all this is forgotten; and all our religious teachers and the church are more than apologists for usury or interest-taking, for "which one is there now that does not derive income from endowments or from investments for interest, or which not having them is not desiring them with fervent prayer?" John Wesley's (1703-1791) words on the subject are not any part of the program of his followers today, though he very plainly said to those who followed him: "Suffer martyrdom rather than commit usury".

But the church no longer boggles the issue. It even claims the Son of Man as authority for the right. The Bishop of Manchester (1880) said: "The great founder of Christianity recognizes and implicitly sanctions the practice of lending at interest". [He did sanction, not interest, but a reasonable profit—Ed.] And the Bishop of Rochester, in the early eighties, in a book, "The Yoke of Christ," approving interest, said: "Money like every other talent is to be made the most of; and it is our duty to see that we do make the most of it".

D. D.'S TWIST THE BIBLE

The church today makes claim that in the parables of the talents and pounds the Son of Man there sanctions usury; and if there is any dissent from this interpretation in religious circles it is so negligible as to be unnoticeable. And our answer to this will be but a tentative questioning, not because we do not have very strong convictions that the church is on the wrong side, but because we have little hope other than to be a voice crying in the wilderness.

The parables in question, let it not be forgotten, are primarily money transactions in trade for a proper profit; and to drag in an inferential interpretation and justify that interpretation upon the mere occurrence of a word that in use means something entirely different from what the word meant in the parable — there meaning a certain sum of money — is to violate the proper use and understanding of human speech. But this is just what has been done in this case, with the consequence that these Scriptures have been made to mean the reverse of what the great Teacher meant to convey. And an examination of the teachings of the Book will show this.

Jesus was a Jew, and as such living under the law of Moses, certainly could not sanction usury. For this is how Moses taught: "If thou lend money to any of thy people with thee that is poor, thou shalt not be to him as a usurer; neither shalt thou lay upon him usury". (Exodus 22:25, 26) "Take no usury of thy brother. . . . Thou shalt not give him thy money upon usury, nor give him thy victuals for increase." (Leviticus 25:36, 37) "Thou shalt not lend upon usury to thy brother: usury of money, usury of victuals, usury of anything that is lent upon usury. Unto a stranger thou mayest lend upon usury; but unto thy brother thou mayest not

lend upon usury." (Deuteronomy 23:19, 20) "Thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord. Behold, therefore, I have smitten mine hand at thy dishonest gain which thou hast made."—Ezekiel 22:12, 13.

Think you that in the parables in question our Lord Jesus could have meant to sanction usury, with these Scriptures before Him, when He had already resisted the devil in every temptation with words from Moses—"It is written, Thou shalt not"! And Moses had written: "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken".—Deuteronomy 18:15.

CHRISTIAN LOANS SHOULD BE WITHOUT INTEREST

Now this is the way Jesus taught: "Love your enemies, and do them good, and *lend* never despairing, and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil". "Give to every one that asketh of thee; and of him that would take away thy goods ask them not again."—Luke 6:35, 30, R. V.

Jesus was the son of David. David had written (Psalm 15):

"Jehovah, who shall sojourn in thy tabernacle?
Who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness.

He that putteth not out his money to usury,

Nor taketh reward against the innocent."

With this before Him, could He sanction usury?

A thinking mind must know that Jehovah did not give the prohibition of usury arbitrarily, certainly, but because the taking of usury is a principle that would overturn all Jehovah's beneficent purposes. Moses' laws were but a plain and simple plan of God to prevent a landed or moneyed aristocracy. Plutocracy and pauperism were equally impossible. Accumulation of money comes altogether from usury. Hence rich men—like Dives, the rich young ruler, and the rich fool—all had broken the laws of Moses and stood condemned.

BIG BUSINESS AGAINST CHRIST

Jesus, the Son of Man, brought down "the powers that be" upon His head, by His teachings on the subject of money. It was in this in part that His crucifixion found incentive. His parables, most of them, were directed at the religious leaders of His day. They were lovers

of money and scoffed at Him; and for their hate of Him and His teachings, because He would not stand for their program and sanction so anti-social a doctrine as usury, they finally put Him to death.

Let the reader consider whether the belief and practice of the church of the Lord Jesus today are in harmony with the teachings of Jesus and His apostles. Great minds of the world have pronounced the business of usury taking "the

concentration of certainties in money matters", "burgling," "devouring," "a paying for something more than once," "that has always occasioned the ruin of the state wherein it has been tolerated". But whether the world practise it or not, lay not the charge against the greatest Teacher the world ever knew that He knew no better. He who said: "Make not my Father's house [which is a house of prayer] a house of merchandise," is worthy of better thought.

In Defense of Evolution By Mrs. Annie L. Nash

[FOLLOWED BY A REPLY FROM THE PEN OF MR. ROSENKRANS]

AFTER perusing the article on Evolution in *GOLDEN AGE* of March 16 and 30th, 1921, I would like to say a few words in favor of this theory.

In the first place, let us get a clear understanding of what the word evolution stands for. In its broad sense, and speaking figuratively, it may mean the unrolling of the "scroll of the universe", including all the stars and the elements of the inorganic world as well as all living nature. Usually, however, it is used in reference to organic evolution. But it is a mistake to use the terms Darwinism and Evolution synonymously.

It is not a question of creation through divine agencies or of non-creation, but a question of the method of creation. In short, it is not a theological question, but an historical one.

No one can live in this world half a century and not see evolution in everything; evidences all about us and in history of all ancient peoples. In the myths and folklore that are found in all the masterpieces of literature, colored by the life of the times, and the nations among whom they were written; moulded into shape by artists, and made strong by the spirit of great simple people, unknown to us as the nameless heroes who perished before Agamemnon.

No religion can be understood without some knowledge of the science of Mythology, and the transference of these stories from the field of heaven to the kingdom of the soul, looked at not as an event in the sky, but as taking place in the moral world.

Evolution of thought and ideals can be traced through the Bible; call it progress, if you will. The Old Testament is a record of progress, through the New to the sermon on the mount.

