

# The Golden Age

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# The Golden Age

Volume I

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Number 13

## FACTS ABOUT THE AMERICAN NEGRO

**I**N the early years of American colonies 50,000 men were exiled here from England and sold into slavery ranging from a few years to life. The colonists also made slaves of some Indians, but found them hard to manage. The first African slaves were sold in Virginia in 1619, by a Dutch man-of-war, in exchange for provisions. Subsequently Newport and Bristol, R. I. became centers from which regular raids on the African coast were made, and vast numbers of Negroes were seized and brought here into slavery.

Although slavery was forbidden by the constitutions of Massachusetts and Rhode Island, the capital for the Rhode Island slave raids was largely obtained in Boston, and slavery was common in both states. The old North Church in Boston still contains a gallery that was used by the household slaves of some of the families that furnished the capital for the raids in question. The treatment of the slaves varied greatly, depending upon the owner's benevolence and the development of the community's conscience. In 1780, in a certain American state, a Negro who had killed a white man was found by Saint-John Crevecoeur, confined in a cage and left there to be devoured by the elements and by insects. He was still living when Crevecoeur saw him, although his eyes had been destroyed.

The development of slavery southward was due to the invention of the cotton-gin, which made cotton a profitable crop, capable of being tilled by slave labor. At this time objection to the evangelization of slaves was raised on the ground that a baptized slave might claim freedom as a Christian. Slavery in the North gradually became unprofitable; and between 1777 and 1800 Pennsylvania and the states north had abolished it. Those who found it unprofitable could see many reasons why it was unchristian.

By 1850 there were 2,000 families in the South with 100 to as high as 2,500 slaves each, managed by white or colored overseers; and about 350,000 families had smaller numbers, generally managed by the owner himself. Three-fourths of the whites owned no slaves at all, but defended the institution. Owners and managers varied greatly in character, intelligence and temper, and treated their slaves accordingly. Occasionally the most kind-hearted and easy-going were the least successful and had to sell their holdings, thus causing the heart-rending breaking of family ties. By 1860 one-sixteenth of all slaves had been freed; and many were enjoying full citizenship.

For two centuries the American people as a whole profited by the unpaid labor of the Negro and then set him adrift, ragged, unguided and unlettered, to assume the burdens of citizenship and to be further exploited by politicians, to his real injury. But "the chain that holds the slave has its other end fastened to the master"; and the Almighty God of Justice paid the back wages of the slaves in the flood of white blood that flowed from all parts of a guilty land in the Civil War of 1861-1865.

### Negro Distribution

**A**T the beginning of the nineteenth century the Negro was 19% of the population; at the beginning of the twentieth century, 11.6% of the population; at the present time, 10% of the population. In every state in the union the proportion of Negroes is slowly decreasing.

Roughly speaking, the black belt is a strip 250 miles wide, beginning at Richmond, Va., and running through Raleigh, N. C., Columbia, S. C., Macon, Ga., Montgomery, Ala., Vicksburg, Miss., and Shreveport, La., into eastern Texas. The center of Negro population is in northeastern

Alabama, near the city of Chattanooga, Tenn.

There are over 50% Negro population in South Carolina and Mississippi, over 37½% in Georgia, Florida, Alabama and Louisiana, over 25% in Virginia, North Carolina and Arkansas, over 12½% in Tennessee and Texas, over 5% in West Virginia, Kentucky and Oklahoma, over 1% in thirteen other states and less than 1% in the eighteen far northern and western states.

In 1910 there were living in the United States 473 Negroes who were born in Africa, 100 born in Asia, 94 born in Australia and 61 born in various Pacific Islands. At the same time the occupations of all Negro workers (and these comprise one-seventh of the total working population of the United States) were:

Agriculture, Forestry and Animal Husbandry	2,893,375
Domestic and Personal Service	1,122,231
Manufacturing and Mechanical Industries	631,377
Transportation (including 37 railroad officials)	255,969
Trade (including 135 bankers and bank officials)	119,491
Professional Service (including 123 chemists, assayers and metallurgists, 237 civil and mining engineers and surveyors, 478 dentists, 798 lawyers and judges, and 3,077 physicians and surgeons)	67,245
Extraction of minerals (including 126 mine operators)	61,129
Public Service	22,382
Clerical Occupations	19,336
	5,192,535

### Negro Migration

THE Negro race is not migratory, and therein is much of its value and reliability. However, the World War, which disturbed everything else, disturbed also the Negro. Immigration from Europe ceased, former immigrants returned, and at the close of the war America was short three million immigrant laborers.

Northern employers were troubled by shortage of labor and high wage demands, and looked toward the South for a possible labor supply. They sent representatives South to find many Negroes whose earnings were small, due to the plant-destroying boll-weevil and to consequent unemployment of cotton acreage.

These employment agents promised the Negroes better wages, better housing, better education for the children, better treatment in the courts, and free transportation for themselves and their families if they would come North. One large railroad system operating in the South started special trains, notifying the Ne-

groes at each stop that any who wanted to come North might do so without charge. As a result, 500,000 migrated to a climate to which they were unaccustomed, and on account of bad housing conditions died in large numbers.

The factory doors which had hitherto been closed to the Negro opened wide, and to a large extent still remain open, and large numbers of the migrators who formerly worked in southern fields are now engaged in all sorts of industrial occupations in the North. The plants of seven states, numbering 244 plants in all, into which Negro laborers were introduced during the war were investigated by the Department of Labor as to conditions prevailing during 1918 and 1919 and disclosed a good feeling between whites and blacks in all the plants, with the blacks showing equal attendance and supplying an equal quantity and quality of work.

However, the Northern social organism did not support the sudden influx. At first the new arrivals were crowded into certain sections long recognized as plague-ridden, disease-infected and vice-ridden; but when the new arrivals, as in case of Detroit, increased 500% in five years, those sections could not contain the newcomers, and other sections were necessarily occupied. Declines in real estate values followed; and although these declines were quickly succeeded by recoveries larger than the declines, due to the enormous rents collected from the new arrivals, racial prejudices developed and trouble ensued.

### Southern Negro Prosperity

WHEN the Negroes first began to go North not much attention was paid to their exodus in the South. But the size of the migration seriously affected the Southern labor market, increased the shortage of farm products, raised the prices of foodstuffs; and ere long the planters and Chambers of Commerce of the South were urging the Negroes to return South to bettered conditions, such as larger wages and gifts of land suitable for homes and gardens.

Meantime, those Negroes who remained in the more fertile parts of the South had fared far better than most of those who went North. Vast numbers of them work on a crop-sharing system; and where the farm superintendents and operators are honest men, the Negroes have made enough out of the high prices obtained for their products, to lift them completely out of poverty.

There are vast sections of the Mississippi

River delta land in the hands of Negroes who have become well-to-do. Many of these farmers have accumulated fortunes ranging from \$10,000 to \$175,000 and are permitted the full use of sidewalks, streets and thoroughfares.

These lands have produced as high as 500 lbs. of 51-cent cotton per acre, and under such conditions the making of money by an industrious and intelligent man is most natural. One such man, a Negro who had nothing eighteen years ago, now owns 1,600 acres of this land. Nine Negroes have recently clubbed together and bought a tract of 1,200 acres; and twenty-five others have clubbed together and bought a 3,000 acre tract for \$225,000, intending to cut it up into 100-acre farms. In one county of Mississippi Negroes possess more than \$5,000,000 worth of property and over 2,000 automobiles.

With improved economic conditions the Negro has improved otherwise, has organized an insurance company doing a large business, has employed a farm demonstration agent in one important agricultural center, and has organized various kinds of commercial enterprises in many places. Among these is a steamship line.

#### General Negro Advancement

THE percentage of Negroes that own their own homes has increased from 18.7% in 1890 to 23.3% in 1910, and varied in 1910 in the different states as follows:

New York	7.8	Indiana	26.4
District of Columbia	10.8	Missouri	26.6
Pennsylvania	13.3	Colorado	27.6
Georgia	14.7	Florida	27.7
Rhode Island	15.2	Oregon	28.2
Massachusetts	16.2	Texas	28.5
Alabama	16.4	Idaho	28.7
Mississippi	16.9	North Carolina	28.7
Louisiana	17.1	Iowa	29.9
Connecticut	18.1	Ohio	30.1
Wyoming	18.4	New Mexico	30.3
South Carolina	18.5	New Hampshire	30.6
New Jersey	18.6	Arizona	30.7
West Virginia	19.3	Kentucky	31.8
Vermont	20.4	Washington	32.1
Utah	21.2	Montana	32.8
Illinois	23.0	Oklahoma	35.3
Delaware	23.2	North Dakota	35.6
Nebraska	24.1	Nevada	35.7
Arkansas	24.6	California	37.8
Minnesota	24.7	Virginia	41.3
Tennessee	25.3	Michigan	44.0
Maryland	25.6	South Dakota	45.1
Wisconsin	25.6	Kansas	49.6

In education the Negroes do not linger so far behind the whites as many suppose. In 1910 the percentage of native whites that spent some time in school was 22.9 and of Negroes 17.0. The percentage of illiteracy is rapidly decreasing; in 1890 it was 57.1; in 1900 it was 44.5 and in 1910 it was 30.4, while for persons between the ages of ten and fourteen it was 18.9. In cities of over 100,000 it was 12.6 and in forty-five American cities of over 100,000 it was 6%.

#### Race Riots North and South

THE United States has suffered deservedly in the eyes of intelligent people elsewhere because of the race riots that have disgraced New York City, Philadelphia, Chester, Coatesville, Washington, Norfolk, Charleston, Atlanta, Knoxville, Memphis, Springfield (O.), Indiana Harbor, Chicago, Springfield, (Ill.), East St. Louis, Omaha, Longview, Houston, Bisbee and other places. At the riot in East St. Louis over forty Negroes were slaughtered, while at Washington and Chicago it is said that six hundred fatalities occurred. Outnumbered ten to one, the Negro stands no chance in a race riot, and resistance only increases the fury of the mob that has allowed race prejudice to sweep it off its feet for a time.

The temper of these mobs was shown in the nine-hour battle at Omaha in which a mob of thousands determined to lynch one Negro offender, stormed the county jail, located on the fifth floor of the Court House, scaled the walls by rope ladders, burned the lower floors with all their precious records, damaged the building to the extent of \$1,000,000, forced the surrender of the prisoner, shot him to death, dragged his body by hand and by automobile through the streets, kicked, hanged and finally burned it. And all this time American churches send missionaries to China instead of Nebraska.

The mob seized \$50,000 worth of arms from hardware establishments, burned a patrol wagon, took the rope meant for the Negro and threw it over the mayor's head, dragged him a block, threw the rope over a trolley pole and twice hauled him from the ground, and would have hanged him had not police officers cut the rope. It fired repeatedly at the 121 helpless prisoners assembled on the roof of the burning building, and was subdued only by the arrival of national troops.

Of a different nature was the trouble near Helena, Ark., having its origin apparently in the dishonesty of certain farm superintendents or operators who refused to give the Negro farmers the large profits which the high prices of cotton had enabled them to earn. These farmers work for a share of the crops; they furnish all the labor, the superintendent or operator of the farm furnishing everything else. This arrangement works well or ill, depending upon the honesty of the supervising white man who has the farm in control.

In some places these white men have taken advantage of the Negroes, forcing them to turn over all their cotton in payment for supplies which, in instances, have amounted to but a mere fraction of the value of the cotton, and refusing to give settlements or statements of account. For example, a case is cited where a Negro worked 27 acres for a year and produced six bales of cotton, his share of which was \$753. In lieu of a settlement he was charged \$52.60 for freight charges for removing nine small articles 100 miles and \$700 for groceries which could not have been worth more than \$150; and when he made objection was ordered off the place, penniless, with nothing for his year's work.

At a point below Helena where the Negro population is largely predominant, a number of Negroes, acting under white legal advice, formed an association for mutual legal protection and were preparing to bring legal action against certain white landlords. It is admitted that these Negroes were hard-working farmers, considered the best class of Negroes in the South. It is also admitted that their association, while organizing, had armed guards about the building or buildings where the meetings were held, or at any rate that in the meeting there were men who were armed.

While one of these meetings was in progress, an automobile containing a white deputy sheriff and others in search of a revenue violator had a tire burst in front of the house. This was probably mistaken for a shot and was answered by a shot from the house, the beginning of a small-sized war, in which, within the next few days, twenty-five blacks and five whites were killed, and others wounded.

