

The Golden Age

Volume II

Brooklyn, N. Y., Wednesday, September 28, 1921

Number 53

"Why Stand Ye Idle?"

WHY stand ye idle?" was the Biblical question.

"Because no man hath hired us."

This is the answer today of six million people in the United States, four million in England, and on the Continent half a million more than in England.

There is a general disinclination by those that have the information and access to the press to discuss this matter in an unbiased fashion. The wise and learned cater to the powers that be and have been, and open their mouths warily. Economists deal with facts, but with unpleasant facts in a pleasant manner only. The public remains ignorant of the truth.

Widely Prevalent

THE idle are counted by the million. The tide rises. The menace shows no sign of abating. Month by month the percentage increases two or three percent, showing the drift toward harder times.

The situation in New York State is typical of the industrial sections. Compared with a year or so ago the percentage of decreases of employment has been:

Metal industries	44%
Steel industry	66%
All occupations	28%

In Pennsylvania in the districts centering around ten of the chief cities the unemployed reached 279,025. As the report covers the cities and their industrial environs, percentage comparisons with the city populations are not calculable from the data; but that these centers are very hard hit is apparent from the following table:

NAME OF CITY	IDLE WAGE EARNERS	FAMILY MEMBERS AFFECTED	POPULATION OF CITIES 1920
Philadelphia	127,550	637,750	1,823,158
Pittsburgh	50,850	254,250	588,193
Altoona	20,850	104,250	60,331
Scranton	15,375	76,875	137,783
Erie	14,775	73,875	93,372
Harrisburg	14,545	72,725	75,917
Johnstown	12,290	61,450	67,327
New Kensington	10,250	51,250	11,987
Williamsport	6,650	33,250	36,198
McKeesport	5,890	29,450	49,975
TOTAL	279,025	1,395,125	2,944,241

This showing represents a very serious situation for the workers and their families. Not only are they involved, but the economic system and the existing order of things is visibly threatened, unless a relatively speedy remedy is found.

Bettering in Spots

AS FAR as any marked improvement in the unemployment problem is concerned, a few localities here and there report slightly better conditions; but the general situation marks time for somebody or something to start things up.

Philadelphia, for example, has had very slight increases in 72 percent of the industries, remains stationary in 8 percent, and shows a decline in 20 percent. Michigan shows better conditions, owing in no small measure to the remarkable recovery of the Ford industries.

On the whole the industrial conditions are estimated at 75 percent of "normal". By "normal" is meant a state of affairs where no more than the ordinary seasonal occupations together with the unemployables show idleness. This

signifies between one and two million chronically out of work, according to the season. For example, house plasterers are idle "normally" most of the cold weather.

A genuine "normalcy" for humanity would be a condition where a hundred percent of the people able to work were at work. Such a state prevails only during war, when measures are taken to keep production up which would be considered improper in the piping times of peace.

Like a silver lining to the cloud comes the news that in some whole nations idleness is distinctly on the decrease. In Great Britain the winding up of the coal strike put many back at work, whose idleness marked the peak of unemployment. In France there are less than a quarter of the unemployed of the early part of the year. Germany sees the people getting back to work. In one German city the number of idle fell off 40,000 in one month. Possneck, in Thuringia, enjoys the distinction of not having a single idle person in the big boom of the textile and building industries. Europe as a whole has had as many as 15,000,000 out of work, but the figure has fallen to some 4,300,000.

The forcing of the wage decline upon the workers produces abnormalities in the seasonal occupations. The lathers in Detroit—artisans who nail laths in new buildings—should be busy doing some of the 160 days a year that they ordinarily are able to work, but have been locked out by their employers, to enforce a twenty percent wage cut. Lathers "normally" see a great deal of enforced idleness without being kept from work by employers—in the first three months of the year they average 28 days work, 40 days the second, and 60 the third and 33 the fourth quarter. All workers have to eat and pay rent the year round, and it would seem that an unusually high day or hour rate is only fair to seasonal workers. The wage for the working period of the year ought to be enough to give a living for the entire year.

Idlers of Distinction

THE army of the idle is not like that of the prosperous season. It has been a surprise to retail merchants how well the monthly bills have been paid even by those out of work. The out-of-works are not bums or hoboes, but people who during the good times of recent years saved money for the rainy day, which is now upon

them. The common people did not squander their earnings, as charged by irresponsible writers.

Not merely artisans and laborers make up the army 6,000,000 strong that looks vainly for work. All classes, to the highest paid, suffer from the shortage of work. A hard time is experienced by the white-collar brigade. High salaried specialists, executives and office assistants are walking the streets, sitting in the parks, staying at home, or taking their "vacation" in other ways. One college professor took a job without remuneration to stay all summer on an island for a wealthy friend of birds, who wanted some one around to look after his feathered friends. Over 1,600 applied for this work. Hard times are not respecters of persons.

In the common eye everyone who is walking about the country is a "tramp". At River Rouge, Michigan, a scared "tramp" saved the big Ford blast furnaces from the harm that might have come from fifteen or more pounds of dynamite. The wanderer was trying to get to sleep in a railroad yard near the plant, was disturbed by a band of men discussing the proposed outrage, and fled for his life to the police station. The ordinary type of vagrant would have taken wings to get away from the officers of the law.

Distress Among Women

DISTRESS has been evident among college girls and other young women, such as teachers, whose vocation is seasonal, and puts them in the idle column during the warm months. Thousands of this class have applied for temporary work in vain; and many, from lack of the usual summer earnings, are obliged to give up the coveted next year at college or school and its privileges of self-sacrifice and privation for the sake of better education. More than ever efficiency is the rule in business houses; and budgets are cut to the bone, to the elimination of the substitute workers, and incidentally to the dashing of the hopes of the best class of students in the country.

On the other hand it is asserted by President H. B. Smith of the National Employment Board, that women are holding their jobs, while men are being forced out to walk the streets. "In the labor market," says Mr. Smith, "the most efficient workers are keeping their positions and others are going out. Women are holding on

and men are going. There are jobs for \$25 a week in offices for women, but scarcely any demand for men in the same positions. Probably sixty percent of office workers now are women, and the percentage is increasing."

As a rule the state of the unemployed woman is more serious than that of the man. This is especially true in countries where there is a small allowance paid by the government to the unemployed as unemployment insurance. In England this is called the "dole".

The British dole was recently reduced. The women unemployed were greatly concerned when their dole was reduced. A resolution by the Women's Section of the National Union of General Workers made this protest:

"Many single women with no home are without any means of existence whatever, and a large number willing to take domestic service cannot be found work in this direction; therefore, it is the duty of the State to maintain them until work is found. Also the present rate for men with a family is slow starvation, and demands a substantial increase."

The obtaining of the powers connected with the franchise has caused a definite policy to crystallize among the women in matters affecting their home and personal affairs. The British women bitterly condemn the policies of the men in control of the government, who had not scrupled to plunge the country into the horrors of war. At the Congress of the Women's Co-operative Guild in Manchester the assembled women bitterly declared that "it was cheek on the part of the government to spend millions on war, and then declare that it had not the money to set people doing profitable work. The government's international policy of wholesale murder was denying the necessities of life to innocent women and children."

The sentiment of the British women in some instances takes a markedly radical aspect. At the convention mentioned Mrs. Bell of Carlisle "appealed to the workers to band themselves together and sweep aside all those who made war in their own interests".

Some of the women are being driven or led into a distinctly revolutionary attitude. Said Mrs. James, an example of this class:

"I come from South Wales, which is considered to be red hot revolutionary. We are all revolutionists, because we revolt against the conditions that this government [in America the term "administration" would be used] is putting upon us as workers."

Utterances like these are significant, not because they represent the actual sentiments of any large percentage of the people, but because any higher wave of hard times might increase the number of the aggrieved, and suddenly start something. It was the starving women, not realizing what they did, that inaugurated the French Revolution. When women feel as Mrs. James does, it would be a wise thing for the men of wealth and power, as speedily as they can, to try to make times better, to ameliorate the condition of those in distress, and to make the common people feel that they are friends. Such a course would undoubtedly save the civilized world, not merely much distress of mind, but much of the actual trouble in which it finds itself now, with worse things threatening.

American Women Suffering

IN AMERICA, too, the women are suffering. In Bridgeport, Connecticut, beheld the tragic sight of women with babies in their arms, joining in a parade of thousands of unemployed and hungry men.

New York has tens of thousands of women—a voiceless class in the social body—who are silently enduring the pangs of hunger, while vainly seeking work or sitting in lonely rooms.

Pretty Eleia Nico came to America to make her fortune, and tried hard to find the work that might start the fortune; finally she gave up, and jumped into the river.

The theatre business in New York is in such a state that over 3,000 chorus girls are in a desperate plight. They cannot get work either on the stage or in the occupations open to most working girls.

"Serves them right," says the rural purist or preacher. "They oughtn't to be chorus girls."

But if a good heart counts, many of these young women are better than some of the "good" sisters that swell church memberships.

The chorus girls that have work are helping their less fortunate companions. They have organized the Chorus Girl's Relief League, with a kind and generous attitude toward the poorer ones. This is expressed in declarations of principles which are worthy of imitation by certain charity organizations which in their effort to make sure a beneficiary of their funds is "good" or "worthy" rob the poor of self-respect, before they open the purse strings.

"There's going to be no red tape, and no humiliation for any girl who has to apply to the organization for relief," says the leader of the chorus girls. "All she will have to do will be to give her last engagement and show her need. Her statements will be quickly verified, and enough money will be provided to get her on her feet again. There is nothing in any existing organization which will do this for needy chorus girls. We are not affiliated with any organization. We are just chorus girls who sympathize with our jobless sisters of the chorus; and we will help them, with the generous assistance of the New York managers."

Words like these are not like those of the professional charity worker. They have the right ring. Many a girl of the chorus is nearer to the spirit of the Master than some in the churches that make great professions of Christianity.

Palliatives in America

IT TAKES a few months for a worker out of employment to exhaust savings, store credit, and loans from friends. Until this process has been gone through by a great number, the unemployment situation could not become acute or reach a dangerous stage.

In Philadelphia, however, the charity and welfare organizations are far behind on the funds requisite to cope with the needs of the people that have been many months without work. Additional money cannot be raised by private arrangements. The statesmen of the City of Brotherly Love are audibly talking about some scientific solution of the problem of unemployment. But they are face to face with a vast economic condition. The problem seems insoluble under the existing economic system. Action is likely to be long delayed that will answer the riddle of how to give men work when there is a diminishing market for products and little immediate prospects of profits for the capital involved. The fear appears on all sides that action may first be attempted by the hosts of the idle—action which it is hard to see could be beneficial in the delicately adjusted social and economic structure of the day.

In New York the Timely Service Society proposes to purchase tracts of land near the metropolis for the establishment of industrial colonies. To these tracts the idle are to be invited, and find friends, real homes and a job that will make them self-supporting and self-respecting members of the social system. No explanation

is offered as to how the Society proposes to evade the action of economic law, and provide a market for its products when others cannot sell theirs, nor how the funds are to be secured for the plants and equipments of the industries.

Samuel Gompers advances the ancient suggestion that a general policy be adopted of pushing public works to completion whenever there are hard times, and in seasons when there are always many out of work who are engaged in the seasonal occupations. "This plan sounds good; but it depends on raising the money for the public works by the sale of bonds or by added taxation, in either instance by payments made by the people at work now or hereafter. The taxpayers would surely have something to say about this proposal if it ever came up for serious consideration."

Labor circles have their suggestions for putting unemployed men to work. In New York City, where there are 550,000 idle, the Central Trades and Labor Council seeks to cooperate with the Merchants' Association and the social service agencies. The business men are alarmed at the diminishing amount of money in circulation; for the workers are getting less wages and have less to spend at the stores. The latter are much concerned at their vanishing business.

The old proposal is revived to organize a program for the forwarding of public works, which ordinarily would have to wait till the politicians got things all fixed for a worth-while melon cutting, a process taking time and patient preparation. Schools are urged, to cost \$52,000,000, which would make up a little for the hitherto obstructions placed in the way of an efficient public school system.

One delegate of the Electrical Workers gave way to expressions which perhaps he would not make on second thought—that he would advise his men this winter, if acute distress should develop, to enter the stores and help themselves to what they wanted. He did not explain how such a manifestation of the spirit of violence would help in the restoration of the confidence required to bring back business and employment for the out-of-works, nor how it would encourage the grocers, who in 1920 made 8.2 per cent profit on their net sales, to stand the losses from mobs and keep their stores open for further losses.