Jesus on more than one occasion brings out this principle of progress by His significant words. James and John proposed that they all pray for fire from heaven to destroy the inhospitable people of Samaria, as Elijah had done; but "Jesus rebuked them saying, Ye know not what spirit ye are of; for the Son of man came not to destroy men's lives but to save them". The things that were written long ago are for our admonition, but not for our example. It's a long, long road from then 'til now, but it's an upward and an onward road.

It is well to take a look into the past to realize the depths out of which we have come; especially the degradation out of which woman has come to the place she occupies in the world today.

There is much evil yet, but the "unfit and mistaken will pass away and the fit and right will take their places". To quote again from "All the Children of All the People" by Wm. Hawley Smith:

"We are all only becoming; changing to something other than what we are now. All came from the same Source, and all move in the same direction—forward! For the compelling force of Monarchy is always selfishness, while the animating spirit of Democracy is always self-sacrifice. The Power that has made all things, and which sustains all things, and which cares for all things, and which provides for all things, is an internal spirit and not an external Compelling Force."

The notion of a Golden Age is neither Hebrew nor Christian. It is a pagan conception of a decadent world. In the Old Testament and in the New Testament the Golden Age is in the future. Men are looking forward to a Messiah and then to His coming again. The kingdom of God is to be continually prayed for, and prepared for.

The Goal of Evolution *By O. L. Rosenkrans, Jr.*

SOME years before the War, a university professor actuated more by a sincere desire to impart knowledge than by anxiety to defend a current theory, candidly made the admission to his class that there are two hypotheses, both equally authoritative as far as tangible proof extends, whereby the phenomenon of life may be accounted for: the Evolutionary and the Scriptural schemes of creation.

Nevertheless, the intellectual professions for many decades have as a unit accepted the theory of evolution established by Darwin and Huxley. Today any new discovery in the realm of science which seems to be in harmony with this theory meets with the unqualified approval of scholars; but if it contradicts evolution it is either ignored or dismissed with impatience. The general public has accepted the dictum of its teachers, and now regards the theory as a natural law proven beyond controversy. In consequence both the term and the idea are incorporated into our daily life: and we hear of the evolution of business, politics, agriculture, motors, lubricating oils, electric globes, silk shirts, tooth paste, safety razors, and what not. Popularly the term evolution is considered a synonym for progress and improvement.

In the organic sense, it is really still an open question whether any actual evidence exists of a law of evolution. If *Cerodutus* and *Archæopteryx* are proofs, why do not fishes continue to change into lizards, and lizards into birds? They tell us that it is the process of slow millennia; but as far back as human records go, there have been no changes in the species. It is true that Burbank, the "Plant Wizard", has performed astonishing feats in diverting plant development into abnormal channels; but can he do more than produce eccentric varieties? Can he make the fir-tree bear acorns, or corn grow from watermelon seeds?

The theory of evolution did not originate among Europeans, but is embodied in a sense in several Oriental philosophies. Liao-sze, the "Old One", the founder of Taoism, taught that there is a latent yearning in all things to struggle upward into higher forms. Men, becoming conscious of this, may so concentrate their spirit that at the moment of death they are transformed into genies with superhuman powers. But if they lack concentration, they will dissolve into their elements and cease to be

conscious entities. Even minerals are subject to this law, so that during slow ages base metals metamorphose themselves into silver and gold. Alchemists merely seek to hasten this process.

Liao-sze is believed by one Sinalogue to have been a wandering Hindu philosopher. Hinduism included an idea of evolution in some features of it. For instance, the Hindus recognize three planes of mental development, each one a foundation for something higher: *Tamas*, or "Darkness", as in brutes and idiots, who act only to injure others; *Rajas*, or "Active", when the prevailing motives are toward power and pleasure; and "*Sattva*", the highest stage, when calmness and serenity are attained. The highest manifestation of nature is *Mahat*, the cosmic intelligence. *Buddhi* is the individual *Mahat*—a fragment of the Infinite. The classification somewhat resembles that of a modern system of character-analysis which groups all characters, broadly, under three heads: Mental, or planning; Motive, or active, which carries out the plans of others; and Vital, or executive, which superintends the work.

The prevailing attitude of evolutionists toward revealed religion is one of skepticism. Some are willing to concede the existence of a Supreme Being in a pantheistical sense as the Soul of the universe, but deny that He was its Creator, their opinion being that the universe itself exists "from everlasting to everlasting", hence never was created. They express this thought in the circle, as the symbol of existence. Theosophists likewise represent existence as a circle, but paradoxically designate the Deity by a circle with a dot in the center, symbolizing His first act of power — the appearance of light in the universe. Theosophists pretend to derive their esoteric knowledge from the mysterious wisdom handed down from the lost Atlantis; but there is no evidence that Atlantis ever had any existence outside of a Greek myth.

Some modern scholars deny God altogether, declaring that they "have no need of that hypothesis". Herein they imitate the Sankhya school of Hinduism, which also denies Him, saying, "God must be a soul, and a soul must be either bound or free. If a soul is bound by nature, how can it be free? And why should a free soul manipulate all these things?" They assert that a theory of a God is unnecessary because Nature explains it all. Everything is

composed of Akasa and Prana. Akasa is the omnipresent, all-pervading essence. Prana is the infinite manifesting power of the universe which transforms Akasa into matter. Then a new universe is created; and these cycles of existence go on indefinitely. Their thought of evolution is that it consists of cycles.

The Hindu extends this conception into individual life, which is also evolution in cycles, describing the processes as follows: Perception comes through the eyes; the eyes carry it to the organs; the organs transmit it to the mind; the mind, to the determinative faculty; the latter, to the Purusá, the soul, which receives it and gives it back. Mind is fine material which keeps getting grosser and grosser until it reaches its grossest stage as external matter. The soul is immaterial, but "the mind is the instrument in the hands of the soul with which the soul catches external objects". They call this cycle in evolution Kalpa. Their thought is that "the real universe is the occasion of the reaction of the mind. It is only the suggestion that is outside." In other words, the universe is really non-existent, except as we believe in it! Of course, as far as we are concerned as individuals, this is the case. This conception of evolution moving in cycles at least has the merit of a definite goal — which is destruction; but what is the goal of our scheme of evolution? However, we shall discuss that presently.

