



The Golden Age

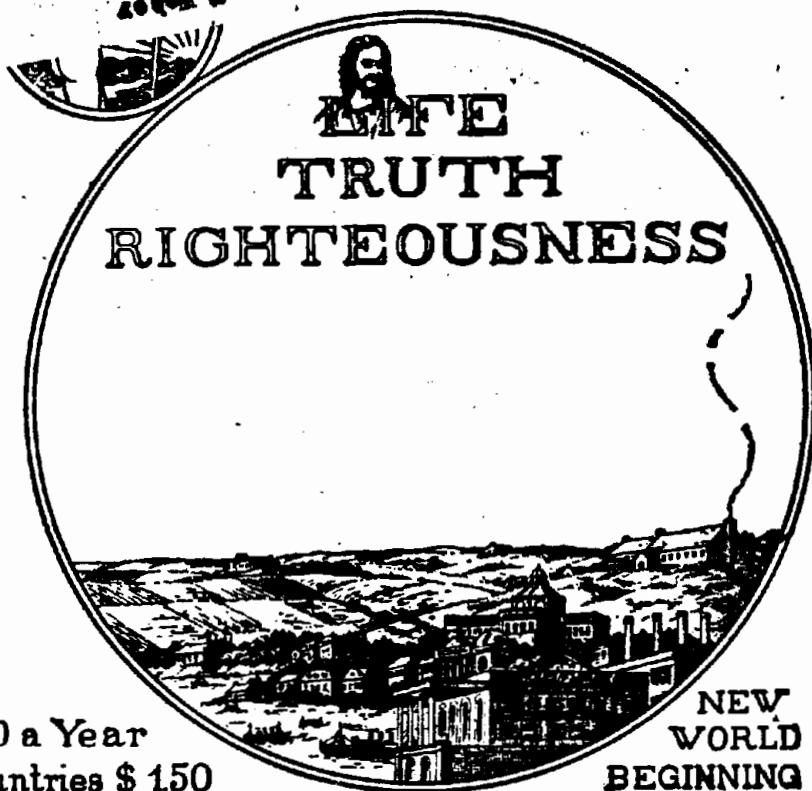
a Journal of fact
hope and courage

Vol. IV, No. 92, March 28, 19.

THE
AMERICAN
INDIAN

IMPRESSIONS
OF BRITAIN
—SCOTLAND

EPISCOPAL
CHURCH
ON TRIAL



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The American Indian

THE Baptist "Denominational Calendar" for 1921 says: "The darkest blot on the escutcheon of the United States is its treatment of the American Indian." This statement will be a surprise to some who have gained their views from recent reports of the Indian Bureau, but an examination of the facts show that the Baptists are not far out of the way.

There are still about a third of a million Indians living in the United States. The Government statisticians claim that there are as many now living as were living in Lincoln's time, and that possibly as many are living as were living in Washington's time. They are found in every state in the Union except Pennsylvania. The following are the Indian populations in the states named:

Oklahoma	119,175	Michigan	7,514
Arizona	44,499	Oregon	6,657
South Dakota	23,217	New York	6,342
New Mexico	21,186	Nevada	5,854
California	15,725	Idaho	4,144
Montana	12,079	Utah	3,120
Minnesota	12,003	Nebraska	2,463
Washington	11,082	Wyoming	1,696
Wisconsin	10,302	Kansas	1,414
North Dakota	8,940	Mississippi	1,253
North Carolina	8,179		

There are less than 1,000 Indians in each of the remaining states in the Union. Delaware reports but five in the whole state; and there are less than 100 each in District of Columbia, Georgia, Maryland, New Hampshire, Vermont and West Virginia.

In a Difficult Situation

THE Indians are in a difficult situation. Their ancestors owned the entire area included within what is now the United States. They have seen the white settlers come by the millions and take the best of their lands, until now they are strangers in the lands of their fathers.

The only occupation their fathers knew was the chase, and that is impossible in a country which is stripped of its game and is divided up into farms of small area.

When the Indians owned the land now known as the United States, the ownership was tribal or communal, as is the case with almost all primitive peoples. One of the chief businesses of the white man in every land he has invaded has been to use this communal ownership as a convenient handle by which to wrest away the common heritage of the natives in exchange for trifles and broken promises.

It is surely for the best interests of the race as a whole that the little handful of Indians that once owned the United States should change their occupation from hunting to something else, so that thousands might live where only individuals could live before. Yet one cannot help pondering how the present millions of white owners of, say, New York State would feel if some yellow men, or brown men, or black men, more powerful and more adroit at making empty promises (if such could be found), should begin to arrive by the hundreds of shiploads and force the natives all into a small reservation while they took over the conduct of the state as a whole.

Two centuries ago the Iroquois Indians owned New York State and Western Pennsylvania. A century ago they were still powerful, and had large holdings. Today all that are left of them are living on 88,077 acres—less than 14 acres apiece; and the worst of it is that they cannot enjoy even that without molestation.

Indians Are Sovereigns

AS A matter of fact the Indians are a sovereign people; and although they have been surrounded and swallowed up and reduced to the position of a subject people, yet in common honesty the various courts of the United

States have held that their government among themselves is bona fide and that their judicial decision in tribal matters cannot be reviewed or reversed by any judicial body whatever. The Supreme Court has upheld this view.

Thus it comes about that Indians are not citizens of the state in which they live. Indeed, they are not citizens of the United States itself, and can become so only by naturalization or by treaty or by statute. Technically their position is that of wards. The national Government acknowledges a moral obligation to see that these red men, having been despoiled of their patrimony, should be given an opportunity to make a living in the only way now open to them, namely, to engage in the same occupations as the whites.

We are informed that \$14,000,000 a year are appropriated by Congress for the work of the Indian Bureau, of which amount the Government is spending \$4,000,000 annually for education in 373 schools of all sorts. If there are 336,000 Indians in the country, as claimed, this makes an average annual expenditure per Indian of \$41.67, of which amount \$11.90 go for education. It is claimed that no other nation has ever devoted so much money and attention to the care and elevation of a subject race.

But it should not be overlooked that the Indian Bureau officials are politicians, the same as in all other departments of the Government, and that the proportions of these amounts which finally get to the Indians depend on many things. What the ordinary run of politician does with the taxpayers' money may be judged from conditions in Scranton, Pa. The present Director of Public Works there, an honest man, is authority for the statement that prior to the present administration the amount of graft in every square yard of asphalt pavement laid in the city was \$1.00; and the city is paved with asphalt from end to end.

But even if all the educational funds went direct to actual teaching of the Indians, it is hard to see that a very elaborate education can be imparted for \$11.90 per year. As a consequence only one-fourth of the Indians can read, and only one-third of them can speak English.

It is said that there are 600 missionaries laboring among the Indians, and the Commissioner of the Indian Bureau reports that their work has been of great aid to the Government. We are glad if this is so, and hope that further

reports may disclose that they confine their activities principally to the teaching of reading, writing, and arithmetic, as they do in mission fields abroad. The more theology of the dark ages that is taught to Indians—or to anybody else—the worse they are off.

Indian Assets Still Large

THERE have been good men and bad men in the Indian Bureau, and there have been good administrations and bad administrations of its affairs. And even the bad men have sometimes done better things for the Indians than a good man might have done. For example, the Osage Indians were shoved off into a part of Oklahoma which was supposed to be rich in rattlesnakes and otherwise of little value; but it turned out that it was underlaid with petroleum and now the Osage Indians are, per capita, the wealthiest people in the world. There are about 2,200 of them, with incomes of \$1,000 per month apiece as long as the oil lasts.

Some whites worry because these Indians spend their money as fast as they get it; but do not even the whites do the same? Others worry because the Indians spend it for expensive automobiles which they soon wreck to pieces on the rough roads; but do not the whites do the same? Others worry because these Indians came into possession of these riches without doing a tap of work; but do not even the whites do the same? The Secretary of the Interior worried because these Indians were making so much money that it did him no good, or but little good; for he was compelled to pay to the tribe \$33,000,000 due on sales and leases of oil lands, and withheld by him, the courts ruling that he had no right to hold the money.

This lucky strike by the Osages has been played up in the papers and in "averages" by Government officials until some people think that the Indians are rolling in wealth all over the country. It is not true; on the contrary the reverse is true. As an instance of the desperate plight of a whole tribe, note that the 1,500 persons attached to the Bishop, California, agency, had a total income for an entire year recently of but \$48,000. This means nothing more nor less than starvation subsistence, and such it was. It is claimed that the livestock of the Indians has increased sixfold in twenty years and is now of a total value of \$48,000,000. This is an encouraging item.

There are a few wealthy Indians outside of the Osages. The wealthiest of all is said to be Jackson Barnett, 76 years of age, a member of the Creek tribe, whose reputed wealth is over \$3,000,000. He has made large gifts to various Baptist enterprises; but though his income from oil royalties is over \$50,000 per month he still sleeps on his front porch rolled in a blanket, disdaining mattresses and pillows, as of yore.

Indians as Citizens

IT IS estimated that one-sixth of the Indians in the country are self-supporting; but over half of them, or 176,000, have been thrown on their own resources, the tribal land holdings having been broken up. This is forcing citizenship, and many are dying in the process.

The tribes do not all take to civilization (so-called) with the same degree of readiness. The Omahas are among the most advanced. Little by little their old equipment has been replaced by the accoutrements of modern civilization. Hereafter the yearly conference of the tribe will be held in a schoolhouse instead of in the open as hitherto. A generation ago the squaws toughened their papooses by throwing buckets of cold water on them in midwinter, and the youngsters never uttered a whimper. Now some of them have the youngsters tucked in perambulators, and they cry like the white babies. Today these Indians are using automobiles instead of horses, and four-fifths of all Indians are now living in houses instead of tepees. The total number of polygamous marriages among them has dwindled to 236. They maintain their blood lines well, as only about one-tenth of their marriages are with the whites.

During the World War the Indians invested \$25,000,000 in Liberty bonds. (Of this amount the sum of \$2,836,000 was purchased by six persons.) But they did far more than this; they sent 2,000 men into the navy and 10,000 men into the army. It is said that in the American national cemeteries in France there were at one time the graves of 1,700 red men who had laid down their lives for the Government that manages their affairs for them.

One hundred and fifty of these American Indians received decorations. Two of them received the Croix de Guerre for special bravery: One held a machine gun four days, turned it on the Germans, and finally captured 171 of

them single-handed; another swam the Meuse and the East Canal on the same day, under heavy fire, carrying cables for pontoons, and bringing back important dispatches.

Indians as Men

MISSIONARIES who served among the Indians in the seventeenth century said of them: "They do not overreach in trade. They know nothing about our everlasting pomp and stylishness. They never curse nor swear, are temperate in food and drink, evince an inbred piety toward God, and are more eager in fact to understand things divine than are many who in the pulpit teach Christ in word but by ungodly life deny him."

Has the Indian character greatly changed during the four hundred years that the red man has been in contact with his white brother? One might suppose that it would have changed for the worse, and it probably has changed somewhat; but a lady who became well acquainted with the Seminole Indians of Florida says that the Seminole never lies, cheats, steals, nor breaks his word, and that the Seminole language contains no oath.

These Seminoles retreated before the advancing white men until at last they went to live in the great Everglade swamps, among the alligators, snakes and mosquitos, where, until recently, no white man would follow. The Seminole opinion of the white man is summarized in their expression, "White man no good—lie too much."

For several generations the Seminoles have lived in peace even if they have not been able to live in much comfort otherwise. They have been living with no locks, no doors, no police, no laws, no trespassing, no slayings, no lying, no cheating, no stealing, no private property. This is the way the Indian likes to live.

The white man has now come along and drained the Everglades, and has said to the Seminole: "Hereafter you must live on a little piece of land which, in my goodness and generosity and care for your welfare, I have decided to donate to you." Now the Seminoles must live like the whites or cease to live.

The Indians in various parts of America have at times been accused of taking things that did not belong to them, but the Indian does not think it wrong to take anything that he wishes to eat. This has been the tribal custom

for ages. As long as the tribe as a whole has anything to eat, any member of the tribe who is hungry may take what he needs.

The Indians have sometimes been accused of hard-heartedness; and in truth they have done some things that have almost put them on a par with that Roman Catholic system of the devil which during the dark ages put to death fifty million people, many of them by tortures. But yet, when in May, 1921, a band of Blackfeet Indians visited the Brooklyn Home for Crippled Children, and an aged chieftain saw the helpless condition of the children, he burst into tears. And this was in spite of the fact that Indians are schooled from infancy to conceal their emotions. No doubt this same man would have passed to his death by any route without showing a sign of emotion of any kind.

The Indians are not the inferiors of the whites in mental acumen. Studies which have been made by the University of Texas show that Indians have larger powers of concentration than the whites and that in emergencies calling for real manhood they display an honesty and courage worthy of the finest examples to be found among the white race.

