

# The Golden Age

A JOURNAL OF FACT  
HOPE AND CONVICTION



February 4, 1920, Vol. 1, No. 10



*Published every other  
week at 1265 Broadway,  
New York, N.Y., U.S.A.*

Ten Cents a Copy—\$1.50 a Year  
Foreign Subscription Price \$2.00

# CONTENTS of the GOLDEN AGE

LABOR and ECONOMICS	
Doctor Eliot's Program.....	291
Blotous Spending.....	293
Blides From the Sea.....	293
Railroad Wages.....	294
SOCIAL and EDUCATIONAL	
More Drunks Than Ever.....	295
Is Education the Remedy?.....	295
At Reed College.....	295
Pastor Russell's Foreview.....	296
"Within Thy Gates".....	296
Miscellaneous Army Items.....	298
Coöperation in America.....	296
No Cut for Five Years.....	298
MANUFACTURING and MINING	
More About High Silver.....	299
Houses at \$2200.....	300
FINANCE, COMMERCE, TRANSPORTATION	
Shortage of Phone Girls.....	301
POLITICAL, DOMESTIC and FOREIGN	
Canadian Farmer Hopeful.....	303
Democracy in Australia.....	306
Austria Starving.....	304
Army Officers Quit Jobs.....	306
AGRICULTURE and HUSBANDRY	
Farming Corporations.....	307
Attracting Useful Birds.....	308
Next.....	307
No Use to Hoard.....	308
SCIENCE and INVENTION	
The Month Calendar.....	309
A Mere Wheel.....	310
Why Does Mercury.....	309
Radio and Light Phones.....	310
Webbie?.....	309
No More Seasickness.....	310
HOUSEWIFERY and HYGIENE	
Care of the Body.....	311
Cookie Recipes.....	312
RELIGION and PHILOSOPHY	
God's Wrath—When, Why.....	313
Juvenile Bible Study.....	315
and How Long.....	313
Back to Their Own Borders.....	315
Alienation and Restitution.....	317
(poem).....	317
TRAVEL and MISCELLANY	
The Primary Colors.....	319
Mushy Halibut.....	319
Golden Age Calendar, February 4 to 17, 1920.....	326

Published regularly every other Wednesday at  
125 Broadway, New York City, N. Y., by  
WOODWORTH, HUDGINGS and MARTIN  
CLAYTON J. WOODWORTH..... Editor  
ROBERT J. MARTIN..... Business Manager  
WM. F. HUDGINGS..... Secretary and Treasurer  
Copartners and proprietors. Address of each,  
125 Broadway, New York, N. Y.  
TEN CENTS A COPY—\$1.50 A YEAR.  
Make remittances to The Golden Age.  
Entered as second-class matter, September 22, 1915, at  
the Post Office at New York, N. Y., under No. 226 of  
March 3, 1879.



# The Golden Age

Vol. I

New York, Wednesday, February 4, 1920

No. 10

## DOCTOR ELIOT'S PROGRAM

ONE of the "safe and sane" programs submitted to help society out of the difficulties occasioned and aggravated by the World War is that of Dr. Eliot. His plan relates particularly to the relations of labor and employer, and is summarized by *Colliers*. The first part relates to employers, and appears like a reasonable requirement, it being understood throughout that there is intended no disturbance of the ownership of the industries:

1. "Abandonment of every form of autocratic government in industries." This would hit most employers hard, for there is nothing an employer likes to take refuge in, when left without a reason, like an arbitrary decision often bearing on the autocratic. This requirement would rob the average employer of his authority, and be readily conceded by few.

2. "Universal adoption of coöperative management throughout the works or plant, the employer and workmen having equal representation in managing committees." It is seldom a good plan to divide authority equally, because in case of a tie, a deadlock may result as disastrous as a shut-down. In most places where this plan is nominally in operation it is a camouflage behind which the weight of authority is exercised by the owner, often by seeing that the men chosen by employees for committees are only those fully approved by the owners.

3. "Adoption by all corporations, partnerships, and individual owners of every means of promoting the health and vigor of employees and their families." A government report of the condition of corporations showed that only 20% of them were making any money to speak of and many were "breaking even" or losing. It is difficult to see how a management that can barely

make things go could possibly go into an extensive welfare contract like this.

4. "Careful provision in all large services of well-trained employment managers for dealing with the engagement, distribution, shifting, promotion, and dismissal of employees." This plan is an excellent one and is in successful use in many large concerns; but how is a little business going to stand the expense of such a highly paid employment manager as these specifications call for? Few business men themselves have the wide capacity to judge human nature and its abilities necessary to carry this out. Many of the employment managers today are adepts in keeping their jobs while seeming to perform the service expected of them, and their service, while acceptable to employers, is not liked by the employees of these establishments.

5. "Careful provision in all large services of the means of dealing promptly and justly with complaints of employees." First get the employees to feel that they dare to make complaints, except through the trades union business representatives, without fear of discharge or the displeasure of a foreman and his petty persecution; and then this provision might be workable.

6. "Genuine adoption of a genuine partnership system between the capital and the labor engaged in any given plant whereby the returns to labor and capital alike, after the wages are paid, shall vary with the profits of the establishment, the percentage of profits going to payroll being always much larger than that going to shareholders, and payroll never to be called on to make good losses." This is something that would not be acceptable to owners, who could not be blamed for not wanting to take all the

risk and get only a limited share of the returns. How long could capital be expected to enter investments in a country where this provision was expected, when it could take wings to China, Japan, India, South America or other locality where capital could expect large returns?