The Rajayoga philosophy, which is based on the Sankhya school of Hinduism, acknowledges a God, Isvaru, but not as creator of the universe. Isvaru, they maintain, is a special Purusá, or soul, untouched by misery or the results of actions or desires. He is unlimited knowledge, the teacher of all teachers. His manifesting word is Om. Words are symbols of thoughts, and there are no thoughts apart from sounds. Om (A-U-M) is the basic sound. The repetition of Om, and meditation on its meaning, increase introspective power, whereby mental and physical obstacles, such as disease, doubt, and mental laziness, vanish. Concentration will bring perfect repose of mind and body, which is an essential step in spiritual evolution. The employment of a symbol to designate the Supreme Being was also, the higher critics tell us, an ancient Hebrew practice. The original name of the Almighty was held in such awe that it became sacrilege to pronounce it; therefore it was contracted in writing into the Tetragram-

maton, or "Four Character", J. H. V. H., which was vocally rendered Jehovah, or "Lord". In the sixteenth century, after the ancient word had been long forgotten, the translators filled in the Tetragrammaton with vowels to spell Jehovah. Whether this be true is of little consequence, perhaps, providing the worshiper approaches the Almighty "in spirit and in truth", recognizing in His character the attributes of justice, wisdom, love, and power—which, after all, may be what the initials of the Tetragrammaton indicate.

Throughout history there has been a variety of attempts to account for the mystery of existence. Most of these are ludicrously irrational. Some, like the Gnostic, purport to be based on the Bible, which they interpret into an amplified system of philosophy, bearing little resemblance to the tenets of Christian faith. Gnosticism, with its First Cause, seven æons, the Word, three hundred sixty-five heavens, seven angels of the lowest heaven, and God of the Jews, who creates the world, seems to have been deliberately designed to lure professing Christians into error — much as Christian Science does in our day — by offering them a mysterious and fanciful doctrine in place of the inspired teaching of the apostles. Gnosticism crept into the church about 160 A. D., through the teaching of Valentine, and had to be condemned by ecumenical councils as heresy.

In this teaching the texts of Scripture are perverted into a false meaning and amplified. Thirty æons constitute the Pleroma, or "fullness of being". Sophia, "Wisdom" (Lucifer), falls from this and wanders through space, trying to return. From her longing is born Sophia Achérmoth, who forms the Demiurge, which creates the world. The Pleroma, being incomplete, two new æons, Christ and the holy spirit, appear to complete it, and from the restored Pleroma proceeds Jesus the Savior, who unites himself with the man Jesus at baptism to redeem the world, fallen away from God, and to bring it back to perfect unity.

Such preposterous perversions of the divine plan are doubtless directly inspired by the invisible, maleficent influences to appeal to a certain type of credulity that finds an irresistible lure in mysticism. New Thought now-a-days makes a similar appeal by a pretense of being sanctified by Holy Writ; but any investigator can readily ascertain that all New Thought

cults are based on Hinduism, and are fundamentally alike, differing only in details to beguile different types of credulity.

Anthropologists fancy that they discover evolutionary phenomena in the religions of all primitive races; so they classify religious progress according to regular stages which correlate to certain planes of cultural development. The lowest in the scale, we are told, have little or no religious consciousness; but gradually, as the intellect awakes, awe and wonder, mingled with an over-powering dread of the unknown arouses belief in the supernatural. So religion progresses through the different stages of worship of the elements — animal worship, fetishism, devil propitiation, saneanism or star worship, polytheism, dualism, monotheism, pantheism, etc. Finally an enlightened age discovers that all religious phenomena are to be explained by psychic law. The assumption is that the religious ideas of each stage of material progress have a direct bearing on the customs and habits of life. But when, as is frequently the case, tribes of different degree of culture possess the same relative ideas of religion, or tribes highly endowed in a material sense retain rudimentary ideas of religion, the discrepancy is explained as abnormal or arrested development or the persistence of primitive conceptions.

Nations are classified arbitrarily according to culture into three stages of development; savage, barbarous, and civilized. Each stage is again subdivided into three, and each of them distinguished by some crowning achievement which is supposed to mark the dividing line between two stages. The second plane of savagery invents the fish-hook; the third, the bow and arrow; barbarism commenced with pottery; true civilization, with a phonetic alphabet. Consequently the Aztecs and Incas were not even semi-civilized, since their conventionalized pinturas, or pictographs, represent the crudest form of human records; in fact, they had not emerged out of the second phase of barbarism, because they had no iron, agriculture, nor domestic animals. Their wonderful irrigation works and terrace farming count for nothing: this was merely a form of horticulture, and we are gravely informed that the domestication of the llama was nothing more than an adjunct of their horticulture! This reasoning is a trifle too obscure to the lay understanding.

All the American aborigines are placed in the

same category, as a race persisting in an archaic plane of culture, because they retained communistic ideas of property, traced descent from their mothers, etc. The races of the Eastern Hemisphere, they tell us, emerged from this plane in such remotely prehistoric times that all traces of it have disappeared. Consequently their argument is admittedly based on inference rather than on proofs.

The religious ideas of the American aborigines correspond to their state of barbarism; their deities were those of a simple-minded people. The conception of immortality was beyond them, so their gods were mortal and required to have their vitality replenished by human sacrifices. Otherwise the gods would sink into languor and debility, and eventually starve to death, and the tribe be left without superhuman protectors. These people, of course, were ages behind the Monotheistic period in religious development. The latter, think the anthropologists, was a conception of the Semitic Orient, where slavish multitudes prostrated themselves in abject submission before an absolute monarch, whom they revered as their national archetype. It was a logical sequence of absolutism that an autocrat of the heavens would be looked for to sanctify the authority of the earthly rulers.