Continental Unemployment Insurance

GOVERNMENT systems of state insurance for unemployment are in existence in Great Britain and Ireland, Austria, Italy and Czechoslovakia.

Belgium, Holland, and Denmark give subsidies to trades unions.

Switzerland levies upon employers, as do the Swiss cantons, to provide something collectively for the idle.

Germany gives the unemployed donations determined in different localities according to the cost of living, and adds an allowance for a wife and for each child under sixteen.

The amount of the public aid per week is usually small. In England it averages \$2.30; in Germany it is from 12.4 to 4.96 cents; in Austria from 90 kronen up—the Austrian crown has an almost non-existent value; in Switzerland from thirty francs—\$4.92—down; Belgium pays not over \$2.20 a week; in Holland the unfortunate victim of hard times got before the war not over \$7.38 a week; now there is no uniformity about the amount, except that it is very small. Viewing all the countries having state unemployment systems, it is obvious that everywhere the idle get only about enough to starve on comfortably—not so much as to make idleness attractive, nor so little as to make them dangerous. It is reported, however, that in all these countries the profiteers are getting along very well, and not giving up any more for the good of the poor than the law requires.

Sweden has much unemployment; and the lower house of the Storthing has taken the bull by the horns, and placed the cost of unemployment benefits and of the war itself squarely where it belongs—upon the shoulders of the profiteers who propagated the world into war, and who everywhere, including the United States, are now seeking, not only to keep their war stealings, but to shove the war costs upon the poor by such devices as sales taxes.

The Swedish House passed a bill providing for taxation of fortunes on the following basis: Fortunes exceeding 500,000 kronor (\$102,000) to pay 1,800 kronor (\$574); fortunes of 10,000,000 kronor (\$2,050,000) to pay 140,000 kronor (\$28,700); fortunes of 20,000,000 kronor (4,100,000) to pay 350,000 kronor (\$41,750). Sweden was not in the war, but had both heavy costs from the mobilized army and enormous profits from

trade with Germany. The proposed tax is a progressive tax on capital of respectively 0.36 percent, 1.4 percent, and 1.75 percent—a very light tax indeed, but estimated as adequate to liquidate the Swedish war debt, and provide for the needs of the unemployed. Such a tax might set an undesired precedent for other nations, and Big Business the world over will rally to help their Swedish brethren to defeat this proposition.

The British "Dole"

THE British Unemployment Insurance law, as recently revised, provides that weekly doles shall be paid the unemployed, as follows:

15 shillings—\$2.70—to men.
12 shillings—\$2.16—to women.
7½ shillings—\$1.35—to boys.
6 shillings—\$1.08—to girls.

How would you, Mr. Head-of-a-Family, like to keep your family on \$2.70 a week? How can a girl honorably keep herself alive on \$1.08 a week? This is the practical problem the British out-of-works are facing by the million.

Those that are at work have been required for many years to pay weekly for part of the cost of the doles for the idle, the employers also paying a share, and the government making up the remainder by taxes or "rates", as follows:

KIND OF	PAID BY	PAID BY
WORKER	WORKER	EMPLOYER
Men _____	7 d (10½c)	8 d (12 c)
Women _____	6 d (9 c)	7 d (10½c)
Boy _____	3½d (5 c)	4 d (6 c)
Girl _____	3 d (4½c)	3½d (5 c)

Up to a few months ago, somewhat larger sums had been paid both by workers and employers to provide the doles; and workers who had paid such larger sums as unemployment insurance, now that the dole has been reduced, feel that they have been dealt with treacherously by the Lloyd George administration, when it reduced the dole to less than what they had paid for.

The British dole reduction of 25 percent took place because the British profiteers who paid the taxes began to find themselves pinched to pay several million dollars a week. Pressure was brought by others who had not profited by the war but who have to pay the rate—the landed gentry and small fry; and the Lloyd George administration took the opportunist line

of least immediate resistance, and cut down the allowance for the poor.

The dole was not merely reduced, but made more difficult to obtain. Formerly, if the worker was unemployed for three consecutive days he was qualified to apply for his dole. Now he must be idle for six consecutive days, which cuts out a very large proportion from the dole. This, the worker complains, works badly for him. It often happens that there is work for a day or half day. If he works, he loses the dole; if he refrains from working, he permanently loses his standing with his employer and his chance of getting future work. "I think the administration," says Chief Insurance Secretary Fred Potter, "has been guilty of a gross breach of faith." "There is a very bitter feeling among the dockers," comments District Secretary Thompson, of one of the great unions.

Women are hard hit by the dole revision. The regulations now exclude from the doles any married woman residing with her husband, unless she has been engaged in a "staple" industry. As there are thousands of women of this class, and as they have to live the same as others, protest has been made by official representatives of the Women's Workers' Section of the National Union of General Workers, and the government agreed so to revise the interpretation of the rules as to provide doles for all women single or married suffering from unemployment. The administration gave in to this request, because in England the control of government and of industry is less exclusively in the hands of the wealthy, and British administration has to have an open ear for protests and requests from representatives of labor, for fear of being turned out of office.

Open Protests by Labor

BRITISH labor has not taken kindly to the dole reduction. Newspaper headlines run:

New Robbery of the Unemployed.
Sinister Proposals.
Advisory Committees Insulted.
Fifteen Bob to Starve on.
Workers on the Scrap Heap.
The Worker Always Pays.
A Vile Proposal.
Plan for Hitting a Man When Down.
Bill to Starve the Poor.
Unjust Working of New Insurance Act.

And so on. It is with such suggestions that the mind of British labor is being filled, and the suggestions of unjust and cruel treatment fall into ready soil.

Little wonder that the Coalition Government — about the only national administration still holding over from war days — holds on like grim death, to stave off defeat in some measure in Parliament, and a fresh election of Parliament. British labor, even now preparing for the inevitable election, says that it is coming in the immediate future, and that when it comes the Labor Party will sweep the country, and that England will then see a Labor Prime Minister, a Labor Cabinet, and a Labor Parliament — and, with this, the downfall from power of the factors that brought on war and trouble, comprising that unholy accord of British financiers, politicians, and apostate clergy. Labor believes that the inauguration of an administration of, by, and for the common people will advance British freedom to a higher plane than ever before. "Magna Charta will conquer again," is the theme of the British worker, as he grooms the candidates for their offices.

Attitude of Labor Press

BRITISH labor journals are outspoken in condemnation of the diminution of the dole, as a further act of aggression against the workers, in the campaign of the employers to reduce the wage and the spirit of labor. Voicing, as it understands it, the feeling of the people the *London Daily Herald* says editorially:

"Violent unrest in any community almost always springs from one thing — hunger.

"The real promoters of violence are not the propagandists prosecuted by Sir Basil Thompson, but the men who, in the secret, sinister places of politics and finance, plot to make men, women and children go hungry.

"We deplore and condemn violence. We hope it may never break out in this country. But if it ever does, let there be no mistake about whose is the fault.

"For many months the Coalition Government, at the bidding of, and in collusion with, the representatives of aggressive financiers, has planned starvation for the workers. Today it proposes to carry the plan a step further.

"The out-of-work dole is miserably inadequate. It is semi-starvation for those who, through no fault of their own, have to depend upon it. So the administration proposes to reduce it.

"Why? Because the fund from which it is paid is exhausted. Why? Because the number of the employed goes down and down, and the number of the unemployed up and up. And why that? First and last and all the time because of the policy of the Coalition Government.

"The coal lockout, which has inflicted incalculable loss on the nation goes on. [This was during the strike] Why? Because our financiers think it economical to try to make the miners work for less than a living wage. And, largely in consequence of this, the great textile industries are following the same fatal lockout policy. In wool, for instance, orders are coming in; and the coal stoppage, we are told, makes it impossible to meet them. And so the vicious circle of unemployment spins ever faster.

"The central truth of the matter is this: That the worst extravagance of all is letting people starve. That is what the nation cannot afford. As long as there is a rich class of the community, it is an insult to God and man for anyone to talk of its being 'necessary' for some to sink into semi-starvation.

"The financiers, aiming at false economy, are the worst extravagance, and waste all our substance. And the people suffer."

Pathos of Poverty

MANY are the stories that might be related of the pathetic and tragic occurrences of this greatest known period of unemployment, but we will confine ourselves to one, from the *Daily Herald*. Reader, put yourself for the moment in the place of these men:

"'Death from natural causes,' was the coroner's verdict on one of the idle who fell dead when told that there was no money for him.

"The story of William Beadle is typical of thousands.

"When he was told there was no money for him, he fell dead. This was the simple and tragic tale of William Beadle. He was a warehouseman, 56 years of age. 'Such a good hubby,' his wife said, 'and willing to work, if he could have found it.'

"For weeks he had been out of work; and on Friday, with hundreds of others, he took his place in the long queue outside the Labor Exchange, and commenced the weary wait for the miserable sum that stood between him and actual starvation.

"An hour and a half he stood in the street, and saw four of his wretched fellow-sufferers collapse.

"Then when he reached the desk, the clerk said to him, 'There is no money for you. We will write to you.'

"'Oh!' exclaimed Beadle, and fell back dead.

"'It's a long time, sir, to stand in a queue, as so many have to do,' a man who was next to Beadle told the court.

"'Only this morning I myself saw four men collapse in the queue, and I was informed by those who had

been there longer than myself that in all some ten men fell to the ground in an exhausted and fainting condition through the long wait.'

"The circumstances connected with the man's death,' said the Coroner, 'give a very sad and tragic touch to the case. It is the outcome of the prevailing distress, and we can only hope that things will very soon improve.'

"And thus closes the life of a willing worker, a good hubby, and an Englishman."

Threadneedle Street—the British Wall Street—plans the profits, and muddles through the peace; but the man that pays is the starving worker. British financiers grumble at the dole and reduce it all they dare. "Woe to you! for ye lade men, with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers!"—Luke 11:46.

Demonstrations by the Idle

MANY demonstrations of the unemployed have been made. Three thousand hungry people marched upon the British Ministry of Transportation, and their spokesman, A. Scott, told how the idle felt about the abandonment of the road projects upon which they had been working:

"The temper of the people locally on the question can be gauged by the fact that three thousand have come with us. Many of the men who have marched here have served their country and are prepared to work. They feel very keenly on the point. More people would have been with us, but it was impossible, because of their boots. You people do not realize the position of the poor. Men are not going to let everybody tread on them while animals are well fed."

"Sir Henry Maybury"—so reads the report—"promised to bring the matter before the Minister's notice." Nothing resulted. What can a Minister of Transportation do in the face of a world-wide economic crisis?

Brighton is a famous English seaside resort. There the wealthy congregate to enjoy the cool breezes from the sea. Several hundred workless men marched from London to Brighton with an appropriate banner, and selling their own journal on the way. Only men were picked who would have the endurance to walk the round trip.

Welsh miners appeared in busy Fleet Street, London, and sang the harmonious songs of Wales, while collectors raised money for the local distress fund of the Rhondda Valley. Said the leader, W. D. Cadogan:

"We are not here for our personal benefit. A picture of misery has brought us from our valley—a picture of starving women and children lining up in queues for food, while their men are fighting for their rights." [This was during the coal strike]

"In our valley," continued Mr. Cadogan, "the little children are rushing to school, not because they want to be taught, but because of the meals that are provided in the schoolhouse.

"So we have come from the valley at our own expense. Our singers are working on reduced rations, so that we can send ample funds home. If the miners and their families are not assisted in their resistance to the attempt to enforce a lower standard of life, every industrial worker will have to submit to starvation wages."

The Amsterdam, Holland, unemployed carried banners proclaiming that the state and city must support them. They consider that, as the controlling power of the modern industrial state is the money power, and this power operating in various countries, brought on the great war and its attendant miseries, and now having forced the hard times upon the common people, it is but reasonable that those who are responsible, and who have profited, should support the unfortunate victims of their fatuous policies. They consider that in some respects the owned slave was better off than the industrial worker is now—the "wage slave", they call him—for the employer but lets him die of starvation, while the slave had to be fed. Ideas of this kind are spreading like wildfire.