Within a few more days forty-eight Negroes were sentenced to death or penal servitude without any witnesses in their defense being called.

Twelve of these were sentenced to death, and six of the twelve were sentenced to the gallows in a total of seven minutes time. Ten were sentenced to twenty-one years, and eleven were given one year for night-riding. It is claimed that the accused men were provided with the best available local white lawyers. They were tried before a white jury, blacks being excluded from jury duty in that section.

### Negro-Lynching Problems

EX-Attorney General Gregory of Texas said of lynching:

"Lynch law is the most cowardly of crimes. Invariably the victim is unarmed, while the men who lynch are armed and in large numbers. It is a deplorable thing under any circumstances."

Henry Watterson, Editor of the Louisville *Courier-Journal* says:

"Lynching should not be misconstrued. It is not an effort to punish crime. It is a sport which has as its excuse the fact that a crime, of greater or less gravity, has been committed or is alleged. A lynching party rarely is made up of citizens indignant at the law's delays or failures. It often is made up of a mob bent upon diversion, and proceeding in a mood of rather frolicsome ferocity to have a thoroughly good time. Lynchers are not persons who strive from day to day toward social betterment. Neither are they always drunken ruffians. Oftentimes they are ruffians wholly sober in-so-far as alcoholic indulgence is concerned, but highly stimulated by an opportunity to indulge in spectacular murder when there is no fear that the grand jury will return murder indictments against them."

In the thirty years, 1889-1918, lynching mobs murdered 3,224 persons in the United States, of whom 2,522 were Negroes and 702 were white persons. Of the Negro victims fifty were women, and of the whites eleven were women.

What a lynching is like in Christian America may be gathered from the following account taken from the *Chattanooga Times*:

"Jim McIlherron, the Negro who shot and killed Pierce Rodgers and Jesse Tigert, two white men, at Estill Springs last Friday, and wounded Frank Tigert, was tortured with a red-hot crowbar and then burned to death here tonight at 7:40, by twelve masked men. A crowd of approximately 2,000 persons, among whom were women and children, witnessed the burning.

"McIlherron, who was badly wounded and unable to walk, was carried to the scene of the murder, where preparation for a funeral pyre was begun.

"The captors proceeded to a spot about a quarter of a mile from the railroad station and prepared the death

fire. The crowd followed and remained throughout the horrible proceedings. The Negro was led to a hickory tree, to which they chained him. After securing him to the tree a fire was laid. A short distance away another fire was kindled, and into it was put an iron bar to heat.

"When the bar became red hot a member of the mob jabbed it toward the Negro's body. Crazy with fright, the black grabbed hold of it, and as it was pulled through his hands the atmosphere was filled with the odor of burning flesh. This was the first time the murderer gave evidence of his will being broken. Scream after scream rent the air. As the hot iron was applied to various parts of his body his yells and cries for mercy could be heard in the town.

"After torturing the Negro several minutes one of the masked men poured coal oil on his feet and trousers and applied a match to the pyre. As the flames rose, enveloping the black's body he begged that he be shot. Yells of derision greeted his request. The angry flames consumed his clothing, and little blue flames shot upward from his burning hair before he lost consciousness."

Of another Sunday morning lynching in the center of a Christian city of 7,000 population in the same state and not greatly unlike similar occurrences at Coatesville, Pa., and Springfield, Ill., the *Memphis News Scimitar* said:

"Not a domino hid a face. Every one was unmasked. Leaders were designated and assigned their parts. Long before the mob reached the city the public square was choked with humanity. All waited patiently. Women, with babies, made themselves comfortable.

"At last the irons were hot.

"A red streak shot out; a poker in a brawny hand was boring out one of the Negro's eyes. The Negro bore the ordeal with courage, only low moans escaping him. Another poker was working like an auger on the other orbit.

"Swish. Once, twice, three times a red hot iron dug gaping places in Lation Scott's back and sides.

"Fetch a hotter one,' somebody said. The execution went on.

"Now some one had another poker—jabbing its fiery point into the ribs of the doomed black.

"Then rubbish was piled high about the agonized body, squirming beneath its load.

"More and more wood and rubbish were fed the fire, but at three o'clock Lation Scott was not dead. Life finally fled at four o'clock.

"Women scarcely changed countenance as the Negro's back was ironed with the hot brands. Even the executioners maintained their poise in the face of bloody creases left by the irons—irons which some housewife had been using.

"Three and a half hours were required to complete the execution."

In the year 1919 there were 78 blacks and 6 whites lynched in the United States—22 in Georgia, 12 in Mississippi, 10 in Arkansas, 8 each in Alabama and Louisiana. Of the remaining number 9 were in Northern states and 15 in various Southern states. Eleven of these were burned to death, two beaten to death and one cut in pieces. Ten of them were soldiers in the World War. Thirty-four of them were taken from officers and jails in fourteen states. The causes of lynching were as follows:

Murder	27
Assault on white woman	14
Attempted assault on white woman	3
Insulting white woman	5
Intimacy with white woman	2
Attempting to pull white woman from horse	1
Shooting white man	7
Assault on white man	1
Altercation with white man	1
Beating and robbing white man	1
Found under bed in white man's house	1
Not turning out of road for white boy in auto	1
Misleading mob	1
Insulting white man	1
Boastful remarks re killing of sheriff	1
Result of race riot	1
Talking of Chicago Riot	1
Expressing himself too freely re lynching of Negro	1
Leader among Negroes	1
Circulating incendiary literature	1
Member of Non-Partisan League	1
Trouble between white and colored cotton mill workers	1
Abetting riot	4
Causes unknown	4
Total	84

### Negro Characteristics

IT is claimed by some that during the World War the Negroes though constituting but ten percent of the population, supplied fifteen percent of the soldiers, thus taking the places of others exempted. We do not know the facts of this assertion, but we do know that when the richest man in America would surround his home at night with the most trustworthy guards that his means could provide, he chose colored men for the task; and the faithfulness of Negroes has endeared them to true Americans in all ages. An instance of their reliability was brought to light in one of the Northern race riots in 1919, when a Negro policeman shot another Negro for firing at a white policeman.

The Negroes are peaceful and law-abiding.

They have never been accused of night-riding and lynching. They have shown that they can suffer without becoming embittered, and can forgive those who have done them wrong. As a race they are happy, gentle, affectionate and humorous; and most of them are honest and industrious. To be sure they have faults; but so have others. Those who have had the freedom of the homes of the southland for a hundred years have seldom betrayed their trust.

Ten years ago an old colored man of some means and education, acting as Santa Claus for the Confederate Soldiers Home at Atlanta, Ga., found there his old master, Thomas M. Yopp, whom he had rescued from the field of battle and nursed back to strength fifty-six years before. Since finding him this Negro has visited the Soldiers Home annually at Christmas time on the same errand. Moved by this example of love and faithfulness, the Georgia legislature has provided funds to carry on the work; and the Governor of the state and other officials were present at the last Christmas celebration.

### *The Negro and The South*

**W**HILE the social attitude of the South toward the Negro is one of aloofness, it is not more so than in the North; and it is a significant fact that in the South it is generally recognized that there are many good Negroes and few bad ones, and that the good ones are valuable and useful citizens. Mobs in the South never, as in the North, vent their anger against the colored people as a whole.

The South is still suffering from the effects of the Civil War; and although she has not done for the Negro all that could be wished, yet she is constantly doing something; and in sections where the races have known each other for generations, and where the Negroes own property and the whites are educated, there is seldom any trouble between them.

The best lawyers in the South still keep up practice on both the civil and the criminal side of the court. In many localities Negroes are sure of a fair trial, and there are instances where they have been defended from mobs with the greatest courage. The whites always aid the colored churches and are always glad to speak in them when requested. The best type of Southerner tries to be just to the Negro and to avoid pampering him.

### *Hopes of Negro Well-Wishers*

**T**HE Negro educators of North Carolina met and proclaimed a platform condemning all advocacy of social equality with the whites, intermarriage of the races and all attempts to settle racial disputes by violence.

Dr. George Cleveland Hall, a prominent Chicago Negro, says:

"Our enemies always emphasize social equality. But you will notice we put the strong pedal on economic and political equality. Let us have these and social equality will take care of itself."

### *Negroes Elsewhere*

**S**AD as are the injustices visited upon the Negro in America; and horrible as are the atrocities which an honest examination of the subject compels one to mention, yet America is today the best country for the Negro, and the race has made greater progress here than under any other government on earth.

It is claimed that the Negroes of Cape Colony, South Africa, who are of exactly the same type as American Negroes, are allowed to do only menial labor, for which they receive an equivalent of 37½ cents per day. They may travel only on a pass and on the streets called for by the pass, and only at the time called for in the pass, a pass being required for every movement from one locality to another.

Change of employment cannot be made without the written consent of the previous employer. Married women cannot live with their husbands without paying a special tax of one shilling per month. Natives pay the same taxes as whites and special taxes in addition, but the children of black taxpayers are rigidly excluded from the schools. Since 1913 it is a criminal act for a native to buy real estate from a white owner, whites being allowed to sell only to other whites.

The remedy for the injustices the Negro has suffered, and still suffers, is the same remedy that the Lord has reserved for the downtrodden of every race and clime. It is the coming of Messiah's kingdom of wisdom, justice, love and power, which will remove all the disabilities under which every race and class of human beings suffer, lifting up from poverty to wealth, from ignorance to enlightenment, from sorrow to joy, from weakness to strength, from sickness to health and from death to life. Lord, hasten the day of thy kingdom!



# MANUFACTURING AND MINING

## An Alaskan Gold Tragedy

IN the summer of 1897 we turned all our property into cash and went to Port Townsend, Washington, where we formed a company of seventeen persons, composed of sixteen men and one woman. We built and fitted out a small boat, The Elk, and with high hopes sailed away on June 11, 1898. It was the irony of fate that out of that company only one-third are known to have been alive a year later, and one of them a woman, who at that time weighed less than one hundred pounds and who escaped as by a miracle.

Early on the morning of June 24 we first saw the Aleutian Islands just above the horizon, after having been out of sight of land for thirteen days. As we neared the Islands we passed reefs, in one place sailing between rocks which did not appear to be more than fifty feet apart. But the captain thought we could make the passage safely, as we did not draw more than six feet of water, whereas if we went around it would take us a good many miles out of our course. If a storm had come up at this time we would most certainly have been sent to the bottom.

A little later, after passing through Unimak Pass into the Bering Sea, a terrible storm came on, accompanied by a dense fog. The supply of coal became exhausted, the men mutinied and threatened to hang the captain, and Mr. Bens the engineer. They sawed up the lumber which we had brought with us to make sluice boxes, and for which we had paid a big price, to keep the fires going under the boilers, tore the mattresses from the beds, soaked their contents with kerosene and fed them to the flames, together with a ton of the pork we had brought with us as food. When the storm abated and the fog lifted, it was discovered that the boat was in the same position as when the storm began, whereupon the mutineers returned the boat to the captain's control. In a week he brought us under sail into Dutch Harbor.

Dutch Harbor is in the Aleutian Islands, 800 miles directly south of Bering Strait, and about two thousand miles almost due west from Port

With my husband I was in the great rush of thousands to the Alaskan gold fields during the summer of 1898; and I here condense some items from my journal which may be of interest to readers of THE GOLDEN AGE.

—Bertha Bens.

Townsend. The town is situated at the foot of a low hill on a stretch of level land running along the beach, and in front of it is a small bay, both entirely surrounded by high green mountains, so that a glimpse of the ocean is caught at a certain point in the bay. The mountains had not a tree or a shrub on them, but were covered with a growth of beautiful wild flowers and moss about a foot thick, and looked greener to me than any green thing I had ever seen.

After three days in Dutch Harbor, laying in coal and water, we sailed again, July 7, straight north through the Bering Strait, on up past the Arctic Circle, and into Kotzebue Sound, where we engaged Indians to pilot our ship up the Selawik River. We landed in the Sound, July 14, and had hardly dropped anchor before a half dozen Indians boarded us.

The Indians knew very little English, but were friendly and always hungry. They had no use for the knives, forks and spoons laid before them, but saw only the victuals the cook had placed on the watertank on deck. This was round and about four feet high; some climbed on top while others stood around, and a dozen brown hands were stretched out at the same time to grab what they could, a piece of bread or meat with one hand, and a quantity of beans with the other. They conveyed the food to their mouths in the way that suited them best, and then wiped their hands on the front of their parkies or outer shirts, much as a two-year-old child would that had been taught no better.