It was always the custom among the Indians when they had passed the sentence of death upon one of their number to allow him several weeks or several months of liberty, after which he was to return to be put to death, and he always came back at the appointed time. One wonders whether the politicians in charge of the Indian Bureau would do that when they dare not even have the affairs of the Bureau investigated.

"White Man Lie Too Much"

HISTORIANS have pointed with pride to the fact that neither William Penn nor his descendants ever had a battle with the Indians or ever suffered at their hands. But historians have not been so proud of the fact that even William Penn, with all his high ideals, played a characteristic white man's trick on the first Indians with whom he dealt.

The bargain entered into between Penn and the Indians was that the whites were to have as much land near the Delaware river as a man could walk around in one day. The Indians meant that he was to have as much land as might be covered in a reasonably rapid walk from sunrise to sunset. The way in which Penn

carried out the bargain would have done credit to a British diplomat. He engaged the most expert of runners, started him out at midnight and had him run at highest speed for the ensuing twenty-four hours, thus covering a much larger area than the Indians had expected. This is a fair sample of the way the whites have taken advantage of the Indians from that day to this.

The Passamaquoddy Indians of Princeton, Maine, were "granted" land by the State of Massachusetts (land which was really but a part of the land that originally belonged to them anyway); and after Maine was separated from Massachusetts the Maine government distributed these lands among the whites, making no recompense to the Indians for them. In other words, a large part of the white population of Eastern Maine is living on stolen property.

In the matter of the Iroquois Indians, now living on 88,077 acres in the western part of New York State: White men who have investigated the matter claim that at this day the real owner of all Western New York and most of Western Pennsylvania is this little band of 6,342 Indians and that all the white titles in this area are fraudulent. Probably true.

Canadian Whites Just as Bad

IN 1794 the Canadian Government granted the Pottawatomie and Ojibway Indians land on Point Pelee, which they have since enjoyed. In the summer of 1922 the Canadian Government concluded that it wanted this land and, in usual white-man style, simply took it, with the result that the Indians nearly went on the war path.

The Six Nation Indians have a reservation near Brantford, Ontario, on land which originally belonged to them anyway. These lands were granted by George III. The Canadian Government attempted to allot some of this land to soldiers, and the Indians urged that their case be submitted to the International Court of Justice at the Hague.

Returning across the border to consider further our own shameless treatment of the nation's wards, we note that in 1822 the Cherokee Indians settled on unoccupied lands in Eastern Texas, then a part of Mexico. When Texas was admitted into the Union, the agreement was repudiated. Now the Cherokees are suing in the Supreme Court of the United States to have

their claim to over a million acres in Texas reviewed.

As respects the Indians of California, honest Government officials who have come into a knowledge of the facts say that the treatment of these Indians is "the most flagrant case of wholesale injustice ever perpetrated upon the original American."

The facts are, substantially, that seventy years ago the Government negotiated with these Indians, of whom there were then 200,000, by which they were to turn over 10,000,000 acres of land, the choicest portions of the State, and in return were to get 7,500,000 acres elsewhere of a value not less than \$1.25 per acre. The red men kept their word absolutely. The Government took their land and has never even ratified the treaty. Now these Indians have been reduced by starvation to 20,000; and, at great expense to them (for they are very poor) have sent delegates to Washington asking that Congress, for the sake of the grandchildren that survive those to whom the original promises were made, should at least pay \$1.25 per acre for the 7,500,000 acres promised and never delivered.

Slaughter of the Blackfeet

THE Blackfeet Indians, once a powerful and populous tribe, owned the State of Montana, when the whites first began to move into their country, about fifty years ago. As the game was killed off and the whites came in larger and ever larger numbers, this tribe was squeezed out of their hunting lands of thousands of square miles into smaller and smaller areas and more rocky and barren wastes, until the tribe was reduced to 2,000 members and limited to a reservation only sixty miles square. This squeezing process was done arbitrarily by presidential decrees in 1873 and again in 1876; and as the Blackfeet were shoved off from their productive lands into the more barren and unproductive areas, the whites who had succeeded in obtaining the issuance of the presidential decrees, appropriated their lands.

A thing which convinced the Blackfeet that resistance of the unjust decree was useless happened in 1869. It happened that in the latter part of that year a Montana settler mercilessly whipped an Indian boy. He ran bleeding to his tribe; and two of his relatives, not having much knowledge of or confidence in the white man's

courts, took the law into their own hands and retaliated by killing the settler.

Thereupon, on January 1st, General Grant ordered a "punitive expedition" against the tribe as a whole, although they were as innocent of complicity in the matter as the natives of Holland. The United States soldiers suddenly surrounded eighty lodges and shot them all down, men, women and children, while the weaponless chief of the tribe was frantically trying to stop them by waving in their faces letters of recommendation that had been given to him by the nearest trading-post. The bodies were left for the wolves to devour. This was bad enough, but a worse fate has followed the survivors.

Starvation, with tuberculosis and other ailments due to insufficient food, has been the fate of the Blackfeet tribe. Forced back into an area where there are liable to be frosts during any month in the year the Blackfeet, who once had a great area of rich land which was their common heritage against starvation, must now obtain crops from their land or starve. Citizenship has been forced upon them, although they cannot read and write; and they have been compelled to accept individually small pieces of the land which once was theirs.

While the tribe still had a few horses and cattle the Portland Land and Loan Company, a subsidiary of the great packing firm of Swift and Company, was allowed to graze so many cattle upon their reservation that the range was eaten out, and nearly all their animals of all kinds died of starvation. An educated member of the tribe, after great effort, succeeded in getting the Government to expend \$25,000 for the immediate relief of the sufferers, only to find later that the money was expended for an automobile road for the whites to ride upon. Many of the Blackfeet died in the World War, fighting for Uncle Sam. In 1879 the Piegan branch of the Blackfeet tribe numbered 3,000; now there are 419.

Whites Will Not Let Them Alone

THE whites cling to the Indians just as the Old Man of the Sea clung to the neck of Sinbad the Sailor, and to the same end. The destruction of game by white hunters in the northern part of the province of Quebec has caused many of the Indians in that district to resort to cannibalism.

The native Indians of Alaska are rapidly passing away. Before the advent of the white man there was game in abundance; now firearms, liquor, gambling, and sales of their furs at much less than their real value, have done their work, and in the past ten years in a given district, the 3,000 deaths have been offset by only 570 births.

Even on Indian reservations of only a few thousand acres in New York State, the whites will not let the Indians alone, but move onto their reservations as if they had a right to do it, and send their children to the Indian schools. The only way the Indians can get redress is to take the matter into the courts, a thing they dislike to do.

In the State of Washington, in the fall of 1921, advertising vandals painted a tremendous cigarette sign across the face of a bluff on the Yakima Indian reservation, defacing hieroglyphic writing of great age which was held in reverence among the Indians, because they believed it to be of divine origin. The vandals escaped with their lives, by a narrow margin of safety.

The leasing of Indian reservations to farming corporations, by reservation superintendents who have no more right to do it than they have to lease pasture on the moon, is a common practice. Land belonging to the Crow Indians of Montana was thus leased in 1920; the reservation of the Fort Belknap Indians was leased to a cattle company; and a similar course was followed at the Pine Ridge Sioux reservation in South Dakota. These things are done despite the fact that the reservations are owned and populated by the Indians.

In the valley of the Verde, Arizona, is a clear water stream which never runs dry. This valley has been cultivated by the Mojave Indians from time immemorial. The whites would like to steal this valley; and there is never a presidential term in which the politicians are not trying to figure out some way to dispossess the 300 Indians who own the valley tribally. The latest scheme, and one which almost succeeded, was to "declare" the valley as grazing land, so that its timber and other natural resources could be looted by the church members that go to make up our "Christian" civilization. Then the Indians were to be "given" worthless garden plots on the Salt River land, eleven miles away. Pres-

ident Harding personally stopped this steal, and we take off our hats to him for doing it.

The Plot against the Pueblos

A WOMAN was responsible for exposing and destroying one of the most recent and one of the greatest plots in years made against the peaceable Pueblo Indians of New Mexico. She was familiar with her subject, and wrote a letter to the *New Republic* so bristling with facts that the plotters did not dare to go on, even though the "greatest" men and the "best" citizens of New Mexico were back of the proposed steal. We summarize part of the data provided in her article:

The Pueblo Indians of New Mexico are artists in design, excelling in this respect the most ambitious American artists. They have attained great proficiency in ceremonial dancing, music, poetry, pottery, weaving, and silverwork. Their civilization reaches far back of the time when Columbus first landed on America's shores. Their lands were "granted" by Spain in 1689, were recognized by Mexico, and were confirmed by President Lincoln. The Supreme Court has decreed that their lands are inalienable.

Now it happens that white men have taken from the Pueblos 340,000 acres of land which they had no right whatever to take. In the case of the Pueblo of San Juan, out of 4,000 irrigable acres originally belonging to the Indians, only 588 acres are left to them; and on this limited acreage 432 Indians must subsist; five other pueblos are in the same condition.

But the whites not only steal land; they steal water, too. For fifteen years the Tesuque Indians, ten miles from Sante Fé, have been in a starving condition because the whites have misappropriated their streams. Now it happens that the whites can vote and the Indians cannot. And herein is the center of the plot. Politicians will do almost anything to obtain votes or to hold them. The white voters want the Indian lands and the Indian waters, so the politicians are always trying to jam some legislation through at Washington which will enable the white voters to get what they want. To take the Indian lands and streams is to kill the Indians off. The modern method of knavery is by legislation, so that it will be legal.

Now to protect the Indians there is in New Mexico a special United States Attorney for the

Indians. This attorney is on record in the courts as having said in one of his briefs: "Trespasses have been the rule rather than the exception in the use and occupancy of pastoral land, and our local New Mexico courts have yet to show, in my judgment, where an Indian has ever received a square deal."

And now comes the climax. This man, paid a large salary to protect the Indians, and acknowledging that the Indians have never been treated fairly in the courts, was shown by this woman to have been one of the joint authors of the so-called Bursum Bill which, in substance, provided that the white thieves who have already stolen most of the Indians' lands, and the best of those lands, and stolen their water from the irrigation ditches, may keep what they have stolen and that from now henceforth the Indians shall apply to the local courts for relief if they are subjected to any further invasions of their rights. In short, the bill proposed to legalize all thefts to date and to turn the Indians over to the care of their acknowledged enemies. The Pueblo Indians are deathly afraid that citizenship will be forced upon them, and they have reason to be. They think it means the loss of their best remaining lands to the whites; and they are undoubtedly right.

The *Sunset Magazine*, which maintains a special interest in the Indian problem, says of the Pueblo Indians:

"Here are groups of men, citizens of nations older than Rome, who had achieved democracy, the rule of love, a social ideal of beauty, at a date before Greek thought and Christianity had begun to civilize the Aryans of Europe. They remember their past, which to them is a living present, with an ardor greater than that of the Irish toward the Irish past. They have seen an alien race crowd against them, using trickery plus sheer mass and machine power to dominate them."

In their appeal to the people of the United States not to let the Bursum Bill become a law, and thus to take away from them the billions of dollars worth of coal and oil and agricultural lands upon which the avaricious and unprincipled whites have fixed their eyes, the Council of all the Pueblos said in part:

"We have studied this bill and found that the bill will deprive us of our happy life by taking away our lands and water, and will destroy our pueblo government and our customs which we have enjoyed for hundreds of years and through which we have been able to be self-supporting and happy down to this day. We cannot understand why the Indian office and the lawyers who

are paid by the Government to support our interests, and the Secretary of the Interior, have deserted us and failed to protect us at this time. The Pueblo officials have tried many times to obtain an explanation of this bill from officials of the Indian office and the attorneys of the Government, and have always been put off and even insulted. Knowing that the bill was being framed a delegation from Laguna, the largest pueblo, waited for eleven hours to discuss it with the Commissioner of Indian affairs at Albuquerque. At the end of this time, the Commissioner granted ten minutes, in which he answered no questions the Pueblos had come to ask. We have kept our old customs and lived in harmony with our fellow Americans. This bill will destroy our common life and rob us of everything which we hold dear—our lands, our customs, our traditions. Are the American people willing to see this happen?"

Watch the Indian Bureau

WATCH the Indian Bureau; and when you see a fresh report of the wonderful progress the Indians are making and of how soon such and such Indians will be "granted" citizenship, you can know for a certainty that another bunch of hungry whites is about to gobble up some good Indian lands.

The Bureau had just finished circulating far and wide a glowing account of how well the Indians everywhere were getting on; they had been telling how in seven years not a case of scandal had developed; how the Bureau had kept liquor away from the Indians while Uncle Sam's own citizens were still reveling in it, when along comes this Bursum Bill, acknowledged to have the backing of the Indian Bureau, and proves to be one of the most shameless steals in which white men were ever engaged.

Not long ago the Commissioners recommended that citizenship be "conferred" on all Indians but that the Government continue its "protective supervision over their property affairs." This has a bad look to it from both ends. It looks as though the whites are after the Indians' lands and as though, when the lands were disposed of, they wanted to keep their fingers even on the proceeds obtained from the sale.