If this reasoning were correct, we would expect to find Monotheism invented by the mighty Assyrians rather than by the politically insignificant Hebrews. Or, why not among the swarming men of Han, the Chinese, who truly regarded as their archetypal One Man, the Tien-sze, or Son of Heaven? They deified heaven in a vague way, and supposed it to exercise a beneficial influence over the public destiny; but its worship was confined to the Emperors. For private affairs more intimate, personal relations with the supernatural were requisite; so each Chinaman embraced the San Chiao, or "three religions": Confucianism, Taoism, and Buddhism. Each of these ministered to some aspect of his daily life, supplying him with an abundance of gods, devils, genii, deified ancestors, and superstitious observances to suit every exigency.

Some very ingenious reasoning is indulged in to account for the manifold phenomena of heathen superstitions; but the fact is either overlooked or disregarded that all heathen religious notions are interwoven with spiritism, and that

when the influence of evil spirits is recognized their mystifying features are readily understood.

Theologians were at first very bitter in denouncing the opinions of Darwin and Huxley. Subsequently, after higher critical views of the Bible came to dominate the seminaries, the principles of evolution were accepted with eager enthusiasm and applied to the analysis and exposition of Holy Writ. They were now anxious to inform the world that in the light of evolution the Bible is disclosed as a purely human document, without any special, sacred character. In fact, it is a compilation of ancient Hebrew myths and folk-lore derived from innumerable sources, written without direct inspiration from the Almighty and composed, not by contemporaries, but mostly centuries after the events had transpired which it purports to relate.

The critical acumen has been able to sift out and identify the various sources, and to arrange them into groups of writers according to literary style. The sources of the first half of the Old Testament they classify as: Judaic, Ephraimitic, Deuteronomic, and Priestly. In their scholarly way they indicate these groups by the capitals J, E, D, and P. However, as the matter of style is not always a safe criterion, they subdivide these groups into schools of writers designated as J¹, J², J³, J⁴, etc. The voluminous product of these writers, it is explained, was gradually condensed into a harmonious scheme of religion, and imposed on the ignorant credulity of the laity as the inspired work of Jehovah, the object being to exalt the prestige of the priestly caste and to strengthen their authority over the nation.

The accomplishment of this purpose involved resort to such subterfuges as fraud, forgery, and pretended miracles. Deuteronomy was the result of one of these impositions, being not the actual work of Moses, but composed secretly under priestly auspices, hidden in the temple, and rediscovered in 642 B. C. by one of themselves. There is no proof of this occurrence, but the higher critics have determined it by inference. The prophecies they call "history written in the form of prediction", and deceive us, as well as the apostles, with regard to this book, which they tell us was really composed about 165 B. C. and symbolically repre-

sents the terrible Maccabean struggle against Antiochus Epiphanes.

Similarly, the higher critics pretend to trace an evolutionary process in the New Testament, which they say was in its early form very different from ours, containing only the Septuagint of the Greek-speaking Alexandrine Jews, the Four Gospels, and the Apocalypse. By degrees many other books were added, including some which were disposed of as heterodox by the early Councils of the Church, and which are known to us only by mention in the writings of the Fathers. Eventually Jerome, in preparing the Vulgate, rejected the Septuagint in favor of the Old Testament in its Palestinian form. Thenceforth the Apocrypha was retained in an appendix as "good and useful books to read", but of doubtful authority. Finally the Presbyterians declared against the apocryphal books in the Westminster Confession, and in 1827 the British and Foreign Bible Society definitely omitted them.

The higher critics consider that they conferred a boon on Christian faith by rationalizing it. After condemning the Old Testament as a mass of fables and priestcraft, they proceeded to subject the New Testament to their cold scrutiny, their crowning triumph being the discovery that the only part of the works of the apostles that was of any real value was that part which they designate as the Logia, or "Sayings of Jesus", referred to for brevity's sake as "Q". This is supposed to be a lost work of unknown authorship which comprehends the source from which the Four Gospels were drawn. Their knowledge of this precious volume is not derived from any contemporary mention, but is solely inferential. In this way we are expected to reconstruct our religious opinions, from "recent information", which is not information at all, but only inference.

We have now left, according to higher criticism, a Bible which is of value chiefly as a literary composition and as illustrative of a stage of moral evolution. From Q they pretend to reconstruct the character and the teaching of the true Jesus, whom they present to us as a mere human being, a moral teacher and psychic leader, who mistakenly imagined that He was the Son of God. In this respect the higher critics allow less importance to Jesus than do the New Thought cults, which are ready to acknowledge Him as the Son of God, but only in a symbolical

sense—which is, they say, all that He himself intended to imply. The “Christ plane”, according to them, is a stage of moral and spiritual evolution which any human being may reach by recognizing his own individual consciousness as an integral part of the divine consciousness of the universe.

Many earnest searchers after truth are deluded by this error, because certain texts of Scripture seem to indorse it, when taken as isolated utterances separated from the complete text. They have served, quoted in this manner by Mrs. Eddy, apparently to substantiate her conception of a “God Mind”, and Dr. Worcester’s (of Emmanuel celebrity) “God with us”. It is not true that all can attain a spiritual plane called the “Christ Mind”; but it is true that a class of 144,000 human beings are elected and finally selected on the basis of character attainment to a spiritual existence to constitute the body of Christ, of which Jesus is the Head. It is not true that the Bible is a compilation from human sources, carefully selected and sorted over to elaborate a religious system no more divinely inspired than that preserved in the Koran or the Talmud. It is true that under divine supervision the false books and passages, which were permitted to enter the Bible for a time to subserve the Almighty’s plans, were gradually weeded out and dispensed with under ever-increasing light. The Bible as it exists today is a complete and harmonious whole. So it confutes the illogical pretensions of Higher Criticism and New Thought; for it must be either true as a whole or untrue as a whole. If it is not all divinely inspired, it is folly to accept any part of it as authoritative.