7. "Constant effort on the part of managers to diminish monotony and increase variety in the occupation from day to day and year to year of every intelligent and ambitious employee." Who is to decide who are to be the happy employes of "intelligence and ambition"? Management has something else to do besides entertaining the employes; besides, discrimination provokes jealousy.

8. "Universal acceptance of collective bargaining by elected representatives of each side." Just present this to Judge Gary, head of the United States Steel Corporation, or to the president of the American Manufacturers' Association, and see the glad hand stretched out to it!

Dr. Eliot makes requirements of employes:

1. "Abandonment of the doctrine of limited output." A limitation of output does not help to lower the cost of living, but it keeps more workers in positions than the self-abandonment of the worker to the doctrine of the utmost possible output. Employes have discovered by hard experience that if they adopt real efficiency and turn out as much as they can, the larger output is made the standard for all, and every one has to work harder for practically the same pay as they received previously.

2. "Abandonment of the idea that it is desirable for workers of any sort to work as few hours a day as possible." Then why not go back to the original factory hours of sixteen, fourteen or twelve a day? It is leisure that makes for culture, and why should not workers have leisure as well as owners? Labor generally is of the opinion that a man should have to work only as many hours a day as are necessary for all to have enough, and that there should be a constant endeavor to give labor a chance to have "its place in the sun".

3. "Abandonment of violence toward property or person in the prosecution of industrial disputes, and of the conception that unorganized laborers are traitors to their cause." Why, bless you—with everybody as kind and reasonable as in the ten provisions foregoing, there would be no disputes liable to run into violence!

Besides these arrangements there are two

Great Commandments to help both parties in the internecine industrial strife:

1. "Willing adoption by both parties of the methods of conciliation, arbitration, and ultimate decision by a National Government board as sufficient means of bringing about just and progressive settlements of all disputes between capital and labor." Canada has such a law, as has New Zealand, and it obviates much serious trouble, though it is not well liked by either party, and it is liable to abuse according to which party to the dispute controls the officials in government positions.

2. "General acceptance of the view that American liberties are to be preserved just as they have been won. They have been slowly achieved by generations of sturdy, hard-working people who valued personal independence, industry, thrift, truthfulness in thought and act, respect for law, family life, and home, and were always ready to fight in defense of these things." This provision implies a population about like the original New England people, for what are described are the ideals of New Englandism, as derived from Protestant English stock, which was not without serious faults. The ideals of the American Colonists were on the whole the best that ever came to the country, for they produced the best form of government known; it would be a good thing if there could be evolved a population expressing the best social ideals in a variety based on different racial fundamentals. They are much needed.

It is quite evident that Dr. Eliot speaks as a clergyman and not like one that has worked in a shop. His ideas are forward-looking, and helpful, but as a whole are thoroughly impractical when there are taken into consideration the low ability of the average employer, the necessity of making a profit to remain in business at all, and the mental attitude of the worker evolved from decades of painful experience with employers of every sort, race and disposition.

It is a good thing that prominent men are thinking of the better ways of doing things, but they are "up against" an impossible proposition. The doctor's requirements would take decades to work into the minds and hearts of the people, while there is a condition confronting the world that will not wait. Whatever solution comes, must come speedily.

The true solution lies in the arrangements of

the Golden Age which is believed to be about to come a very few years hence. Then there will begin the reign, not merely of justice among men, but of a universal love, that will make all men like brothers to one another. Love is the solvent of differences and difficulties, and love and brotherhood are two of the great characteristics of the Golden Age.

### *Hides from the Sea*

**S**CARCITY of shoe leather has turned the attention of leather men to the creatures that inhabit the sea; and this great source of supply is now becoming available, through the formation of companies that will fish for sea animals heretofore neglected.

The porpoise has for some time supplied an excellent quality of shoe strings; but now skins of the white whale are being used in England for belting and shoe leathers, and the hides of sharks and other great creatures of the sea are being used here for similar purposes.

Sharks weigh as high as a ton apiece; and not only are their skins salable, but the flesh is good for food and shark meat is now on sale in many cities of the Atlantic seaboard. The Government has furnished many recipes which have shark meat as the *piece de resistance*.

If they could catch a few fish like that deep-sea monster caught off Miami six or eight years ago, what a lot of leather they would get! The fish in question was forty-five feet long, weighed fifteen tons, and had in its stomach at the time it was caught a blackfish weighing 1500 pounds, another fish (an octopus) weighing 400 pounds, and 500 pounds of rock which it had swallowed, probably to help its digestive apparatus.

This fish's habitat is at 1500 to 2000 feet below sea level, and the specimen caught at Miami by Captain Thomas is one of the very few that have ever come to the surface. Its skin is three to four inches thick, and its cartilages in lieu of bones all indicate the enormous weight of water it was built to withstand. It had no fins, but flukes like a walrus; and in its death throes, after having withstood a rain of bullets and harpoons for thirty-nine hours, it smashed with a blow the propeller and stern of the steam yacht that had come out to tow it in to shore. It took nineteen barrels of formaldehyde to disinfect the carcass and prepare it for exhibition.

This great fish has a mouth forty-two inches long and thirty-six inches wide, easily sufficient

to swallow a horse at a gulp. Its carcass was on exhibition at Pittsburgh in the summer of 1919; and at Nashville, Tenn., in November, 1919, and has been shown in other American cities. It is supposed to have been driven to the surface by some seismic shock, as it seemed to be in a dazed condition at the time it was found and killed. Scientists calculate that this is a young specimen, probably about 500 years old.