The Secretary of the Interior has absolute control of the Indian lands. He can break them up at will, parcelling out a few acres here and there to the actual owners, and selling off the rest to anybody who wishes to buy. If he is a man of high principle, the interests of the Indians are comparatively safe in his hands; but suppose he is not, then what? He has almost

unlimited power for evil. And the Government's traditional policy, expressed by Francis A. Walker, Commissioner of Indian affairs in 1872, has not been reassuring on this point, nor have its practices. Mr. Walker made the following strange proposition:

"There is no question of national dignity, be it remembered, involved in the treatment of savages by a civilized power. With wild men, as with wild beasts, the question whether in a given situation one shall fight, coax or run, is a question merely of what is easiest and safest."

Students of history may consider that this article is one-sided. It is not meant to be so. It tries to be fair. They may point to the Custer Massacre, June 25, 1876, in which every white man in General Custer's command was killed except Curley, a scout, who wrapped himself in

a Sioux blanket and escaped. But do they know that the whites had just finished such a massacre of 100 Indians at Washita? And do they know that these Sioux had been shoved out of their good lands into the bad lands of the Black Hills, and that when the whites found that there was gold in the hills they wanted to shove them still further and there was nowhere to go; and that it was only then that the redskins went on the warpath?

What the Indians really need is a great Friend, and such a Friend is at hand. The great Messiah will straighten out all the tangles; He will make the whole perplexing problem plain. The Indians will get their "Happy Hunting Ground" in the blessings, much diversified, of Christ's kingdom.

Revolution in Germany

THE following is a true statement as to how the revolution in Germany started in the year 1918. The facts are gathered from a man who was in the navy at Kiel at the time.

The naval commander in charge of the German fleet at the German rendezvous at Kiel received a command from the naval headquarters of the Government immediately to seek out and go into action against the British fleet at any sacrifice. When the order was passed around, the commanders of two vessels refused to obey the order. Their crews joined them in mutiny. These officers and all the crew were taken from the ships and locked up in prison. The news quickly spread to all the fleet, and practically the whole fleet mutinied. The men left their ships, went on shore, and bombarded the prison where their fellow officers and seamen were held; and many people were killed. Local officers joined in the fight, but were overcome and the prisoners were released. That was eight days before the armistice was signed. The German army was then on retreat.

The marines then spread out over Germany, going to many towns and reporting the fact that the revolution had begun; and quickly the revolution spread throughout Germany. The news was also passed along that the laboring people in England and France had started a revolution, and this encouraged the laboring element and the people in Germany in general

to join the revolution. The marines arriving in a town would be met by officers; and they would immediately compel the officers to surrender, and would then tear off their epaulets. The people joined in this action, and soon the officers joined the ranks of the revolutionists. All this information was kept from the army at the front until the armistice was signed.

Headed for the Ash Can

THIS is a short article. It merely wishes to tell you what the per capita debt of certain countries was before the World War, and what it is now.

PER CAPITA DEBT	BEFORE THE WAR	AFTER THE WAR
United States	\$ 10.00	\$ 228.00
Great Britain	75.00	900.00
France	160.00	1500.00
Germany	17.00	860.00

Now the war was fought to end war. Everybody knows that. Hence a comparison of the military budgets before the war and since the war will show the progress that has been made. If we assume that the budget before the war was 100% we have the interesting information that the budgets are now:

United States	248%
Great Britain	170%
France	265%
Japan	271%

Impressions of Britain—In Ten Parts (Part VI)

LEAVING London, the first point of interest in the American's itinerary is St. Albans, twenty-one miles north. Its abbey, 550 feet long, is the third largest church in England. Only a gateway now remains of the original abbey, built in 796, in honor of St. Alban, the first British Christian martyr. In this abbey the printing press was set up on which Wycliffe's translation of the Bible was printed. St. Albans is the old Roman Verulamium and is one of the oldest cities in England. During the Wars of the Roses, between the houses of the Dukes of York and Lancaster, in the reigns of Bloody Mary and Queen Elizabeth, two important battles were fought here. St. Albans was the birthplace of Nicholas Breakspear, the only Englishman who ever sat in that chair of monumental graft, fraud, and hypocrisy—the Papal throne. St. Albans was also the birthplace in 1561 of Lord Francis Bacon, the writer of Bacon's Essays, and by some alleged to have been the real author of Shakespeare's plays. He is generally conceded to have had one of the most brilliant minds of any man that ever lived and was styled by Alexander Pope, "The wisest, brightest, meanest of mankind." He was not the wisest; Christ was the wisest. He was not the brightest; Christ was the most truly bright. He may have been the meanest, but we doubt it; we think that honor is reserved for a certain twentieth century statesman whose name we forbear to mention. It was bad enough for Bacon to receive moneys for grants and offices and to pocket the money; but what about being entrusted by 105,000,000 people with their fortunes, their liberties and their lives and then at the behest of big business betraying those people?

Bunyan and Wolsey

THE second point of interest in the itinerary is Bedford, fifty-six miles from London, made famous as the birthplace and the place of imprisonment of John Bunyan, the writer of "Pilgrim's Progress." Bunyan, born in 1628, was in early life a soldier and subsequently a tinker. At twenty years of age he became soundly converted, and began to use his spare time in preaching and teaching the Christian religion as he understood it. In those days there were severe laws in force against all dissenters from the Church of England. Ac-

cordingly, in 1661, after an irregular trial, Bunyan was sentenced to prison until he should repent and go along with the crowd, professing to believe what they believed whether he believed it or not. Bunyan was too much of a man and too much of a Christian to do any such thing, and therefore lay in the prison almost continually until 1672. It was this imprisonment, and the incident battles with the demons which his book plainly shows that he underwent, that enabled him to write his religious allegory, a work that has been helpful to many Christian people, despite some blemishes which it contains.

Leicester comes next, a large city 101 miles north of London. The name is derived from the Latin meaning "camp of the legion," and is in itself a reminiscence of the time when the Romans occupied Great Britain. Remnants of the old Roman wall are still standing. Here, in 1530, died Cardinal Wolsey, whose meteoric rise from a butcher's son to the position of Archbishop of Canterbury and lord high chancellor was marked by an equally sudden and total loss of power and prestige when he delayed Henry the VIII, that pious founder of the Church of England, in getting a divorce from Catherine of Aragon, so that that Defender of the Faith might marry Anne Boleyn. Anne took it as a personal affront, and was too many for the cardinal. He died in disgrace, after having done much for the cause of education at Oxford University, where he received his own education. He was on his way to the place of imprisonment in the Tower of London when death overtook him. His last words are said to have been: "Had I but served my God as diligently as I have served my king, He would not have given me over in my gray hairs." At Loughborough, seventeen miles north of Leicester, was cast the great bell for St. Paul's Cathedral, London, weighing seventeen and one-half tons.

Chesterfield is 164 miles north of London. Here, from the window of the train, can be seen the celebrated "crooked spire" of the parish church. This lead-covered timber spire 250 feet high leans southward six feet out of the straight and four feet four inches to the west, producing what gazetteers declare to be a "weird demoniacal effect." It is said that the architect who designed this spire, endeavoring vainly to duplicate the effect elsewhere, committed suicide.

This recognition of demons as associated with the worship of various branches of churchianity finds expression in Salt Lake City, where a statue of Moroni, the patron demon of the Mormon Church, finds a conspicuous place on the top of the Mormon Temple.

Still passing along the line of the Midland Railway, enroute from London to Glasgow, we go through Skipton, 221 miles from London, where there is a castle, built in 1310 and still in use as a residence, which underwent a three years siege in 1642. At Settle, fifteen miles farther on, there is a famous intermittent spring which in wet weather ebbs and flows seven or eight times a day. The principle on which these springs work is that of a large hermetically sealed chamber in the rocks. The chamber fills with water slowly. When it is full, the water starts to run out of the outlet which is at the mouth of the chamber, but which in its passage to the air rises like the spout of a teakettle. Once the water starts to run, the suction principle empties the whole chamber, the outlet acting as a syphon.

Approach to Scotland

FOR the next fifty miles the scenery is grand, much wilder than would be expected in a country of no greater area than England. This is the famous lake district. The Midland Railway passes through this district at a high elevation, affording fine views of valleys to the south and west, in which the English lakes lie ensconced. At the northern extremity of this bit of wild scenery the railway traverses the wild and beautiful River of Eden down into the historic city of Carlisle, an important outpost in the days of the Roman occupation. This was about as far north as the Romans could get with any comfort. The hardy Scots and Picts made life so uncomfortable for even the soldiers of the Roman legions that the Emperor Hadrian built a wall across England, from this point eastward to Newcastle-upon-Tyne, to keep them out of the fields which he had conquered farther south. This wall was maintained until 450 A. D. The Danes sacked Carlisle in 875; and Mary, Queen of Scots, was imprisoned here in 1568, in a castle which is still standing. Carlisle is 300 miles from London.

Nine miles beyond Carlisle, and lying in Scotland, is the little village of Gretna Green. For-

merly, in Scotland, persons could be legally married by making the declaration in the presence of any person, "This is my wife" and "This is my husband." Accordingly, this place became the scene of thousands of runaway marriages of English boys and girls. It is strange how boys and girls do act in this world. One man, a blacksmith, married thus 3,872 couples; and there were others in Gretna Green who performed marriages, too. These marriages came to an end through the enactment of a statute that marriages contracted in this irregular way should be null and void, unless at least one of the parties had resided in Scotland not less than twenty-one days. Before this law was passed, many a thrilling ride was had to the Scotch border; for unless the pursuing friends were able to overtake the flying pair before Gretna Green was reached, it was too late to interfere. At Annan, ten miles beyond Gretna Green, is a massive bridge across the Solway Firth, connecting Scotland and England.

Bruce and Burns

AT Dumfries, 341 miles from London, is a town full of memories of the past. The Scotch people hold this place in great veneration, in part because it was here that an important epoch in Scotland's great fight for liberty began. The story, in substance, is that the British imperialists, following their age-long custom of butting into everybody else's business and trying to run it for them, or to tell them how to run it and to insist upon their doing so, had appointed three "Guardians of Scotland," one of whom was a Scottish noble, John Comyn, popularly known as the "Red Comyn." It was not nice of Robert Bruce to stick a knife into him; but he did it, and did it in church at that, at Dumfries, March 27, 1306. Of course, war with England followed at once; and Bruce and his followers, who at once proclaimed him king of Scotland, were hard pressed. For eight years they were safe only in the wildest mountains, woods, and caves. Finally, as they gathered strength, they captured castle after castle, and in 1314 conquered the last British stronghold, Stirling Castle. In the ensuing battle of Bannockburn it is claimed by the Scotch that 30,000 Englishmen were slain and that the British were glad to formally concede full liberty to Scotland to thenceforth govern their country in their own

way. Scotland came into the British empire subsequently, as a result of the intermarriage of the royal house of Scotland with that of England; and the Scotch always enjoy bantering the English with the claim that England never saw the time when she was able to take Scotland's liberties away from her.

But proud as the Scotch are of Dumfries as a birthplace of Scottish liberty, they are quite as proud of it because it is the last resting-place of Robert Burns. No other poet can take the place of Burns in the Scottish heart; for he was a Scotchman speaking to Scotchmen. The original price of his first book of poems was three shillings. A copy sold recently for \$2,860 at an auction of rare books. Burns was too fond of the ladies; he loved too many of them, not wisely but too well. Moreover, he had a true Scotchman's fondness for malt extract of a kind no longer sold in the United States; but he had a tender heart and a poet's heart, and will always be loved by those who have anything of poetry in their hearts. Our own Millennium poet Whittier says of him:

Wild heather bells and Robert Burns!
The moorland flower and peasant!
How, at their mention, memory turns
Her pages old and pleasant!

Give lettered pomp to teeth of Time,
So "Bonnie Doon" but tarry;
Blot out the Epic's stately rhyme,
But spare his "Highland Mary"!

Glasgow at last, 424 miles from London; and all this by daylight on the Midland Limited in less than ten hours! The American hopes you enjoyed your ride as much as he did, and that you are not disappointed because he did not waste his time by getting out and meandering around at all these places of interest. If you had as good company on the ride as he did, you had the best the world affords.

Glasgow and the Clyde

IT IS a matter of common debate among the Scotch whether the Clyde made Glasgow or Glasgow made the Clyde. One thing is sure and that is that in 1755, at low water, there were but eighteen inches of water in the stream where now some of the largest ocean-going steamers lie at the quays in the heart of the city.

Glaswegians are very proud of the Clyde. A

story is told of a Canadian boasting to a Glasgow man of the St. Lawrence River. The Canadian remarked that a dozen Clydes could be added to the St. Lawrence and no difference would be detected. "Mebbe," returned the proud citizen of Glasgow, "the St. Lawrence is the wark o' th' Almichty, but we made the Clyde coorsels."