The logical goal of higher criticism is agnosticism. The higher critics were successful almost in persuading the intellectual world that the supernatural is an absurdity, when the revelations in the field of psychic phenomena administered to rationalism a telling rebuke. Thereupon the higher critics hastened to accept psychic law and to incorporate it into their system. Indeed, they seemed willing to admit the possibility of anything that contradicted the Word of God.

Psychic phenomena supplied a fertile field for the propagation of New Thought cults. Christian Science and Emmanuelism are both based on psycho-therapeutics, only whereas Christian Science entirely repudiates the efficacy of medi-

cine, Emmanuelism does not, but relegates it to a subordinate place in the realm of healing. Emmanuelism explains its philosophy according to the supposed law of evolution. The lower animals surpass the higher orders in their ability to repair damages to themselves. Evolution develops man with a conscious mind which constantly suggests disease to him, instead of health. The crab, without much mentality, heals himself through his subconscious mind. The crab, then, is somewhat better off than man, whose excess of cerebrum retards his physical well-being. Evolution was evidently experimenting when it produced *Homo Sapiens*, and must have been asleep when *Cro-Magnon* man exterminated *Neanderthal*, whose brain ran chiefly to cerebellum.

However, the Emmanuelists do not undertake to explain this mistake on the part of evolution. They merely state that the conscious mind was not created for assisting in the internal economy of the body. If it had been, there would have been no field for psycho-therapeutics, whose office is to heal by eliminating the conscious mind. In other words the patient must confess his whole mind to the healer, sink himself, soul and purposes into the latter’s personality and allow the latter the fullest possible control over his body. In short, the patient must submit to be hypnotized.

But fortunately there is a limit to which the Almighty permits the exercise of this Satanic agency; for even a willing subject has not often the control over himself to yield a complete self-surrender, and a weak-minded person cannot sufficiently relax himself. Moreover, the accumulated experience of scores of cases has proven conclusively that psycho-therapy does not effect permanent cures, but is a detriment to the patient by weakening his will. This indeed is the purpose of its existence — to impair the human will and render it more subservient to the powers of evil.

The exponents of New Thought doctrines are really psycho-evolutionists. Their unconfessed thought is embodied in a creed which is a sort of spiritual “Nietzscheism”, whereby psychic competition is to evolve a type of superbeings through the survival of the fittest and the elimination and absorption of the weaker-willed. Right and wrong, justice and mercy, forgiveness and compassion, have no place in this system, whose law is “*Vae victis!*” (woe to the van-

quished). To carry this thought to its logical conclusion, the struggle, once begun, must continue to the end, until the strongest will on the planet absorbs the rest, and reigns unchallenged as the supreme arbiter of earthly destiny.

This is the reverse of an Adventist view which assumes that Adam was originally intended to reign alone on the earth, but after his fall begot progeny and, as it were, disintegrated into some 1,600,000,000 fragments by our day. Thereupon Satan usurped his dominion and appeared in Adam's place among the "sons of God", who control the different worlds.

But why limit this psychical evolution to the creation of supreme planetary wills? It is logical to suppose that the struggle would continue until a single will be evolved for each solar system, and after that to each constellation and galaxy. Ultimately, perhaps, a Supreme Being would be created! What an astounding and blasphemous thought, if it were meant seriously, of æons of ages ruled by Blind Force, while the universe waited for a Supreme Being! The goal of evolution would be God; and is not this almost a parallel of the Hindu teaching?

Evolution indeed is rooted in competition, the survival of the fittest. In an historical sense Prussian Nietzscheism is the best example of this theory seriously tried out in practice. The German of ante-bellum days was taught to consider himself a superman dedicated by destiny to exterminate or enslave the inferior weaker races. It acquired almost a religious significance with the Junkers, and they made determined effort to carry out their ideals. According to every historical precedent the Germans should have won the war, since they were the most efficient and the best organized of all nations. But we all know that they lost.

Nature's criterion of what is fit and what unfit to survive in the struggle for existence varies rather widely from the human. Eugenics would breed men like cattle, and thereby discourage genius, which is a form of mental derangement, so the chemists assert, and would foster a standard of dead-level mediocrity; for preëminence is the result of what poultry breeders call "sports" — an erratic or abnormal development. Man produces pedigreed prize-winners which thrive under man's fostering care, but which perish, if left to themselves to face the vicissitudes of life. Nature produces scrubs as her pet creation — cayuses, coyotes, long-horn cattle,

and gutter-rats. She is a wise economist; so brain must always grow at the expense of body, and the will to survive requires the submergence of more ornamental gifts.

Paleontologists tell us that in Mesozoic times huge armored saurians dominated the planet, invincible in their natural weapons of offense and defense. Then a weasel-like mammal which could burrow in the ground and elude its giant adversaries, was evolved out of a lizard. This insignificant creature ate the saurians' eggs, and so exterminated them. After a few million years mastodons were evolved to exercise supremacy as king of beasts. Immense herds of them covered the plains. But Nature tired of her handiwork and created the rodent. Swarms of rats avoided the monsters' tramping by scurrying about, and wore them out by gnawing their feet, so that they could not sleep. When they died or in their frenzy courted suicide on the bogs, the rodents feasted on them. The mastodons were noble creature, and the rats vermin; but the former are extinct, and the rats survive. Nature has a penchant for vermin.

The rich and intellectual nourish themselves while living, but their progeny perish from anemia and race suicide. They have no incentive to develop powers of resistance. The progeny of the poor multiply rapidly, leavening the race with the seeds of weakness and debility from under-nourishment or disease. The flower of a nation's manhood goes to war, and the runts stay at home and rear families. The descendants of the unfit constitute posterity. For instance, the Scotch Highlanders were once a race of fine, tall, upstanding men, but were decimated by inter-clan feuds until today they are undersized. The severest kind of economic pressure in China and Japan has resulted in a race of dwarfish people. Countless generations spent in living a life of squalor unspeakable, laboring incessantly, perpetually confronted by the spectre of hunger, has evolved a race of prosaic, dreary, apathetic people who hardly count existence a blessing or death an enemy. Their virtues are thrift, sharpness in bargaining, endurance, and passive resistance. Time and again the Tartars rode over them, but after every conquest they absorbed the Tartars.