When the men tried to teach them to feed themselves with fork and spoon, they would hold the fork in the fist, thrust it into a piece of meat, hold it up in the air, take the meat off the fork with the fingers and convey it to the mouth. When trying to feed themselves with a spoon, the spoon would frequently turn upside down just before it reached the mouth. This method of eating did not satisfy them after they had tried it once.

Both men and women chew tobacco, and it seems as if they cannot get enough. They do not chew as does a white man, but put a piece

an inch square into their mouths, suck it and swallow the juice, so that nothing is lost. If they get tired sucking, or if they take it out to eat something, they stick it behind the right ear until they want it again.

The old Indian who served as our pilot up the Selawik brought with him his whole tribe, his children and grandchildren, and a few near relatives, thirty-five in number, not counting the dogs. The sleds of some of these Indians were sixteen feet long, with runners of solid ivory, some spliced while others were all of one piece, evidently from mastodons. The straw mats which they make of dried swamp grass, braided and sewed together, would be an ornament to any modern home.

In the winter the Indians build fires in their huts twice a day, seldom using more than an armful of sticks for either fire. When the fire is nearly out the coals are covered up with ashes, and the hole in the roof is covered with a clarified skin. The hole through which they crawl into the hut is covered in the same way. This affords the women ample light to sew by, and they do some very fine work on their footwear. In the morning they warm their bodies by taking off the upper garments, and the children take off all the clothes they have on.

We found the Indians in this part of Alaska strictly honest. We could trust them in or out of sight. We never thought of such a thing as locking our doors when we left the camp, even to be gone all day, and never missed anything or found anything disturbed, although it was not uncommon when returning to camp to find a dozen of them stretched out on the cabin floor so thickly that it was almost impossible to get around them without stepping on them. They soon learned the hours for meals and were around promptly on time, and sometimes for a week or more at a time, before they proceeded on their journeys. Many of these Indians were Christians, converts from the Quaker mission in Kotzebue Sound.

A young Indian cannot get married until he is the happy possessor of a good blanket. This he then throws over the girl of his choice, while running after her; and if she allows him to catch her, she thus gives consent to become his wife. They then live together for a time, after which, if no one objects and both are satisfied, they are considered married. If, on the other hand, they

do not agree, or do not care to live together for life, they simply part, going their own ways.

If more female children are born than are desired, they are neglected at birth, with consequences fatal to the child and frequently to the mother. Polygamy and polyandry are unknown. The natives are peace-loving and peaceable; they do not quarrel with one another. They are bright and learn rapidly. One young man who visited our cabin learned all the letters of the alphabet, and to read and write his name, in two days.

Among the Kotzebue Indians the summer seems to be the season for hunting game of a special kind, judged from what occurred while the Elk was on its way up the Selawik. Men and women took off a garment at a time, their costumes consisting of but two pieces, trousers and parka (loose shirt), hunting for what they could find, and evidently expecting to find something. As fast as they found the game they put it into their mouths. A favorite method was to put one end of a seam into the mouth, biting and running to the end of the seam, destroying and swallowing anything in the way of animal life that might be so unfortunate as to be on the track of the ivory crushers that were running them down.

The girls are very good-looking up to about fifteen or sixteen years, at which time they are usually married. They age very rapidly after that; and within a few years it is almost impossible to judge their ages, and they keep no age records of any kind.

The Indians carried with them walrus-hide boats, decked over entirely except a place in the middle large enough to receive the hips, the feet being stretched out under the covered part. Although these kayaks, as they are called, are so light that an Indian carries them as easily as a gun, and so small that a white man can scarcely keep himself right side up in one of them, yet the Indians seemingly take as much comfort in them as a white man does in a rocking-chair. They use a single paddle, with a blade at each end, dipping the water first on one side and then on the other, and speeding through it like an arrow.

The Indians drink large quantities of water. Before starting on a journey I have seen four or five of them drain the contents of a common wooden water-bucket, filled for the purpose only a few minutes before. And the first thing they

ask for after coming in from a journey is a drink of cold water.

In the spring large quantities of salmon are caught and dried for winter use. The backbone is removed, and the fish hung in the sun. There are no flies to "blow" or infect them; and in a short time the flesh becomes as dry and hard as a chip of wood. No salt is used in the drying process, the air furnishing all the curing properties required.

Their sepulchres are log cribs built on posts high enough from the ground so that a man can walk under them. Into one of these the body is put with all its earthly belongings, gun, knife, blanket and other possessions, all safe from molestation. In a year's time there is nothing left of the body but the bones, and it is claimed that this is entirely due to the action of the air.

As we went up the Selawik we saw vast reaches of the so-called tundra for which Alaska is famous. The ground is covered with a dense growth of grass and moss which looks smooth as a lawn, and yet it is almost impossible to travel over. This accounts for the winter travel described later in this article. The grass forms large stools, which mat together with holes between them filled with water often more than two feet deep. Large quantities of blueberries and some cranberries, salmon berries and red currants grow in the tundra.

The tundra is the breeding-place of the mosquitoes about which every writer on Alaska has had much to say. When disturbed these insects fly in swarms so thick that it is difficult to breathe without swallowing them, and their incessant attacks almost drive a person frantic.

While we were on our way up the Selawik ten of the men went ahead on a prospecting trip, returning in a few days much discouraged, with hands, feet and faces badly swollen with mosquito bites, with no gold, and nothing to encourage them to look for it. Five of these ten men had had enough and went back down the Selawik from here, eventually finding their way back to the States in safety.

Although on the edge of the Arctic Circle the country hereabout was dotted with clusters of straight, slender spruce trees, some of them sixteen to eighteen inches through at the butt. This wood is very soft and has little strength when dry. From the earliest growth of the tree the limbs all start from the heart, making it difficult to split.

On September first, the Elk was run into a little lake near the head waters of the Selawik, there to winter. Had she remained in the open channel she would certainly have been crushed when the ice floated out in the spring. Meantime my husband and I had made a box-shaped boat to hold our belongings, and were now ready to set forth to make our fortunes.

I asked the cook for our share of the dishes to keep house with; and he gave me one granite plate, one small tin plate, two tin covers from lard buckets, one tablespoon, one knife, one fork and a five-pound lard bucket half full of meat fryings. When I told him this was hardly enough dishes to keep house with, he told me that he could spare no more and that I might take them or leave them. To supplement these we had two old paint buckets, two gold-pans and a little sheet-iron kettle, but no stove, although my husband afterwards made one from two large tin cans that he obtained by trading.

We left the Elk on September ninth; and during the ensuing winter, every person on board died of the scurvy, and strangers came and took possession of the vessel.

From reports received from other prospectors we determined to try our success in the head waters of the Tagragawik, which flows into the Selawik from the north. The current of this river is very strong, and it was possible for us to ascend the stream but thirty miles. This required fourteen days of the hardest kind of work, most of it in a cold rain that chilled us to the bone.

At one place we came to a rapids that it seemed impossible to cope with. But it was a case of do or die. My husband and I shook hands as old friends might do before going to battle. I went aboard our box and took my seat at the helm, while my husband took the tow-line. Soon we were in the edge of the boiling rapids. My husband was in the water above his knees with the tow-line over his shoulder, and stepping along as if he were making good time. But for at least ten minutes we made not an inch of headway, as I could distinctly see by the rocks in the water.

I dared not swing our boat in shore further for fear that she would grind on the rocky bottom; for we had about a ton of goods on board, besides my own weight. My husband dared not look around for fear of losing his footing. I feared that our tow-line would break

under the terrible strain; and if it had done so, our lives would have been the forfeit. Finally I turned the box in a trifle toward the shore, and to my glad surprise the craft slowly moved up stream. In ten minutes more we were safely ashore, my husband drenched and shivering with cold in the raw wind. A little later I was thrown into the water and similarly drenched.

We finally reached the little mining settlement or prospectors' settlement which we christened Smoky Point; and there with seven other prospectors we built log-cabins, surrounded by stockades packed full of boughs, intended to shield the cabins from the full blasts of the Arctic winter. I helped cut the logs with a crosscut saw, and learned that a woman less than five feet tall can do many things she would not ordinarily think possible. We chinked the large logs with smaller ones and packed the interstices with moss. Our first stove was made of cobble stones laid in mortar made of mixed sand and clay. We moved in on October fourth.

Along with the other prospectors we started to sink a hole in the ground, looking for gold. In about two months several of the holes had struck bedrock, with very little indications of gold and nothing to justify further effort in that vicinity. The thermometer was now around 30° below zero. A little later it was 56° below.

Shortly after New Years the men in our party began to plan to leave the country by crossing the mountains to the Koyukuk River, a branch of the Yukon, and descending that stream to its junction with the Yukon. They began practicing to see how much they could haul on a sled, and were very much surprised at first to find how little they could haul. Most of them started with one hundred pounds. A few of them took this about five miles, while others began lightening up after making the first mile. After weeks of practice they could haul a load of two hundred pounds. The goods were all put up in packages marked with the weight, so that they knew just how much they had in a load. The men worked in harnesses which they made for the purpose.

Early in the winter the snow was like sand, caused by extremely cold weather. This snow goes through the heaviest clothing like water through a sieve. In the midst of a storm a man cannot see three feet ahead of him, and without shelter would freeze in a short time. Travel was impossible until these storms had ceased and the wind had packed down the snow.

Just before leaving Smoky Point my husband made a trip back to the Elk to obtain the last of our supplies. When he started it was 20° below zero. This weather did not seem so severe to us, by this time, having become somewhat inured to the cold, so my husband took no extra clothing with him, not even an overcoat; for he said this would hinder him in his travelling. He made the round trip of sixty miles, and returned alive, but there is no doubt that the great exposure and fatigue were the direct cause of his death; for he never saw a well day after his return. The round trip required six days, and during part of that time the thermometer was 50° below zero.

During the latter part of January and the early part of February the men carried our goods, little by little, over the mountain range, into the camp selected on the other side, some thirty miles away. Some of this work was done with the thermometer standing at 65° below zero. When the last of our goods had gone, and the camp was deserted, my husband came down with the scurvy. For a few days I doctored him with remedies specially prepared for the purpose, but the time came when we must rejoin our goods or perish. So on February 27th, a bright morning, with the thermometer at 52° below zero, we started out for our return to civilization. We engaged an Indian and dog team to make the trip with us.

I did not ride, but led the dogs, going before them and keeping up a little dog-trot, the same as the Indian women do, to encourage them. It was all up hill for many miles, and the cold air and high altitude made breathing very difficult. Travelling became more tedious. I suffered intense pain, and finally I could not raise my feet over the little lumps in the path. My husband rode a little; but the strength of all the party, except the Indian guide, was completely exhausted by the time we reached the summit of the pass. Our first camp was but a short distance down the eastern slope. We slept in a tent made of eight-ounce duck, wrapped in all the blankets we possessed, but scarcely lost consciousness during the night.

I think I suffered more pain that night than ever before in my life. I could not lie on my side at all, and once on my back could not raise a hand or foot without suffering the most excruciating pain in the muscles of the whole body. I never knew before what the expression "bitter

cold" meant, but I realized it then in that tent; for when I took off my mittens and the air struck my hands it felt as if red pepper had been sprinkled on them. Our Indian went back to Smoky Point from there, promising to return after five sleeps to help us farther on our journey. Only three white men were now in our party, aside from my husband, the others having determined to try to fight their way back to the States by the Selawik route.

My husband now took to his bed, and from that bed never arose. I had to learn to chop wood, and finally became quite expert at it. After two days in this camp I was taken with pleurisy. If I had been anywhere else than in that wild country I would have considered myself sick and sent for a physician; but I doctored myself as best I could and kept on with my chopping. The three well men were busy carrying the things of the party forward to the next camping place. It was three weeks before we broke camp, but we finally started on a bright morning with the thermometer standing at 43° below zero. This time my husband was forced to make the entire journey on the sled.

As we came down the mountainside the country before us presented a beautiful picture, glittering in the sun as if sprinkled with millions of diamonds, large and small, with not a breath of wind nor a sound to break the awful stillness. Surely this was nature in death, and I could not help thinking of a beautiful, white, spotless corpse. Everything was so cold, so pure, so maddening and yet so fascinating. We reached the camp of the three men, on a tributary of the Little Koyukuk; and they helped us set up our tent, after which they went on down the stream to find a better place in which to launch the boats as soon as the ice should go out. The place where they finally pitched their tents was fully nine miles away; but they told me it was about two miles, so as not to make me feel that they were too far away. At intervals of a week or so they visited us to see how we fared. Had I taken sick in the periods between their visits we would both have perished in a short time, as the thermometer was frequently around 50° below zero, although it was now nearing the first of April.