Scotch engineers have made such a name and such a place for themselves that it is said one can confidently call "Hello, Mac" or "Hello, Sandy" down into the engine room of a steamship anywhere on earth with the confident expectation of hearing straightway a hearty "Aye, aye, sir."

Out of the 1,130 loaded ships sailing from Glasgow to the United States during the six years from 1900 to 1906, not one of them carried an American flag; and there are those who think this method of dividing up the commerce of the earth is perfectly right, perfectly just, and nothing should be done to change it.

Glasgow in the fall of 1922 was hard hit. In the great Harland and Wolff shipbuilding plants, where normally 10,000 men are employed, only 300 were at work in November. Of course most ships are now built of iron, of which there is great abundance near Glasgow, as well as the coal wherewith to smelt it. In former days British oak was used; then Maine and Georgia pine; and there is still a large quantity of ship timber purchased in Scandinavia and alternately floating on the tides or lying on the mudbanks of the Clyde within great weirs below the city.

Glasgow got its start by trading Scotch herrings for French brandy and, next, by developing a tobacco and cotton trade. The old cathedral, dating from 1133, and now a Presbyterian church, is considered the masterpiece of Scottish architecture. The University of Glasgow occupies a magnificent pile of buildings on a commanding site near the city. Glasgow is considered to be one of the best governed cities in the world.

The Glaswegians are full of fun, and laughingly refer to their subway system as a joke, saying that if it is too small to see it can at least be smelled; but in practice it is found to be a very good way of getting about, cheap, speedy, efficient.

Glaswegians have their ears tortured all day

every day up until about two o'clock p. m. by the coal carts, the peddlers on which keep the air resounding with one long-drawn continuous cry of "Coo-ell, coo-oo-ell." It was the only city in Britain where this was noticed—evidently an old and a bad custom.

Broad Minds and Narrow

IT WAS a treat for the American while in Glasgow to meet two old sea captains, as much at home in New York, Rio Janeiro, Sydney, Bombay, and Hongkong as they are in Glasgow. One of these made this remark about the Fall River Line boats, plying between New York and Fall River—the largest inland steamers in the world. He said: "You know we sea captains have the greatest interest in a ship's deck; we judge the ship somewhat by the condition of her decks; and when I stepped onto the deck of one of those Fall River Line floating palaces, and saw that it was of inlaid rubber, I felt like taking off my shoes."

The American expressed his wonderment at this; for it was the first kind word that he had heard about anything American in two weeks of close association with the best of Britishers. The captain went on to say: "I have lived long enough and seen enough to know that not all of the virtue or progress of the earth is located in any one place, and this is a lesson that the people of the British Isles need very much to learn."

One reason for American antipathy to the British, and for British antipathy to Americans, lies in the kind of food with which their respective minds have been fed; and this food is not always good in America, and in England there seems to be no food at all. The American expects as a matter of course to find several columns of English news in his morning paper, and he does find it. England, although only about one-third in population as compared with the United States, is justly recognized as occupying a great place in the world.

But when the American goes to England he is at first amused, and then dismayed, and then angry to find that day after day the papers make no mention of America in any way, not even though everybody knows or ought to know that it is now the financial center of the world and the world's last hope in untangling the tangles of Europe. This studied effort to keep the people in ignorance is a great crime upon

the people, a crime which the papers will some day surely regret.

And if there is anything said about America it seems to be about in the spirit of the *Ocean Times*, a hope to arouse anger or resentment against America and everything American rather than to encourage a feeling of appreciation and friendliness. And it is sad to find reputable and intelligent men who have traveled in America, and who have had opportunities to know better, encouraging just that narrow-minded and foolish spirit of 2x4 patriotism, properly defined in a certain well-known publication as "a narrow-minded hatred of other peoples."

An American traveling in Britain out of the tourist season meets an American about once a week; and the opinion of all of them is the same—that the Britons think they are perfect and to be admired in everything, even in those things wherein they are fifty years behind the times; and that there is nothing commendable or praiseworthy in America or anything American. An exception is that the best rubbers are sold as American rubbers, but the British do not wear rubbers. American beef is also advertised as "imported beef." In Glasgow, in a restaurant, an orchestra advertised itself as the "Original Manhattan Band," but inquiry showed that all the players were from London and not Manhattan.

India and Cape Horn

THE old sea captain, expressing his appreciation of recent articles in *THE GOLDEN AGE* on the subject of India, said he had been there many times, and that the statements in *THE GOLDEN AGE* were all true, and honestly and temperately stated; that the people of India live like vermin, and that there is no place on earth where the Lord's kingdom is so badly needed. He said that the missionaries when questioned will admit that their results are practically nothing; but when the time comes for them to make their annual reports, they will invite the starved natives to a rice feast, and while they are there take a snap shot of them and send it back home as a picture of their successful labors in the Lord!

Respecting storms at sea the old captain said that there is no place where they have such storms as off Cape Horn, and that he has there

measured carefully waves one hundred feet in height; that sometimes when sea captains are together perchance some man who has spent twenty-five years sailing the North Atlantic will speak of some of the storms he has been through and another captain present will ask: "Have you ever been around Cape Horn?" If the answer is "No," the invariable reply will come: "Then you had better stop talking." This is consoling to others; but it would not be very consoling to the passengers who travel by the Shaw, Saville and Albion line which operates or did operate monthly steamers sailing out of London and clear around the world every trip, going via the Cape of Good Hope, Tasmania, and New Zealand, and returning via Cape Horn and Montevideo.

Rothsay a Beauty Spot

THE American had engagements at Glasgow which kept him very busy for three days; and then he had a day off to visit Rothsay, justly famed as one of the beauty spots of the world. This resort is on an island near the mouth of the Clyde. The island is crowned with a high elevation; and the view from that elevation of river, harbor, inland lochs, forests, mountains, and well-tilled fields is a combination that it would be hard to match elsewhere. The ruins of Rothsay Castle, once the home of Robert II, King of Scotland, were visited and afford a good idea of what the ancient castles were like. The castle was self-contained, having its own little chapel, and its well in the courtyard sunk deep into the rocks beneath. Rothsay is reputed to have been the scene of the early studies and labors of St. John—not the St. John of Revelation, but of Glasgow, an interesting and lovable character of more recent times, and referred to also, curiously, in connection with a meal at which twelve others were present, as was the case with the Revelator.

On the way to and from Rothsay the train and its connecting boat pass Dumbarton, a castle-crowned rock, considered the key to the Highlands. This rock is a striking object, one of the few spots where the genuine Scotch thistle grows wild. Within the fortress is a huge two-handed sword said to have belonged to William Wallace. At Wemyss Bay, where the change is made from boat to train, are the ruins of a beautiful home, Kelly House, burned by the suffragettes during the period of feminine

insanity just before the war. The suffragettes have had the ballot now for about ten years, and what have they gained by it? They have gained the same as the men have gained, and that is nothing. The voters are the laughing-stock of the governing classes everywhere, who govern as they please after once in office.

Mary Queen of Scots

EASTWARD bound from Glasgow, Linlithgow, thirty-one miles away, was once a residence of Scottish royalty; the ruins of Linlithgow Palace are considered the finest of the kind in Scotland. In this palace James V of Scotland and Mary Queen of Scots were born. Mary of Scotland is said to have been of beautiful complexion, and with hazel eyes of wonderful brilliancy. She spoke and wrote four languages, had a winning voice, was a sweet singer, and a graceful horseback rider and dancer, but conducted herself so disgracefully as the Catholic queen of a Protestant country, that her reign was overthrown. She fled to England, and threw herself upon the mercy of Queen Elizabeth. At first she was entertained, but finally was imprisoned in Fotheringay Castle. During her imprisonment Elizabeth was in fear of a Catholic uprising, aided by Spain and France. When first accused by the English lawyers Mary defended herself with great skill for a period of two days; but her death had already been agreed upon by the queen's privy council, and during the war Americans came to know that these orders in council are not the things of little importance once foolishly supposed. The privy council is the real, the invisible government.

When the time came for Mary to be beheaded, she walked to the execution block with a firm step and met her fate with a dignity and fortitude which have made her memory respected for what she might have been had she been brought up under more favorable influences. Mary's son James became James VI of Scotland and subsequently James I of England.

Edinburgh the Beautiful

IT IS a surprise to know that from Glasgow on the west coast of Scotland to Edinburgh on the east coast is a distance of only forty-eight miles. This was the American's next stop. Edinburgh, Edwin's Burgh, the ancient city of one of the Northumbrian kings, is famous as

the site of Edinburgh Castle. The Castle is at one end of what was once the principal street of the city; and Holyrood, the royal palace, (still used by royalty) is at the other end a mile away.

In Holyrood Palace are still shown Queen Mary's apartments, with her ancient bed and other furnishings much as she left them in her flight. There is also pointed out at the head of the staircase the place where one of her numerous admirers, Rizzio, was stabbed, and it is said that a dark stain still marks the spot.

In Edinburgh the two points of greatest interest are the Palace and the Castle. There is a gradual ascent all the way from the plain upon which the Palace stands to the rock, 383 feet above sea level, on which the Castle is located. In between the two were the homes of the ancient Scottish nobility, some of them nine stories in height, and still standing. On this street is to be seen the former home of John Knox, founder of Scottish Presbyterianism.

This old street, High Street, leading from Palace to Castle, was once considered the finest street in Europe. More recently, realizing that its glory has largely departed, the natives of Edinburgh are wont to claim that Prince Street, the modern street which has business houses on one side of the street and a beautiful park on the other, has taken High Street's place. It is a beautiful street; it may be the most beautiful in Europe. High Street, Oxford, claims the same honor.

The ancient jewels and regalia of Scotland are still kept in the Castle, and it is still the location of a garrison. The Castle contains a twenty-inch cannon constructed at Mons, Belgium, in 1476. It is constructed of iron bars carefully fitted together and bound with hoops. It has guarded the ramparts for 450 years and is still in place. Oliver Wendell Holmes refers to Edinburgh as "a city of incomparable loveliness." Arthur's Seat, 822 feet high, overlooks the city.

St. Giles' church in Edinburgh, where John Knox formerly preached and where, when it was turned into a Church of England cathedral for a time, a Scotch lass, Jenny Geddes, distinguished herself by throwing her cutty stool at the head of the dean when he began to read the Episcopal service, is still in use as a Presbyterian church.

The Firth of Forth Bridge, with three spans each 1,710 feet long, and with steel piers 385 feet high, near Edinburgh, is a structure so great as to deceive the eye and wholly incapable of being illustrated by a picture. The best way to observe it is to be down below, on the ferry pier, and wait until a train passes over it, when something of its great magnitude can be understood. Until the bridge across the St. Lawrence at Quebec was completed it was the greatest bridge in the world. It was completed in 1889 at a cost of £3,000,000. The approaches to the bridge are over one and a half miles long.

A Little More About Stars

SOME of the stars in the heavens are variables; thus Algol, which is normally of something less than the second magnitude, about every three days fades away to nearly the fourth magnitude, remains so for about twenty minutes and then regains its light. The Cepheid variables grow brilliant for a period of about two days and then gradually fade for about five days. There are other variable stars that are capricious in their variations, not always reducing their light to the same amount when they do reduce.

As heretofore explained in THE GOLDEN AGE the nebulae, 120,000 of them, once called spiral nebulae and supposed by astronomers to illustrate stars in the making, are now believed to

be galaxies of stars, each of them as large as all the stars we can see with the naked eye. Each of them is now believed to be a milky way like our own milky way. Without doubt this is correct. Without doubt each of these so-called nebulae is a universe in itself. It is known that each of the nebulae which are seen through the telescope are many times the size of our whole solar system, as a nebula only as large as our solar system would not be visible through the most powerful telescope. The stars in the extreme ends of these nebulae are so remote from other stars in the heavens that it would take the light a million years to pass from one to the other. Surely "the fool hath said in his heart, There is no God."

A Plea for Tolerance *By the Baroness Heyking (Switzerland)*

FOR two years I have been a subscriber to your valuable journal, *THE GOLDEN AGE*, which I read with keenest interest, always deriving therefrom hope, joy, and renewed assurance in the blessed times of restitution about to dawn upon this poor, sin-weary earth. I imagine that the primary object of your paper, in heralding these good tidings, is to prepare men's hearts and minds to be in a fit state to receive these blessings. (Malachi 3:10) I look upon your paper as a sort of telescope sweeping the dim horizon and revealing glimpses of that fair "new earth," towards which we are steering, under the direction of the Great Unseen Captain.

But surely there will be no Golden Age for mankind until the spirit of our Lord reigns in our hearts—the spirit of Love. The world as yet knows practically nothing of this spirit, its overwhelming strength and power: love breeds faith, and the world in its selfishness has only developed a spirit of fear, hatred, and malice, which are logically bringing about its own disintegration.

Your paper goes out into the world with a message of "fact, hope and conviction" of what it will be like when justice and equity reign; and articles written with this object in view are distinctly educational. But again, there are certain of your contributors who, I venture to think, are unintentionally destructive and not constructive in the thoughts they express. I refer to Mr. H. E. Branch's last article entitled "A Brief Screed on Sociology," in your number of December 20th last. I do not wish to take up your valuable space by submitting a full criticism of this article, but I should like to offer a few remarks.