The smart alecks, who have had so many sarcastic things to say respecting our Lord's statement that, "As Jonah was three days and three nights in the belly of the *ketos* [huge, gaping fish], so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:40), because they claim a "whale's" throat is not large enough to swallow a man, have not had so much to say since this fish was brought to shore. It may have been the very father or grandfather of this fish that swallowed Jonah; but it is far more likely that there are millions of them beneath the ocean's waves, and that the bodies of myriads of human beings that have been drowned have found their way into their cavernous maws. Anyway, here is a fish big enough to swallow twenty Jonahs and to provide leather enough to shoe a small-sized army.

### *Riotous Spending*

**M**ONEY in pocket still has the ancient trick of burning a hole. During the war people stinted and saved and earned unprecedented wages; and now the money is coming out. Working people everywhere are reported to be on a spree of spending. A high public official puts it that they are parting with their money "like a drunken sailor". There is a surprising extravagance on the part of people who have never been accustomed to having much money, but who have it at last and are rapidly getting rid of it; for they are throwing it away recklessly for meats, rents, clothing, food, musical instruments, furniture, and everything else that money can buy.

Wherever the spending spree goes, reasonably-priced goods have no attraction. Dealers put shirtwaists on sale at \$3, but the public turns its nose up. A butcher tried an experiment. He priced part of a lot of Hamburger steak at twenty-eight cents and the rest at forty-two cents; at the end of the day the high-priced part was gone, but not a pound of the twenty-eight-

cent variety could be moved until it was placed in the other pile.

Workmen earning \$35 a week demand silk shirts at \$10, regardless of whether they wear or not. Shoes are wanted, if they are high-priced. Good fish at eight cents would not sell; but at forty cents there was not enough halibut caught six weeks before in the Pacific Ocean and brought across the continent. The most expensive cuts of meat are insisted on and though hogs at wholesale have dropped 50% in Chicago there is no need to cut the retail price, for the people have the money and are going to spend it. Silk stockings cheaper than the old \$1 variety go at \$4.

The demand for luxuries is not confined to Boston. Munition workers in England are getting rid of their savings, where high wages earned by several in a family enable them to ride to work in their limousine. Girl workers in the prosperous factories "strut about in the streets in their furs and other finery all out of season and far beyond what they have ever been accustomed to before".

In Italy even the peasants are buying luxuries. People who never dreamed of such a thing are getting automobiles. Men once poor now have thousands of dollars. The country is in a heyday of riotous spending and holiday making. "After a while", says a retired lace merchant, Mr. Narvonne, in the Wall Street Journal, "this spirit will subside and Italy will look like a jack-in-the-box as a commercial nation. It will take a long time, though. I do not look for normal conditions for two or three years".

These are the perhaps envious comments of well-to-do persons, who seem to feel bad when they see the "common" people having something more than they used to have. It must be admitted that, from the economic viewpoint, spending for "ultimate consumption" does little good and produces a train of evils, which will have to be reckoned with later, when it would be better to diminish rather than enhance the prevailing unrest. It would be better to invest the money, and as capital make it produce goods for the nation; but what do people know about investment who for generations never had anything to invest? Soon will come the sore feeling of having had it and spent it, and of suffering the old, old grind of poverty. They must unavoidably realize that "he that loveth pleasure shall be a poor man."—Proverbs 21:17.

### Railroad Wages

WE HAVE received from a railroad engineer a communication giving further light on the subject of railroad wages, and protesting against our article on this subject in the issue of January 7th. We stated there, on the basis of the best information then obtainable, that "freight and passenger conductors now receive over \$300 per month, and freight engineers receive \$392 per month". We have received several similar letters from railroad conductors. The criticism follows:

"I am a locomotive engineer, but work in yard service. My pay is seventy-two cents an hour, \$5.76 for eight hours. Before we were granted the eight-hour day I was getting \$5.22 for twelve hours, so that you can see that, although I am working shorter hours, the actual increase in wages is small compared with the increased cost of living, clothes, etc. As soon as I read the article in THE GOLDEN AGE I went to the home of one of our freight engineers and inquired regarding the freight service.

"In freight service on our division an engineer gets eighty-five cents an hour and in pick-up or local work ninety-one cents an hour. This is for service on the largest engines on the division. About a year ago the officials put on a crew known as the shuttle crew, in which the men have the opportunity to make large salaries by working long hours. The engineer told me that one month he worked thirty-one days, fifteen hours each day, and made over \$390; but that it nearly killed him. There are some very large compound Mallet type engines working the mountainous regions where the engineer may get more per hour than in the case I investigated, but I am positive no engineer gets \$13 for eight hours, and I do not think it fair to publish a supposed standard wage which can be made by an engineer only by working nearly sixty days per month on the eight-hour basis, at the expense of his physical health.

"I somewhat agree with you that the four big brotherhoods used Jesse James methods in getting the eight-hour work day, but I suppose that is about the only way the railroads would have agreed to them. It certainly was a blessing to me. When working twelve hours I ran an engine from 6 p. m. to 6 a. m.; and when I reached home in the morning I ate my breakfast and went to bed. Thirty days in the month practically all I saw was my work and my bed."

In the preparation of articles for THE GOLDEN AGE we try to use only data which we believe to be reliable; but occasionally we get our fingers burned. Be patient, and we will tell you the truth on every subject as fast as we can learn it. While we have excellent facilities for learning it, yet it takes time and effort to collect and use the data we secure.