On the Halifax, Nova Scotia, Common the unemployed numbering hundreds gathered, and passed resolutions demanding that the city give them either work or the necessities of existence. Speakers of their own number counseled the importance of themselves maintaining law and order, in order to avoid rousing the mob violence of plug-hat anarchists, or hostile action by the authorities. They said that it seemed a reasonable proposition, since all persons in a social organism are dependent on one another, literally members one of another, that when some of the members are in a serious plight, the others should assist them; and that a liberal policy by the municipality was right, if only for expediency.

In America the demonstrations of the unemployed are largely kept out of the press, but are occasionally heard of or pass from person to person. Here the workless are less fortunate than their British brethren in opportunity to

present their cases visibly to the public. Thousands are starving in Bridgeport, Connecticut; but after a permit had been granted for a great parade, it was revoked by the authorities, on the pretense of "the crowded condition of Main Street"—which, however, is not too crowded to permit a circus parade.

According to the press, many hunger-pinched veterans of the World War had hoped to participate in the demonstration. Said one: "You're a hero when you go away, and a bum when you get back". Said a friend of the people: "There are men here who helped whip the Germans; and now they are practically starving, because the town takes no interest in them and employers refuse to hire them". An official of the Manufacturers' Association said they were planning to distribute \$300,000 among the workless. Not the manufacturers, but the people were to pay the money; for it was to take the form of a bond issue for public works, on which the bankers would receive a commission, the investors interest, all to be paid in due time by the people. According to the *New York Times* hundreds of the idle, including many ex-soldiers fairly stormed the Bridgeport Welfare Building, demanding the city jobs, not knowing that the bonds were not out yet nor the money raised. Thousands are expected to apply for the work, the wage on which will be the low wage of 25 or 30 cents an hour for common labor.

So many ex-soldiers are among the workless that it has provoked comparison with hard times in ancient days. Two thousand years ago not a few of the unemployed of the day were men who had cut their way to victory the world over for the eagles of Rome, and for the Roman profiteers. To these ex-service men there was made an address by Tiberius Gracchus, couched in strangely modern terms:

"The wild beasts of Italy have their caves to retire to, but the brave men who spill their blood in her cause have nothing left but air and light. Without houses, without any settled habitations, they wander from place to place with their wives and children; and the generals do but mock them; while at the head of their armies they exhort their men to fight for their sepulchres and domestic gods. The private soldiers fight and die, to advance the wealth and luxury of the great; and they are called masters of the world, while they have not a foot of ground in their possession."

There being nothing actionable about Grac-

chus' words, he was not sent to the Federal Penitentiary. Shortly the Roman profiteers had him assassinated. These were the conditions that brought an end to the Roman Empire. The striking thing is that today the same conditions exist as two thousand years ago, and the words of a Roman orator sound as if spoken today.

World-Wide Condition

THE serious social condition due to unemployment is world-wide. In Germany thousands of idle workers raided the Labor Unions Assembly, demanding that everyone who had work should give his job to the unemployed. Those at work, however, were unable to see it that way; and a riot ensued. Hundreds of police "pacified" the fighters, who had wrecked the interior of the building. Evidently it is not a practicable way of settling the unemployment problem to ask those that have—even if what they have is only a job—to give up to the have-nots.

Ireland has over 100,000 out-of-works, and there is much distress among the poor, due in no small measure to the disturbed military conditions.

Cuba adds her quota to the plight of the desperate idle:

"The situation throughout the island," says a prominent sugar importer, "unquestionably is desperate. The country people are in dire need of employment. All work has been stopped on sugar estates because of lack of funds. In many places the former workers on these estates are wandering about the country in swarms, begging for food. Spanish laborers are leaving for Spain. Large numbers of Jamaican and Haitian negroes, who were brought to the island, now are destitute. The Haitians in particular are in a most deplorable condition. Conditions are such in Cuba that the element of time becomes a most important factor. A starving man needs food now, not the promise of it three months later. Anti-American demonstrations are of frequent occurrence. There is a strong feeling against the government."

There was plenty of work in Cuba during the war and afterwards during the riot of sugar profiteering, but the collapse of the sugar prices ruined many New York sugar speculators and Cuban planters, and high prices took fully half the per capita money away from the native population and landed it in the New York banks. There is a dislocation of the delicately adjusted economic mechanism in Cuba which is the despair of the authorities.

Pressure upon Governments

THE unholy accord of ambitious financiers, politicians, and ecclesiastics is not a little disturbed over the manifest fundamental weakness of their machine, as displayed in the mounting mass of unemployment.

British politicians feel the pressure and with characteristic caution and opportunism yield to it. A well-known London social worker, Geoffrey Drage, puts it:

"Parliament is under popular terror and cannot vote against any of these doles, while the various departments have shown themselves equally easy."

There is fear in England on account of the 28,000,000 receiving state aid. In Parliament J. R. Clynes warns the administration against presuming too far on the patience of the poor:

"The Ministers have concluded that those who have endured so much can endure more and longer. Let any honorable gentleman put himself in the place of the head of a working-class family, when all the savings are exhausted, all the borrowings spent, the furniture is in the pawnshop, only one pound (\$3.60) a week to keep the family, and that reduced to 15 shillings (\$2.70)."

There is a popular opinion that the attitude of British politicians is not for the people. This was expressed in Parliament by J. Cairns:

"This House is not the place to come to for good thinking. It is no place to get good feeling. I would get better conditions from the coal owners. There is a prejudice against the workers in this House."

If Mr. Cairn's statement is true, it is both unfortunate and serious that, at a time when the utmost good feeling and the general application of the golden rule are necessary to solve world problems irresistibly forcing themselves forward for solution, the common people, of whom he is one, should so lack confidence in the men in charge of the state.

In England when a bill in Parliament which is backed by the Prime Minister is defeated the Ministry resigns and an election of members of Parliament is held, to secure a new administration representing the view of the people. The expectation of the early replacement of the present Lloyd-George administration—or "Government" as the British term it—was reflected in a report by the Parliamentary correspondent of a London newspaper in a description of a speech against too liberal doles for the out-of-works:

"Dr. Macnamara's rosy head rolling on his shoulders,

and his right hand jiggling in the air. are the central objects of last week's Parliamentary debates. He gesticulated better than he knew. He spoke for a shaking and rolling Government, and his every utterance made it shake more and roll a little nearer the electoral abyss."

In the opinion of many of the well-posted, an election of Parliament any time in the near future signifies the end of control by the unholy accord and the taking up of the reins by the British Labor Party—for good or for ill.

Not even the sacred person of the British King is immune in the strife of words over the idleness of millions. The recent visit of the King and the Queen to an important labor celebration at Glasgow "was repeatedly interrupted by men in the audience who heckled the royal pair, shouting questions as to what was being done to solve the problem of unemployment. . . . After a first attempt to suppress the news, the newspapers came out with an account trying to minimize the event. Some say that the 'more conservative members of the union' drowned the hecklers out by singing, 'For He's a Jolly Good Fellow'. Others state that the hecklers were actually ejected." Imagine the brutal acts of the police in America under like circumstances! Heckling a speaker is more the regular thing in England than in America—but to heckle the King! In days of falling czars and kaisers, "uneasy lies the head that wears a crown".

In Newfoundland, according to reports received, there exists the same pressure on the government which has appeared in England. According to press reports which did not find very wide circulation in the United States:

"Twice within a few weeks unemployed workers, clamoring for bread, have forced the adjournment of the legislative assembly of Newfoundland, and twice they have appeared at the bar of the house demanding consideration of their claims for relief. A more desperate condition never existed in the province which two years ago was rolling in wealth.

"Several days ago a crowd of unemployed threatened forcibly to close both the legislative chambers and the city hall and to help themselves to food from stores in the business section, but the authorities hope to be able to avert this extreme step.

"The situation, however, seriously disturbs the government, and business men. Demands are coming from all parts of the country that relief be provided in some way for needy fishermen in hundreds of coast villages. The government says its difficulties are increased by reason of its inability to secure loans."

In the United States it is said that the omin-

ous growth of unemployment was one of the subjects prominently discussed in the conference between President Harding, J. P. Morgan, E. M. Sabie and other representatives of Big Business, who got together quietly at the White House one summer night. Anxiety is manifest in many quarters where but a few months back the comfortable profits of war and peace had imparted a sense of solid complacency. Big Business begins to read something like a hand-writing on the wall, and to see that their fight to "liquidate" labor and make the workers "eat out of their hand" has precipitated what may prove to become a life-and-death political conflict for the control of the affairs of the country. It is much easier to act in a high-handed, inconsiderate and unjust manner toward the common people, than to settle at will the storm of ill feeling engendered.

Workers Seem Determined

TO JUDGE by the organs of the organized workers some of the men, or at least some of their leaders, are determined to bring about social and economic changes as soon as possible, as the only way for the workers to emerge from the morass. A considerable spread of radicalism is in evidence. Intimations of radicalism, however, when searched into, have usually been found to be baseless, the workers being chiefly interested in getting a living for themselves and their families, and only the small proportion of five percent or so are out-and-out radicals.

Sometimes a situation of but slight importance changes on a sudden provocation to one of great imminent portent. Perhaps the dole question in England may have some influence in that direction.

In the British Parliament J. R. Clynes outlined the seriousness of the situation, as he saw it, in these terms:

"The threat to reduce the dole from one pound to fifteen shillings is a threat that counts too much upon submission on the part of those who will suffer from it. This is a dangerous step. The greatest resignation has been shown, but you can make too great a demand upon the patience of the poor."

According to press reports Mr. Clynes repelled spiritedly the suggestion of the employers that unemployment was caused by the dole insurance.

"Who would say," he said, "that fire insurance caused fires? Let those people [Big Business, etc.] have the

courage of their convictions, and sweep away the whole scheme of unemployment insurance. "What would be the outcome? Riot, robbery and plunder. People would break the law, because the need of subsistence would compel them." He closed with a pathetic appeal: "If you have the choice between running somewhat into debt and letting people die of starvation, our appeal is: Do not let people die! Many thousands are near starvation!"

If Mr. Clynes is right, all that stands between the present British administration and national disaster is the thin line of the meager dole.

Big Business in England received a severe jolt when Farrow's Bank failed, causing anxiety and possible loss to thousands of the people. The fall of this bank and that of the Lloyd George administration were linked together in Parliament by Colonel Wedgewood, who said that "Farrow's Bank and the Government are going down together".

The unfavorable effect on the minds of the workers, employed and unemployed, who under British law have had to contribute out of their earnings toward the unemployment insurance, was suggested by G. A. Spencer, M. P.:

"During the war large contributions were paid into the Exchequer from excess profits. If industry thus contributed to the State in its prosperous day, it had the right to claim help in its day of adversity, and to ask for a little of the revenue it had provided."

"You are making Bolsheviks by the thousands through these actions," declared Member-of-Parliament Jack Jones. "How would you like to take out an insurance policy, pay your contributions, and then after a few years, find out that it was not worth what you had understood it was? The workers are finding out [by the dole reduction from what had been agreed on] that they were not getting what they've paid for and some are questioning if they will ever get anything at all."

Vote Themselves into Power

THE terrible experiences of many of the common people of England during the present hard times has bred in not a few of them the determination to vote the administration of the British Government into their own hands, immediately on some failure of the Lloyd George Government to receive Parliamentary support. Commenting on this editorially, the *Daily Herald*, the leading mouthpiece of the working people, says:

"We are all for production, but not for more production for the benefit of the financiers. At this moment there are masses of work people, whose labor could be

utilized for the building of houses, for the growing of food, for the making of clothes, and the manufacture of furniture—indeed for the supply of all our needs. They are not allowed to work, because were they to do so, the markets would be flooded, and because their labor is organized under commercialism only for the service of the financiers and landlords.

"There is but one remedy for all this, and that is clear thinking on the part of the workers. They must organize for the overthrow of the present social order. They must be united, industrially and politically, but they must be united on a class basis, on a basis which will make them understand that they as a working class, are diametrically opposed to the possessing classes, who hold not only the reins of Government, but also the lives of the workers in their hands. We must not only change our masters. We must get rid of the whole mastership [the unholy accord of Big Business, politicians, and ecclesiastics] as it exists today. We must get control of our lives in such a way as will enable our labor to be used for the service of the nation as a whole."

Evidently the feeling is being rapidly spread in the existing emergency among the British workers, that the only way to mend things is to vote themselves into power. Their intentions are plainly of the best, but once in power they would find a situation of unparalleled difficulty and of economic, social, and international danger, from the reactionary group (their propaganda rendered all the more determined by failure), from the differences within their own ranks on the proper methods, and from the violent economic and perhaps military hostility of other governments, as well as from their own inexperience in steering a ship of state on the uncharted sea of human progress and failure. At present the appearances are that Lloyd George's failure under existing conditions might deliver the administration into the hands of the Labor Party for them to try to do the best they are able to do with it.