My days were spent in cutting wood and in caring for my husband. At night I tucked him up well in the blankets and crawled in beside him to keep him as warm as possible. We both

wore heavy woolen caps and mittens, fur socks and extra coats in bed, and covered our heads with the blankets. This was cumbersome, but we had to do it or freeze before morning. After sleeping about two hours we usually awoke aching with the cold, often not being able to go to sleep again; for as soon as the fire was out it was as cold in the tent as it was out doors.

When I got up in the morning our blankets, which were dark brown, were as white with frost as if it had snowed on them during the night. I dreaded getting up and building a fire worse than staying up all night and keeping one. When I first pulled off my mittens to hold a match to the kindling-wood, it felt like holding the hands in a red-hot furnace. Often I made two or three attempts before I succeeded in getting the fire to burn, blowing in my hands and rubbing them, to soften them so that I could hold a match.

The timber here was not more than seven or eight inches through, and most of it not more than three or four inches. The trees are covered with branches from ground to top, all growing downward, so that the branches must be trimmed off while the tree is yet standing before it can be felled. The upper branches are full of thousands of small cones. Had I but known it, a tea made of these cones would have saved my husband's life; but alas! there was nobody there to tell me, and it was not until many weeks afterward that the same remedy was used to bring me back from the edge of the grave.

I could cut only from eight to ten trees in a day, besides getting our meals and taking care of my sick husband. That amount of wood, when cut in stovewood lengths, would keep us warm for forty-eight hours. I gathered it one day and cut it up the next, so that I always had one day's wood ahead. I dared not think what would become of us if I should get sick for only one short day, or if a very severe storm should set in.

Our stove made of old tin cans was not all that could be desired. Sometimes the wind would blow the flames and ashes out of the front of the stove and so fill the room with smoke that we could scarcely see or breathe. To add to our troubles the wind blew burning sparks on to the tent, so that there were now thirty-six small holes in it. When the wind blew it was not safe for me to leave the tent for a minute.

On one occasion the stovepipe was down in the morning; and almost as fast as I put it up,

the wind blew it down again. I tried to build a fire; but the wind blew the fire and ashes out of the front of the stove, and I had to give it up and go back to bed again. I tried it again in the afternoon, with no better results than in the morning. The wind grew fiercer every minute and roared down the mountain like a wild animal. We had nothing to eat all day, not even a drink of water; for everything was frozen solid.

The following day was the same as the day before. Again I tried to start a fire, and again I failed. We were, oh! so cold now, and hungry too. At three o'clock in the afternoon the wind died down somewhat, and I succeeded in starting a fire, although it smoked terribly. I managed to cook some oatmeal and a cup of tea, after a long time; for I had first to melt snow to get water for this. After eating and drinking we felt better, and let the fire go out, to get rid of the blinding smoke, and went back to bed.

The long and intense cold made my sore side ache; the blankets were so heavy that I could hardly turn over under them; and the fir boughs under us were getting badly worn, so that the knots and ends were sticking up all over and made lying on them very uncomfortable. The weather lasted from the sixteenth of April up to noon of the twenty-first, during which time we had only three meals. All this time we spent in bed and without a fire. It was too cold to talk; we had no need of sleep; death would have been a relief.

Early in May, as I was closing up the outside work for the day, and bringing in the last armful of wood, I saw the most beautiful rainbow I have ever seen. There were four in one. Of these one was a perfect horseshoe, rising and setting on the same mountain. The second, a little higher up, was also perfect from base to base, as was the third, still higher. The fourth was like a horseshoe turned upside down, in the center of the upper two, and touching both. They were as perfect as if painted on canvass.

Winter does not last forever, even in Alaska; and we had days early in May when the thermometer rose to 50° above zero at midday, with not a breath of air stirring and a dead silence reigning over the mountains as they lay glistening in the warm sunshine.

I will spare the reader the account of the death of my husband which followed, his days and nights of delirium, the gradual encroachments of the terrible plague of scurvy which

finally brought his troubles to a peaceful end a little after midnight, May 15th, 1899. I am grateful that he had a few days of sunshine to ease his last moments; but they were hard days for me, and his cries for milk, eggs, apples and other things impossible to secure within two thousand miles, will ring in my ears forever.

At one o'clock in the morning I fastened up the tent door well, so that nothing could get in, and started in a straight line in the direction in which I had been informed our neighbors had pitched their camp. It was freezing a little, and I thought the snow would hold me up. But I had not gone twenty steps before I was compelled to turn back; for every step I got in deeper, until I sunk in above the waist.

I returned to the tent and got my husband's snowshoes, but they were not ready for use, not being slung. So I got some cord that we had for the purpose, tied them on and left the tent again, taking nothing with me, not even a bite to eat, and I had eaten nothing but one small biscuit since Thursday morning, and this was Monday.

The first few miles I made good time, not breaking through oftener than every third or fourth step, and not falling down oftener than once in five minutes. This was the first time I had ever travelled on snowshoes, and I did better than I had expected. I walked fast, trying to run away from myself. My heart beat rapidly, my eyes and cheeks burned and my brain whirled like mad. I dared not stop a minute, fearing that I might be tempted to turn back. So on, on. I went toward the East, over the hills and through the brush, with not even the sun to guide me; for heavy black clouds were coming up that hid the sun.

It was now getting warmer and the snow was getting softer, so that every step I broke through six or eight inches and the front of the snowshoes slipped under the crust. They often became untied because I could not fasten them on right, or the heel or toe would slip out because they were too large. And now and then the ice would cut the strings, so that I had to take them off entirely and mend them. At such times I dared not look around; for I could not trust myself. Travelling up hill was harder work than going down. My tongue was dry and rough, and I was very thirsty. I had noticed something warm and wet on my lips some time back and had paid no attention to it; but on putting my hand to my face I found it was blood



running from cuts on my nose and chin, that I got from falling on the frozen snow.

I had travelled many miles by this time, and no sign of a human habitation. Was I travelling in a circle, as people do when they get lost, or still worse, had I lost my reason? It was well along in the morning, and the snow was getting softer with every step. In some places there was water under the snow. Two or three times I saw the river, and I must cross it somewhere; for the men said they were camped on the other side. Sometimes I stopped and called at the top of my voice. But only the deepest silence reigned over everything; not even a bird was to be seen.

I suddenly came upon the bank of the river, eight or ten feet high and very steep. There was a cut in the snow which bore the prints of snowshoes that led down to the river. These I followed, but not far; for they lost themselves in a pool of water a foot deep. Through this I waded, hoping to see the prints on the other side, but none were visible.

My snowshoes were fast giving out and I had used up all the cord I had to mend them. I now kept the river, and after travelling about a mile, with great difficulty keeping on my snowshoes, and mending them several times, came to a beaten path that led up the bank through a small patch of brush, at the end of which the path was wiped out as by magic. This magic was the sun.

I retraced my steps, and just as I got to the river again one of my snowshoes gave out entirely, so that my foot went through to the bottom and I had to take the snowshoe off. Then I tried travelling with one for a while, but that would not work. It was like travelling with a cart with the wheels off on one side. Then I took them both off, and tried walking without them, but this was still worse. Burying my face in my hands, I lay down in the snow and prayed that I might die where I was.

Then another idea occurred to me. I arose, placed one shoe before the other on the snow, and stepped from one to the other, at each step bending down and reaching the shoe behind and placing it in front again. This was the crowning misery of the trip; and a kind Providence had so arranged it that in a short time I was able to reach a hard path where I walked for some time without the need of snowshoes at all. The path disappeared at the edge of another long pool of ice-cold water that would have reached over the tops of my boots.

Not wishing to wade through this water, I cried, Halloo! although I saw no sign of a habitation of any kind. After calling five or six times I was so hoarse I was ready to give up in despair when I thought I heard a voice. I listened, and in a few seconds heard it again. I gathered all my strength, and called once more, which was promptly answered by a man's strong voice, one of the party I sought.

He led me to the camp; and when I had gained a little strength, so that I could control my feelings enough to speak, I told him what had happened, in as few words as possible. This brought tears to his eyes and he said again, for the fourth or fifth time; "But, Lady, how did you get here? I can hardly believe it is you. How did you find us? You must have come at least nine miles across a trackless wilderness."

The men were very kind. One of them gave me his tent, while he found shelter outside. They provided me with food, clean clothing and the opportunity for a much-needed bath. As I changed my garments I found that I, too, was far advanced in an attack of scurvy, and within a day or two was unable to move except with assistance. The men inquired how I wished my husband's body buried; I gave them the directions previously agreed upon between us and they went the next day and built his sepulchre, high in the tops of four pine trees, where his bones lie bleaching until the Judgment Day. Late at night they returned, bringing some of our goods with them.

The following day, May seventeenth, the water began to ooze up out of a hole in the ice. In an hour the river was covered with water from shore to shore. The following day the ice went out, accompanied by large quantities of drift wood. On the twentieth, the ice was all gone, the snow had nearly all melted, only small patches remaining here and there, under which the green moss and grass were peeping through; the willows were again green, great swarms of golden-blue blowflies were sunning themselves on the bank, and a bumble-bee or two was contentedly humming on a fir bough. Thus suddenly does the Alaska winter turn into summer.

On the twenty-first the men went to our old camp and brought the remainder of our goods down stream in our boat. On the twenty-fourth they broke camp, carrying me, a helpless invalid, hundreds of miles down mountain torrents, rushing rapids, past whirlpools, along the edge

of vast lakes and on the bosom of broad streams until finally they landed me safely at Nulato, on the Yukon River, after a journey lasting ten days. During the latter part of this trip all hands, including myself, expected my death momentarily; but no one ever knows what he can endure in this world until put to the test.

Nulato was much crowded when I was there, and with difficulty I was finally quartered in the Post Office building and cared for until able to travel. Here a part of my sad story was told by the kind men that brought me down the river. Many a moist eye left that room that day. The men here were not ashamed of tears. I was safe at all times from molestation, and am glad and proud to bear this record that there are more good men in the world than bad ones.

While at Nulato a steamer passed down the river containing a coffin in which reposed the body of an old sea captain who had died of scurvy during the winter. He had offered five thousand dollars if his body could be sent home to his friends, so a water-tight box had been made and into this the body was put along with sixty-four gallons of whisky. Where the whisky was obtained I do not know.

Prices at Nulato remind one of present prices in the United States. Butter was two dollars a pound, put up in two-pound cans. Sugar sold from fifty to seventy-five cents a pound. All canned goods were seventy-five cents to a dollar a can. Flour varied in price according to supply, all the way from one dollar to ten dollars a fifty-pound sack.

I saw very little gold while at Nulato. One man came in and had his dust weighed, but its value came to only ninety-six dollars and represented a season's work. I asked where the gold had been found, but received no answer. The man who had the gold did not want to tell, and no one else seemed to know. I heard a great many gold stories, but they were always surrounded by secrecy. Few of the men I met while there had seen any gold; and most of them were thoroughly discouraged, disgusted, and ready to return to the States and work for a living.

No doubt there is plenty of gold in Alaska that has not yet been discovered, but there are so many drawbacks connected with hunting it that the greater part of it will never be found. Cold weather and lack of fuel in winter, wet springs and falls, short summers, tundra land, mosquitoes, alternately high and low water, all

are great hindrances. No wonder that many of these men, as I saw them at Nulato, had partially or entirely lost their reason. The Government eventually sent many of them home.

After my recovery, or partial recovery, and before the end of the steamboat season, I traded my goods—six sacks of flour, two copper-lined gold pans, two picks and shovels, a handsaw and a plane, fifteen pounds of bacon, coffee, sugar, candles, soap, my husband's clothing and my own, and the fifty cents in money which I had left—for transportation from Nulato to St. Michael's at the mouth of the Yukon, nine hundred miles distant. There, at the suggestion of a noble woman who had heard my story, the kindhearted miners who were going out and coming in made up a purse to pay my way to my mother's home in Michigan.

Among my things was a forty-five dollar shotgun that belonged to my husband, with a box of cartridges and a cartridge loader. This I tried to sell. I offered it first for ten dollars, then for five, then for one; and when I found I could not get that I offered to give it away and failed even in this. Those who already had one or two guns did not want another, and those who had none were glad of it, because they had less to carry.