Mr. Branch advocates that humanity should imitate Nature. He says: "When man recognizes and honors her [Nature's] laws, there will be no friction nor conflict." But Nature is "red in tooth and claw"; at the present stage her law is the survival of the fittest and "might is right." Savage Nature is now manifesting herself under adverse conditions; her status is not yet perfect, having suffered by the Fall of Man.—Romans 8:22.

Again, in his enthusiasm for the cause of justice and equality, Mr. Branch represents the "ruling classes" as altogether bad and the "dear public" as fools and tools in their hands. He

says (page 175): "The energies of these gentry are devoted to guarding looted spoils and they regard democracy, humanity and the other 98% as necessary tools of trade—nothing more; and the sooner the dear public realizes that simple fact the better."

Without doubt, there is a great deal of truth in this statement, although I emphatically deny it in its entirety, or there would not be so many endowed asylums of refuge for the poor and afflicted nor philanthropic institutions for the uplift of humanity—to mention only one form of expressing the good-will which is to be found among the prosperous of the earth—but I presume that it is outside the intentions of your paper to stir up class-hatred.

It is class-hatred that will finally envelop the world in flames of anarchy. Why add a torch to the bonfire? Mr. Branch's article certainly contains information which tends to excite the indignation of the "under dog" against the "upper dog" and, to my way of thinking, serves no other purpose. Permit me to suggest that it might be better if Mr. Branch devoted his learning and his capable pen to a more worthy end.

If, as he says, "Nature's children have been robbed of their birthrights" by the possessing classes, this has come about not only because of the inherent selfishness of mankind, but also because there are some who are more intelligent, industrious, and enterprising than others, and who have forged ahead of their fellow creatures by the very superiority of their mental and moral fibre.

It seems to me that in Mr. Branch's article there is a distinct bias which gives it a touch of rancor and the spirit of retaliation, that perhaps are in actuality farthest from his thoughts. It appears that he carps at the law of inheritance, under which we have all been born, when he says: "Man has no moral or just title to property that does not bear the impress of his industry or labor, or that of others from whom he received it *as an equivalent in exchange*."

Hitherto, both the advantages as well as the disadvantages of material and immaterial things have been passed on from father to son as a *sine qua non* of our present phase of existence. In the Golden Age we know that this law of inheritance will be repealed; for it is written that "the son shall not bear the iniquity of the father," etc. (Ezekiel 18:20) But until the new

law comes into effect, it surely cannot be said that a "man has no *moral* or *just* title" to a certain amount of "inheritance" (in property or in any other form) left him by his father.

Those possessing the spirit of the world who find themselves victims of the present order of things, naturally feel vindictive and proclaim their "wrongs" from the house tops; but those of us who profess to follow in the footsteps of the Master, uncomplainingly submit to Cæsar as long as he is permitted to be in power, rendering him his due. True, his day is done and his throne is tottering to its downfall amidst the hoarse shouts of those who are hoping to prey upon his destruction; but I would think that it is not for those who are consecrated to the Lord's service, to incense the minds of worldly people to a still fiercer hatred of the

Cæsar class, and fan their grievances into flame with words such as fall from the pen of Mr. Branch.

Since your journal is so widely circulated and finds its way, for the most part, into the hands of those who are not pledged to "forgive their enemies" nor to "bless those that curse" them, Mr. Branch's articles, and other writings of a like nature which you have published from time to time, are not likely to propagate the spirit of the Golden Age, but rather agitate into activity, the very feelings which the "prince of this world" seeks to create amongst men.

May I therefore venture to express a hope that your journal will not further entertain matter which is controversial and productive of ill feeling, such as class criticism, and thus somewhat mar its otherwise splendid influence?

Let Us Work Together

DO YOU believe that **THE GOLDEN AGE** is worth reading? Of course you do. Do you believe your neighbor would like it, and that he would be just as much benefited by its perusal as yourself? There is no doubt about it. We are doing our best on this end of the line to make **THE GOLDEN AGE** the best magazine on earth—diffusing the best on as large a variety of subjects that it is possible to get together. You can help us by contributing interesting items on anything you think of special interest. If you have the facilities for gathering wide information on any subject, we would like to have it. And if you can write it up in a nice, attractive manner, that would be appreciated. We may get some very useful information from you, some interesting data on the same subject from another or from several. Our business is to bring these things together where they are related and to edit them, weaving them into one article, endeavoring to treat the several subjects from many angles and make it complete—trustworthy, unprejudiced and wholesome.

THE GOLDEN AGE has ten departments, as follows: (1) Labor and Economics, (2) Social and Educational, (3) Manufacturing and Mining, (4) Finance, Commerce, Transportation, (5) Political, (6) Agriculture and Husbandry, (7) Science and Invention, (8) Home and Health,

(9) Travel and Miscellany, (10) Religion and Philosophy.

Our field of operation is, therefore, unlimited for good. We believe that there is a growing need for just such a journal as **THE GOLDEN AGE**. We believe in the Golden Rule. We are for the masses rather than for the classes, and would much prefer the universality of the brotherhood of man than to have it divided and subdivided into ten thousand opposing bands, as at present. We believe that in the kingdom of righteousness under Christ, which dawns at the dissolution of Satan's régime, the groaning creation of humankind will be uplifted into health and happiness and melted into one grand family,—the earthly family of God. **THE GOLDEN AGE** stands in the vanguard, and will take the lead in anything which we may be convinced is for the lasting good of our race.

You may contribute your mite along the way, by putting your friends and neighbors on our lists. **THE GOLDEN AGE** is the lowest-priced magazine on earth. If a dollar will give power to carry your automobile sixty miles over favorable thoroughfares, how far will a dollar take your neighbor over the uncertainties of life as he meets up with the discouraging experiences of these perplexing times! Why not risk a five-spot, even if it does hurt, and try it once?

Making Good Copy for Magazines

THERE comes a time in nearly every one's life when he feels inspired to write what he considers to be worth while; perhaps he feels that it is above the average, something which all should know. Much time is spent in preparing the copy for the publisher. Every copy of the magazine is breathlessly scanned to see whether the article has met the approval of the editor and escaped the ruthlessness of his blue pencil. But week after week and month after month passes away with no response from the editor; and he wonders why.

Many really good public speakers cannot write an article suitable for publication; and even should some reporter receive a lecture for publication, it must necessarily be toned up and shaped up for the reading public, as many things are stated in such a way as not to look well in print. Others, less gifted in oratory and less able to hold an audience with any interest whatsoever, may be able to write articles in such a way as to be attractive, imparting some really useful information, and have little trouble in getting them published.

Occasionally we may find a person whose fund of information is, apparently, inexhaustible when questions are asked, but who could neither write an article nor deliver a lecture. Also, there are persons of small ability and of little knowledge who would not undertake to make a speech, but who have a knack for writing printable articles that would rival one prepared by a college professor; for the former would breathe life, and the other would be cold with dry formalism and ossified rhetoric. The one would be magnetic with appealing interest, and the other laden with a style that is repulsive.

We desire in this short article to give some helpful hints to encourage good, readable articles, so that whatever paper our readers may write to they may at least receive a respectful hearing; and that even if the article is not printed they may have the satisfaction of knowing that some one has read it carefully.

To begin with, select a subject; systematize and arrange it in its logical order. It should be truthful, beneficial, and lead into avenues of virtuous thinking. It should be clearly stated; never dogmatically nor ambiguously. Select the best, simplest and fewest words possible to convey the ideas. Do not attempt to be funny unless

you are a natural-born humorist. Never confuse your thoughts nor practise repetition. If doubtful about the meaning of a sentence carrying your thought, better a thousand times eliminate it. The words used should not grate upon the ear, but if possible should be musical, at least agreeable. The article should be smooth, easily read; sentences not too long and complex. Very few have the time to read an article the second time. If you have the happy faculty of drawing your readers over the article the second time, you surely are a blessing to others.

Unless you know you have real ability, never attempt to write poetry. Your contribution will likely be filed in the waste basket. Good prose is better at any time. We are not saying never to write poetry, but do not practise on the magazines.

Important Points to Consider

EVERY periodical has its own peculiar style of typography—headings, etc. Study these and follow the style, even though you must rewrite your article. If Scripture citations are given, insert them in the same style which the periodical uses. If using a pen, write plainly so that each letter is decipherable. Double-space, whether writing with pen or typewriter. Use only one side of the paper. And know assuredly that some typewriters are abominable spellers; you cannot depend upon them; resort to the dictionary. Be careful in punctuation, so that the sense is brought out.

Capitalize only necessary words, and do not underline for emphasis. Write in such a way that the sentence will bring out the thought you intend to have it convey. Be careful in paragraphing—use judgment; every sentence is not a paragraph, and do not make paragraphs too long. A hyphen (-) is often used for an em dash (—): this sometimes is confusing; make two hyphens for the dash (--). Great care should always be taken in using quotations. Always start a quotation with the marks ("), and see to it that the corresponding marks (") are used at the close of the quotation. When quotations are used inside of quotations the inside quotations are made thus ('). About one in a hundred knows how to use quotation marks. A lack in this line makes many really worth while articles absolutely valueless to the pub-

lisher, because he cannot afford to take chances. Also, quotations from copyrighted articles must not be used too copiously; and when such are used name author and where found or copied from. The parenthetical remarks used within quotations should be indicated by brackets ([]).

As there are table manners and social etiquette which have passed into the realm of unwritten laws determining the highness or lowness of our parentage, so there is a well-defined etiquette among publishers of the better periodicals, the violation of which gives such an ugly impression at the outstart that an article must needs be quite excellent to override the ill effect which first sight gives it. Remember that your contribution represents you, and that your representative is going into the very presence of a king, so to speak. Would you approach the editor's sanctum in untidy attire, disheveled hair, and foul breath? We have received manuscripts covered with dirty finger-marks, ink-blots, and even blood smeared thereon. Interpolations are oftentimes frequent, and so disarranged that they resemble Chinese puzzles. Often very thin paper is used—evidently tissue paper being used so that many copies may be made at the

one writing, and—grossest of all breaches!—a carbon copy is sent to the editor. The original should always be forwarded to the publication.

Then, another thing—very important, and ethical: Never furnish identically the same verbatim copy to more than one paper. The same subject may be permissible, but certainly the subject matter should be handled in different phraseology. If the same copy is furnished to two or more periodicals, in justice to yourself as a means of holding the respect of the publishers for future contributions, be sure to advise them to whom these copies have been sent. This will make you dependable in their eyes.

The object of the double-spacing is to give opportunity for corrections when necessary by the author, and interpolations or editorial remarks where it seems advisable, or for alterations in phraseology or changes in the style of punctuation, or both. Manuscripts carefully prepared need less trimming and altering than others, and usually where the need is greatest there is no room for corrections in spelling or anything else. Then it is plain that if the article is used at all it must be rewritten. And this cannot be done in a busy editorial office.

New Source of Power for Palestine

PALESTINE, for centuries a barren waste through the dispersion and scattering of her once industrious people, has been showing signs of rehabilitation since about 1878. The treaty at the Congress of Berlin, written by Lord Beaconsfield, a Jew, then Prime Minister of England, was the opening wedge. Jews, under the treaty, were permitted to return to Palestine, acquire land and settle down in a measure of peaceful occupation. As the Jews came thither the Arabs went hence, until now Palestine has many of the conveniences and comforts that other places are blessed with. The Zionist movement has been instrumental in putting hundreds of thousands of Jews into their homeland, and millions in money have been contributed.

The latest thing for Palestine is the harnessing of the Jordan river to supply electrical power. This is to be done first by raising the level of the Sea of Galilee. This project is described by Consul Southard in a Commerce

Department bulletin, entitled "Palestine—Its Commercial Resources." Ten million dollars will be spent in the scheme, which includes the canalization of the Jordan Valley from Galilee to the Dead Sea, to provide water for the growing of dates, rice, sugar-cane, flax and cotton. He also tells about 2,000 miles of motor highways, commercialization of the Bagdad-Cairo air-route, agriculture credit banks being included in the plan to modernize the Holy Land.

It was Isaiah who wrote about the earth yielding its increase and blossoming as the rose; and as the race was cradled in the vicinity of Palestine, where the productivity was very great, we see no reason why the sand hills of Palestine should not again produce her verdure. We have no reason to doubt that as the whole earth shall eventually be like the Garden of Eden, Palestine will become the most beautiful spot of all. The improvement and rehabilitation of this quarter of the earth is to be expected; for it is in fulfillment of Scripture.