# SOCIAL AND EDUCATIONAL

## More Drunks than Ever

**I**F DETROIT is representative of the country, there is an unprecedented wave of crime. It is due to the World War—that promised “spiritualizer” of the warring peoples—for Germany has had her wave of crime, Paris hers, and England, Italy and Russia theirs. In fact, Detroit’s experience is mild compared with the increase noted in some other cities.

The figures are available for the corresponding three months of 1918 and 1919. They show that the percentages of increase of felonies and misdemeanors were 47% and 50%—substantially the same. The table of increases is interesting, and as follows:

Robberies .....	460%
Concealed Weapons .....	423%
Beggars .....	350%
Assaults and Batteries .....	193%
Disorderly Conduct .....	152%
Disturbing the Peace .....	124%
Larcenies .....	118%
Burglaries .....	83%

The interesting feature is that the chief increase is in crimes against the person, including robberies, concealed weapons, and assaults and batteries. Plain stealing, including larcenies and burglaries, show a far smaller increase than the more serious crimes of violence.

Evidently the doctrine of hate and violence, which was preached vehemently before and during the war, was planted in fertile soil. The crop sprouted well, both in actual warfare, and now in peace. It has become a problem for police authorities to know what to do with this dark fruitage of war.

Comment was made during the war that the universality of the method of getting the troops brought great numbers of criminal youths into the army. The character of the crime-increases suggests that in 1918 these votaries of crime were busy in the camps and could not commit crime throughout the country; but now they are back home again, and are turning to account the lessons of violence learned from the world’s great teacher, Mars. Other causes of the crime wave are thought to be the current social unrest and the industrial turmoil.

The new note of violence is observed everywhere. Before the war the hold-up man seldom shot his victim as now, but fought him with his fists, or gave him a quietus with a sandbag or blackjack. If the victim screamed or fought back the hold-up man usually decamped, but now he is likely to shoot or otherwise injure him.

Crime has become well organized since the war. There are thought to be several large organizations for committing a variety of crimes. Toledo is reported to be the headquarters of one—a band of interstate shipment thieves, drug sellers and safe blowers. Chicago is the center of one of the largest systems of crime known.

Before prohibition was adopted it was predicted that in the cities it would not materially reduce the drunkenness. This is borne out, for the Detroit experience shows a 102% increase in arrests for drunkenness. This is due to the increasing use of raisin whiskey and other “moonshine” drinks, which are also blamed for the 152% increase in arrests for disorderly conduct of various kinds.

It is safe to say that if the degree of morality attained in the present tag end of the dark ages has brought about the national prohibition of liquor, there will be a most effectual prevention of its use, when the Golden Age is well under way. Crime will fall to nothing, for under the measures of that age it will be practically impossible to commit crime. Moreover the incentive of a sense of social inequality and of injustice will be lacking. Crime would not pay even if possible, and the certainty of instant detection of even the attempt and the sure retribution instantly to follow, will deter the most determined.

## At Reed College

**R**EED COLLEGE, located at Portland, Ore., is credited with having been founded in 1911, and having 320 students, exclusive of 92 with the colors, 30 teachers, 138 graduates, college colors of “Richmond Rose,” and a distinctly audible college yell. It also has a student publication known as the *Reed College Quest*, supervised and supposedly approved by the faculty, which is intended to represent the views

of the undergraduate body. Reed College is of quite recent birth, and, not being fettered with ancient traditions, should be up to date in its ideas.

One of the undergraduate concepts published in the *Quest* related to the religious attitude of the boys as follows:

"Any student who comes to Reed College with a religious enthusiasm loses it, hides it, or gets out. Even in this day and age some people who are cultured enuf (!) to want to go to college have deep religious beliefs. Reed gets some of these. Under her nurturing hand they either lose what they had—or they hide it—or they get out.

"Of course, as an enlightened group, we, students, faculty and all, do not deny that much good has come to the world from certain religious enthusiasm—Christianity, for instance. Civilization has been greatly benefited by doctrines which it fosters. On the other hand we have caught a glimpse of a rational existence, and to us much of the so-called 'spiritual' in religion appears unjustifiable in view of the indestructibility of matter, the conservation of energy, etc. From our mature (!) standpoint it is so obviously unscientific for a man to pray that we—we wonder why people don't use better judgment. We imply as much to our college friends, and they—well, no matter."

Such a view is not confined to the West nor to new colleges, for the opinion of a teacher in a large Eastern university is that "any one that believes in the Bible is a back number".

Possibly the writer in the *Quest* should not be taken seriously, as he may have been a Sophomore, and we were taught that the meaning of the word is "Wise-Fool." However, it is an index of current undergraduate opinion and may serve as a suggestion to Christian parents in deciding whether they want their boys to go to college or learn a trade. At any rate the suggestion of one "back number", the prophet David, is that "the fear [reverence] of the Lord is the beginning of wisdom", and "the fool [ignoramus, thoughtless person] hath said in his heart, There is no God".—Psa. 111:10; 14:1.

### "Within Thy Gates"

THE Mosaic law was very particular to specify that which practically all civilized nations acknowledge in theory, namely, that a non-tribal sojourner in the midst of the Israelitish tribes was to be treated with the same regard for his rights and comforts as a native-born person. The law said: "Thou shalt neither vex a stranger, nor oppose him: for ye were strangers in the land of Egypt". (Exodus 22:21) Of

course, the requirement was made of the stranger that he be obedient to the laws of Israel, though it was not at all necessary for him to become a Jew in order to dwell in peace and safety in the land of the Jews. The for-eigner, therefore, was not merely the object of toleration; he had a legal standing, with rights.