Possible Dangers

"HUNGRY men are obedient men," is reported as the dictum of a prominent American financier. With this a British editorial writer differs sharply and indicates the danger of forcing men toward the hunger line:

"Hungry men are dangerous men, and if neither the administration nor local authorities will supply the means of life to those in need, it is certain that the needy ones will take what they want and chance the consequences. Revolution and bloodshed are always pre-

ceded by hunger, and the reason England has escaped the horrors of bloody revolution up to the present is simply because means have been found at least to keep the population alive.

"The administration is playing with fire in its proposal to reduce the unemployed below subsistence, and it will be the local authorities who will be expected to save the nation from the effects of this criminal action of the administration [reduction of the dole].

"This means, in effect, that once again the administration is compelling the poor to keep the poor. . . . Careful students of affairs view with some amount of alarm the attention that is being paid to what is called national finance, and the total indifference with which Parliament allows the administration to go on piling up burdens [army, navy, etc.] upon those totally unable to bear them."

Huge appropriations for war, past and future, are made, many of the people are beginning to think, because the financiers of Paris, Tokio, and New York fear that they may be outdone in trade plans by the financiers of London and Berlin, and vice versa. The journals which represent the people are advancing the idea that these rich men are causing their governments to pile up navies, air fleets, poison gases, submarines and cannon, in order to be in a position to destroy their commercial rivals. In the minds of more and ever more people, there is forming the concept that it is time that the unholy accord of financiers, politicians, and ambitious ecclesiastics be voted out of the control they have long exercised over the minds, muscles, and pocketbooks of the people, to their own profit and the people's undoing.

Revolutionary Talk

THERE is not wanting, of course, a scattering of utterances of quite extreme character. Occasional pamphlets appear by night, advocating violence and destruction, ostensibly issued by Communists or other revolutionaries, but sometimes bearing the earmarks of the private detective agencies—"agents provocateurs" as the French term them—employed by large corporations to elicit radical utterances from marked men with the design of snaring them into expressions or acts contrary to law. Sometimes the pamphlets are genuine and evidently proceed from overwrought minds. Such men should give consideration to the question of what actual tangible good it does the workless to have buildings destroyed or men wounded or slain. Every building gone makes the housing

situation that much worse; for it has to be replaced to make things equal to what they were before, and injured and dead men by that much reduce the productive possibilities of a people. Violence profits no one. Far better would it be for all to perceive that in mutual good will and in the practice of the golden rule by capital and labor lies the highway to complete recovery from the world's ruin.

Especially those that have much of education, power or means should take the first steps toward reconciliation of the conflicting interests. Self-interest alone would dictate this, for all too clearly the workers are coming to understand certain basic causes back of their wage cuts and the miserable unemployment of millions. In their journals, in their unions, and in their homes they are talking the matter over. They feel that somehow they do not have a fair show. They are told that it is because business and industry are run not for service but for profits; that prolonged periods of depression are inevitable; that profits are impossible when prices and wages get too high; that depressions enable prices and wages to fall to a point from which another period of satisfactory profits can be made on the rising market of prosperity and general employment.

Quite strong language is employed by some leaders against what they term the "profit system". For example, James P. Warbusse, President of the Coöperative League of America, puts the matter thus, as reported in the *New York Call*:

"These children of men must suffer and perish in want because the purpose of industry is to produce profits, and because out of this purpose grows privilege, which makes it possible for some to live by the toil of others.

"Of all the hellish inventions these stand supreme. No fiend in the wildest imagination of superstition ever contrived more diabolic traps for mankind. Behind unemployment, slums, ignorance, filth and poverty, behind the war which hurled twenty millions of men at one another's throat and divided mankind into hostile camps, behind hell itself, stands leering at humanity the specter of profits and privilege. And of all the travesties on earth none is greater than the fact that, behind profits and privileges, holding them up as though they were a sacred icon, stands the whole glorious phalanx of respectable society—the educated, the cultured, and the wealthy.

"The demand that the world be made a better place

to live in, that poverty be abolished, and that justice reign—behind this demand are neither the educated, the cultured, the wealthy, nor the state, nor the school, nor the press, nor the pulpit—but the humble, the reviled, and the lowly. And it is these, to whom the world must look for redemption, advised and guided by rare exceptions from the ranks of the educated, cultured and wealthy, who must suffer the contumely of their class for their allegiance to the poor.”

However, it is well known that a threatened revolutionary movement amounts to little or nothing, until a certain factor manifests itself.

In the attempted Russian revolution of 1905 the movement was quickly quenched, and it was commented by the press that it could not succeed until it had the army on its side. In 1917 the Russian revolutionists accomplished their purpose with almost no difficulty and almost without shedding of blood, because the Russian soldiers took their weapons over to the revolution.

During the British coal strike:

“The failure of the government to distribute promised maintenance allowances for the families of military reservists, who have served now four weeks on strike duty, has spread acute dissatisfaction. Already there have been outbreaks on the part of reservists which required strong measures to quell. Six thousand military reservists have been recalled from Aldershot as the result of riots.”

Items of this kind suggest that some of the soldiers have none too much sympathy for the officials they act for, and that it might require a comparatively insignificant incident to turn them against the established interests. In America the precaution is being pursued of thoroughly searching into the loyalty and Americanism of persons likely to act for the powers that be.

No person of sense or good will desires things to make progress any further toward such trouble as prevails in some countries, but rather that measures be taken without delay calculated to prove permanently remedial. To bring about a settlement in a manner really for the good of themselves and other members of the social body, the members of the unholy accord now in control — aggressive financiers, unscrupulous politicians, and ambitious clergy—should make a genuinely whole-hearted application of justice, kindness, and brotherliness, as more effective than the rifles, machine guns, riot guns and gas bombs that are ready in every armory and police station. The well-to-do and the workless are brothers; and as the relationship must be

recognized sooner or later, the sooner it is done the better for all in every way.

“What about the bread lines?” is a question asked recently by a well-known writer on financial topics. He says that he asked this question of a Chicago banker: “What are you going to do about the bread lines that will gather in every city in this country next winter?”—and, to use the publicist’s expression, the banker “turned white at the gills”. With whatever mixture of good and harmful intent, the Federal Reserve Banks certainly precipitated the hard times, and the lesser bankers and employers helped to make the times much harder than was necessary. They brought about existing conditions by overdoing things. What are they, who have power, going to do with the millions of starving men, women and children, who have been made the victims of an unrighteous industrial system? Not that the men at the head have done differently from what almost anyone would, under circumstances where they are as much the tools of an economic system as the men at the bottom are its victims—but they have the most power and have been great beneficiaries, and now should with earnest good will apply the medicine of brotherly love to all the people, in order that affairs may be healed and good rather than ill come to all.

It was good advice, and timely today, that was given long ago: “Be wise now, therefore, O ye [financial and political] kings; be instructed, ye judges [rulers] of the earth. Serve Jehovah [not self] with fear [of consequences otherwise], and rejoice [in better acts] with trembling [lest you be punished for past misdeeds]. Kiss [make up with] the Son [Christ] lest he be angry [as He might well be unless you change your course], and ye perish from the way [in the wrath of the workers], when his wrath is kindled but a little [as might happen at any time for further willfulness]. Blessed [happy] are all they [including earth’s great ones now, if they will but change] that put their trust in him.”—Psalm 2:10-12.

The prophet Zechariah (8:10), speaking of the days just preceding the Golden Age, says: “Before those days there was work for neither man nor beast”. Today we see a larger fulfillment of this prophecy than ever before known. It is another evidence that “the kingdom of heaven is at hand”.

Curtailment and Hard Times *By John Buckley*

OFFICIAL returns show that 5,735,000 people, with over 20,000,000 dependents, are out of work in the United States, practically one-fifth of the entire population. And this in the Summer, usually the busy season of the year. Winter will soon be here, with its increased demands for coal, shoes, and clothing; and with it usually comes a falling-off of work. There is but little building in the country today, and no prospects of an early activity in that direction. After the ground freezes, there can be no work of that nature done in the Northern States, until Spring.

Most of the farmer's work stops with the cold weather, and he lives upon his past. But what about the mechanic and the laborer? Friends will help, where they can; the city, town, county or state, where it must. The Government in times of calamity has helped, and will no doubt help again, yet it has never been up against quite the same situation before.

In an effort to reduce expenses, the army is reduced, ship-building stopped, appropriations curtailed, or refused entirely, leading to and causing more unemployment. Is it not possible, that in the effort to cut down expenses, a condition may be created which will require appropriations to relieve suffering, that will be greater than any saving that a false economy may make?

Officials, and many business men, are optimistic. Prosperity is just around the corner: we have had these times of business depression before.

People do not want to take things seriously. Why look at the dark side? The pessimist is never popular. He is a calamity-howler, and a nuisance. When his theories prove right, he is more unpopular than ever, particularly if he says, "I told you so!" An official who is not an optimist, at least in expression, will be replaced by one who is. A doubter inspires doubt! A general who is not sanguine of success, will have a demoralized army. A pugilist who is not sure that he will win, will not have a backer.

We must not forget, however, that the smoothest place in calm weather may be the most dangerous in a storm. Shall we be able to swim in the troubled waters? Up to the present time, no new methods are presented, and we must await a renewal of business activity. How long must we wait? Will the farmer get more money for a bumper crop, supply and demand controlling the price? Now that improved machinery and the tractor have made it possible for the farmer to get along with less help, can the farm absorb the surplus from the cities?

Christian Employer's Chance *By H. E. Morrison*

I WANT to pass on a statement made to me regarding the fight between capital and labor. The parties to this conversation were the agent of a mill in Lowell, Mass., and a gentleman whose name I did not learn. The scene of the conversation was a railway train. Another gentleman overheard this argument between the agent of the mill and the gentleman who sat in the seat in front of him. It seems that the mill is running on short time.

Following is the conversation:

The gentleman who apparently had a place in his heart for the common people said to the agent:

"When will you begin to run on full time?"

The agent: "Oh, I don't know."

"Well," said the friend of the laboring man, "there is a demand for your goods now."

"Oh, well," said the agent, "We [Big Business] don't pay any attention to that."

The gentleman looked at him in astonishment and said: "What do you intend to do, starve your employés?"

"No," said the agent. "We [Big Business] don't intend to starve them, but we'll make them mighty hungry."

That is the sentiment of many or most all of the Big Business concerns. They intend to drive labor to its knees. Here is a grand opportunity for every Christian employer to get into closer relations with his help and set the example of real, true industrial progress by putting into motion all the wheels of industry in every line for which there is a demand. These few employers who have a heart and who will operate their plants on a small margin of profit are the

ones to whom labor can well afford to bow down.

The average Big Business man is not willing to operate on a living wage, yet he wants those who produce for him to work at starvation wages. It is a day of compromise, but not a day when either capital or labor should demand the extreme in profits or wages.

Big Business knows no compromise. Labor is well acquainted with the matter of acquiescence, but today the common man demands a living — a reasonable salary, in keeping with the cost of living. His demands are justified. Big Business only chops off its own head in depressing wages and refusing employment when there is a demand for its goods.

Would to God that the King of kings, the

Prince of Peace, could step in with the scourge in His hand and compel Big Business to turn its wheels and give employment to those who help produce those goods that are already in demand, and to pay them a comfortable wage.

On the other hand the Son of God would insist that labor be content with a comfortable wage, while also demanding only a reasonable profit on the part of the employer, thereby destroying the get-rich-quick proposition and making millionaires an impossibility.

The Scales of God never lie. The Big-Business fellow will be weighed therein later on and will be found sadly wanting. The tables will be turned, and Abraham Lincoln's "common people" will come into their own.

World Democracy By J. M. Kuhn

THE kings of mammon seek power and wealth through the use of money and by its manipulation. "The power that controls the money of the nation becomes the absolute dictator of its finance and general business," said James A. Garfield.