The phenomena of evolution are really those of degeneration. The evidence of history does not favor the theory that mankind are advancing. Man advances in a material sense, invent-

ing artificial substitutes for natural faculties; and then these faculties decay. Nature is a wise economist. Every child wearing optical lenses is a proof of our degeneration; for poor sight was confined to the aged among our ancestors. Every recent war has demonstrated it in the necessity for lowering the standard of physical fitness in the examinations for enlistments. The rapid increase in cancer and insanity, and the world-wide prevalence of nervous disorders, are other signs. Our forefathers were subjected to judicial tortures, and endured for days what we could not bear for minutes. Our ancestors disregarded a wound that did not penetrate into the hollow. We die of pin-pricks.

Evolutionists regard history as infallible testimony to the truth of their hypothesis, proving that all life responds to a "primal urge" to go forward. They direct our attention to the vast chasm between our marvelously equipped and enlightened time and the remote past when our snake-worshipping, intestine-eating, vermin-infested, cannibalistic progenitors huddled in their caves in dread of the ravenous beasts that prowled outside the fires. But there is really no proof that our ancestors were such. As far back as human records go, barbarism and savagery existed contemporaneously with civilization; and the decadence of a civilized people into barbarism is a parallel phenomenon with the emergence of barbarians into civilization.

But evolutionists assume because degraded races now exist, that once we were on a level with them. At present humanity, they assume, is in a state of transition, and is rising into the plane of supermen. If such a transformation is in progress, it is accompanied by a pronounced physical, mental, and moral deterioration. Some time ago a curious antiquary exhumed the skulls of several hundred men in the ancient battlefield of Badon Hill. Among all these defunct Danes and Saxons he found only one skull which lacked a perfect set of teeth, this one having had some knocked out.

The modern age has achieved unparalleled success in the material. Its matter-of-fact is the magic of yesterday. It has achieved most of its wonders within the scope of fifty years, but it has inherited the accumulated wisdom of many centuries. Outside of the realm of science the achievements have been mostly mechanical. Man has improved in technique, but deteriorated in mental powers. Multitudes have received a smattering of education, but few

preëminent minds exist to compare with the geniuses of recent centuries. The average individual is a specialist, and concentrates on one line of effort, outside of which he has a fund of shallow second-hand information. He is mentally lazy, and allows experts, who are the subsidized servants of privilege, to think for him. His reasoning powers are atrophied by his reliance on artificial equipment; and so he has become a creature of habit instead of a reasoner.

We lack the poise of our progenitors, and their superb patience. We lack their fortitude and their faith; we are easily worried, depressed, irritated, and offended. Petty obstacles dismay us. Calmness is a forgotten trait. We are amused by vapid sports, insatiable pursuers of novelties, exhilarated by noise and excitement. We require to be pampered, coddled, and reassured by frequent doses of optimism. We lack self-reliance, and immerse our identity in crowds to escape the self-accusations of loneliness. We live in deadly apprehension of the insidious microbe which, without antiseptics and antitoxins, we suspect would exterminate us. We have reduced infant mortality and have preserved the incompetent which Nature sought to eliminate; and in consequence we have leavened the whole race with a taint of weakness. Our elaborate mechanical equipment has betrayed us by impoverishing our natural faculties. In this way do we compare with our ancestors; yet we are fatuously congratulating ourselves on our metamorphosis into supermen.

As in mental powers, so morally the world is degenerating. Society is being contaminated from the bottom up. The erstwhile decencies and decorum of social observance are giving place to the licentiousness of the social pariahs of yesterday. Modesty is displaced by brazen effrontery; honor, by cynical unscrupulousness. The world-old standard of ethics is undermined by the spirit of do-as-you-please. On the surface society preserves a specious appearance of ethical integrity, but it is crystallized like rotten ice. Even children have developed an unholy, goblin-like sophistication; and sex is the religion of multitudes.

Always when a civilization reaches its zenith, it develops ultra-feminism when it commences to retrograde. Today ultra-feminism is a world-wide phenomenon. The reason for this is the easier conditions of life afforded to women by civilization. Women thrive in a protected environment; men are in excess on the frontiers. Expressed in terms of biology woman is anabolic, and man katabolic. He is intended to dis-

charge energy; she, to store it up against the great crises of her life. To do so she requires a more quiet life than does man. If she fails to store up vital forces, her children suffer during the period of gestation and are born defective and abnormal, with impaired physiques and mentality. By her entrance into the frenzied scramble of latter-day public life woman is contributing her share to the degeneration of the race.

But many a Twentieth-Century woman is illogical. She is enamored of her new freedom, but expects to retain her old position as goddess of the hearth besides. But the hearth is being largely neglected, and home-influence and discipline lost. So the child eludes parental discipline and grows up disrespectful, disobedient, and self-willed. In thousands of homes the Scripture has been literally fulfilled, respecting the fathers in the home, that "children are their oppressors and women rule over them".—Isaiah 3: 12.

Many a Twentieth-Century woman has lost her moorings, to the great prejudice of our social institutions. Such have repudiated the bondage of the old-world standard of ethics and formulated a new one, which is that the primary duty of man is to posterity, to the children of the race. This has been interpreted into indulgence, and justified by the declaration that discipline prejudices the child's will-development. The net result is an astonishing increase of child-crime, child-immorality, and child-suicide. Statistics prove this.

An important factor in the debauching of immaturity is the teaching of sex-hygiene in the schools. Children are safe-guarded by their innocence from the multifarious evil suggestions of a degenerate age. The plastic mind of a child is easily moulded by suggestion. The mystery of sex makes an irresistible appeal to the inexperienced. The adult mind which has learned to understand the pitfalls of life can guard itself, but the knowledge of sex instills unwholesome precocity into childhood.