We wonder whether all the respect which is justly due to the stranger within our gates is being paid to him. The stranger within our gates is not merely the man of non-tribal birth (if there could be such a thing in cosmopolitan America), but much more the man of non-tribal ideas. Do we follow the admittedly right-erous principles enunciated in the ancient code of Israel or do we follow the unwritten code of the South Sea Islander—kill and eat on sight any man who dresses himself or his ideas in other than conventional garb?

Some tendency to the latter course is perceptible in the conduct of the American Legion at various points in the country. They have not always shown the magnanimity which one might have reason to expect from the defenders of democracy. In some cases they have exerted themselves to interfere with advertised meetings which some of their members felt they could not heartily approve. Sometimes the meetings were political, sometimes they were purely religious, though of an unconventional tinge. We cannot think that the better element in the Legion approves this rash interference with constitutional rights. If anything unlawful is said or done at a meeting, there is ample machinery already for punishing such offenses; and the civil courts have not distinguished themselves for leniency in the last two years against cases of political and ecclesiastical heresy.

### Coöperation in America

EXPERIENCE has proven that the American people do not take well to the idea of coöperation. A great number of the coöperative societies that have been formed in this country have proven failures; but what is to be done to change the gruesome fact that at present America is literally starving in the midst of plenty? One of the answers is that she had better take another look, and a long one, at this subject of coöperation.

Coöperation is not a new thing. There are in Europe coöperative societies still in successful operation that were formed 142 years ago.



Even the great Rochdale society is almost a hundred years old. This was formed by twenty-eight Lancashire weavers, so poor that their first capital of \$140 was collected in installments of two pence weekly. Their first purchase was a barrel of oatmeal; and it was quite some time before they had anything more than flour, butter, sugar and oatmeal to sell. Now they sell everything.

One-third of the people of England now buy their food and apparel through coöperative societies. In Germany the total membership in coöperative societies runs into the millions, and one bank in Bavaria has 2,654 coöperative societies among its customers. In Switzerland there are thousands of these societies, and in addition to their other enterprises they even own and operate a canal. Coöperative societies are to be found all over Europe.

Of course America has successful coöperative organizations of some sorts. A Building and Loan Association is nothing in the world but a coöperative society devoted to a specific end. As long ago as 1882 the students of Harvard University organized a society for supplying themselves with books and stationery, and it has been a great success.

In New York City there is a coöperative school, occupying two floors and eight large classrooms, in which the students endeavor to supply education at cost. The school is governed by a council of twelve students elected by the students themselves, and supplies a large curriculum of required and elective studies. School hours are 6:30 to 10:15 p. m.

In Chicago there is a coöperative association of working mothers. These mothers employ a matron who looks after their children, and supplies them with better influences than would be possible if the children were allowed to run at large while the mother is away.

In Washington there is a sub-postoffice where the postmaster is secretary of a coöperative society. Patrons of the station can leave orders with him for needed articles. He fills the orders and delivers them by parcel post. Deliveries are made at the door for cash, the same as in Europe. In three years the postal packages delivered from that sub-station have grown to six times their former volume; and the postal route where the patrons live, then run at a deficit, is now turning in a profit of \$20,000 to the Government Postoffice Department.

In California in 1915 the peach growers were without organization and received but fifteen cents for every dollar's worth of peaches sold to the consumer. The railroads and middlemen got the balance. Three years later, as a result of coöperative buying, selling and general management, the price to consumers had been reduced from seventeen cents to fourteen cents per pound and the growers' share of the consumer's dollar had risen to fifty-five cents.

The Government has made a study of coöperative stores as managed in the United States, and finds that these stores achieve their main object in helping to reduce the cost of living. They also exercise a beneficial influence in deterring other stores from charging unreasonable prices for their goods.

Of the stores investigated, 36% paid dividends regularly out of their profits and 34% paid dividends irregularly. The stores averaged to turn over their stock four and one half times per year, and on this turnover charged a gross profit of 17.7%. The average cost was 11.7% of the turnover and the average net profit realized was 6%. Thus the stockholders and patrons of the stores received two profits, 6% on their turnover and a much larger profit in the way of reduced prices on their purchases.

The managers of the stores investigated were paid on the average only \$106 per month, which is not enough compensation for a high-grade manager in times like these. This accounts for the failure of some of the stores, some of the managers receiving as low as \$45 per month.

Enthusiasts, who have started many American coöperative enterprises in the past, have laid more stress on sentiment than on business efficiency. This type of promotion soon brings the business to a disastrous end. The leader of a coöperative movement must be a good mixer, have the faculty for leadership and must stay with the organization until a self-perpetuating movement has been built up; otherwise it will go to pieces when he withdraws.

Coöperative stores are more likely to succeed in communities where there is a strong predominating nationality, a common occupation, a strong church organization, and where some great and strong commercial organization is not already closely covering the field and making sure that no competitive institution gains a foothold in its territory.

The very first coöperative society ever organ-

ized came to grief. Their plan was to build a tower "whose top may reach unto heaven". (Genesis 11:4) Probably their thought was to protect themselves from another disaster similar to the flood. Such protection was unnecessary, however, the Lord having already given the assurance that never again should "All flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth". (Genesis 9:11) We see no reason why people should not go into coöperative associations to reduce their living expenses. We urge them to do so, and to pay close attention to their management.

### *Is Education the Remedy?*

**T**HERE seems to be a general impression that something is the matter in the world, though there is a wide divergence of opinion as to what the matter is and as to what course should be taken to right things. Some have given up in despair and frankly admit that they do not know what to expect. Others aver that everything will come out right, because things have managed to worry along heretofore. Others tell us that if people with unconventional ideas would just stop rocking the boat the storm might settle. Few have the disposition to believe the Bible explanation of present discontent.