By the control of money the kings of mammon gather more wealth. This increases their power to gather still more wealth from the workers. Believing that there is a property right in the labor of a human being which should be protected on an equality with the property rights of money, the workers struggle to exist and to provide a small surplus for old age—the main incentive impressed on the masses to hold up the present civilization. When hope for success is lost, there follows a spirit of discouragement which breeds opposition to the ruling power; disintegration of the spirit of democracy begins, followed by oppressive laws and heavy court penalties for trivial offenses by the masses and reverse results from the same court for the classes. Often a mere wink of the eye, signifying financial and society prominence, brings results. Hence arise a condition of "law and order" for the masses, and of law and favor for the classes. This develops a condition of unrest and discontent throughout the nations; and a world imperialism demands a league of nations, presaging the beginning of the great struggle of Armageddon.

The real object of the League of Nations is

not what it is represented to be; and it could not be such until the rule of love, coöperation, and intelligence is substituted for the rule of ignorance, greed, hate, hypocrisy, and revenge.

The illegal and unjust use of money makes kings and slaves in the human race, and is the world's greatest enemy to the brotherhood of man.

The inception of this modern so-called civilization was accomplished by the binding of individuals into communities for welfare purposes; then civil divisions of government—county, city, colony, or state—were followed by the union of states into nations. *Will the next great movement result in a union of nations?*

What must be the result of the great struggle between the kingdom of money and the kingdom of man?

The self-appointed guardians of the liberties of the people proclaim it their constitutional and divine duty to protect the life, liberty, and the pursuit of happiness of the people by such means as *they* see fit to employ, thus limiting the people to the mere privilege of doing as directed by the self-styled guardian who emphasizes his demands with veiled threats and open acts of violence.

Believing that the ultimate result must finally be a government by the direct consent of the governed throughout the world, we must let the fire of human viciousness burn out, while we work and wait with patience.

Curing a Cold *By Mrs. Andrew J. Holmes*

WHAT are colds? What are their causes? How do we get them? A great deal is said about colds; but little is known, although there are various theories.

According to the old-fashioned view, colds are the result of exposure to cold air or draughts, or perhaps a chilling of the extremities, as in the case of wet feet. Physical culturists and drugless healers are of the opinion that colds are the effect of a clogged-up or poisoned condition of the body. It seems more reasonable that the latter theory is nearer the real truth than the former. It would appear inconsistent with reason and facts that low temperatures necessarily cause colds, for the reason that arctic explorers practically never are afflicted in this way. But on the contrary, those who house themselves away from the pure, cold air are the ones who suffer the most from colds. The physical culturist is of the opinion that if the equilibrium of the circulation can be maintained under all conditions, one would not have a cold. There must be a condition of the body favorable to the development of a cold, and this condition is the real cause.

What we observe of a cold consists of a series of symptoms which indicate the condition or cause which has produced them. We see the effect but not the cause. The real cold is the cause, not the symptoms. To cure the cold the cause must be removed. The symptoms of a cold indicate that the body is endeavoring to rid the system of a mass of accumulated impurities or effete matter which has been retained within it, but which ought to have been eliminated in a natural manner long before. And the symptoms are the process of cure.

Symptoms are nature's warnings that conditions within are not right. They also show that the body is curing itself — ridding itself of wrong conditions present. These symptoms are the manifestation of the cure in progress. When the symptoms appear we are in reality getting better. Before their manifestation we were in reality seriously sick; for then the system was choked up with poisonous matter, which had not as yet begun to be eliminated. If we have enough reserve strength or energy to withstand this process of cure until nature succeeds in throwing it off, we get well; if not, we die.

These symptoms are the evidence of the efforts of nature to overcome the wrong conditions which have poisoned the blood, and interfered with the regular functioning of all the organs. As a result of living contrary to nature's laws, the system has become clogged up with matter which has poisoned and thickened the blood, over-worked the vital organs, settled in the joints, and left deposits in the cellular tissues throughout the whole body.

The principal cause of this condition of accumulated poison material is over-eating, since too much food is the real cause of this condition. Over-eating, lack of exercise, indoor life, lack of internal cleanliness, an inactive skin, over-worked liver and kidneys, constipation—are all contributing factors to increase this accumulation. This process has continued until the system has been surfeited, and will retain no more. The limit has been reached. Either the system must get rid of some of this poisonous material or the body will be poisoned to death. Nature uses the speediest method to expel this poison, and the symptoms we see are nature's quickest process of cure.

The usual view of symptoms by the average person is that symptoms are the cause of the trouble; and people then try to check and hinder them under the impression that when they have stopped the symptoms they have effected a "cure".

What then should one do to get rid of a cold?

The best and quickest way is to drive out this poisonous matter; and the most effective and speediest remedy is elimination. The great need is to purify the blood; and the one most available and valuable method is through the pores of the skin.

The skin may be stimulated by special treatment to unusual activity. Perspiration is one of nature's most valuable blood-purifying agents. A good sweat is an effective method of breaking up a cold or a fever—simply getting rid of the poisons through the pores of the skin. Any treatment inducing profuse perspiration will be effective in treating a cold. A turkish bath is an excellent means for this purpose. Any other good "sweat" will do just as well. It cleans one out; and that is the secret of good

health, including a clean mind. If one is able to take it, a long run or a rapid walk very warmly dressed will answer the purpose well.

Perhaps the most effective form of treatment for the ordinary case is the hot bath in connection with the enema. It is important not to become chilled after taking a sweat, so a cold sponge bath or a quick shower will be advisable to prevent feeling chilly, as the sweat opens the pores of the skin and the cold water closes them, thus causing a reaction.

Following the enema and hot and cold baths it is best to get into a warm bed with a hot water bottle to the feet, covering up so you will continue to sweat until morning, if the treatment is taken in the evening.

Do not take a whisky sling or any other alcoholic beverage under the impression that it will benefit you. Alcoholic beverages do not help to break up a cold, but weaken and lower one's resistance. Pills, powders, and syrups only add to the already overburdened eliminative organs. This treatment including a fast of three or four days will usually bring quick results.

A fast is always helpful in eliminating a cold, and it is imperative when one has no appetite. Eating without appetite when suffering from a cold is to add fuel to the fire. It is not to be assumed, however, that a fast is always necessary. In some cases there is a strong craving for acid fruits; and in such instances apples, grapes, grape-fruit, oranges, and lemonade with as little sugar as palatable, may be used as freely as desired.

The free drinking of water both hot and cold is especially commendable to promote more active elimination. Hot water is particularly helpful. So far as the throat may be affected, it cleanses and to some extent sterilizes this part.

Other health requirements should be strictly observed when treating a cold, particularly fresh air and sleep. If you could live an exclusively out-door life you would get rid of the cold very much quicker. If the trouble is partly excessive fatigue you will most certainly need plenty of sleep in pure, fresh air.

The treatment of a cough is practically the same as for a cold, inasmuch as the one is the outgrowth of the other. Getting rid of a cough requires improved circulation and more active elimination. A cough is the natural action designed to throw out phlegm and mucus.

A bronchial cough sometimes is very stubborn and may take the form of an irritation. In such a case the inclination to cough should be resisted. Then a thorough building up of the general health should be instituted. If one practise daily exercise with out-door life, suitable diet, and care in maintaining good circulation and bodily warmth, as indicated by warm hands and feet, one may eradicate a bronchial cough in a short time, just as catarrh may be overcome by the same methods.

If people only realized the benefit derived from a few minutes exposure to the rays of the sun and to the air, each day, they would suffer less from colds or other diseases than they do. It is very beneficial to take a skin bath, especially if taken in the sun, by rubbing oneself vigorously with a coarse towel or a flesh brush. This will accustom the skin to bearing the cold air, and one will not feel cold if there is a good circulation of fresh air in the room all the time.

This air bath in connection with the cold sponge bath, if taken daily, improves the circulation and sets the skin all aglow. Those who do this are less likely to suffer from cold hands and feet. It is a great health promoter, and tends to preserve the youthful appearance.

A vast army of people go through life with poor or indifferent health who might enjoy robust health but for their ignorance in all matters of health-building. If they would only take care of the skin alone, they would have more vital power and would look much fresher and younger and live longer. This would relieve the kidneys; for it is possible for the skin to relieve the kidneys wonderfully by eliminating many of the poisons from the body. Much extra work is thrown upon the kidneys when the skin is neglected. We get some idea of this when we remember that kidney diseases form a very considerable percentage of the maladies that prove fatal. If people only realized the importance of the skin in the human economy, and treated it in a perfectly hygienic manner, it would reward them a thousandfold.

In our ignorance and indifference to the laws of health we do not give nature a chance. Nature tries in all sorts of ways to compensate for our ignorance and neglect and vicious customs, supplying us with organs to protect us from self-destruction; off-setting as best she can the effects of foolish fashions, drugs, tobacco,

and many other devitalizing habits and excesses too numerous to mention. But she cannot keep this up always without our coöperation.

If we were as wise as the Chinese we would hire our physician to keep us well; and if we got sick, discharge him.

But there will be no real change until the Great Physician, our Great King, comes; and

then, when His kingdom is established the people will learn how to live; and as they obey the laws of the Golden Age, they will leave their pains, aches and infirmities behind them.

How thankful the readers of **THE GOLDEN AGE** should be to the "God of all mercies" as they learn of the "times of restitution" promised by Him through all the holy prophets!—Acts 3: 21.

Inefficiency of Drugs *By Walter F. Moser*

LECTURING before the American Medical Association, Elmer Lee, A. M., M. D., setting forth fully the failure of drugs effectually to perform the service of making the sick well, said among other things:

"All that can be done by drug treatment is to excite or depress sensation, and in that way mask the symptoms of disease. A drug treatment produces a spurious cure, and that it is not dependable is proved by frequent relapses. Drugs are likely to harm if long continued."

Benjamin Franklin once said: "He is the best physician who knows the worthlessness of most medicine". Professor E. H. Davis, New York Medical College, says: "The vital effects of medicine are very little understood". Sir Astley Cooper, Surgeon to King George IV, declared: "The science of medicine is founded on conjecture and improved by murder".

Numerous operations are being performed for appendicitis. Let the appendix alone, and you will be better off physically and financially. The only one who is "better off" by the removal of the appendix is the surgeon. Statistics prove that 78 percent of the deaths that occur from appendicitis are of the acute stage, where operations occur; and that only 22 percent die of chronic appendicitis. And who could die of chronic appendicitis if his appendix was removed in the acute stage?

In the light of the recent discovery of Sir William Mac Ewen, the removal of the appendix should be considered only as a last resort. Sir William has performed more operations for appendicitis than any other surgeon in England, and has become so thoroughly convinced of the usefulness of the appendix that he no longer removes it. By watching the activity of the appendix he discovered a clear, thick, alkaline fluid poured from it into the colon. This secretion, when added to the pancreatic juice, dissolves the white of an egg in from three to ten minutes, while the pancreatic fluid alone

takes six hours to dissolve it. Thus we see how important a part the appendix plays; and its removal should never be attempted unless all other means fail.

EFFICIENCY OF CHIROPRACTIC

A great revolution has been taking place in healing methods during the last twenty years. It has manifested itself under different forms, both psychological and material, and represents a protest against drugs as remedial agents. Galileo proclaimed his truth to the world because he saw it could not be otherwise. The penetrating mind sees that Chiropractic is a truth; and the truth cannot be denied. However, it is subject to attacks, as all other truths have been; for medical superstition cannot be removed in a day, as man too often thinks in a groove, in accordance with his earlier teachings.

For the first time in the history of the world we have in Chiropractic a system which is definite and scientific in principle and easy to acquire. The vitality and activity of every organ and tissue of the body are kept in repair and controlled by an inherent force which is transformed by the brain and then transmitted to their respective parts, in the form of mental impulses. When 100 percent of mental impulses reach each organ or tissue in the body in a normal manner, perfect health is the result. But when the normal flow of mental impulses is interfered with in any manner the vital activities of these organs are impaired and cause disease. Truly this is the first cause of disease. Disease germs are only a secondary cause of disease.

The chiropractor uses a science which is based on this principle. The disease being manifest, the trouble is located. If it is in the stomach an investigation is made where the nerves are pressed on to produce that condition. That part

of the spine is located where that pressure is produced. The small bones or vertebrae are replaced in their natural positions; and as soon as this is accomplished, sickness no longer exists. As this is true of the stomach, it is also true of every part of the body.

In correcting this condition, the chiropractor uses no instruments or special equipment. The replacing of the vertebrae is entirely done with hands, and the results are permanent. Much more can be accomplished by spinal adjustment in one or two minutes' time than with other auxiliary systems in an hour's time.