Ultra-feminists point to the present high position of woman as a triumph of evolution. In reality the competition of woman with man in man's activities is disrupting social order, because tending to emancipate women from masculine regard, and respect. When the winds of war shrieked for cannon-fodder, many a woman urged reluctant males into the fighting ranks, marching with petticoat on pole for "slackers" or pinning white feathers on unobtrusive civilians. With sweetheart and brother rotting in the

trenches, such women stepped into their jobs, where cunning employers took advantage of their inherent approbateness to increase efficiency by increasing the pace. Man, with greater foresight, had deliberately restricted the output to keep more workers employed. Today thousands of the heroes that were kissed, and cried over to make the world safe for women, walk the streets hungry, disillusioned, and malcontent, curling the lip at their bare-chested, short-skirted, self-satisfied supplanters. No demand for men, but plenty for women. Why? Because women work cheaper and are easier to control.

Are such women the superiors of men? Their behavior indicates their self-conviction that they are. Their demeanor is the haughty superciliousness of queens. Their sense of innate superiority is the accumulated result of flattery. Nearly every work of fiction or every movie play caters to this false notion of superiority. It began a long way back; for European nations have always pampered women, as Orientals have despised and abused them. Both extremes have produced bad results.

The Romans allowed woman an honorable role. The German barbarians respected women more than did any other ancient people. Mariolatry taught medieval humanity to render peculiar homage to woman; for a woman was, they believed, their chiefest intercessor. Feudal chivalry placed woman on a pedestal to be worshipped. The peruked macaronies of the eighteenth century made the court of women their chief pursuit. French art idealized the nude female figure as the most worthy subject of study. Literature for centuries has used courtship and its consummation for the motive of its plots. The drama has done likewise. All this tends to cater to feminine vanity, more and more with every passing year.

In a pioneer region men predominate, and women are scarce and precious. Hence we have the Western code of reverential homage. Orientals, on the contrary, relegate woman to the sphere of a drudge. Girl children are a nuisance in China; many are sold for blind singing-girls; others are drowned like kittens or puppies. Rich men used to put up signs on their private grounds: "No girl-children permitted to be drowned here"! Under the law of selfishness human nature, whether in man or in woman, invariably abuses power.

We were congratulated that the World War made the world safe for democracy, which is a channel of evolutionary development, as mon-

archism represents stagnation and retrogression. Is this an implication that the coming kingdom of our Lord will arrest progress? What, then, is this democracy, and what are its fruits? Democracy is based on free competition for wealth, and is a modified form of Nietzscheism, or the survival of the fittest — that is, the sharpest, wittiest, most selfish, and unscrupulous, who is the keenest to take advantage of the weaknesses of his fellow creatures. The rewards of democracy are extralegality and privilege to exploit the necessities of the poor and to amass unearned increment. The fruits are waste, mismanagement, graft, and over-production.

Democracy was invented in Greece, where a minority of free politicians subsisted on the toil of the majority, who were chattel-slaves. Greece remains the typical democracy — a mass of toilers supporting a privileged class in luxury. Democracy differs from Autocracy, chiefly, in representing another misguided effort of humanity to invent a system of government that would provide the individual with a fair chance for happiness. In this, as in all previous systems of human government, it has failed. Every fetid slum, every asylum, and every penitentiary bear witness to its failure. No system of government is a success which fails to eliminate poverty, or where willing hands are idle. Our government has been satirically stigmatized as a "government by sporadic reforms". We reform one abuse, and lo! another crops up to call for investigation; and so on indefinitely. Meanwhile we lull ourselves into complacent somnolency by appointing commissions.

Our democracy, indeed, allows greater scope to individual liberty than does the outgrown monarchical system. They used to burn lunatics and witches by due process of law. We burn Negroes on suspicion on our private initiative. We have advanced immeasurably in enlightenment from medieval times. Recently we boasted of our peace and security, contrasting our sane tranquillity with the bickerings of earlier eras. But which was the more murderous method: slaughtering men with arbalast and brownbill, or TNT and poison gas in the field and efficiency

systems and emasculated foods at home, meanwhile exhilarating him with a morale of false hopes?

Psychic phenomena represent a final attempt of the Old Serpent to maintain his tottering dominion by hypnotizing the human will. Until the last days Satan's power over that will was restricted to suggestion; but now he is endeavoring to reduce the human will to a mere channel for conveying his designs. But he is overruled and made to overreach himself by the powers which he has loosed and which are getting out of his control. His myrmidons are mutinous, and are working unregulated mischief on their own account. Satan has posed as an angel of light, preaching salvation through a gospel of works, a reward in this life, and a man-made Millennium to lull mankind into forgetfulness of the exceeding brevity and insecurity of present life and into contentment with his dominion. But his teaching is proven a fallacy, and his plan a failure.

Mankind has grown bewildered in a labyrinth of guesswork. Each new philosophy tries to substantiate the old lie—"Ye shall not surely die". The truth is unwelcome to a race steeped in sin, because it dare not confess sin, fearing retribution. So it comforts itself with false philosophy. Nevertheless it cannot escape retribution, but only eternal damnation. Judgment will be laid to the line in the hereafter, and the degree of good or evil conduct in this life will have an important bearing on the progress to perfection in the next. But there is no remedy in this world for degeneration. The cure will commence when our Master assumes His great power and reigns. Then true evolution will ensue, progress to perfection being based, not on selfish competition, but on unselfish coöperation. The measure of willing mutual service will determine the measure of zeal in the service of our Lord. Evolution would rate mercy as equivalent to a suicidal impulse; but it is written, "It is not to him that willeth, nor to him that runneth, but of God, who showeth mercy"! Except for His mercy we were all condemned; for the testimony of our own works condemns us.

"Our God, our Father, our Eternal All . . .
Thou sitt'st on high, and measur'st destinies,
And days, and months, and wide-revolving years;
And dost according to Thy holy will

And none can stay Thy hand, and none withhold
Thy glory; for in judgment, Thou, as well
As mercy, art exalted day and night:
Past, present, future, magnify Thy name."