Some Honest Ministers Yet

THERE is no other class of men in the world who have been honored with greater opportunities to serve the Lord than those of the ministry. At the same time there has been no other class of men who have so utterly disregarded their privileges and honor, turned away from the Lord's way, and accepted the way of the adversary. These have joined hands with big business and professional politicians, have refrained from teaching the truth, and have led the people into error and caused many a hungry child of God to be starved who has been kept in their pens without spiritual food. It is not in our province to judge individuals, but the Lord lays down the rule that hypocrisy is despicable in His sight. Honesty is the first essential of truth. It is regrettable that the majority of the clergy think more of the approval of men and man-made organizations and of their own selfish interests than of the approval of the Lord; in fact, they regard the approval of the Lord as a small thing. It is gratifying, however, to note that occasionally some good, honest minister gets his eyes opened, and boldly declares the truth.

We publish below the letter of Rev. E. T. Liddell, which has been turned over to us. For several years he has been a prominent minister and evangelist, and has indulged in unkind speech against Pastor Russell and the International Bible Students Association. Because of his honesty of heart, however, the Lord led him to see the truth. His letter speaks for itself. We are sure that our readers will read the letter with interest; and we hope that it may be an encouragement to some other ministers who are in doubt, to look into their Bibles in the light of present-day events and ascertain the real truth.

International Bible Students Association.

My dear Brethren:

I feel an apology and confession, together with an explanation, is due you, both to set me in a true light among all lovers of truth and in justice to myself. I was born in North Victory, Cayuga County, New York, September 17, 1877, of Hobert O. Liddell and Rose Ellen Fuller Liddell. I was reared in the Sunday School in Martville, a small village three miles from the place of my birth. My parents were hard-working, poor, but very honorable people of English extraction.

At the age of eleven I professed religion and united with the Methodist Episcopal Church, whose Sunday School I had attended. Developing gifts which prom-

ised usefulness in the ministerial field, I was encouraged by my pastor, Daniel B. Kellogg, now a retired minister residing in Syracuse, N. Y., as well as by others prominent in the Central New York Methodist Conference, to prepare for active service. These men assisted me also financially in this respect. I was sent to college in Illinois, where, after gaining a theological training (since regretted), I became a duly appointed pastor in Pike, Wyoming County, N. Y., under E. H. Latimer, Presiding Elder Genesee Conference. I also served three years as pastor in Prattsburg, Steuben County, N. Y. Then, owing to phenomenal success in winning men, I was encouraged by the church to accept an evangelistic relation for general work, which I did. This work was so successful that it led to the strongest Baptist and Methodist churches in America, and I became popular as an evangelist. My income never failed to realize me from \$5,000 to \$8,000 a year.

Meanwhile I married; and my wife, being a gifted musician and vocalist and a leader in public work, enhanced the interests of my work materially. It was in the spring of 1908 that I was called to Union Square Methodist Church, Baltimore, Md., for a revival campaign. Dr. Hissee was pastor. While in that city and during one of my rest days, I went to hear an Adventist brother on the subject of Immortality; and as the result, I began a systematic, thorough searching of the Scriptures on the subject and became thoroughly convinced that God only hath immortality. (1 Timothy 6:16) This conviction caused a split between the pastor for whom I was laboring and myself. At that time I had a casual knowledge of Pastor Russell, only from having noticed his sermon headings in different papers. My revelation regarding immortality quite naturally drove me to a settlement of the Hell question. These radical conclusions isolated me from former brethren, curtailed my labors and income, and drove me at times to wonder whether it were possible for me to be right and everybody else all wrong.

It was at this juncture that my wife purchased the volumes from a colporteur and presented them to me as a Christmas gift, she being unconscious of their import and being prompted by a desire simply to make me a present. These volumes proved to be a God-send. I devoured them. I reveled in them. In some things I could not agree then (but I was wrong), but I have been led to see that the Pastor was correct.

In the year 1918 I wrote a book entitled "The World War in Bible Prophecy." It was published by the Commercial Printing Company of Raleigh, N. C. I was perfectly honest in all my deductions as contained therein. But I have regretted with an inexpressible regret and sorrow my antagonistic attitude toward dear Brother Russell, as expressed on pages 489 and 490 of the said book, also my uncalled-for attack on "The Finished Mystery" (the Seventh Volume). As I said before, I

then thought that I was justified; but I have been led to see my wrong. I am also aware of other incongruities of doctrine contained in said book, "The World War."

I write this letter to men whom I regard as men of God, begging your forgiveness, acknowledging my error, and confessing frankly that I was wrong. During the past year I have been doing my best to correct the errors herein referred to, before every audience I have addressed; and I have been, during said period, selling said book with not only a confession paralleling this one, but with a preamble attached to each copy containing the same confession and doing credit to "The Finished Mystery" and to Pastor Russell. I am persuaded that he was the Seventh Messenger of the Covenant, God's great harvest servant. Could I today weep my penitence at his feet I would do so for having ever spoken uncomplimentarily of him. It has been my aim during the past year to encourage those receiving some measure of light through my feeble ministry to purchase the Seven Volumes, the "Harp of God," the *Watch Tower*, the *GOLDEN AGE*, etc.; and my success in this line has been gratifying. It has also been my aim to organize said

truth-seekers into classes and to assist them in securing the aid of the Pilgrim brethren. Kinston, N. C., and Trenton, N. C., are examples. To vindicate my statement of sorrow, that I should have been so hasty in concluding against Brother Russell and the Seventh Volume, I wish to say that I have nearly 700 volumes of "The World War" left, which are to be destroyed at once, notwithstanding I can ill afford this from the financial standpoint. But I do this because of my own disgust for the book.

Dear brethren, I am seeking nothing at your hands whatsoever, but love and prayers. I offer you today the assurance of perfect concurrence and concord, and beg that instead of condemning me for errors, you will rejoice that the light has shone brighter and brighter upon an honest heart, until the correctness of your hypothesis and the errors of mine have appeared. What more can I do? You are at liberty to publish this acknowledgment or not, just as you please.

I beg always to remain

Yours in the glorious hope,

E. T. LIDDELL

Reports from Foreign Correspondents

Report from London

JUDGING by the attention which the newspapers have given, the chief event of the last few days in Britain is the birth of a young son to Princess Mary. As yet the youngster has no title except such baby and courtesy titles as are given to him. Although he is grandson to the greatest of earth's kings, he is as yet but plain Master Lascelles. However, being born with a silver spoon in his mouth (or that which corresponds to it!) he will, "weather and circumstances permitting" as the ship-masters say, forge his way ahead of others who are more commonly born. Probably we can truly say of this young child that before he shall grow up to know the difference between good and evil the kingdom of righteousness and peace will be well on its way to firm establishment in the hearts of the people. It is grand to know that the children now being born have a great chance of entering into the time of happiness; and that even if they could they would not have to look forward to a life of battle with sickness, and mental and moral infirmity.

The RELIGIOUS world is getting a little excited about the new Prayer-book to which reference has been made. There will be discussion which may show openly that the Church of England is

not so united as when now and again they sing: "We are not divided, all one body we." The Bishop of Durham has written a strong and frank letter to the *Times*. He shows that those who want these changes are, at least in part, those who would throw the Church of England back beyond the days of the Reformation. There is in the Church of England what is called the Catholic party; it leans towards Rome, or at any rate puts forth for the Church of England as arrogant claims as ever Rome did. On the other hand, there is in the Church of England a modernist party who have been very obedient to the higher critics, and who would like to see the Church of England and its Prayer-book—that is, its doctrines—modernized. The churches are busy with their schemes, either of trying to bring about a revival of religion or of readjusting their own arrangements; or, in some cases, of endeavoring to bring into unity diverse organizations.

From Cambridge University comes a report of religious activity amongst the students. It has originated in the University Council on Religious Questions, a council which will deal with religious sentiments of all kinds. It is said that 2,000 out of the total of 5,000 men and women at the University are nightly attending

meetings. One of the reverend heads of the University says: "It is no 'long-jawed' religion which is being put before the new generation. Seriousness is a heavenly grace; solemnity is a nasty sin. A religion which says 'I believe in God' must be concerned with every scrap of new knowledge." And this they call "the new evangelism"! The chairman of the Committee says that all of the clergy who are taking part are merely coöperating with the younger generation in their search for the truth. None of them has a message for the people. They leave that to the Bible Students; and glad we are to have the privilege of telling of the coming of the kingdom, and of reading for them the signs of the times which show that the kingdom is being established.

The winter season keeps mild. Late autumn wild fruits and flowers are still (February 9th)

to be seen on the country-side; and, on the other hand, the early spring flowers are bursting forth. There are those who think the seasons are changing; perhaps they are, but whether the change is in preparation for the Millennial reign, or whether it is that we are experiencing some of the variation of the cycles of weather which records show continually take place, remains to be seen. The present writer remembers seasons very much more severe than are now being experienced. And certainly the Thames does not freeze over; it seems almost impossible to think that a hundred years ago fairs were held on the frozen Thames. [Two weeks after the foregoing report was written, the harbor of New York was so jammed with ice two feet thick that ferry-boats could not get into their slips, and the streets of Brooklyn were filled with ice from curb to curb. London is seven hundred miles north of New York.—Ed.]

Erroneous Teaching Mystifying

THE principal trouble with people who do not understand the Bible is that they apply all scriptures to everyone—thinking the Bible is addressed to mankind in general. A greater mistake could not be made. This is illustrated by an able editor applying the text, "Ye are the salt of the earth," to all mankind.

He quoted the entire passage and did not see the point. "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men." This man claims that Christendom has become thoroughly unchristian and nonchristian, and admits that Christendom is being trodden under foot, and adds that it is going deeper into the mire each day.

The first and last words, "ye" and "men," show the line of difference. The Bible is addressed to none only but him who has made a full consecration to the Lord to do the will of God at any cost—a full resignation of the will, the heart, the being, and all its powers, if need be to the total abnegation of himself.

There are not many such.

The text applies to the Christian who has failed to live up to his obligations taken in his covenant of sacrifice. But, we admit, too, that

"Christendom" is a misnomer as referring to the present nations—they are, according to the Bible, the "kingdoms of the world" under bondage to Satan, the great deceiver of mankind who has transformed himself into an angel of light to keep the race in bondage.

Christ's kingdom brings peace and happiness; then Satan shall be bound for a thousand years, and righteousness will be in the ascendancy until every enemy of God has been vanquished.

The world is not Christian in any sense; the "churches" are not Christian except in name only. And the everlasting existence of the people of the world is not jeopardized by being heathen. To think so is a heartless misconception of the plan of God.

From the first to the second advents of Christ the work has been principally to select the bride of Christ, in all "a little flock"—144,000—and incidentally to witness to the world of the coming "times of restitution" when the living shall be restored to Edenic conditions, the dead billions brought out of the tomb and given a knowledge of God's truth in order that they too may have restored to them mental, moral and physical perfection.

What a wonderfully happy time that will be!

THE time was," said Tyler, "when one could not doubt the Bible without being branded as a heretic and thrown into prison, but now even the clergy freely admit that there are many errors in the Bible; none but the ignorant believe its verbal inspiration. Practically all the ministers are higher critics and evolutionists, are they not, Wynn?"

"Yes, you are right," he replied. "Few accept all the Bible says; the majority agree with Bishop Weldon when he says that 'all parts of the Bible are not of equal value, and what we want is an expurgated Bible'."

"I thought so, and I am glad to think that Christians are getting broad-minded and scientific. Who can accept the Genesis account of creation, for instance?"

Palmer was taking an unusual interest in the conversation. I could see that he was but waiting an opportunity to say something, but I think all were surprised at what he said. "Errors in the Bible? Repudiate the account of creation?"

"Really now, you don't mean to say you believe in the story of the garden of Eden?" broke in Tyler.

"I find it necessary to accept the Bible as a whole, from Genesis to Revelation," answered Palmer.

"But surely," said Wynn, "you are not so antiquated as to believe that the first chapter of Genesis is a true record! Why it is contradicted by all known science! The garden of Eden story may be beautiful, but it is nothing more than an allegory."

"I count it my privilege to believe it all," quietly replied Palmer.

"Open your mouth and shut your eyes and swallow the lot," chuckled Smith.

"No; I claim that it is all harmonious and reasonable," Palmer replied.

"Reasonable, harmonious! Why the Bible is full of mistakes and contradictions; everyone knows that," said Tyler.

"It is all very well making charges: point out the mistakes."

"Ha, ha!" laughed Tyler. "It's all a mistake."

"The creation story is a mistake," said Wynn, jubilant to think that he was scoring one off the Bible Students at last. "The seven days of creation, for instance, are absolutely disproved by science."

"And the flood," chimed in Tyler. "What does

it mean when it says, 'The windows of heaven were opened'? No one but a dreamer would write such piffle. Let us hear the voice of the dark ages in the midst of twentieth century knowledge and see what it sounds like."

"If you will give me a chance, perhaps I may be able to explain."

"Go ahead, then," said Tyler, highly pleased.

"First," began Palmer, "you make me wonder how much science you have between you, and then whether you are aware that so-called science has contradicted itself time and time again so that a scientific treatise of a few years ago is practically useless today; and, further, that the Genesis account of creation though written about 3,500 years ago is abreast if not in advance of modern knowledge. In fact it is now established by geology that the order of creation given in Genesis is scientifically correct and gives the exact order in which the earth was actually built up. The seven days of creation are the seven stages shown by the various strata of the earth's crust."