Clinical records of 60,000 people who were treated free at the world's foremost school of Chiropractic, show that 95 percent of diseases are caused by subluxations of the spine; and these were overcome successfully by chiropractic adjustments. The most stubborn cases of long standing were relieved, such as blindness, deafness, cancer, tuberculosis, rheumatism, deaf-

muteness, heart diseases, paralysis, insanity, leprosy and as well many other chronic and acute diseases.

Since the World War, there has been a general readjustment all along the price of labor to a pre-war basis, and this because the supply exceeds the demand. Competition has entered the labor question. Physical examination is again in vogue, and it becomes a serious problem with many who are compelled to face such examinations conducted by representatives of factories. These toilers in many cases will be denied the right of employment, perhaps by the selfsame individual who has for months been doctoring them.

Keep yourself fit. The far-reaching result of this feature of industrial efficiency has become a grave problem, and it behooves each and every individual who has service to sell to look to his physical health and determine whether or not he can meet the standards.

Rheumatism and Neuritis *By Mabel Jones Sullivan*

FOR over ten years I have suffered from neuritis. Upon taking as a spring tonic and a table tea, a strong infusion of sassafras, at the end of one week all pain is gone, and the beginning of the second week finds the soreness leaving the joints.

Method: As the sap was running up, I took sassafras roots, stems, and leaves, and washed them thoroughly, cooked them slowly for sev-

eral hours, strained the liquor, placed it in jars, and served it on the table as ordinary tea, a quarter of the sassafras to three-quarters of either hot or cold water (according to the weather) with or without sugar, as desired. I averaged about ten glasses a day each day.

[We have known, however, of a case where the excessive use of sassafras tea greatly weakened the person who drank it]

Eye-Witness Speaks *By D. Erasmus*

WITH reference to the article written by Mr. A. F. Tomlinson. I only wish I could get an opportunity of meeting him face to face so that I could tell him what I think of his article on "Criticism of Government Slander".

He mentions in his article that the "Pirate Empire", otherwise known as the British Empire, treated the Boers too well during the war of 1899-1901.

Did Mr. Tomlinson ever stop to think that his brother was not the only man that was in the Transvaal during that war? I happen to have been born in that country and lived in it all my life up to a few years ago. I went through that war from beginning to end; and what I saw there in the way of abusing and outraging of women and children is too sickening and dis-

gusting to write about. The food we received from that "self-appointed policeman of the world", Great Britain, was so rotten and disgusting that we could not use it. One could see the maggots crawling out of the meat, and the coarse corn meal was so old and mildewed that even the natives refused to use it.

Another instance I saw with my own eyes: A woman was in bed with a day-old baby when a detachment of Buller's men swooped down on her house and took her and her baby out of the house and left them out in the open, at the mercy of sun and beasts, while they burned the house to the ground.

I can recall hundreds of other equally unmerciful deeds by Mr. Tomlinson's great and glorious empire.

Stroking Our Cat *By G. E. Kafoory*

I WANT to inform you that I enjoy reading **THE GOLDEN AGE**, and that I have received many blessings therefrom.

I believe that the Lord is using it as a wonderful medium of enlightenment to bring to light the hidden things of darkness on every line—religious, financial, political and social—upon which the present evil system is established. Just as sure as the literal turning aside of the original river Euphrates caused the capture of the ancient city, so will mystic Babylon be taken over by due process when the people get a little more light, such as is issued through the columns of your wonderful magazine. Some have expressed their amazement to me as to

how you dig out these things and show them up in such plain language so that "a fool cannot err therein".—Isaiah 35:8.

Especially was this true of Mr. _____, a former editor. As soon as he read your sample copy No. 49 (which I gave him) he pronounced it the best magazine he had ever read. He also expressed sorrow over the fact that the magazine is not about twelve inches thick. He subscribed at once, and said that he will recommend it to all his relatives and friends.

May God bless you more and more as you carry out His purposes, sowing the seed for the glorious incoming Golden Age.

THE GOLDEN AGE

What means this constant war and strife
With which our planet now is rife,

This time of great unrest,
When men are crying out for peace
Yet war and trouble does not cease?
We long for permanent release.
Does aught a balm suggest?

Yes, in God's Word we find the way
That leads from night to endless day,
Dispels all doubt and fear.
For soon will come the age of gold
Which prophets have long since foretold;
It will bring blessings manifold;
The longed-for time is near.

Then every man shall justice find,
And love for all shall rule mankind—
The time for which we pray:
Thy kingdom on this earth will come
And here thy blessed will be done.
'Twill show God's love for everyone
In His own time and way.

So while God's judgments now are seen,
If read aright they surely mean
The angel's message true.
Glad joy will follow soon the storm;
Dark night will give its place to morn;
A new creation will be born;
The world will be made new.

—S. L. Phillips

A SONG

There's a song in the heart of the worker
At the end of a well-spent day
That can never be known to the shirker
Who dawdles his time away.
'Tis a song that dispels all sadness
At the setting of the sun,
When the toiler knows the gladness
That follows a task well done!

—Charles Horace McIvor

THE PRINCE OF PEACE

Yes, on our brows we feel the breath
Of dawn, though in the night we wait.
An arrow is in the heart of Death,
A God is at the doors of Fate!
The Spirit that moved upon the deep
Is moving through the minds of men.
The nations feel it in their sleep;
A change has touched their dreams again.

It is the dawn, the dawn! The nations
From East to West have heard a cry;
Though all earth's blood-red generations
By hate and slaughter climbed thus high
Here, on this height, still to aspire,
One only path remains untrod,
One path of love and peace climbs higher.
Make straight that highway for our God!

—Alfred Noyes

CHEER UP, DEARIE

Cheer up, dearie, when the world
Seems to look a little gray,
And remember it will not
Always seem to be that way.
Smile, and brighter it will be;
For it will reflect our view,
And the way we look at it.
'Twill be looking that way, too.

Look at it through eyes of hope,
Of a brighter, joyous day;
Then we soon shall learn to see
It will soon appear that way;
But if we, through eyes of gloom,
All life's shadows seem to see,
We shall miss much of the joy
That in life there ought to be.

—Martha Shepard Lippincott

THE NEW SPIRIT

"Rejoice, O world of troubled men,
For peace is coming back again;
And men shall wonder over it—
This red upflaming of the pit—
And they shall gather as friends and say:
Come, let us try the Master's way."

—Edwin Markham

Roll-Call of the Dead *By Joseph Greig*

IT WAS our privilege to witness the preparation for the cremation of an old bed-ridden lady, whose corpse had faded away to mere skin and bone. By reason of her long sickness and emaciation with pain and the workings of death, she had arranged to have her remains taken from sight by the quickest route—cremation.

After the service in the chapel, the coffin was dropped by an elevator to the oven-room. Here it was divested of its ornaments, and then rolled into the great oven. By the application of an intense coke heat, the object of attention was reduced to ashes. An attendant thereafter collected these embers in an urn for placing in the repository above. All that could be found was a tea-cup of bones and some dust.

Infidels and actresses who entertain no hope of the hereafter frequently will their ashes to the four winds. These are scattered from the roof of some high building as the last rite in the great drama of life. While the body is burning permission is granted to see the disintegration. It is stated that the corpse often sits up in the coffin as a result of the tension of heat on the ligaments and nerves. One lady who witnessed a partial cremation, becomes almost hysterical every time she places a meat roast in the kitchen oven.

Crematorists quote many sacred texts to prove (!) the Scripturalness of their method in the disposal of the dead. One verse seems far-fetched indeed, but cited as authority: "If I give my body to be burned," etc., intimating that in the days of St. Paul this custom prevailed. Again, the great lake of fire and brimstone mentioned in Revelation, is considered bonafide evidence that this mode of ridding the earth of all carcasses will complete the reign of sin and death.

In view of the foregoing it seems inconsistent to hold Dr. Talmage's view to the effect that if one part of your anatomy was dismembered in one place in the world and the rest of the body succumbed to the ravages of the great monster in another part of the globe, on Dr. Talmage's 24-hour resurrection-day these parts would all re-unite in the air. And so the Dr. pictured the atmosphere dark with bones seeking their fellow-members. Alas! how far from the Bibli-

cal conception which sets forth the logic of a miraculous recreation of the body (if of the earthly phase) from the thirty odd chemical elements of the air, by the One possessed of resurrection authority! Moreover, is not the 1,000-year day set aside in Holy Writ for the full resurrection of the race, more rational and purposeful?

An old Jewish legend states that the soul at death hides in a part of the backbone called "luz", and that this part is invulnerable to fire or destruction of any kind. Hence in the resurrection they say this bone becomes the basis for the new humanity. This Dr. Talmage proved (!) by some dry peas brought from the catacombs of Rome, and said to be hundreds of years old. Upon planting these in his garden they forthwith sprang into life and reproduced their kind.

Surely no subject has been so misunderstood as Death, and none so superstitiously held in darkness, as the Bible resurrection of the dead. Indeed, the Christian Oracle mentions a spiritual and a natural resurrection, known as the two phases of Christ's kingdom, the church and her consorts being the party of the first part, and the mass of mankind, including the Jews, the parties of the second part. This is shown in the difficult saying of Jesus with regard to John the Baptist.—Matthew 11:11.

Now in this gigantic work of returning the dead, we note that order will be recognized, and that the divine power will call forth the members of the Adamic family according to infinite wisdom. With reference to infants for instance it would seem comfortable with the glory of the resurrection power on the earthly phase of the kingdom for the loving mother to find the answer to her prayer coddled in a crib awaiting discovery at the proper time. Likewise with exact appropriateness, all in the great roll-call would show themselves in their season, to enjoy the overflow of blessing accruing from the cross of Christ, since He tasted death for every man, according to the Scriptures. Moreover, all the concomitants of death will then begin to flee away as this great Life-Giver wins His victory over the grave; and so we say: "Millions Now Living Will Never Die". For some will escape the tomb entirely by reason of the divine economy and time. Gradually thenceforth, tears,

sighing, crying, drugs, coffins, doctors, sanatoriums, hospitals, cemeteries, bald heads, rheumatism, headaches, toothaches, pneumonia, smallpox, cancers, and yea! leprosy itself, will all yield to the healing touch of the Good Physician.

Pursuant to this end we are witnessing Israel's return to the glorious land, and the loosening of agencies world-wide, forerunning the approach of the great Invisible Resurrector.

The intense longing for life was recently shown in the case of a directory publisher of Topeka, Kansas. This gentleman subscribed to a newspaper for twenty years which was to be delivered at his tomb regularly every morning, while an electric light was to be kept burning continuously there in hope of the possibility that some inner life might be there to visit the body and be entertained.

Ah! how few see the hope of life as inhering in the very being of the Lord, who is now present to take hold of the king of terrors and vanquish the enemy in toto. Therefore let nothing bewitch us from the fact that the Golden Age

is fast appearing, wherein this great High Priest and King will abolish death forever by the effulgence of His presence.

Of a truth the identity of every living person is preserved in the unfailing memory of Jehovah, and He will call each forth into being after the manner of the awakening of Lazarus, otherwise no life could be possible. Those found incorrigible after reasonable experience with a righteous rule, will perish as unworthy of life and in the interest of everlasting peace. All hail the entrance of this wonderful Life-Giver!

In conclusion we quote the famous Apocalyptic scene of the Revelator: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new."—Rev. 21:3-5.

From the Land of the Enemy *By Mabel E. Hewes*

THE great time of trouble had passed and the whole world was recovering under the beneficent rays of the "Sun of Righteousness". Hope was awakened in many hearts by the better conditions which God's kingdom had introduced. Business, paralyzed during that troublous time, had recovered, and under the wise administration of the "princes in all the earth" reconstruction was progressing with great impetus.

One of the many homes which had survived the period of distress was the little bungalow of Anthony and Evelyn Jacque, in Central New York. The beautiful April morning was in keeping with the day of blessing now dawning upon the world. Everywhere new houses were in process of construction and the beautiful lawns and gardens with the profusion of early blossoms gave evidence of the wonderful fertility of the "new earth".

Evelyn Jacque sat in her porch-swing, embroidering a tiny dress. Her thoughts were of her baby boy who had died when the terrible fever was raging. She and Anthony had passed alive through the period of the world's conflict, as had millions of earth's population. It was

now a great joy to realize that the day could not be far distant when they would have their dear baby restored from death.

The resurrection of the ancient worthies in Jerusalem had shown God's mighty power and filled their hearts with confidence. Then followed reports of marvelous cures of the sick, in harmony with Isaiah 35:5, 6. And now—Oh, praise the Lord—numerous instances of the awakening of the dead proved that God's due time had arrived.