Now comes Dr. John H. Finley, State Commissioner of Education in New York, and says that the great social and economic questions of the present day can be remedied only by education. But what kind of education, Dr. John? Is it education in reading, writing, and arithmetic, or does your proposal include algebra, music, and vocational training? Is it not a fact that there never was a generation so well educated as this one is, in the sense of having information and having the knowledge of how to apply it in practical ways?

It is education that the world needs, but it is education in the basic principles of justice and love. And there is no one person and no group of persons or any other agency on earth wise enough or powerful enough to instruct men in the principles of justice and love. Superhuman wisdom and superhuman power are necessary for such a task; and Messiah's kingdom is just ahead for this very purpose. On this point Isaiah, the Prophet, long ago said: "The earth shall be full of the knowledge of the Lord as the waters cover the sea".—Isaiah 11:9.

### *Pastor Russell's Foreview*

The collapse will come with a rush. Just as the sailor who has climbed to the top of the mast can fall suddenly, just as a great piece of machinery lifted slowly by cogs and pulley will, if it slips their hold, come down again with crushing and damaging force, worse off by far than if it had never been lifted, so humanity, lifted high above any former level, by the cogs and levers of invention and improvement, and by the blocks and tackle of general education and enlightenment, has reached a place where (by reason of selfishness) these can lift no more—where something is giving way.

### *Miscellaneous Army Items*

"The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him. All hands shall be feeble, and all knees shall be weak as water. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity."—Ezekiel 7:15, 17, 19.

The Scriptures contain one interesting passage on the pay of army men, but it does not seem to have any special reference to our days, so far as we can judge. It reads:

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages."—Luke 3:14.

### *No Cut for Five Years*

**P**RE-WAR wages are impossible—so affirms the New York State Federation of Labor—and labor will not submit to wage cuts for five years. This stand is modified by the hint that if the cost of living drops, labor may accept reductions, such as will not reduce the actual purchasing power of the wage. The workers, however, do not propose to get caught by a drop in pay, on the promise that a drop in expenses will follow. Sad experience has proved that the cost of such an exhibition of public spirit is borne by labor alone, and that other members of society reap all the profits.

## MANUFACTURING AND MINING

### More About High Silver

**I**N the last previous issue of THE GOLDEN AGE we gave some of the facts respecting the silver situation, but a few more have come to light which we think will be of interest to our readers. We are all interested in money; it is something that everybody has to handle. Most of us could handle a lot more of it than we do, or we think we could, anyway.

The value of the silver in a silver dollar has been a fluctuating one. In 1862 it was worth \$1.04; in 1909 it was worth but forty cents; in 1915 it was worth fifty-two cents; in 1918 it was worth seventy-five cents, and in 1919 it was worth \$1.08. It is not believed by financiers that silver can fall below \$1.00 per ounce for the next ten years, however, on account of the extraordinary market for it in India and China.

India and China have always been a market for the silver of Western countries, because they are silver-standard countries and because they are accustomed to require the payment of their bills in actual gold or silver coins. They have always done business this way, and during the war many of them became frightened and refused to accept any other kind of money. In India the situation was so serious that the natives made a run on the Treasury, presenting notes for redemption in silver rupees. Just then the situation in India was so difficult for the British Government to handle that they appealed to the United States to release a part of its vast silver holdings. So the Pittman act was passed, empowering the Secretary of the Treasury to melt down and ship abroad a maximum of \$350,000,000 of American silver dollars. Of this amount \$260,000,000 was melted into bullion and shipped to India. Large quantities have since been shipped to India, China and Japan. Early in December silver was being exported from San Francisco to the Orient at the rate of a million dollars a day, but this was stopped by the Government under a law which forbids silver exports, except for the specific purpose of balancing exchange.

Another reason why the price of silver is high and why there is a scarcity of coin for circulation is because of the hoarding and melting that is going on in various parts of the

world, and because of the withdrawal of gold coin from general use. It is hard to enforce laws forbidding the melting of coin when the silver in the coin is worth more than the face value of the coin, and in Mexico the disparity between the face value of the dollar and its silver content is so great that silver dollars have practically disappeared and the Mexican Government has had to buy 50% of the output of the silver mines for its own use. The United States differs from other countries in having no law against the melting of coins and if the price of silver continues to advance the silver dollar is bound to disappear. In fact, the claim is freely made that many thousands of silver dollars have already disappeared in that way, and more are liable to follow them.

After the Pittman act of April, 1918, was passed, and the bullion shipped to India, the silver money left in America amounted to \$260,000,000; on November 1, 1919, the total stock in the country was \$208,145,000, of which amount \$156,135,714 was held in trust to redeem silver certificates which are still outstanding. On November 20, 1919, the number of free silver dollars in the country, i. e., dollars that were not held in trust to redeem silver certificates, was \$67,124,669. Of this amount \$10,000,000 has been melted and made up into subsidiary coin—halves, quarters, and dimes. On December 11th the free silver dollars in stock amounted to \$52,183,538. It will thus be apparent that Uncle Sam is gradually running short of change. The reasons here are the same as elsewhere—hoarding and melting, besides exporting. New York is now the world's free silver market.

The Government has no way of knowing to what extent the stock of silver in circulation has been depleted by private hoarding or melting, but it does know that the withdrawal of silver certificates by persons who anticipate redeeming them in silver dollars was so great just before the holidays as to cause a shortage in small bills, greatly hampered retail trade. Federal Reserve Bank Notes increased from \$228,165,000 on September 12, 1919, to \$257,680,000 on November 21, to make up for silver certificates withdrawn from circulation.