I left Nulato at two o'clock on the morning of June twenty-ninth. Of two hundred fifty passengers on the boat fifty-seven were deadheads, ruined and discouraged men, trying to return home. We reached St. Michael's on July fourth. I sailed again on July tenth, reaching Dutch Harbor on the fourteenth, and San Francisco on the twenty-second. On August third I reached my mother's home.

Though I lost my home, my husband and my fortune on this trip, now more than twenty years in the past, I view it all calmly in retrospect in God's "afterward" of peace (Hebrews 12:11); for it has brought me into a fellowship with the Lord that makes all trials easy to bear. Without these experiences I doubt not that I might still have been among those whose ears are dull of hearing the Good News of the Better Day. Therefore I count all these experiences valuable, and encourage others, who may have to suffer in the dark days through which the world is now passing, to look ahead to the time when the clouds will be lifted and the sunlight of God's favor will shine again upon a weary and heartsick world, bringing in the Golden Age toward which we are rapidly coming.



# FINANCE·COMMERCE·TRANSPORTATION

## *Transportation in Prophecy*

**I**N 1828 the school board of Lancaster, Ohio, authorized the writing of the following letter:

"You are welcome to use the schoolhouse to debate all proper questions; but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the Word of God about them. If God had designed that his intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam he would have clearly foretold it through his holy prophets. It is a device of Satan to lead immortal souls down to hell."

There are many things in the Scriptures that the Bible students of 1828 did not know were there. None knew then the the Prophet Nahum 2:3-6 gave an interesting description of a railway train in motion, as an event that would be common at the time of the establishment of the Lord's kingdom in the earth. And yet that is what the passage seems to describe. We give the text and the explanation which we find most acceptable:

The Prophet stands looking at an engine coming toward him, and then says: "The shield [the thing ahead of this great warrior—its protection from danger—the headlight] is made red [shines brilliantly], the valiant men [the engineer and the fireman] are dyed scarlet [when the flames from the firebox illuminate the interior of the cab at night, as the fireman opens the fire-door to throw in the coal]. The chariots [the railway coaches] shall be with [shall be preceded by locomotives that, at night, have the appearance of] flaming torches, in the Day of Preparation."

Next the Prophet takes his place in the train and looks out of the window. Then seemingly, "the fir trees shall be terribly shaken [the telegraph poles alongside the track seem to be fairly dancing]. The chariots shall rage in the streets [a railway is merely an elaborate, scientifically constructed street, or highway], they shall jostle one against another in the broad ways [the clanking and bumping of the cars together is one of the significant items of railway travel]. They shall seem like torches [a railway train at night, rushing through a distant field, looks like nothing so much as a vast torch, going at flying speed], they shall run like the lightnings."

Next the Prophet sees the conductor coming for his ticket and says: "He shall recount his worthies [the conductor spends his entire time, almost, counting and recounting his passengers, keeping them checked up, etc.]; they shall stumble in their walk [try walking on a rapidly moving train]; they shall make haste to the wall thereof [to the next city or town] and the coverer [the train shed, the station] shall be prepared [the baggageman, expressman, mail wagon, hotel bus, intending passengers, and friends to meet incoming passengers, will all be there waiting for the train to come]. The gates of the rivers shall be opened [the doors of the cars will be opened and the people will flow out] and the palace [car] shall be dissolved [emptied]."

Of similar import and of equal interest is the following corrected translation of Job 40:15 to 41:34, with comments thereon from the pen of one of Pastor Russell's followers, identifying and describing the steam-engine—stationary, railway and marine:

"Behold now one with great heat [the stationary steam-engine], which I have made to be with thee; he will consume fodder [peat, wood, coal] as do cattle. Behold now his strength is in his loins [boiler plates], and his power is within the parts bent in a circle [boiler shell] of his belly. His tail [smoke-stack, opposite the feeding end] will set upright like a cedar; the couplings of his leaping parts [connecting rods, pitmans] will be clamped together. His bones are tubes of copper; his solid bones [grate bars] are as hammered-out bars of iron. He is the greatest of the ways of power. He that made him [the Lord] can make His sword [Word] to approach unto [reveal] him. (Isaiah 27:1, 2) He shall rest under thin shelter [steam jackets] within a covering of fibrous reeds [jute] and clay [mortar]. The willows of the valley [the trees overhead] will enclose him around about. Behold [as a pumping-engine] he will drink up an overflowing river without much exertion; he will cause the people to trust [that their cellars will keep dry], though a Jordan should rush forth over its border. He will gather it up in his fountains by means of traps and with a perforated nozzle.

"Thou wilt lengthen out leviathan [the locomotive] with a hook [automatic coupler] or with a snare [coupling-pin] which thou wilt cause his tongue [coupling-link] to drop down. Wilt thou not place a ring [piston] in his nostrils [cylinders] or pierce through his cheeks [piston-ends] with a staff [piston-rod]? Will he make

repeated supplications unto thee [to get off the track]? Or will he utter soft tones unto thee [when he screeches with the whistle]? Will he make a covenant with thee, that thou mayest take him for a servant forever [without repairs]? Wilt thou play with him as with a bird [make him whistle at will]? Or wilt thou bind [enslave] him for thy maidens [so that you can take them to a picnic or convention]? Companies [of stockholders] will feast upon him [his earnings]; they will share him among speculators. [Psalm 74:14] Thou wilt fill his skin with pointed irons [bolts], and his head with a cabin of fishermen [a cab similar to the cabins on fishing vessels]. Place thy hand upon him, be mindful of the conflict [raging within the boiler] and thou wilt add no further questions. Behold his confidence [boiler] being deceived [not properly supplied with water] shall not at once his mighty form be spread asunder [by an explosion]? There is none so bold that he will stir him up [to run at his very highest possible speed], and none who will then place himself before him [to be run over]. Who will compete with this one and endure [pass him on the track]? Under the whole heavens, none, unless [one like] himself.

"I will not pass in silence his members, nor the cause of his mighty forces, nor the beauty of his equipment. Who can strip off the facings of his jacket? Who can penetrate between the double lap of his shield [the overlapping sections of the boiler-plates]? Who can force open the doors of his shield [the boiler-ends]? The circuits of his teeth [rows of rivets] are formidable. His strength depends on courses of shields [sections of plates] closed up tightly with a seal [calked]. They shall join one upon another so that a hiss of air [steam] shall not escape from between them. One to the other shall adhere. They will be welded together that they can not be sundered. In his sneezing [when he puffs from the cylinders] light will shine, a flood of light pervading the mass of vapors: and his eyes [headlights] will be as the eyelashes of the morning [as rays of light from the rising sun]. Out of his mouth [fire-door] will leap forth flaming torches, and [from the smoke stack] glowing sparks will slip themselves away. From his nostrils [cylinders] will issue forth vapor as from a boiling pot or caldron. His inhaling [forced draft] will vivify burning coals, and a flame will leap forth from his mouth. Within his neck abideth strength, and a desolation will dance with joy [become a prosperous community] at his presence. The separable parts of his body are connected together; all will be made fast upon him; nothing will be shaky. His heart will be indurated similar to a stone, and will be firm as a piece of the lower [rocks]. When at his full speed the most courageous will fear, [lest] from accidents they lose themselves.

"When dryness exalteth him [or renders him furious], he will not have power to withhold; the curved vault [fire-box] being caused to tear away, and also the armor. He will esteem iron as straw, and brass as rotten wood. The archer cannot make him flee; missiles [of war]

will be turned unto him as chaff; he will rejoice at the poking of the fireman. Hewed [or notched] timbers of the craftsman [ties] are under him; he will spread an embankment [or trench] upon the mire.

"He will [as a marine engine] cause deep [places] to become as a boiling pot [about his propellers]; he will make the sea appear like boiling ointment. He will make a path to shine after him; one will think the deep to be growing gray. [Psalm 104:26; Isaiah 27:1] Upon the earth there is not his like—he that is [so] constructed that he can fear nothing. He can oversee [control by his work] all that which is great; he is indeed king over all conceptions of power."

So then, those good men of Lancaster were wrong in their thought that the Scriptures have nothing to say about railroads. No doubt some of the board lived to travel by the very method they thought unscriptural, and at a much more rapid rate than fifteen miles an hour.

And they were equally in error in the thoughts embraced in the last sentence of their letter. It is evident that they did not understand the Scriptures which say of Christ Jesus that "He hath poured out his soul unto death" (Isaiah 53:12) and of the heavenly Father that "Thou shalt make his soul an offering for sin". (Isaiah 53:10) Nor did they understand the prophet's statement that "the soul that sinneth it shall die" (Ezekiel 18:20) or the Lord's plain statement that we should fear Him who is able to destroy the soul. "There is one lawgiver who is able to save and to destroy."—James 4:12.

They had not yet seen that God "only hath immortality" (1 Timothy 6:16), and that the only mortals (not immortals) that will ever "put on immortality" (1 Corinthians 15:53) will be those that do not already have it "on" at the time they put it on, but who "seek for glory, honor and immortality" (Romans 2:6, 7) as something desirable and possible of attainment, but requiring to be sought for before it can be obtained. It is only those who "seek for immortality" and who "put on immortality" that "shall be like him" (1 John 3:2) "who only hath immortality". How wrong and foolish it is for Christian people to imagine that the people who lived a hundred years ago knew as much about the Bible as it is our privilege to know!

From the statement of the prophet Daniel. "Many shall run to and fro and knowledge shall be increased", Sir Isaac Newton formed the opinion that some time men would travel fifty miles an hour. Because of this the infidel Voltaire referred to him as a "poor old dotard".

# POLITICAL—DOMESTIC AND FOREIGN

## As Norway Sees It

By N. O.

MR. Nordahl Olson of Bergen, Norway, editor of *Refleks*, recently had an interview with Prime Minister Chr. Mickelsen, in which the latter made some stirring statements regarding the political situation of the world in general.

Mr. Olson inquired:

"You have not as yet written your memoirs have you, Mr. Mickelsen?"

To which the Prime Minister replied:

"No, I have not yet arrived at that stage; but should I live to a ripe old age and my spiritual digestion fail me so I am forced to play solitaire, this no doubt would be a pleasant diversion."

Mr. Mickelsen stated furthermore:

"Our coming economical situation appears very dark to me, and I fear we shall have to face a serious catastrophe. Whether or not this will come very soon or a little later on, I cannot predict. It will depend upon circumstances of which we have no knowledge."

"But can nothing be done to reduce the present high cost of living and its results?"

"This is a very difficult question to answer. All our prominent augurs in the different countries state that the most effective preventative of this threatening catastrophe is more work and more economy. But no one follows this teaching. Never before has there been more talk about the necessity of saving and working, and never before has there been less of it, or more reckless spending of money. The State and the Community take the lead, borrow money unscrupulously and spend whatever belongs to the Community freely and unnecessarily. And the jobbers and a large percentage of the working class follow their example. This must necessarily end in the gutter. The large middle-class and those who have fixed salaries become, therefore, a new proletariat."

The Prime Minister became excited. It was easy to see how this matter gripped and lay heavily upon him.

"Do you mean that the condition is worse here in Norway than in the other countries of the world?"

"I dare not make any decisive statement regarding this, but according to my mind the conditions here at home are deplorable enough. These phenomena are, to a certain degree, all international. A large convention was held recently in one of the Scandinavian capitals for the purpose of considering the burning questions of the day. Prominent representatives from Scandinavian countries' business world were present. They discussed

for three long days the present high cost of living and the conditions regarding importation and exportation. At last, tired and exhausted, they came to the conclusion that the only solution was to save, save and save—publicly and privately. However, they still had sufficient strength after this strenuous meeting, to hurry to a banquet of ten courses and nine wines. Thus promptly and conscientiously do they practice their theories!"

To Mr. Olson's question regarding the Peace Conference in Versailles the Prime Minister answered:

"As yet I have noticed no peace. The Peace Conference in Versailles created chaos and called it peace. In my opinion the Conference at Wien and the Holy Alliance was an innocent affair compared with this one."

"But Wilson?" interrupted Mr. Olson.

"Wilson? It is as yet too early to predict whether or not he will remain in history as a weak and insignificant politician, or as a truly tragic character with high ideals. He came to Europe with his Fourteen Points which contained the most valuable extracts of the thoughts and hopes for the future's political reorganization of the last century's most broadminded political thinkers. And never before has any statesman held a better hand of cards or a stronger position, where everything depended upon the building up of a new era of peace and reconciliation between the nations. But under Clemenceau's and Lloyd George's strong hands the whole thing was torn asunder."

"You mean then, presumably, that his strength was not of the caliber to conquer two much stronger-minded co-workers?"