Evelyn's faith found expression in prayer and loving preparation for baby Floyd's return. Beside her, as usual, stood the empty wicker carriage, and in her mind was a perfect picture of the sweet baby face with its dimpled smile. Tossing the tiny garment into the carriage she left the porch for a few moments to make sure that dinner was cooking.

Then slipping to her room she knelt by the bedside in prayer. Rising, she took from the dresser her darling's photograph and kissed it with tenderest love. Still she lingered, fondling the little garments which lay on the bed, as she folded them into a drawer. The pretty layette

was almost complete, every stitch of which had been a joy.

Returning to the veranda, her heart aglow with tender memories, she reached for the little dress, that she might complete the few remaining stitches, when — could it be? Yes, it *was*! Fancy had given place to wonderful reality! There lay Baby Floyd alive!

Above every other emotion at that moment gratitude filled the heart of Evelyn Jacque. She dropped to her knees with face uplifted.

"Dear, dear Lord!" she exclaimed, "How can I ever thank Thee enough! The restoration of our little child cost Thee the sacrifice of Thine own Son. My life and the life of this little one shall ever be devoted to Thee. . . ."

At this moment Anthony Jacque arrived to

share both the joy and the gratitude. He concluded Evelyn's prayer, "Through Christ our Mediator. Amen." As they stood with mingled feelings of awe, gratitude and joy, the dear little blue eyes opened, and the baby smile so long only a treasured memory added to their already overflowing cup.

Can words describe the emotions of these two pure hearts in harmony with God as they realized divine power and goodness in restoring their baby from death? Angels sang the message of God's love at the Messiah's birth in the lofty refrain, "Peace. . . . Good-will toward men"; but not until the days of realization will mankind begin to grasp that boundless love. "They shall come again from the land of the enemy."—Jeremiah 31:15, 16.

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



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



270. *How did the prophets and the apostles regard the promised day of judgment?*

How differently did the prophets and apostles regard that promised day of judgment! Note the exultant prophetic utterance of David. (1 Chronicles 16:31-34) He says:

"Let the heavens be glad,

And let the earth rejoice;

And let men say among the nations, Jehovah reigneth.

Let the sea roar, and the fulness thereof;

Let the fields rejoice, and all that are therein.

Then shall the trees of the wood sing aloud

At the presence of Jehovah,

Because he cometh

To judge the earth.

O give thanks unto Jehovah, for he is good;
For his mercy endureth forever."

To the same day the Apostle Paul also points, assuring us that it will be a glorious and desirable day, and that for it the whole creation is groaning and travailling in pain together—waiting for the great Judge to deliver and to bless the world, as well as to exalt and glorify the church.—Romans 8:21, 22.

271. *Explain how John 5:28, 29 has been mistranslated and misapplied.*

In John 5:28, 29 a precious promise for the

world of a coming judgment-trial for life everlasting is, by a mistranslation, turned into a fearful imprecation. According to the Greek, they that have done evil—that have failed of divine approval—will come forth unto resurrection [raising up to perfection] by judgments, "stripes," disciplines.—See Revised Version.

RANSOM AND RESTITUTION

272. *What is the logical sequence of the "ransom for all"?*

From the outline of God's revealed plan, as thus far sketched, it is evident that His design for mankind is a restitution or restoration to the perfection and glory lost in Eden. The strongest, and the conclusive, evidence on this subject is most clearly seen when the extent and nature of the ransom are fully appreciated. The restitution foretold by the apostles and prophets must follow the ransom as the just and logical sequence. According to God's arrangement in providing a ransom, all mankind, unless they willfully resist the saving power of the Great Deliverer, must be delivered from the original penalty, "the bondage of corruption," death, else the ransom does not avail for all.

273. *What statement is made by St. Paul in Romans concerning the object of the Lord's death and resur-*

rection? And if Jesus gave Himself "a ransom for all" is it reasonable to believe that only a few will ever receive any benefit from His sacrifice?

Paul's reasoning on the subject is most clear and emphatic. He says (Romans 14:9): "For to this end Christ died and lived again, that he might be Lord [ruler, controller] of both the dead and the living". That is to say, the object of our Lord's death and resurrection was not merely to bless and rule over and restore the living of mankind, but to give Him authority over, or full control of, the dead as well as the living, insuring the benefits of His ransom as much to the one as to the other. He "gave himself a ransom [a corresponding price] for all", in order that He might bless all, and give to every man an individual trial for life. To claim that He gave a "ransom for all", and yet to claim that only a mere handful of the ransomed ones will ever receive any benefit from it, is absurd; for it would imply either that God accepted the ransom-price and then unjustly refused to grant the release of the redeemed, or else that the Lord, after redeeming all, was either unable or unwilling to carry out the original benevolent design.

The unchangeableness of the divine plans, no less than the perfection of the divine justice and love, repels and contradicts such a thought, and gives us assurance that the original and benevolent plan, of which the "ransom for all" was the basis, will be fully carried out in God's due time, and will bring to faithful believers the blessings of release from the Adamic condemnation and an opportunity to return to the rights and liberties of sons of God, as enjoyed before sin and the curse.

THE RANSOM GUARANTEES ANOTHER OPPORTUNITY FOR LIFE EVERLASTING

274. What is the Scriptural distinction between "the dead" and "the living"?

We may very properly recognize an additional and still broader meaning in the Apostle's words: namely, that the entire human family was included in the expression "the dead". From God's standpoint the entire race, under sentence of death, is treated as though already dead (Matthew 8:22); hence the expression, "the living," would apply beyond the human family to some whose lives had not been forfeited—the angels.

275. Does the ransom assure everlasting life to any

man? If not, what does it guarantee? And how is the result of the first trial in Eden to be turned into a blessing of experience to all the loyal-hearted?

Let the actual benefits and results of the ransom be clearly seen, and all objections to its being of universal application must vanish. The "ransom for all" given by "the man Christ Jesus" does not give or guarantee everlasting life or blessing to any man; but it does guarantee to every man another opportunity or trial for life everlasting. The first trial of man, which resulted in the loss of the blessings at first conferred, is really turned into a blessing of experience to the loyal-hearted, by reason of the ransom which God has provided. But the fact that men are ransomed from the first penalty does not guarantee that they may not, when individually tried for everlasting life, fail to render the obedience without which none will be permitted to live everlastingly.

Man, by reason of present experience with sin and its bitter penalty, will be fully forewarned; and when, as a result of the ransom, he is granted another, an individual trial, under the eye and control of Him who so loved him as to give His life for him, and who would not that any should perish, but that all should turn to God and live, we may be sure that only the willfully disobedient will receive the penalty of the second trial. That penalty will be the second death, from which there will be no ransom, no release, because there would be no object for another ransom or a further trial. All will have fully seen and tasted both good and evil; all will have witnessed and experienced the goodness and love of God; all will have had a full, fair, individual trial for life, under most favorable conditions. More could not be asked, and more will not be given. That trial will decide forever who would be righteous and holy under a thousand trials; and it will determine also who would be unjust, and unholy and filthy still, under a thousand trials.

THE EXPERIENCE WITH EVIL WILL BE OF GREAT ADVANTAGE DURING THE SECOND TRIAL

276. Will the world's second trial take place under exactly the same circumstances as the first trial? Will the terms or conditions of the world's trial be the same as those of the Adamic trial? What will constitute the great advantage of the second trial?

It would be useless to grant another trial for life under exactly the same circumstances; but

though the circumstances of the tried ones will be different, more favorable, the terms of their individual trial for life will be the same as in the Adamic trial. The law of God will remain the same—it changes not. It will still say, "The soul that sinneth, it shall die"; and the condition of man will be no more favorable, so far as surroundings are concerned, than the conditions and surroundings in Eden; but the great difference will be increased knowledge.

The experience with evil, contrasted with the experience with good, which will accrue to each during the trial of the coming age, will constitute the advantage by reason of which the results of the second trial will differ so widely from the results of the first, and on account of which divine wisdom and love provided the "ransom for all", and thus guaranteed to all the blessing of a new trial. No more favorable trial, no more favorable law, no more favorable conditions or circumstances, can in any way be conceived of as reasons for another ransom or a further trial for any beyond the Millennial age.

277. *Does the ransom excuse sin or count sinners as saints? or how does it operate?*

The ransom given does not excuse sin in any; it does not propose to count sinners as saints, and usher them thus into everlasting bliss. It merely releases the accepting sinner from the first condemnation and its results, both direct and indirect, and places him again on trial for life, in which trial his own willful obedience or willful disobedience will decide whether he may or may not have life everlasting.

FEW RECEIVE THE GRACE OF GOD IN ADVANCE

278. *Do all who live in civilized lands now enjoy a full opportunity or trial for life?*

Nor should it be assumed, as so many seem disposed to assume, that all those who live in a state of civilization, and see or possess a Bible, have thus a full opportunity or trial for life. It must be remembered that the fall has not injured all of Adam's children alike. Some have come into the world so weak and depraved as to be easily blinded by the god of this world, Satan, and led captive by besetting and surrounding sin; and all are more or less under this influence, so that even when they would do good, evil is present and more powerful through surroundings, etc., and the good which they would do is almost impossible, while the evil which they would not do is almost unavoidable.

279. *Who are the few that now receive any benefit from the ransom? Explain the conditions and circumstances of their trial.*

Small indeed is the number of those who in the present time truly and experimentally learn of the liberty wherewith Christ makes free those who accept of His ransom, and put themselves under His control for future guidance. Yet only these few, the church, called out and tried beforehand for the special purpose of being co-workers with God in blessing the world—witnessing now, and ruling, blessing and judging the world in its age of trial—yet enjoy to any extent the benefits of the ransom, or are now on trial for life. These few have reckoned to them (and they receive by faith) all the blessings of restitution which will be provided for the world during the coming age. These, though not perfect, not restored to Adam's condition actually, are treated in such a manner as to compensate for the difference. Through faith in Christ they are *reckoned* perfect, and hence are restored to perfection and to divine favor, as though no longer sinners. Their imperfections and unavoidable weaknesses, being offset by the ransom, are not imputed to them, but are covered by the Redeemer's perfection. Hence the church's trial, because of her reckoned standing in Christ, is as fair as that which the world will have in its time of trial. The world will all be brought to a full knowledge of the truth, and each one, as he accepts of its provisions and conditions, will be treated no longer as a sinner, but as a son, for whom all the blessings of restitution are intended.

DIFFERENCE BETWEEN THE TRIAL OF THE CHURCH AND THE TRIAL OF THE WORLD

280. *What are two great differences between the experiences of the world and the church during their respective trials?*

One difference between the experiences of the world under trial and the experiences of the church during her trial will be that the obedient of the world will begin at once to receive the blessings of restitution by a gradual removal of their weaknesses—mental and physical; whereas the gospel church, consecrated to the Lord's service even unto death, goes down into death and gets her perfection instantaneously in the first resurrection. Another difference between the two trials is in the more favorable surroundings of the next age as compared with this, in

that then society, government, etc., will be favorable to righteousness, rewarding faith and obedience, and punishing sin; whereas now under the prince of this world, the church's trial is under circumstances unfavorable to righteousness, faith, etc. But this, we have seen, is to be compensated for in the prize of the glory and honor of the divine nature offered to the church, in addition to everlasting life.

281. *Is it the pain and suffering in dying or death—extinction of life—that constitutes the penalty of sin? Was there any intimation of a release at the time the penalty was pronounced?*

Adam's death was sure, though it was reached by nine hundred and thirty years of dying. Since he was himself dying, all his children were born in the same dying condition and without right to life; and like their parents, they all die after a more or less lingering process. It should be remembered, however, that it is not the pain and suffering in dying, but death, the extinction of life, in which the dying culminates, that is the penalty of sin. The suffering is only incidental to it, and the penalty falls on many with but little or no suffering.

It should further be remembered that when Adam forfeited life, he forfeited it forever; and not one of his posterity has ever been able to expiate his guilt or to regain the lost inheritance. All the race are either dead or dying. And if they could not expiate their guilt before death, they certainly could not do it when dead—when not in existence. The penalty of sin was not simply to die, with the privilege and right thereafter of returning to life. In the penalty pronounced there was no intimation of release. (Genesis 2:17) The restitution, therefore, is an act of free grace or favor on God's part. And as soon as the penalty had been incurred, even while it was being pronounced, the free favor of God was being intimated, which when realized will so fully declare His love.