"But you don't think it was done in seven days, do you?" interposed Tyler.

"Seven epochal days; not twenty-four-hour days."

"What warrant have you for calling these days epochs?" queried Wynn.

"I would put it the other way," replied Palmer. "What right have you to say they must be days of twenty-four hours? The sun was not made to shine until the fourth day, so that the first few days could not be solar days of twenty-four hours; the sun was not there to regulate them. Then the Scripture says that 'one day is with the Lord as a thousand years, and a thousand years as one day.' The creation account sums up the whole work of the six days and calls them one: 'In the day that God created the heaven and the earth.' You must allow for the epoch theory there, Wynn; there is no other way of explaining it."

"You have him there, Palmer," said Tyler.

"But it is possible to determine the length of these days," continued Palmer, taking no notice of the interruption. "Since they are all members of one week, it is reasonable to conclude that they are of equal length. If we can find the length of one of those days we shall then know the duration of the others."

"Let me draw your attention, Wynn, to a

peculiarity in the Genesis account of creation. If you look you will see that the day commences with the evening and ends with the morning: 'The evening and the morning were the first day.' The formula is repeated for the second, third, fourth, fifth and sixth days; but have you noticed that the seventh day is commenced, but not finished? Why? Because it has continued on through the age of man down to our own day—it is not yet finished. When God had finished the work of the six creative days, He rested on the seventh day; and the apostle Paul writing to the Hebrews, in chapter 4:3, says that God is still resting, and that it is still the seventh day. 'For we which have believed do enter into rest.' What rest? The Apostle answers: 'That God did rest the seventh day from all his works.' The believer ceases from his own work as God did from His, and enters the rest of the seventh day. Six thousand years of human history are in the past; there is one thousand to follow; and then that which began in the darkness of the evening will become clear in the light of the morning. The end will interpret the beginning, and God's purpose will then be clearly seen. The Psalmist says: 'Weeping may endure for the evening [margin] but joy cometh in the morning.' (Psalm 30:5) And the evening and the morning will be the seventh day.

"The seventh day is one of 7,000 years; the other six we reasonably conclude must be of the same length, because they belong to the same week; 7 times 7 are 49; 49,000 years the earth is in course of construction from chaos to the perfect cosmos, and the earth then enters her grand jubilee with the fiftieth thousand years."

"Well, I have never heard that before," said Tyler. "Where do you get your information?"

"My attention was drawn to this by the late Pastor Russell, in the sixth volume of his 'Studies in the Scriptures,' the first chapter of which deals with this subject and shows the harmony of science with the Bible.

"I have not time to go into all the details of the creation just now, but on the matter of inspiration I would like to point out one thing about the first chapter of Genesis. As I have previously remarked, scientists have disagreed amongst themselves for years about the formation of the earth, but after much investigation it is now established that the order given by Moses is the correct one. I would ask: How did

Moses discover this? Men had not then taken a spade and digged deep into the earth. Geology was an unknown science. Was it wisdom, inspiration, or speculation?

"I suppose that you have heard of the principle of the permutation of numbers?"

"Oh, yes," said Tyler. "A friend of mine was explaining it to me the other evening. He said that a large business house could be fitted out with telephones, and that with the use of five different numbers, 120 different changes could be made without the need for an exchange clerk. One just manipulates the numbers into different positions."

"Yes, that is right; two numbers can be placed in two different positions, as: 1-2 and 2-1. With three figures six different changes can be made; e. g., 123, 231, 321, 213, 312, 132. Four, 24; five, 120. Seven can be placed in 5,040 different positions.

"My point is this: Moses gives seven days of creation, each having its peculiar work. He places light first; he might have put something else there. He states that man was the last to be created; he might have placed him as the first of the animal creation, but he did not. If he had he would have been wrong.

"In arranging the seven days of creation with their work, there were 5,040 different ways in which he might have placed them. Only one order could be right, 5,039 wrong. If he was guessing, there were 5,039 chances against him. He was correct; he has given the only order out of 5,040, which is right. How did he do it? The science of geology was not known. It could not be a guess; it must have been inspiration. The great Creator who had ordered the formation of the earth revealed this secret to His servant.

"Compare the simple grandeur of the Genesis account of creation with those that come to us from other sources of antiquity, and the contrast between truth and error is manifested. There are so many evidences of the inspiration of the Bible that no one should have difficulty in believing. Some of the anticipations of science found there are remarkable. You will never find Moses writing piffle, which you find in many so-called scientific works. The wisdom of men is continually being demonstrated as foolishness with God, and the so-called foolishness of God as the very essence of wisdom.

"Another day for the 'windows of heaven.'"

Encouraging Information—If True

WE ARE told through the public press that the professors are not all-wise. There is the tacit admission that once they knew it all, but that that day has passed. So the old idea of idolizing the college professor has passed, also. Weary days, these. Who has made the discovery? That was the edict of deans at the University of Minnesota in January, commenting on the statements of Dr. Alexander Meiklejohn, president of Amherst College, before the convention of the Association of American Colleges held at Chicago. He said:

"Under the rush of new science and forces of intellect, the technique of the old structure is wrecked. We are lost, mixed up, bewildered; and the young people have found us out."

Dr. Johnston, dean of the Academic College of Minnesota, concurred, saying:

"Undoubtedly a great adjustment is needed because of the great social changes. Most of the university faculty now are at work on problems solving the lack of experience and training they possessed when they entered the university."

The grand old book, the Bible, scoffed at and ridiculed, is yet to be vindicated. The Prophet, referring to the end of the Satanic order, said that the wisdom of their wise men shall perish and the understanding of the prudent shall be hid. Yes, yes; the poor professors, and all others who have been going contrary to the truth of the Bible, are to be relegated to the rear.

God has other means of enlightening the people; and while the leaders and teachers have had their day and possibly were necessary to the outgoing organization, we have reached the end of that way, and the Bible—beaten and torn and sneered at and burned—is yet to be exalted above the hills. And the leaves of the trees shall clap their hands for joy, when true knowledge, true science, true theology come streaming into the minds of all. That is the day about which prophets and poets have written; but hitherto it was not thought possible that it would be such an awful jar on the learned. And what a gallant way of retreat! Because they have been found out!

Potato Raisers Get Rich

MINNESOTA is a wonderful state—for lakes and potatoes. Spuds were selling in August for 23 cents a bushel. But because the farmers stopped digging them at that price the captains of industry put the jackscrews under the price, and as it began to mount up the farmers again began to dig.

How would you like to be a farmer by the name of J. T. Anderson and live in Wadena, Minn., and raise potatoes for a livelihood? Well, Mr. J. T. sold 220 bushels at 46 cents a bushel. These potatoes were the Snowflake variety, a fine spud, sound and smooth, and were delivered to the dealer in October.

He waited for his check. It came. His 13,200 pounds of tubers brought him the magnificent sum of \$4.84, or less than two and one-quarter cents a bushel.

There was a deduction of \$66 for freight; the loading charge was \$13.20; the sacks cost \$10.56; and the commission firm drew down \$6.60 for their trouble.

Mr. J. T. caught the thought and significantly

asks: "How many bushels would it take at that price (2½ cents a bushel) to buy one ton of soft slate?"

We call this a "Christian" nation and prate about this being part of "Christendom"—Christ's kingdom. But if the Golden Rule is to be the law of that kingdom pray tell us whereabouts on the earth is there a semblance of Christ's kingdom?

The selfishness dominating the children of men in our day does not argue for the gradual betterment of the race. The Bible says they shall grow worse and worse. Trouble and distress is everywhere apparent, and we still pray for the kingdom to come. The rich, the proud, the self-centered, are to be humbled. The poor, the conscientious, and those who feel their unworthiness are to be exalted. But all shall be blessed with forgiveness of sins, a knowledge of the truth, privileges of living and not dying; and then the whole world will melt into one family—the brotherhood of man, and love will be the motive prompting every act, word and thought.

Preaching the Eighth Commandment

ALTHOUGH big business is not honest itself, although nothing could be more dishonest or unjust to the people than the practices of which it is guilty right along, yet it wants other people to be honest. Indeed, the small fry must be honest, must be dependable; or the gigantic stealings of big business carried through during the war would never have been possible.

Hence it does not surprise us that the National Surety Company has organized a campaign to try to make the common people honest. This Company goes on the bond of employes, protecting big business concerns from robberies from their own employes. The fewer robberies there are from the inside, the smaller will be the charges for protection, and the better it will be for the big business concerns that employ the Surety Company.

The Surety Company has organized what it calls a National Honesty Bureau and has put it in charge of the Reverend William Byron Forbush, Ph. D., LL. D., as Managing Director. The Reverend Forbush has sent us one of the documents of his honesty campaign with the request that we publish and give editorial comments. This we are glad to do. The bulletin reads in part as follows:

"Have we learned all that we might from the Roman Catholic priesthood? The question was suggested to the writer as he recently turned the pages of several volumes of sermons in a Catholic bookstore. These sermons were chiefly of two classes, doctrinal and ethical. Upon the doctrinal material it is not necessary to pause. It was consistent and conventional. But the ethical material was a revelation. It was direct, uncompromising, practical. Behind it all was the authority of 'Thus saith the Lord,' and the emphasis of 'This do and thou shalt live.'

"The writer reviewed his own preaching for nearly a quarter of a century. 'How many times have I preached on the Law of the Lord? Did I ever sufficiently emphasize the Ten Commandments?'

"Business men are doing this preaching for us. Is it generally known that more than 30,000 talks were given by bankers last year in the public schools of America upon 'Character the Chief Asset in Business Credit'? Do we all know that the Golden Rule has been formally adopted as the basic code of the International Rotary Clubs? Is the religious public informed of the Truth in Advertising Movement that is maintained by the Associated Advertising Clubs of the World, and that supports a vigilance organization in forty of our larger cities?

"Our attention has been turned since the war to 'the

crime wave' and 'the crime trust.' The tremendous losses through theft (over a third of a billion dollars a year) and the progressive corruption of boyhood so stirred the mind of one of America's leading business men, Mr. William B. Joyce, Chairman of the National Surety Company, that he instituted the National Honesty Bureau, in order to re-emphasize the command, 'Thou shalt not steal,' in the schools of America. Perhaps we cannot stem the flood of crime, but we can dry up the springs.

"Church people, how would you like to hear one sermon on old-fashioned Honesty? Preachers, why not preach on the Eighth Commandment? Parents, why not take occasion sometime between the 12th and 22nd of February to tell your children what God's Law is about Honesty and Honor?"

In answer to Reverend Forbush's question, "Have we learned all that we might from the Roman Catholic priesthood?" our answer would be No; you have probably not learned all you might. If you had carried your search for holy books far enough you might have obtained the works of Saint Alphons Maria di Liguori, Roman Catholic theologian, bishop and founder of the Order of Redemptorists, who lived 1696-1787. From him you could have obtained the following Roman Catholic lesson on honesty:

"If any one steal small sums at different times, either from the same or different persons, not having the intention of stealing large sums, nor of causing a great damage, his sin is not mortal. If several persons steal from the same master, in small quantities, each in such a manner as not to commit a mortal sin, though each knows that all of these little thefts together cause a considerable damage to their master, yet no one of them commits a mortal sin, even when they steal at the same time. A son does not commit a mortal sin when he steals only twenty or thirty pieces of gold from a father who has an income of 150 pieces of gold."

The Roman Catholic system, of which Reverend Forbush has such a high opinion, is outlined in the theological work "De Sanctis." From these pages we learn that:

"Encouragement is given to theft, as to every other crime, by the facility of obtaining pardon; and absolutions are given to robbers, usurers, murderers, without their having made any restitution whatever. They repair to the confessor, present him with a goodly offering for a mass; or, if they are robbers of celebrity, men abounding in wealth, they found a chapelry, a benefice, or something of the kind. At Rome, for instance, every one knows that Pius VII (1742-1823) granted to all who hear confessions in the Holy House Ponterotto, the privilege of absolving from restitution all who have defrauded the Rev. Apostolic Chambers, or the govern-

ment; and all defraud, and run there to receive absolution. But this is not enough. Leo X (1475-1521), in his bull beginning with *Postquam ad Apostulatus*, gives confessors the privilege not only of absolving robbers, but of permitting them to retain in all good conscience, the fruits of their usury, robberies, thefts, etc., on condition that part of the goods be given to the church!

The Protestant ministers do not come out so openly in favor of theft, and yet they are as dishonest as they can be, and Reverend Forbush knows it. He knows that thousands of these ministers are unbelievers in the Bible and are obtaining money under false pretence, merely using the Bible as a cloak with which to cover their unbelief.

How many ministers are there who are able to say faithfully that they believe the stories of Noah and the flood, and Jonah and the great fish, to both of which our Lord Jesus gave His assent? How many ministers believe the story of Adam and Eve, to which St. Paul gives assent? How many ministers believe the stories of Elijah and Job, to which St. James gave assent?