"Yes, that is my opinion. Had he been a more far-seeing statesman, or just a man, he would have stood and fallen for his issue. He would have said to his opponents at the card table in Versailles: 'On these my Fourteen Points all warring nations laid down their weapons of warfare, and in this way only can peace be brought about if a new era built upon understanding and good-will will be able to save Europe. I have pledged my own and my country's honor to these points; and if you can not or will not help me put them through you will have to bear the responsibilities of Europe's fate. America and I have not come here to create a new European militarism worse and more dangerous than the old one, which we have with combined powers just destroyed.'

"But Wilson made none of these statements. He did not take his hat and go, but remained seated and was a witness to it that his and the new era's political ideals were sacrificed for French Chauvinism and British Imperialism."

# AGRICULTURE AND HUSBANDRY

## Irrigation Oppression

By Victor C. Elder

**M**R. EDITOR: Irrigation has its advantages but also its disadvantages. If the water is controlled by a private company and the land-owner is solely dependent upon it for the success of his crops, he stands "between the devil and the deep blue sea", or rather between the company and a desolate farm.

Land was bought from a land and irrigation company in this section of B. C. Many of the purchasers were poor and able to pay only in part, the rest in installments or interest on the same. The water was 50 cents an acre. Later on the company, wishing to put in a cement irrigation canal at a higher level, sent their agent around with a revised contract for the settlers to sign, which in turn was to be presented to the government for ratification.

He first went to the English settlers, patted them on the back, gave them the contract to sign, and then having gotten their signatures came to the two lone Canadians who felt that they were in such a helpless minority that they too must sign. Besides, the company had a mortgage on their land. Result, they are now paying as high as \$4.00 per acre, and \$2.50 early in the season.

In hard times this took all the profit out of a hay crop, making one go into intensive farming to make a bare living. When hay is \$25 per ton one can pay for water, but at \$10 a ton if he pays for his water he cannot buy anything to eat. This is going on without any redress. The company was greedy, and the settlers were easy. The rulers are singing, and the people are weeping. Few people realize the difficulties with which the farmer has to contend.

"So I returned, and considered all the oppressions that are done under the sun; and behold the tears of the oppressed, and they had no comforter; and on the side of the oppressors power; but they had no comforter. . . . If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter. . . . The profit of the earth is for all. . . . Surely oppression maketh a wise man mad."—Ecclesiastes 4:1; 5:8, 9; 7:7.

## Justice in the Northwest

By J. A. Edmonds

**M**R. EDITOR: In the last three and one-half years more than \$400 worth of chickens and produce have been stolen from my place, and I have been unable to obtain redress. Thieves came to my place and hauled away two loads of my corn, while I was out in the field picking corn, and in a part of the field where I could not see my buildings.

On one of these raids two boys ran away and left a tub that would hold a bushel of corn. I kept the tub ten days, and they came back and claimed it. I tried to get the state attorney to call a grand jury and investigate the stealing of my property; but he refused to do it. I took it up with the attorney general of the state, and he likewise would do nothing. I took it up with the Governor, and he did nothing about it.

This state has a hail-insurance law. If you do not exempt your crops on or before June first your crops are insured whether you want them insured or not. I did not exempt my crops, got hailed on, put in a claim for damages; and the adjuster estimated my damages at \$4 per acre on 100 acres of corn, a total of \$400. Now they will not pay me the loss. I wrote the Governor, and he did not even answer my letter. I saw an attorney; and he wanted \$100 before he would bring suit against the state. So I cannot get justice. The poor man has no chance.

(Do not become discouraged. There are better times beyond the dark days now enshrouding things.)

## Farmers Not So Docile

**E**VEN "the conservative yeomanry of Christendom", as it has often been called, is not so conservative any more. Farmers are too well informed to be quite so docile as at one time. *The Rural New Yorker*, one of the oldest of farm journals, says editorially:

"Is there anything in the present political situation of state or nation to lend courage or hope to agriculture? If so, we confess that we have not yet discovered it. We say political situation, because after wealth is once produced the distribution of it is a purely social or political problem. It must be produced under certain fixed, definite laws that man has no power to change, but once in existence it is subject to any disposition that mankind may care to make of it."

# HOUSEWIFERY AND HYGIENE

*Preparedness for Life* By Mrs. Andrew J. Holmes

**T**ODAY we hear a great deal about military preparedness, but very little about preparedness for life. The man or the woman who is best fitted is the one who has made a study of the human body and its needs, something which every man and woman should do. There are preparatory schools for almost every human occupation, but there are no schools that prepare one for setting up and maintaining a home. There should be institutions for training men to be good husbands and for training girls to be good wives and mothers.

The man or the woman who is most thoroughly fitted to meet the obligations of marriage and parenthood is the one who has learned the laws of right living and who puts these laws into daily practice. Every day the blood must circulate through the body, the heart must continue its pumping, and the stomach must digest food. The man or the woman possessing a knowledge of the laws governing exercise, diet and hygienic living is the one best qualified to live a right life.

The human body is a machine delicately constructed of flesh, blood and bones; and in order to be healthy this machine must be kept in the best possible condition. It is the duty of every man and woman to learn the laws of right living and to live according to those laws, in order to possess a healthy, strong, vigorous physique. Then when they assume the duties of marriage and parenthood they are in a physical condition to transmit strong, robust constitutions to their children, and to impart by precept and example the knowledge which will insure for them the right start in life which should be every child's heritage. Unless children are so fortunate as to have parents intelligent enough to see the need of such instruction and education for their children, they are denied the benefits which such knowledge would bring them.

The man or the woman who enters into a marriage contract to make a home should have a full complete understanding of right living, in order to fulfill that contract properly. The husband should know how to keep healthy and strong, so that every day he is ready to do a good day's work efficiently and satisfactorily in

providing for his home. The wife should know how to keep herself well and strong, and to do the same for every member of her family.

A married woman should have enough common sense to know that food robbed of half of its nutritive qualities is not fit for use as food for human beings, and that it is her business to see that her table is not provided with such articles. The health of the family lies in the hands of the wife. She should know what constitutes a well-balanced meal. She should know the importance of fresh air and should see that her home is supplied with it all the time; for without fresh air it is impossible to feel well or to be healthy.

A woman should know the importance of keeping the body clean internally as well as externally. She should know how to use hot and cold water as a remedial agent in relieving soreness or lameness. She should know that intelligently directed exercise is one of the main factors in promoting and maintaining health and in preventing premature old age. She should know how to proceed in assisting nature by natural, drugless methods, in case any member of her family be sick. As her children grow up, she should instruct them in the way that they should go, and should see to it that the laws of right living are observed in their daily life.—Proverbs 31:10-12, 25-28.

The wise man or woman is the one who strives to put into life his or her best efforts, and who gives aid and assistance in all things that bring joy and happiness into the lives of others by radiating the cheer and genuine enjoyment which right-living affords. Such a life is a joy to its possessor and an inspiration to others.

Life is one continuous struggle for happiness. Happiness is the chief object of all our endeavors for ourselves and for those we love. There can be no more worthy motive for human happiness than that of making a home where good principles and high ideals can be practiced and taught. As we study this subject, it becomes more and more evident that the possession of happiness is dependent upon a strict obedience to the laws of right living. The truth of this becomes more and more evident; and if we break

nature's laws we must pay the penalty—weakness, sickness, disease and unhappiness. In nearly every instance all these could be avoided if one possessed the knowledge of right living and applied it daily.

In our journey through life there are evils of all kinds against which we must contend. One of these evils is ignorance of the human body and its needs. The greatest need in the world today is reverence for God; and a proper respect for His creation—the human body, a knowledge that will enable every man and woman to maintain a normal condition of health.

If married life were begun with a strict respect for each other's rights and privileges, love would be retained and increased. A right beginning will increase not only the regard which existed before marriage, but also love and admiration. The more each respects the rights and privileges of the other, the more closely will the ties of love unite them. Let the husband continue to play the role of the lover, just as he did before marriage. The old erroneous notion that the marriage ceremony entitles the husband to tyrannize over his wife, and that she must submit to unbridled demands, is one of the principal causes of ill-health for the wife and of the unhappiness of married life. In the husband's heart there must be the purpose to promote his wife's best health and happiness.

On the other hand the wife should have the same love and interest in the husband's welfare. She should seek to perfect herself in all ways that will make her a better wife and mother, in order that she may carry her end of the load. No strong, healthy woman wants to be a burden on her husband, but to be an efficient, capable helpmate. And no true man will fail to show his appreciation for such a wife.

A woman's chief ambition should be, not merely to become a wife, but to become the most capable, loving, kind and efficient wife possible. If she is such, she need have no fear that she will fail to hold her husband's love and regard. The home should be the place where all that is best in human character may be developed.

The Christian home, the home where the heavenly Father and the dear Redeemer are honored and the heaven-sent Word of God is studied and practiced, is the most important earthly institution; and if it is to be maintained in an efficient manner its founders must be sound physically, as well as spiritually.

### Claims to Cure Cancer

MR. William Becker, R. F. D. 4, Box 136, Pittsburgh, Pa., makes claim, backed by affidavits, that he has effected the first cancer cure in the world, on a Mrs. Anna Karger, 804 Broadway, West Park, McKees Rocks, Allegheny County, Pa. This lady was diagnosed by him as having "advanced scirrhus cancer". He promised to treat her if she would have another diagnosis made by a reputable physician. Four days later she returned with a certificate from Dr. Charles G. Eicher, McKees Rocks, Pa., that she was suffering from "moderately advanced carcinoma of the cervix uteri".

After about seven months treatment Mrs. Karger was pronounced cured. The cure was attested by Dr. Eicher, and an examination by two eminent physicians reports her as fully cured. The names of the physicians are J. M. Thorne, 7036 Jenkins Arcade, Pittsburgh, Pa., former President of the Allegheny County Medical Society, and X. O. Warder, a prominent authority on cancer, Penn Avenue and Fifth Street, Pittsburgh, Pa.

Dr. Samuel R. Haythorn, corner Sandusky and Park Way, N. S., Pittsburgh, Pa., recommends that the Becker claims should be investigated. Dr. John L. Wessels, presumably of Pittsburgh, but address not definitely given, states that:

"Becker's treatment for carcinoma should be investigated; and from what we have observed, it might be a cure for all visible epithelial [skin] carcinoma, acute or advanced."

The Becker claim is that:

"The main factors of my cancer treatment are water, condensed sun and a chemical. The aforesaid factors remain constant; but they vary infinitely in their succession and gradation, depending entirely on the development, kind and stage of the disease."

He declines to name the chemical until his cancer cure has been recognized by the medical profession; but we give space to this because of its interest to suffering humanity, in the hope that some may receive a blessing from it. We ask that our readers refrain from writing us for further information about this, as we do not know Mr. Becker, having merely seen his statements and photographs of the affidavits accompanying the same.

Possibly an investigation might be made by the Rockefeller Institute, New York, if enough readers bring the matter to their attention.

# SCIENCE AND INVENTION

## Wind Power

By H. E. Coffey

THE above phrase is apt to recall to our minds drawings of the quaint old Dutch windmills with which we are all familiar. Years back in our own country, windmills were a common source of power for grinding wheat or corn and for other purposes; and they are used quite extensively yet in the West and South for irrigation purposes and on large ranches.

The wind is an inexhaustible source of power, but cannot be relied on at all times on account of being so variable. Today the gentle breeze that cooled your tired cheek or rustled the leaves in your back yard may develop into a hurricane and deal death and destruction to all in its path. At other times a calm may develop, and last for days in some parts. These calms were a constant cause of vexation to mariners in the past when wind was their source of motive power.

An inventive genius and skilled electrician in North Dakota has patented and is manufacturing a windmill for producing electricity. The windmill and power unit are designed to furnish electricity for a farm or suburban home, although the same principle could be applied in designing a plant with much larger capacity. A number of these electric windmills are already in use. The windmill furnishes the power for running the electric generator, and storage batteries are provided so that when there is little breeze or a calm the lights in the home will continue to give service. Already many farm homes have a somewhat similar electric power plant, except that a gas engine is used to operate the generator.

Mr. Root, of Florida, a user of one of these electric windmills, writes:

"When the miners refuse to mine the coal we are going to reach up and grasp the wind, I hope; and thank God for it! It is wind electricity that gives me the light to write this article, and a wind-propelled automobile will probably carry it to the post-office. I am preparing to erect my second windmill; and I expect it to warm the house, or help to do so, and maybe do the cooking."