DEVELOPMENT OF THE SEED THAT IS TO BRUISE THE SERPENT'S HEAD, ETC.

282. *What was suggested in the promise that the "seed of the woman should bruise the serpent's head"?*

Had it not been for the gleam of hope, afforded by the statement that the seed of the woman should bruise the serpent's head, the race would have been in utter despair; but this promise indicated that God had some plan for their benefit. When to Abraham God swore that in his

seed all the families of the earth should be blessed, it implied a resurrection or restitution of all; for many were then dead, and others have since died, unblessed. Nevertheless, the promise is still sure; all shall be blessed when the times of restitution or refreshing shall come. (Acts 3:19) Moreover, since blessing indicates favor, and since God's favor was withdrawn and His curse came instead, because of sin, this promise of a future blessing implied the removal of the curse, and consequently a return of His favor. It also implied either that God would relent, change His decree and clear the guilty race, or else that He had some plan by which it could be redeemed, by having man's penalty paid by another.

A SUFFICIENCY OF SACRIFICE NEEDED TO MEET THE PENALTY

283. *Did God's dealings with Abraham indicate that He had changed His mind, and would excuse sin in man? How did Jehovah show through Abraham's experiences the necessity for Christ's death?*

God did not leave Abraham in doubt as to which was His plan, but showed by various typical sacrifices which all who approached Him had to bring, that He could not and did not relent, nor excuse the sin; and that the only way to blot it out and abolish its penalty would be by a sufficiency of sacrifice to meet that penalty. This was shown to Abraham in a very significant type; Abraham's son, in whom the promised blessing centered, had first to be a sacrifice before he could bless, and Abraham received him from the dead in a figure.—Hebrews 11:19.

In that figure Isaac typified the true seed, Christ Jesus, who died to redeem men, in order that the redeemed might all receive the promised blessing. Had Abraham thought that the Lord would excuse and clear the guilty, he would have felt that God was changeable, and therefore could not have had full confidence in the promise made to him. He might have reasoned: If God has changed His mind once, why may He not change it again? If He relents concerning the curse of death, may He not again relent concerning the promised favor and blessing? But God leaves us in no such uncertainty. He gives us ample assurance of both His justice and His unchangeableness. He could not clear the guilty, even though He loved them so much that "he spared not his own Son, but delivered him up [to death] for us all".

284. *If it is clear that Jesus died for Adam, how were Adam's children to receive any benefit from this transaction?*

As the entire race was in Adam when he was condemned, and lost life through him, so when the man Christ Jesus gave Himself to be a ransom-price for all, His death involved the possibility of an unborn race in His loins. A full satisfaction, or corresponding price for all men was thus put into the hands of justice—to be applied "in due time"; and He who thus bought all has full authority to restore all who come unto God by Him.

285. *What is the philosophy of the ransom as shown in Romans 5: 18, 19? If the giving of the ransom alone made the sinner righteous, how would verse 19 have been written?*

"As by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Romans 5: 18, 19) The proposition is a plain one. As many as have shared death on account of Adam's sin will have life-privileges offered to them by our Lord Jesus, who died for them and sacrificially became Adam's substitute before the broken law, and thus "gave himself a ransom for all". He died, "the just for the unjust, that he might bring us to God".—1 Peter 3: 18.

It should never be overlooked, however, that all of God's provisions for our race recognize the human will as a factor in the securing of the divine favors so abundantly provided. Some have overlooked this feature in examining the text just quoted. (Romans 5: 18, 19) The Apostle's statement, however, is that, as the sentence of condemnation extended to all the seed of Adam, even so, through the obedience of our Lord Jesus Christ to the Father's plan, by the sacrifice of Himself on our behalf, a free gift is extended to all—a gift of forgiveness which if accepted, will constitute a justification or basis for life everlasting. And "as by one man's disobedience many were made sinners, so by the obedience of one many shall be [not were] made righteous". If the ransom alone, without our acceptance of it, made us righteous, then it would have read: By the obedience of one many were made righteous.

But though the ransom-price has been given by the Redeemer, only a few during the gospel age have been made righteous—justified—"through faith in his blood". But since Christ is the propitiation (satisfaction) for the sins of the whole world, all men may on this account be absolved and released from the penalty of Adam's sin by Him—under the New Covenant.

286. *How does the justice of God, which condemned the sinner, stand pledged to release the purchased race?*

There is no unrighteousness with God; hence, "if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness". (1 John 1: 9) As He would have been unjust to allow us to escape the pronounced penalty before satisfaction was rendered, so also He here gives us to understand that it would be unjust were He to forbid our restitution, since by His own arrangement our penalty has been met for us. The same unswerving justice that once condemned man to death now stands pledged for the release of all, who, confessing their sins, apply for life through Christ. "It is God that justifieth; who is he that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Romans 8: 33, 34.

SINCE DEATH IS THE WAGE OF SIN, THE WAGE MUST CEASE WHEN SIN IS ERASED

287. *What is the strongest possible argument for the restitution of all the willing of mankind, in considering the ransom?*

The completeness of the ransom is the very strongest possible argument for the restitution of all mankind who will accept it on the proffered terms. (Revelation 22: 17) The very character of God for justice and honor stands pledged to it; every promise which He has made implies it; and every typical sacrifice pointed to the great and sufficient Sacrifice—"The Lamb of God, which taketh away the sin of the world"—who is "the propitiation [satisfaction] for our sins [the church's], and not for ours only, but also for the sins of the whole world".—John 1: 29; 1 John 2: 2.

Since death is the penalty or wages of sin, when the sin is canceled the wages must in due time cease. Any other view would be both unreasonable and unjust. The fact that no recovery from the Adamic loss is yet accomplished, though nearly two thousand years have elapsed

since our Lord died, is no more an argument against restitution than is the fact that four thousand years elapsed before His death a proof that God had not planned the redemption before the foundation of the world. Both the two thousand years since and the four thousand years before the death of Christ were appointed times for other parts of the work, preparatory to "the times of restitution of all things".

288. *Does the foregoing view deny the necessity for repentance and reformation of character in order to gain salvation?*

Let no one hastily suppose that there is in this view anything in conflict with the teaching of the Scriptures that faith toward God, repentance for sin and reformation of character are indispensable to salvation. This feature will be treated more at length hereafter, but we now suggest that only the few have ever had a sufficiency of light to produce full faith, repentance and reformation. Some have been blinded in part, and some completely, by the god of this world, and they must be recovered from blindness as well as from death, that they, each for himself, may have a full chance to prove, by obedience or disobedience, their worthiness or unworthiness of life everlasting. Then those who prove themselves unworthy of life will die again—the second death—from which there will be no redemption, and consequently no resurrection.

The death which comes on account of Adam's sin, and all the imperfections which follow in its wake, will be removed because of the redemption which is in Christ Jesus; but the death which comes as a result of individual, willful apostasy is final. This sin hath never forgiveness, and its penalty, the second death, will be everlasting—not everlasting dying, but everlasting death—a death unbroken by a resurrection.

REDEMPTION COEXTENSIVE WITH THE CONDEMNATION

289. *In view of the ransom, what is the strongest argument against the theory that eternal torment is the penalty for sin?*

The philosophy of the plan of redemption will be treated in succeeding studies. Here we merely establish the fact that the redemption through Christ Jesus is to be as far-reaching in its blessed results and opportunities as was the sin of Adam in its blight and ruin—that all

who were condemned and who suffered on account of the one may as surely "in due time" be set free from all those ills on account of the other. However, none can appreciate this Scriptural argument who do not admit the Scriptural statement that death—extinction of being—is the wages of sin.

Those who think of death as life in torment not only disregard the meaning of the words death and life, which are opposites, but involve themselves in two absurdities. It is absurd to suppose that God would perpetuate Adam's existence forever in torment for any kind of sin which he could commit, but especially for the comparatively small offense of eating forbidden fruit. Then, again, if our Lord Jesus redeems mankind, died in our stead, became our ransom, went into death that we might be set free from it, is it not evident that the death which He suffered for the unjust was of exactly the same kind as that to which all mankind were condemned? Is He, then, suffering eternal torture for our sins? If not, then so surely as He died for our sins, the punishment for our sins was death, and not life in any sense or condition.

290. *What position are some of the advocates of eternal torment forced to take when confronted by the Scriptures on the subject of the ransom?*

But strange to say, finding that the theory of eternal torture is inconsistent with the statements that "the Lord hath laid upon him the iniquity of us all", and that Christ "died for our sins", and seeing that one or the other must be dropped as inconsistent, some are so wedded to the idea of eternal torture, and so prize it as a sweet morsel, that they hold to it regardless of the Scriptures, and deliberately deny that Jesus laid down the world's ransom-price, though this truth is taught on every leaf of the Bible.

IS RESTITUTION PRACTICABLE?

291. *What is the fear of some with respect to the doctrine of restitution?*

Some have supposed that if the billions of the dead were resurrected there would not be room for them on the earth; and that if there should be room for them, the earth would not be capable of sustaining so large a population. It is even claimed by some that the earth is one vast graveyard, and that if all the dead were awakened they would trample one upon another for want of room.

JUVENILE BIBLE STUDY

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

1. *What is meant in Isaiah 35:10 when it is said: "The ransomed of the Lord shall return and come to Zion"?*

Ans.: It means that "the ransomed of the Lord ["all"—1 Timothy 2:5, 6] shall [not only] return [some at the point of "going down to the pit"—the grave (Job 33:24) and others from the grave (John 5:28, 29) but shall also] come to Zion".

2. *What does Zion mean?*

Ans.: Zion means "a monumental or guiding pillar"—"as a permanent capital". (Strong) It was the name of the higher part of the city of Jerusalem and was often called the city of David. David was a type of Christ. Zion, therefore, means the higher or heavenly part of the kingdom of Christ. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah 2:3.

3. *What does it mean to "come to Zion"?*

Ans.: It means to come to the Lord and walk up "the way of holiness" (Isaiah 35:8)—the way of entire consecration—to walk in the Lord's way; that is, to do the will of "the King of kings and Lord of lords".

4. *Will those who come to the Lord at that time be very happy?*

Ans.: Yes, indeed; for "they shall come to Zion with songs, and everlasting joy shall be upon their heads".—Verse 10.

5. *What is meant by "everlasting joy"?*

Ans.: It means just what it says; that the joy shall last forever and "sorrow and sighing shall flee away"—shall be no more. (Verse 10) See also Revelation 21:4; Isaiah 25:8.

6. *What are some of the reasons for "joy and gladness"?*

Ans.: "The wilderness and the solitary place shall be glad for them and the desert shall rejoice and blossom as the rose."—Isaiah 35:1.

7. *From what word is "solitary" translated in the foregoing passage, and what does that Hebrew word mean?*

Ans.: The word is *tsiyah*, and means a dry place.

8. *Then how should Isaiah 35:1 read?*

Ans.: "The wilderness and the dry place [land] shall be glad for them," etc.—See also Verse 3.

9. *Do we already see the work of reclaiming the desert land started?*

Ans.: Yes; the United States are now furnishing from dams and streams water to irrigate 3,000,000 acres of land and these formerly desert lands are now growing crops that average about double those on other lands.

10. *What other blessings for the world are mentioned in this connection?*

Ans.: "The eyes of the blind shall be opened and the ears of the deaf shall be unstopped." (Verse 5) Read also Verses 6 and 7.

11. *When are these blessings to come to the world?*

Ans.: At the establishment of the Lord's kingdom; for "Behold your God will come", etc. (Verse 4) "Then the eyes of the blind shall be opened," etc.—Vs. 5.

12. *What is meant by the words: "He will come and save you"?*

Ans.: For mankind to be saved means for them to have life and all the blessings that come with perfect health; for that is just what was lost by father Adam's disobedience. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23) See also Genesis 2:17 and Luke 19:10.

13. *Who are the "you" (Verse 4) that are to be saved then?*

Ans.: Those that have had "weak hands", "feeble knees" and "a fearful heart" (Verses 3, 4)—those humble, teachable ones who feel their lack of strength and who will then look to the Lord for help.—Isa. 40:29-31.

14. *What is meant (Verse 8) by "the wayfaring men though fools shall not err therein"?*

Ans.: Wayfaring here means "to go on in the way". (Young) The passage therefore means that those who continue to make progress upon "the way of holiness", "shall not err therein"—shall not go astray.

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