Ministers continue to baptize children. They know that it means nothing. Why are they not honest? Ministers continue silently to acquiesce in the doctrine of eternal torment, when they know that the Bible plainly teaches that death, not eternal torment, is the wages of sin. Why do they do it? Ministers taught the Kaiser that

he was ruling by divine right; they were thus guilty of the World War, which has robbed everybody. Why did they not teach the people that the commandment, "Thou shalt not kill," is as important as the one, "Thou shalt not steal"; and that *both* are important? We wonder!

As for the bankers, they are as guilty of dishonesty as any class we know. Details of their crooked work, as manifested in the deeds of the Federal Reserve System and in smaller banks, have been published in *THE GOLDEN AGE* from time to time; and we have plenty more of the same kind of crookedness to expose when we can get to it. The whole interest system is Scripturally wrong and is destroying the nation.

Reverend Forbush has a great field ahead of him. Indeed, it is a field in which *THE GOLDEN AGE* has already done much work. The first step toward making the common people honest is to make the preachers and bankers honest. We do not include politicians in this. How they can be made honest is something we cannot suggest. But we are satisfied that the four crooked P's—Preachers, Politicians, Profiteers, and Press—are the underlying causes of popular dishonesty; and that until they are cleaned up and become honest, truthful, sincere, trustworthy, it is useless to expect anything from the people but a continued and increasing disregard for real moral worth. If the teachers are untrustworthy, what can be expected of the pupils?

The Episcopal Church on Trial

THE Bible is the authority for the thought that in the end of the age, in our day, there shall be a falling of stars. In Bible symbology we find that "stars" mean the clergy. A star is a heavenly body that gives light. To our surprise we have found that there is a "bad" heaven as well as a good one. So heaven does not invariably mean something holy. St. Paul says: "We wrestle not against flesh and blood [merely], but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12); or, as the margin explains, against wicked spirits in heavenly places. The chief wicked spirit is, of course, the devil, the "god of this world." (2 Corinthians 4:4) Then there are legions of subordinate

wicked spirit beings; then come those who teach the doctrines of devils and the precepts of men. In the book of Revelation we have the religious systems of the world named for us. They are called the "synagogue of Satan," or, in plain English, the devil's church. "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." (2 Corinthians 11:14, 15, 13) Where do we find these thus described?

Demonology has masqueraded and flourished in Christian robes. Hundreds of systems in Christendom are labeled "Christian" for effect,

and to hoodoo the people and collect the money. This institution so many have called "Christianity" has miserably failed—failed to promote good among the people, failed to convert the world, failed to bring peace, failed to raise the morality of its subjects. It has impoverished the nations, swindled them, corrupted them, caused more bloodshed than any other one thing, caused more unhappiness, more discord, and has been destructive of almost everything that is good. Why? Because Satan is the great power-house behind the force generated; for he has deceived by making his own doctrines look plausible and trustworthy, and the doctrines of the Bible are made to appear so hideous that the Bible is now generally repudiated, God is defamed, and Christ is represented as being a myth, the garden of Eden a myth, Noah a myth, and the miracles mythical. "Evolution" has been enthroned and the Bible thrown to the discard by the preachers who now come out boldly and declare for "freedom of speech" and seek to be loosed of the bands which hold them in restraint. The fruitage is apparent; it is a fine crop. The harvest is here, and the "church" people must take the consequences.

The Revelation furnishes another name for the churches—Babylon. Ancient Babylon was at first the "gateway to God," but became confused. So mystic Babylon, representing all the religious systems wearing the name of Christ, is confused; her name is Confusion. "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Revelation 18:2); and all her "stars," her luminaries, her preachers, are fallen—fallen from teaching what little they ever did know about heavenly or true spiritual things and have come down to the earth, so now they orate on psychology, on divorce, on politics, on civic reform, on the movies, on baseball, on evolution, on spiritism, on self-hypnotism—on anything but the Christianity of Jesus Christ.

Many churches are in disruption—the Episcopal, the Baptist, the Methodist, etc. In some instances it is not strange that the great controversy centers around the personality of Jesus—who, what and why he was, whether human, or divine, or human and divine at the same time. The arguments of some of the wisest of her fallen stars are puerile in the extreme. Take a

few of the Episcopalian ministers for example:

Dr. Percy Stickney Grant finds that he can no longer accept Jesus as the equal of God, but claims that Jesus was merely a man without the power of God; and with this thought comes the denial of the virgin birth. It is inconceivable to him how Jesus could have a virgin birth without being at the same time one-third of a triune God, or "God incarnated."

Dr. Gustave A. Carstensen says: "When Dr. Grant denied that Christ had the power of God he fully denied that Christ is God; and if Christ is not God, then you and I are idolaters, for then we are worshiping a man." This is another fallen star; for he holds that if Jesus is not God he must be a man. In bringing a discourse to a close he asked all who believed that Christ is God to rise and recite with him the Nicene Creed. All arose and repeated the creed. The Nicene Creed is heathenish, and has no Bible foundation. This creed was "put over" and rammed down the throats of the bishops (who had fallen from grace) by a pagan ruler—Constantine—in 325 A. D. Dr. Carstensen also said: "There never was but one resurrection, because there never was but one God-man to rise again"; and, "Dr. Grant has apostatized from Christianity; and therefore Christianity, the fundamental and basic doctrine of which is belief in the divinity of Jesus Christ, is for him no longer tenable." These fallen stars cannot see how Jesus could have a change of nature. They reason that somehow he was God and therefore divine; that he was divine as a man; and they insist that now he is not only divine but a man also.

Rev. Dr. George Craig Stewart, highest paid rector in Chicago diocese, says: "Most men in the Episcopal church are men of modern view. They believe in evolution. They do not believe that heaven is a place above the sky or that hell is a hole after the pattern of Dante's description." The trouble with the "churches" all along has been that they were up-to-date, modern for their day—from Constantine to this present hour. What every person should do, who is trusting in the precious blood of Jesus, is to get out of date, and get right back to the Lord, the apostles and the prophets; then when he gets established in the truth of the Bible and learns the doctrine of Christ, he may come forward in the increasing light until he advances into pres-

ent truth, and becomes like the sturdy oak, unshaken by the winds of adverse beliefs. No evolutionist is a Christian; for that theory is contrary and opposed to the doctrine of Christ.

The world is in a sorry plight; and the "churches" are in a worse position, because of ignorance, superstition, bigotry, and doubt regarding the Bible. Some one has said that if there is a God He should clear up the atmosphere and stop all the trouble that is in the world and demonstrate that He is a God of love. He is indeed a God of love; He has been long-suffering and patient; but now He is letting the bottom fall out of things, making ready for the great blessing which He has in store for all the families of the earth. He is teaching a lesson in the wisest way—so that it will never be forgotten. He has issued His warnings; He has sent His thunderings; His lightnings have flashed forth. But the preachers walk on in darkness.

The truth respecting Jesus is that he has had three natures: (1) As a created spirit being, but not God, not divine, not immortal. (2) The life principle of that spirit being was transferred to the virgin Mary, who nourished it and gave it the human organism and gave it birth. Jesus was then human, but perfect in every way, as His life did not come from Adam; and being from God He was "holy, harmless, undefiled and separate from sinners," but still not God, nor divine, nor immortal. (John 5:26) (3) After His resurrection Jesus was no longer human but divine, raised to a higher position than He ever occupied before (Philippians 2:9-11), no longer of mortal estate in which death was a possibility; but immortal—death hath no more dominion over Him. And still He is not God Almighty, the Great Jehovah; He is the exalted Christ, the Son of God, placed at the right hand of the throne of God. (Hebrews 12:2) As an immortal being of the divine nature He is made of God Lord of lords and King of kings, with all

power in heaven and in earth delegated to Him to use in harmony with His Father's plan. Jehovah God is still over Christ (1 Corinthians 11:3); and when in the fulness of time Christ subdues all things to the Father, He will turn all things over to His Father, Jehovah God, and then Christ Himself also becomes subject to the Father.—1 Corinthians 15:24-28.

The Church of England is facing another crisis, one which agitates her terribly and causes the timbers to creak mournfully. The fight has been long brewing between factions in the church. It threatens to come to a head in the proposed revision of the Book of Common Prayer, and is said to be her greatest crisis since the Reformation. Among the sweeping changes proposed are in the prayer for the dead, the shortening of six commandments, the omission of the use of certain vestments, and the retention of the word "obey" in the marriage ceremony. The real trouble is supposed to break around the proposed "prayer for the dead." It is barely possible that some are getting the eyes of their understanding sufficiently opened to know that the dead are really dead and need no prayers; and that they await the resurrection, when the Lord Jesus will call to all in the "graves" to "come forth." There is arising a strong desire to get away from everything which smacks too much of the Roman Catholic ritual.

So, we see, the reform movement is making its impression; but we are living in a day which makes history so fast that the slow processes of reform cannot keep up with the light streaming in from the rising of the Sun of Righteousness. If they should with one stroke sweep away the Nicene and other man-made creeds, their ritual, book of common prayer and their vestments, and would begin at the bottom, there would surely be some signs of real life and of loyalty to Christ.

Moon Obscures Venus

IT is not often that Venus will blushing hide her curly head behind the man in the moon. But January 13th, for the first time since 1884, Venus was completely occulted by the moon. The path of Venus around the sun is an ecliptical orbit not so very far removed from that of the earth, and the moon's path does not waver much

from a line drawn between sun and earth; therefore the possibility of the phenomenon.

Astronomers claim that the crescent-shaped Venus (as she was between us and the sun), emerged from behind the moon with great clearness, which demonstrates the fact that there is no atmosphere around the moon.

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.



¹⁰⁰Some have earnestly believed that Jesus was God Himself. But such a conclusion is not warranted by the Scriptures. John said: "The Father loveth the Son, and hath given all things into his hand." (John 3:35) Again Jesus said: "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth the Son honoreth the Father which hath sent him. . . . For as the Father hath life in himself; so hath he given to the Son to have life in himself." (John 5:22, 23, 26) Again Jesus said: "It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." (John 8:17, 18) Thus Jesus definitely fixes the fact that He and the Father are separate and distinct beings.

¹⁰¹Again Jesus said: "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." (John 10:29, 30) It may be asked, Does this not prove that they were one being? Our answer is that it does not; but that it does show, in connection with the other Scriptures quoted, that Jesus and the Father, Jehovah, are one in spirit, one in purpose, one in harmonious action; just as Jesus subsequently prayed to the Father that the church, His followers, might be made one with Him, when He said: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." (John 17:20-22) Thus Jesus definitely shows what is meant by being one with the Father.

¹⁰²Again Jesus prayed to the Father, saying, "Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will

glorify it again." (John 12:27, 28) Jesus could not have been praying to himself here, but He was praying to Jehovah God, from whom He came.

¹⁰³That the Father is greater than the Son, Christ Jesus, He shows when He says: "I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."—John 14:28.

¹⁰⁴Many others have believed that Jesus, while on the earth, was still a spirit being and that his flesh was merely a covering or house in which that spirit being resided. Otherwise stated, that He was merely an incarnated creature and not wholly a man. The incarnation theory is that a spirit being inhabits for a time the human body, or a human body is created for the express purpose of that spirit being's occupying it for a time. The incarnation of Jesus is Scripturally erroneous. Indeed, if He had been merely an incarnated being, He could never have redeemed mankind. It is not disputed that He could have appeared as a human being; and such is attested to in the instances given in Genesis 18:1, 2 and 19:1.

QUESTIONS ON "THE HARP OF GOD"

Are Jesus and Jehovah one and the same being? Give the Scriptural proof. ¶ 166.

In what sense are the Father and the Son one? Give Scriptural proof. ¶ 167.

When Jesus prayed to the Father, did he pray to himself or to another? ¶ 168.

Who is the greater, Jehovah or Jesus? Give Scriptural proof. ¶ 169.

When Jesus was on earth, was he a spirit or a human being? ¶ 170.

What is meant by the incarnation theory? ¶ 170.

Do the Scriptures warrant the conclusion that Jesus was an incarnated being? If not, why not? ¶ 170.

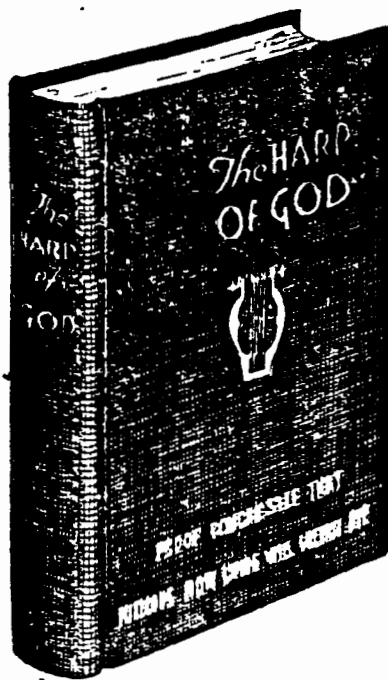
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