This is interesting; and our imagination takes flights in pondering on the possibilities of such a useful invention. Let me lay a few of these on your mental table.

Think of sitting comfortably in your easy-back chair snug in the realization that outside the wintry blast that sends a quiver up your spine is furnishing the power that keeps you warm. No coal barons or coal strikes to fear! Then imagine a spin through the country on power developed by the wind, and no high-priced gasoline to buy. The possibilities of this invention are stupendous. We might look reluctantly upon the probabilities of living down into the far distant future when all the coal and oil are gone, but we realize that the wind will always blow and in itself can furnish more than sufficient power for all. The wind is of great assistance in plant growth. By its constant shaking it causes the roots to take deeper and firmer hold and thus develop. It blows pollen from one flower to another, and thus plants are enabled to bear fruit. Therefore, we think the wind will always be.

When the long-looked-for Golden Age is fully ushered in, doubtless the wind will cease its destructive caprices; for God promises, saying, "They shall not hurt nor destroy in all my holy mountain [kingdom]" (Isaiah 65:25), when Christ is "Governor among the nations".

We remember Jesus' remarkable power over the wind demonstrated to his disciples on the sea of Galilee. They were astounded and remarked: "What manner of man is this, that even the winds and the sea obey him!" (Matthew 8:27) It will not require any dissimilar power to bring the treacherous winds under control when Christ "takes unto himself his great power and reigns".

We have reason for believing that some of the hurricanes and cyclones that descend upon the earth with such sudden and destructive force are but the work of the mischievous and wicked "prince of the power of the air" (Ephesians 2:2); and probably he it was that caused the Galilean storm in the hope of drowning Jesus, who was asleep in the boat.

One of the first acts of Christ on assuming control of earth's affairs, is the binding of this prince, Satan, as is plainly stated in the 20th chapter of Revelation. When this is done earth's inhabitants may dwell in safety and without fear; for Satan will have power no more.



# TRAVEL AND MISCELLANY

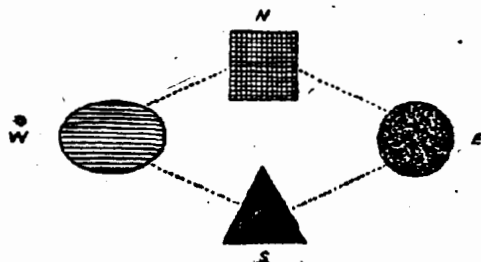
## COLOR & CHARACTER



### Color and the Compass

**M**OST of the world's history has been made in the Northern Hemisphere, and it is for this reason that the symbolic import of directions has always given to the North the characteristic of cold and to the South that of warmth. Many peoples and tribes of the earth have personified the directions of the compass; but none, perhaps, more picturesquely than have the Algonquin Indians, who refer to the various cardinal winds as "the fierce Kabibanoka" (North); "the gentle Wauban" (East); "Shaw-andassee, fat and lazy" (South); and "the mighty Mudjekeewis" (West).

In Scriptural symbolism North represents the seat of divine empire—"promotion cometh not from the east, nor from the west, nor from the south"—and the foundation or establishment of God's throne is *Justice* (Psalm 89: 14, margin). East represents the redemptive work of Christ, the motive or actuating principle of



which is *Love*. (John 3: 16) South seems to have reference to humanity. To the Christian it has a double meaning: black is in some respects a picture of death, and to the followers of Christ human hopes are dead; black is a symbol of power, the power that is necessary for the bringing of blessings to humanity and the sole characteristic of God which has not been manifested in large measure to the world. On this fulcrum of *Power* are all the other cardinal principles balanced and sustained. Christ 'upholds all things by the word of his power' and

'through death he shall destroy him that hath the power of death, that is the devil'.—Hebrews 1: 4; 2: 14.

The West is the golden gate to wisdom, sought in vain by the world by its own means and methods ("The world by [its] wisdom knew not God"), but attained in truth by Christ, the High Priest, and His faithful underpriests as they journey through the antitypical Tabernacle to the brilliant Shekinah glory of God's all-embracing perception where 'we shall know even as also we are known'.—1 Corinthians 13: 12.

There is also a certain analogy existing between the directions and the seasons. North can hardly be other than Winter; East, Spring; South, Summer; and West, Fall. Spring is the buoyant, fecund season; Summer the fruitful season; Fall the accounting season; and Winter the quiescent time. Black seems an anomaly in thinking of Summer. It is not, however, a picture of the atmosphere, but a *symbol* of the potentiality or dynamic force working in the fruit-bearing qualities of all nature.

### Too Strong

**T**HE barn door was frozen fast, but the farmer by a superhuman effort pried it loose: it fell on him, and he died on the spot.

He was never seen again after he walked around the end of the street-car, and stepped into an open sewer manhole.

Five years ago on a Chicago street-car she jabbed a man with the long hatpin women then wore; the man has just died from cancer caused by the jab.

It wrecked the stove and the kitchen furniture—and the dishes—when the can of frozen tomatoes in the oven exploded.

The cow didn't think of getting out of the way before the engine hit her and piled up a freight train on top of her, killing two men.

He had never been broken to automobiles: his auto backfired; he ran away from it, slipped down and fractured his skull.

Criminal carelessness of drivers on the streets of New York City causes the death of nearly 10,000 persons a year from accidents, 800 a month, or 27 a day, including men women and children.



## RELIGION AND PHILOSOPHY

### *The Mark of The Beast*

**P**ROTESTANT Church politicians were responsible for the passage of the prohibition law without an expression of the will of the majority of the people. Church politicians have been responsible for the passage of several kinds of blue laws, and are still engaged in angling for the passage of other blue laws to restrict the liberties of non-church-goers on Sunday. No doubt these gentlemen are conscientious; no doubt they are well intentioned. So was Uzzah when he steadied the ark and implied by his conduct that Jehovah, the Almighty, was less interested in and less able to look after his own work than Uzzah.

Parts of the report made by the United States Senate of the Twentieth Congress, second session, January 19, 1829, say:

"It should . . . be kept in mind that the proper object of government is to *protect* all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy . . . It is not the legitimate province of the legislature to determine what religion is true or what is false. Our government is a civil and not a religious institution . . . If the principle is once established that religion or religious observances shall be interwoven with our legislative acts we must pursue it to its ultimatum . . . What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights of which government cannot deprive any citizens, however small."

The mark of the beast, mentioned in the Bible, would seem to include the impression on the minds of Christians, of the idea that civil power must be invoked or that it is right to invoke civil power to further the interests of religious dogma or creed. Ecclesiastical politicians may be conscientious, but to be conscientious does not necessarily mean to be right. Furthermore, efforts to advance the teachings and kingdom of Christ by the enactment of civil laws constitute a confession of the pitiable lack of faith on the part of these bewildered moralists.

Particularly is this true of the Sunday observance laws. All any one should ask is a fair field and no favors. Did any one ever hear of baseball and moving-picture theatre managers drumming up and lobbying through a law to

keep people from attending church services on Sunday? Did any one ever hear of their attempting to do such a thing? No; they are too busy looking after their own affairs. But if they should make such an attempt it would be entitled to just the same amount of respect and support as are the attempts of ministerial associations and kindred organizations to interfere with the liberties of non-church-goers. Are we to understand that preachers are less generous than those whom they attack?

Preachers are advocating for Sunday-closing statutes so strict that men are expected to go to church simply because they can go to no other place. It would really appear as though such ministers were unwilling to compete in a fair way for public attention. Do they feel that the message which they bear lacks force and power? If they do, would it not be a more honorable method to retire than to spend their efforts and lower their dignity by really childish efforts at getting a crowd? If there was impelling power in their message, if they had that which draws men, would it be necessary to appeal for laws which are intended to drive mankind?

Suppose there were laws to close everything on Sunday except the churches; this would not make men attend church. To accomplish this result there would of necessity be other laws. And if the *corpses* of men were *habeased* into the meeting-house, what laws would control their minds while at "divine" service? What legislation would change their hearts? Compulsory attendance at worship is one of the medieval relics still maintained in our prisons. But why extend it to civil life? Why make the whole country a prison? Laws calculated to enforce conscience have just two effects, both of them bad: they make either martyrs or hypocrites, Roger Williameses or preachers' boys.

Someone has well said:

"A church or combination of churches that seeks civil enactment for the enforcement of any religious dogma, institution or usage, departs thereby from the Lord Christ, denies the power of the divine spirit, leans upon the arm of flesh, and haltingly walks by the aid of the crutch of human law. This combination of civil and religious power is in the Scriptures called spiritual adultery, or harlotry."

*Zionward via France*

**L**EARNING to rebuild Palestine by aiding in the restoration of war-devastated Northern France, is the remarkable means proposed by Polish Jews to reach the Holy Land as soon as possible and aid in the establishment of the Jewish National Homeland.

The plan, now under consideration by the French and Polish Ministries of Commerce and Labor, was proposed by two Galician Jewish leaders, Dr. Alexander Hausman and Dr. Herman, both journalists of Lemberg, and has been enthusiastically approved by over 100,000 Polish Jews, according to a report received by the Zionist Organization of America, from *Le Peuple Juif*, official newspaper of the French Zionists, published in Paris.

These Polish Jews, according to the report, have no means with which to secure transportation to Palestine and, lacking the practical training essential to the efficient rebuilding of the Holy Land, agree to spend a minimum of one year, aiding in the restoration of Northern France, if at the end of their term of service the French government will give them transportation to Palestine.

"In the Jewish centers of Poland, many thousands of signatures have already been secured to a memorial, urging the French and Polish governments to adopt this plan of fulfilling the hopes of these ardent Jews and at the same time assisting France in her problem of reconstructing the northern part of France", the report reads. "There is every chance that it will be favorably acted upon by both governments."

Dr. Hausman explains his plan as follows:

"France, with her present acute shortage of labor, needs several hundred thousand laborers for the rebuilding of its ruined provinces. The destitute Jews of Poland, eager to reach Palestine, need transportation facilities to the coast and above all, a preliminary training of at least one year in building construction, road building, agriculture and all kinds of pioneer work.

"A pact with the French government, dispatching labor battalions of Polish Jews to Northern France, is, under the circumstances, a providential arrangement. The major part of the wages, after a term of service has been agreed upon, is to consist of free transportation to Palestine."

To handle the administration of this vast army of workmen, Dr. Herman proposes that it be organized and directed by the Zionist Organization, which should assume full responsibility and make the necessary agreements with the French government.

*Le Peuple Juif* points out that these 100,000 Jews are almost all destitute because of economic boycott, pogroms and the present condition of Poland, and that they are virtually all city people with no knowledge of the practical problems of reconstruction to be faced in restoring Palestine.

These 100,000 Jews who have volunteered for labor service in France, comprise but one-fifth of the total number of Jews ready to leave at any time for Palestine, according to the Zionist Organization, which has a report from Dr. Jerzy Rosenblatt, member of the Polish Diet and now in New York conferring with Zionist leaders, that 500,000 Jews will emigrate to the Holy Land as soon as the British mandate is established and Palestine made the Jewish National Homeland.

Unwittingly perhaps, France in arranging to bring the Jews back to the Fatherland, is working out a divine purpose—one of those things written long ago, which cannot fail of coming to pass—"They [the Gentiles of France and other countries] shall bring all your brethren [the Jews] for an offering unto the Lord out of all nations upon horses, and in chariots [wagons, automobiles and trucks], and in litters [Hebrew, coaches, perhaps railway cars], and upon mules and upon swift beasts, to my holy mountain Jerusalem; for as the new heavens [religious arrangements of the Golden Age], and the new earth [secular order of things of the Golden Age], which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."—Isaiah 66:20,22.

*The Golden Age*

By L. D. Barnes

**T**HE Golden Age is a term applied to the future, when earth's troubles and disappointments will gradually vanish. In all literature prophets, poets, philosophers, and philanthropists have foretold it, sung it and schemed for its advent and adoption. In golden tones and silver strains the holy prophets and apostles of Scripture are foremost, and tell in glowing terms of that glorious day when God's oath-clad promise to bless all the families, nations and kindreds of the earth would be effective. —Genesis 22:15-18.

In Leviticus 25 we find the Golden Age pictured in type as a great jubilee, when liberty was proclaimed, slaves set free, all debts canceled, broken families reunited, and the unfortunate placed on the road to prosperity and

happiness. It was a time of rest for the land and for man and beast. It was a time of great rejoicing which foreshadowed the day of Christ, when sin's captives would be set free and all enemies, including death, be destroyed.