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



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



"The doctrine of eternal torment is devoid of the attribute of love. Every good father loves his children and children love their father. The mother loves the children and the children love the mother. When the children are disobedient, it becomes necessary for the father or the mother to discipline them; and sometimes by using the rod. But no loving parent would for a moment think of torturing his or her child. Just punishment is always for the purpose of doing ultimate good, and where the parents are compelled to punish or discipline their children they do it because they love them. The apostle Paul, discussing the discipline by earthly parents and by God said: "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness."—Hebrews 12:9, 10.

"Only a wicked fiend would want to torment anybody, such a one as loves dark and wicked things.

"Our great God is love. (1 John 4:16) "God is light and in him is no darkness at all." (1 John 1:5) Everything that Jehovah does is good. God created the first man Adam and gave him the power to transmit life to his offspring. All the human race are the children of Adam.

Only by God's permission could these children have come into existence. Adam was God's son and all the human race descend from Adam; and thus they bear relationship to Jehovah.

"None of Adam's children were born perfect. Some were born under very depraved conditions. God's love, then, for the human race is so great that He made provision for the redemption and ultimate blessing of all, and it would be wholly inconsistent with His attribute of love to arrange to torture any of them at any time. The doctrine of eternal torment is a libel upon the great and loving name of God, and Satan is responsible for it. But in God's due time He will make it clear to all that He is love; and that all of His dealings with the human race are for their good.

"The eternal torment teaching is not supported by any Scripture text in the Bible. There are some texts that are written in symbolic phrase, parables and dark sayings, which were written to illustrate another great truth, but with no reference to the eternal punishment of the human race. These Scriptures must be considered elsewhere. Our space does not permit us to consider them here. What we will examine are the direct Scriptural statements.

QUESTIONS ON "THE HARP OF GOD"

Why is the doctrine of eternal torment devoid of love? §§ 76-79.

THE CONSUMMATION OF THE AGES

This is the world's stupendous hour,
The supreme moment for the race
To see the emptiness of power,
The worthlessness of wealth and place,
To see the purpose and the plan
Conceived by God for growing man.

And they who see and comprehend
That ultimate and lofty aim
Will wait in patience for the end,
Knowing injustice cannot claim
One lasting victory or control
Laws that bar progress for the whole.

Out of the awful holocaust,
Out of the whirlwind and the flood,
Out of old creeds to bedlam tossed,
Shall rise a new earth washed in blood—
A new race filled with spirit-power.

THIS IS THE WORLD'S STUPENDOUS HOUR.

This is an epoch-making time;
God thunders through the universe
A message glorious and sublime,
At once a blessing and a curse—
Blessings for those who seek His light,
Curses for those whose law is might.

Ephemeral as the sunset glow
Is human grandeur. Mortal life
Was given that souls might seek and know
Immortal truths; and through the strife
That shakes the earth from land to land,
The wise shall hear and understand.

—Selected.

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Or just a total of 13 Hours reading
and you will have completed the
Harp Bible Study Course!

And having an understanding of
the Bible is essential in these
momentous days —

Days that mean so much, — the
events of which are shaking the
very foundations of civilization.

And these events are seen in their
full significance only when viewed
from the Bible standpoint;

For the Bible foretold what ~~has~~
happened, and also foretells what
the future holds.

The Harp Bible Study Course ex-
plains the ten fundamental teach-
ings of the Bible.

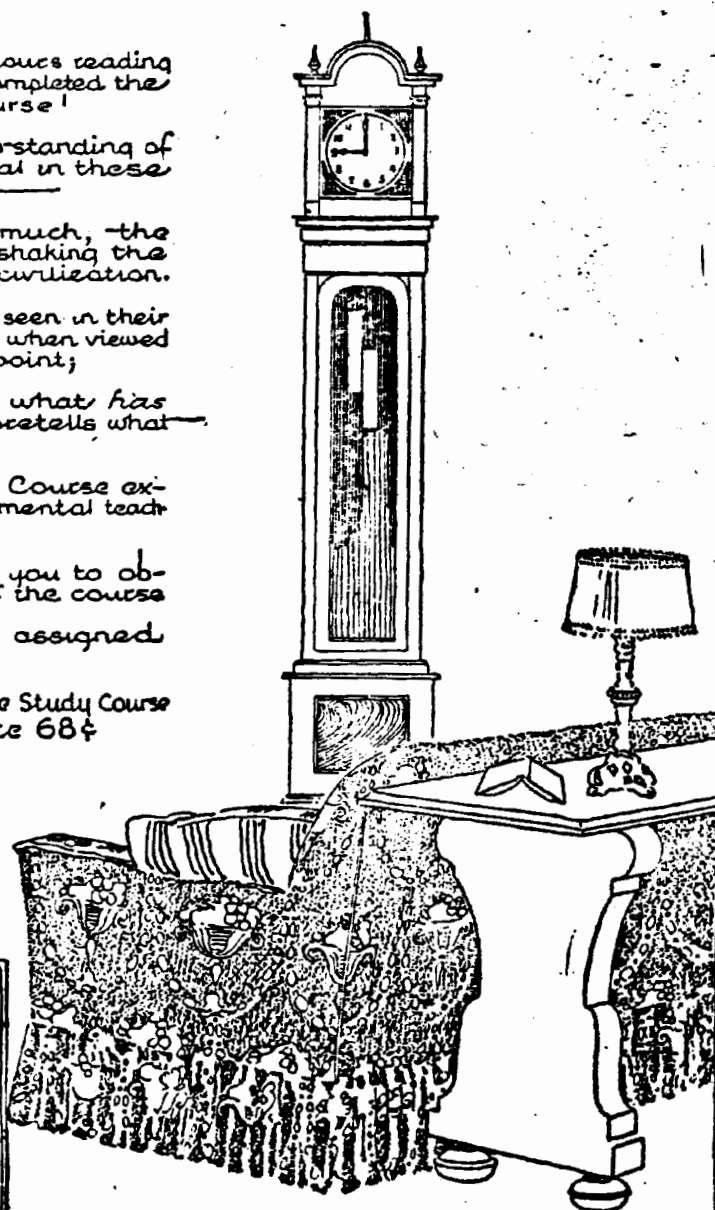
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