The weight of a United States silver dollar is 412.5 grains, of which amount 90%, or 371.25 grains, is of pure silver. There are 480 grains in an ounce of silver, and at \$1 per ounce the silver in a silver dollar is worth seventy-seven cents. When silver is worth \$1.2929 per ounce, the silver in a silver dollar is worth just \$1.00. When the price of silver goes any higher than \$1.2929 the dollar is gradually heading toward the melting pot, and the higher the price goes beyond that the surer the dollar is to land in the pot. On November 24th silver touched \$1.375 at New York.

The subsidiary coins of the United States do not contain the same ratio of silver as the dollar. While a newly minted dollar contains 371.25 grains of pure silver, the newly minted fractional currency contains only 347.22 grains, so that the value of the silver in the smaller coins is less in a dollar's worth of them than is the silver in a silver dollar. When silver is \$1.3828 per ounce, the silver in a dollar's worth of subsidiary coins is worth just \$1.00. The reason for making the subsidiary coins worth less than their face value was to prevent their being exported or melted.

The disappearance of the smaller coins is largely attributable to hoarding. All the mints in the country are now working twenty-four hours per day, but are unable to meet the demands for subsidiary coins. Canada is in the same predicament and is discussing the advisability of reducing the percentage of pure silver in the subsidiary coin, so as to further insure against its being hoarded, melted or exported.

The *Chronicle* (financial), of New York, says that if steps already taken to preserve the integrity of United States money do not succeed, "There are only three courses remaining. The first is to release more silver by reducing the value of our fractional coins, a step which naturally is approached with some reluctance. The second is to sell more goods in the Orient. I have already mentioned the difficulties in the way of this. A third alternative, which seems equally impossible, is that Americans and Europeans shall stop buying in the East."

On December 8th a bill was actually introduced in the House of Representatives by Representative Platt providing for the recoinage of all subsidiary coin in the United States, on a basis of 300 grains of pure silver to the dollar

of fractional currency, a proposed debasement of 22.23%.

The real trouble is that there is not enough actual gold and silver in the world to properly sustain the great amount of business.

### Houses at \$2,200

AT UNION, New Jersey, Charles H. Ingersoll, brother of the Ingersoll Watch man, has been making substantial, handsome houses for \$2,200 apiece.

The method is much the same as was experimented with a few years ago by Edison, who is watching the work with interest, as something greatly for the good of the common people. The houses are fireproof and indestructible; for they are made of poured concrete. The plumbing, the pipes for electric wires, gas and heat are first put into place within the mold for the concrete; and when mold and piping are all in place, the concrete is poured. After a few days for the setting of the material, the mold is taken down; and the house is done. Everything is of concrete, including walls, floors and roof. The work takes about one month. The molds cost \$7000 and can be used over again about a hundred times. Each house comprises five rooms—dining-room, living-room, kitchen, and two bedrooms, and a bathroom. These houses present a very pleasing appearance.

Before the war an equally commodious house built of wood cost about \$3000 to \$4000, and today would cost double that. Made of brick, stone or cement blocks the cost now would be prohibitive. Houses and lots costing \$3000 to \$3500 mean monthly rents of but \$25 to \$30, and should start competition that would go far to solve the high-rent problem. With rentals as high as they are today, there are few families, earning fair wages, that could not afford to buy one of these houses for, say \$500 down and monthly payments of \$40. Even if the total cost to the buyer ran to \$4000, that would be cheap compared with the price of even second-hand houses, and very little compared with that of new houses.

With improved methods of building houses to last indefinitely, this day of preparation for the Golden Age is getting ready for the time when every man shall own his property and enjoy the security and comfort of feeling that the roof over him is his own.

## FINANCE·COMMERCE·TRANSPORTATION

### Shortage of Phone Girls

THE world is always short of good girls (the dear things!) and although there are a lot of them in the world, yet there is a more acute shortage of them just now than ever before, at least in the telephone business in New York city, so we are given to understand.

In the telephone business the effort is to get refined girls, girls of education and pleasing address, and for the last two years it has been difficult for the telephone companies to obtain enough girls of this class to keep up with the growth of the business. The growth of the telephone business in New York since the armistice was declared has been phenomenal, amounting to a 20% increase in traffic—far beyond what was anticipated by the engineers of the company. In Manhattan and the Bronx it has been necessary to install ten or twelve times as many new switchboards and new lines as was originally estimated. This has created a shortage of over 600 operators.

Although the company has advertised widely for telephone girls, and pays a bonus to every girl in its employ that brings in another girl, yet it has not been able to recruit a normal force of operators. The training school, which for many years has supplied the new "hello" girls, has not been able to train more than needed to take the place of those resigning. To cope with the situation, the company has coaxed some of its married ex-operators to work in the evenings, and brought in 147 operators from out of town, and installed them in dormitories specially equipped for their comfort and convenience. Even with all this the service at certain times and places reaches a point where calls cannot be answered. The present situation provides only about two girls for the work three should do, resulting in overworked girls and relatively inefficient service.

The first thought of many would be that here is a situation which could be readily corrected by increased wages for the operators, but from the company statements it does not seem that the matter of wages enters as largely into the question as one would expect. In New York the initial basic wage is, we understand, \$12 per

week. The first two or three weeks are spent in schooling, and at the end of the first month the wages are increased fifty cents per week; at the end of the year they are \$14 and at the end of six years are \$20. Within the past two years the average annual wages of the girl operators have increased from \$659.80 (which is \$12.69 per week), to \$841.91 (which is \$16.19 per week).