This great Golden Age of antitypical jubilee is foretold by all the holy prophets and variously stated. In Isaiah 35 it is the highway of holiness, over which no unclean thing can pass, but the redeemed shall walk there, the ransomed of the Lord (1 Timothy 2:6) will return from the tomb, and sorrow and sighing shall flee away. Explanation is made that then nothing shall hurt or offend; no lion of temptation, no beastly system, shall flourish; the blind shall see, the deaf hear, and the way will be made so plain and so smooth that a simpleton may see it and walk in it if he chooses.

St. Peter in Acts 3:19-21 refers to that period as times of restitution and refreshing from the presence of the Lord. Reformation is exhorted. Jesus in Matthew 19:28 speaks of it as times of regeneration. In Ephesians 1:10 Paul calls it the dispensation of the fullness of times, when Christ will gather together in one all things unto himself.

In Revelation 21:1 the Golden Age is the new heavens and earth—the new government and new social order wherein dwelleth righteousness. (2 Peter 3:13) Under this glorious régime all tears are to be dried, and there shall be no more death, neither sorrow nor crying nor pain. In Revelation 20 it is called the thousand-year reign of Christ, and is mentioned five times. The saints are to reign with Christ, and Satan is to be bound.

Throughout the Scriptures the terms "that day" and "day of judgment" are expressive of the Golden Age, times of restitution, etc. In that day we are told that the judgments of the Lord will be in the earth and that the people will then learn righteousness; that his spirit will be poured out on all flesh and all shall know him. This condition of things is the desire of all nations. The whole creation groans and travails in pain, waiting for it. During that happy day Jesus will see the travail of his soul and be satisfied; for then the kingdoms of this world will have become the kingdoms of our Lord, and the residue of men and all the Gentiles will be seeking after him. He will draw all men unto him and all will be enlightened, as he declared.

The great preacher-philanthropist, Pastor

Russell, has penned for us a beautiful sketch of the restitutionary processes of the Golden Age:

"Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin; and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidences of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; weeping and bereaved ones will have their tears wiped away, when thus they realize the resurrection work complete. —Revelation 21:4."

### *Its Liberty*

The liberty of the Golden Age will be liberty to do right. "Whatsoever ye would that men should do to you, do ye even so to them." This will be the law between men, gradually written in their hearts. Much that is now permitted and considered "legitimate" will then be banned.

The gain of oppressions shall cease. Earth's new King shall judge the poor of the people, he shall save the children of the needy, he shall break in pieces the oppressor. (Psalm 72:4) For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.—Psalm 12:5.

Evil doers shall be cut down like grass. The Lord shall laugh at him; for his day is coming. The sword of the wicked shall enter into their own heart, and their bows shall be broken. (Psalm 37) Now, the wicked flourish as a green bay tree; but then the righteous shall flourish, and the wicked be converted or cut off.

Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The snare is laid for him. He shall be driven from light into darkness and chased out of the world. His strength shall be hunger-bitten, and destruction shall be at his side. His roots shall be dried up beneath, and above shall his branch be cut off. They that come after him shall be astonished at his day, as they that went before were affrighted. (Job 19) The unsalvable wicked

shall not be, nor have place.—Psalm 37: 10.

But it shall be well with the righteous. They shall inherit the earth; they shall never be moved; they shall be in everlasting remembrance; have abundance of peace, so long as the moon endures. Rich indeed are the promises: eye hath not seen, nor ear heard, and the half has not been told. In that day the earth shall yield its increase, and the obedient shall eat the fat of the land; they shall build houses, and inhabit them; they shall not build, and another inhabit; they shall not plant, and another eat; they shall not labor in vain, nor bring forth for trouble; sins will be blotted out, and all evil suppressed. This is the hope held out.

Nothing more could be asked. Not one of all his good promises will fail. Our prayer, Thy kingdom come, has been answered. Even now, millions are living who will never die. To these, the Lord seems to say: 'Behold I stand at the door, and knock; and my reward is with me to give every man according as his work shall be.

'If you are obedient to the laws of my kingdom, which I am about to inaugurate, blessed are you! Beyond the great time of trouble incident to my inauguration as king over all the earth, you will have right to the trees and water of life and, entering my highway of holiness, nothing shall molest nor make you afraid.

'As you progress along this highway the beauties of righteousness and holiness should appeal to you more and more, and in view of your precarious existence and experience with sin and death, you should progress rapidly beyond all danger of relapse and second death. Your great deliverance which I purchased for you at Calvary is now an accomplished fact; and the possibilities of your future, with life eternal, are so immense that eternity alone can unfold them.

'Entering that age, the water of life you may drink abundantly, and whosoever will may drink freely. Having all power in heaven and earth I guarantee your safety in the pursuit of peace, and as long as you pursue peace your feet shall not stumble. Every righteous thought and act of yours will be rewarded, while the opposite of these will be correspondingly punished.

'Remember, you have nothing which was not given you: even your life is not your own, having been purchased by me, and must remain subject to my will. On your loyalty to me and to the principles of righteousness—of which you know

little as yet—will depend your future happiness and existence. I, your Redeemer and Deliverer, will require absolute obedience to the best of your ability, and under my restitutionary processes obedience will be possible. My body of 144,000 members, selected from among men since my first advent, is about complete; and their love for you, like mine, is unbounded. The resources of the universe and myriads of angels are at our command and the earth will be made glorious; for it is Jehovah's footstool.

'My able assistants, the worthies and prophets of the past, will be among you, living examples of perfect men. These having had their trial, having been proved worthy, will be made princes in all the earth. Under my direction they will have full control of earth's affairs. Everything will be done to lift you up and make you fit for a life of eternal happiness. You may now enter upon that new and living way. The past is blotted out. All things are made new. The customs of your former day are past—folded away as an outworn garment. The gods of war and of finance, the political masters, the social lions and masters of trade, the sky-pilots, whose inventions were built up upon your backs and hung like millstones about your necks, have all been subdued and are subject to my control.

'Bear in mind that my perfect and loyal ambassadors, under my perfect system, will keep perfect record of all your movements, noting your daily performances; and as these conform to righteousness, your benefits will increase or decrease accordingly. Even the thoughts and intents of your heart will be noted, and to the extent that these are not in line with mercy and truth you will suffer loss.

'Enough for you to know now. I have placed before you life and death, and in every danger you will be fully warned. Choose life that ye may live, saith the Lord.'

### *Its Day of Judgment*

In the Golden Age "God will bring every work into judgment, and every secret thing, whether it be good, or whether it be evil". (Ecclesiastes 12: 14) "There shall be nothing covered that shall not be revealed; and hid, that shall not be known." (Matthew 10: 26) He will bring to light the hidden things of darkness and will make manifest the counsels of the hearts. (1 Corinthians 4: 5) In that day he will judge the world in righteousness, will lay judgment to the

line, and the people will learn righteousness, say the Scriptures. This would seem to be the great purgatorial period when sin's dross and every base element in the human heart will be purged away, for all who will. "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."—Psalm 51:7.

The inquisitionary judgments of that order will be searching—like refiner's fire and fuller's soap. The great Judge will sit as a refiner and purifier of men.—Malachi 3:2, 3.

This oncoming judgment is variously noted in the Bible. In the Book of Daniel we have two notable pictures of the kingdoms of this world becoming the kingdom of God. (Revelation 11:15) In chapter 2 the picture is that of a great image, head of gold, breast and arms of silver, belly and thighs of brass, legs and feet of iron and clay. This was seen in a dream by the king of Babylon, and the inspired interpretation by the Prophet Daniel explains that it represented empires of government.

In chapter 7 the same empires are seen in vision by Daniel himself. The picture is that of four great beasts: the first was like a lion, the second a bear, the third a leopard, and the fourth terrible and un-namable. The four great universal empires of history, and the nations of earth are thus represented. In the first picture these are seen from the standpoint of human glory; in the second picture they are seen from

God's standpoint as beastly. In one picture deterioration is seen as from gold to clay, and in the other from the majestic lion to a dreadful and terrible beast.

The point we note is that in each picture these empires of human government are seen to give way to the kingdom of God. In the king's dream God's kingdom, as a stone cut out of the mountain, was hurled and smote the image on its feet, ground it to powder, became a great mountain and filled the whole earth.

In the Prophet Daniel's vision the Ancient of Days did sit, thrones were tumbled down, the Son of Man came; and there was given Him dominion and glory and a kingdom everlasting, in which all people should serve Him.

In these visions Michael stands up, assumes control of earth's affairs, and begins His iron rule which is to put down all opposing authority. Christ takes His power to reign.—Daniel 12:1; Revelation 2:7, 9, 15; 1 Corinthians 15:24.

Thus the Golden Age of glory and blessing is staged. The great clock of the ages strikes the hour of golden sunrise, and dawn appears. The binding of Satan and the overthrow of sin proceed. The great reforms already accomplished and the great blessings in scientific discovery are but foregleams of the new day. The searching and healing rays of the rising Sun of Righteousness will shine clearly into and upon all and chase sin's dark night forever away.

### DELIVERANCE

Still o'er earth's sky the clouds of anger roll,  
And God's revenge hangs heavy on her soul,  
Yet shall she rise, though first by God chastised,  
In glory and in beauty then baptized.  
Yes, earth, thou shalt arise: thy Father's aid  
Shall heal the wound His chastening hand has made;  
Shall judge the proud oppressor's ruthless sway,  
And burst his bonds, and cast his cords away.  
Then on your soil shall deathless verdure spring;  
Break forth, ye mountains, and ye valleys sing!  
No more your thirsty rocks shall frown forlorn,  
The unbeliever's jest, the heathen's scorn:  
The sultry sands shall tenfold harvests yield,  
And a new Eden deck the thorny field.  
E'en now we see wide waving o'er the land,  
The mighty angel lifts his golden wand.  
Comets the bright vision of descending power,  
Tells every gate, and measures every tower;  
And chides the tardy seals that yet detain  
Thy Lion, Judah, from His destined reign!

—Bishop Heber

### TELL IT OUT!

"Tell it out among the nations, that the Lord is King;  
Tell it out! Tell it out!  
Tell it out among the nations; bid them shout and sing:  
Tell it out! Tell it out!  
Tell it out with adoration, that He shall increase:  
That the mighty King of Glory is the King of Peace;  
Tell it out with jubilation; let the song ne'er cease:  
Tell it out! Tell it out!

"Tell it out among the people, that the Savior reigns!  
Tell it out! Tell it out!  
Tell it out among the heathen; bid them break their chains:  
Tell it out! Tell it out!  
Tell it out among the weeping ones, that Jesus lives;  
Tell it out among the weary ones, what rest He gives;  
Tell it out among the sinners, that He came to save;  
Tell it out! Tell it out!

"Tell it out among the people, Jesus' reign begins:  
Tell it out! Tell it out!  
Tell it out among the nations, He shall vanquish sins.  
Tell it out! Tell it out!  
Tell it out among the highways and the lanes at home;  
Let it ring across the mountains and the ocean's foam;  
That the weary, heavy-laden need no longer roam;  
Tell it out! Tell it out!"

### JUVENILE BIBLE STUDY

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

1. Was any person or class of persons on earth to know of these things before they happened; if so who?

Answer: See 1 Thessalonians 5:1-4.

2. At any time have those then living in full harmony with the Lord been left in ignorance of the truth then due to be understood?

Answer: No.

3. Did Noah know beforehand of the destruction of the "world", or arrangement of things then existing?

Answer: He did. See Genesis 6:13-18.

4. Was Noah in harmony with God's arrangements?

Answer: Genesis 6:8, 9, 22.

5. Did Abraham and Lot know beforehand of the destruction of Sodom?

Answer: Genesis 18:20-23; 19:12, 13.

6. Did any at the first advent know?

Answer: Matthew 2:1, 2; Luke 2:25-38.

7. Where there any thorns, thistles or weeds in the garden of Eden?

Answer: See Genesis 2:9.

8. What did Adam have to do in the garden of Eden?

Answer: See Genesis 2:15, 16.

9. Was Adam a king?

Answer: See Genesis 1:28; Psalm 8:4-8.

10. How was Adam created?

Answer: See Genesis 2:7.

11. Was Adam created perfect and sinless?

Answer: See Genesis 1:27-31; Deuteronomy 32:4; Ecclesiastes 7:29.

12. Who was the first woman?

Answer: See Genesis 3:20.

13. How was Eve created?

Answer: See Genesis 2:21, 22.

14. Why did God create Eve?

Answer: See Genesis 2:18.

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