The wages and working hours differ somewhat in different cities. In Boston the maximum wage for operators is \$21 per week, obtainable in seven years. In Helena the girls receive \$19 per week at the end of the first year (at which time a telephone girl is at the height of her efficiency), with double time for Sundays and holidays. In Seattle the girls receive time and half for Sundays and holidays. In Vancouver the girls have a seven-hour day. In Boston, Helena and Vancouver the girls are organized into unions, and in Boston have equal representation at the conference tables where their wages and working conditions are discussed with the employers.

The operators in small exchanges do not fare so well. In Wisconsin the proposal has been made to pay these operators in small exchanges a monthly allowance of fifty cents per telephone. Their wages hitherto have been twenty-two cents per hour.

Reverting again to the situation in New York city, the statistics show that the annual labor turnover is 37%, which means that more than one-third of the operators are changed annually. One half of all the girls who drop out of the service are from those who have been less than six months at the switchboard. The reasons assigned by the girls for their leaving are chiefly other employment, marriage, home duties, hours of work, and other working conditions, in the order named. The wages are seldom mentioned. It is apparent from the statistics that the girls particularly dislike giving up their evenings, and when one considers that the evening is the only time when a girl can reasonably expect to meet her possible future life-companion this is not to be greatly wondered at. Besides, telephone girls, some of them, must necessarily work Sundays and holidays, for people will use

the telephone then as at other times. And some must be on duty all night.

While the published statements would seem to indicate that the telephone companies had done about all they could to make the work congenial, yet the work is one involving a high degree of mental and physical tension. The operator cannot let her memory relax for an instant, and at times during the day averages more than two arm movements per second in some of the New York exchanges where the shortage of operators is greatest. This induces great fatigue, headaches, stomach trouble, eye-strain and other symptoms of neurasthenia. The girls are necessarily under very close supervision, and necessarily also are denied the privilege of talking with one another. As a consequence of these restrictions few girls can stand the strain more than three or four years.

In Chicago and in numerous other places there are automatic telephone systems, where no telephone girls are used. The subscriber indicates his desired number by certain adjustments upon a dial devised for the purpose. If the line is busy he gets a regular "busy" signal, intimating to him that he had better wait a while. The system is very satisfactory, not as much so, from some points of view, as the "voice with the smile" which has become so much a part of our daily life, but is probably the system that will ultimately prevail. The telephone engineers are making some moves in this direction now, and the time will probably come when the telephone operator will be a thing of the past. No one is indispensable in business.

It would be unreasonable to expect that the market for telephone operators would forever continue as favorable as it now is. Observation and reflection show that such expectations would be unreasonable, indeed impossible, for several reasons. The prosperity of the past century has been—under divine supervision (Dan. 12:4)—directly the result of the mental awakening of the world, printing, steam, electricity and applied mechanics being the agencies.

Invention was stimulated by the demand, and it has pushed one labor-saving device upon another into the factory, the home, on to the farm, everywhere, until now it is difficult for any to earn a bare living independent of modern machinery. All of this, together with commerce with outside nations, waking up similarly, but later, has kept things going prosperously.

It is worthy of note that while wages have reached an unprecedented height in recent years, the rise in the prices of the necessities of life has more than kept pace with the increase, thus exercising more than a counterbalancing influence. What will be the result, and how long must we wait for it?

When machinery was first introduced the results in competition with human labor and skill were feared; but the contrary agencies, already referred to (general awakening in Christendom and outside, the manufacture of machinery, wars, armies, etc.), have until now more than counterbalanced the natural tendency; so much so that many people have concluded that this matter acts contrary to reason, and that labor-saving machinery is not at war with human labor. But not so; the world still operates under the law of supply and demand; and the operation of that law can be made plain to any reasonable mind. The demand for human labor and skill was only temporarily increased in preparing the yet more abundant supply of machinery to take labor's place, and the climax once reached, the reaction cannot be otherwise than sudden, and crushing to those upon whom the displaced weight falls.

Suppose that civilization has increased the world's demands to five times what they were fifty years ago (and surely that should be considered a very liberal estimate), how is it with the supply? All will agree that invention and machinery have increased the supply to more than ten times what it was fifty years ago. A mentally blind man can see that as soon as enough machinery has been constructed to supply the demands, thereafter there must be a race, a competition between man and machinery; because there will not be enough work for all, even if no further additions were made of either men or machines. But more population is being added; the world's population is increasing rapidly, and machinery guided by increased skill is creating more and better machinery daily. Who cannot see that, under the present selfish system, as soon as the supply exceeds the demand (as soon as we have over production) the race between men and machinery must be a short one, and one very disadvantageous to men and women workers. The one true solution to this problem is the oncoming kingdom of our Lord and Savior, Jesus Christ—the promised Golden Age.



# POLITICAL—DOMESTIC AND FOREIGN

## Canadian Farmer Hopeful

THE Canadian reactionaries, or supporters of things-as-they-have-been, are desirous of postponing a general election until 1923, but the people, and especially the farmers, having tasted the good things of government in Ontario's recent election, wish an election immediately. The result of the election just held, it will be remembered, gave the majority to the combined United Farmers and Laborites with fifty-seven votes in the Ontario Legislature, with the other parties' combined vote of fifty-two—the Liberals, the Conservatives and the Independents.

The United Farmers have safeguarded themselves against treachery or bribery by requiring each representative to give his local backers a signed letter of resignation, effective whenever his backers desire to make it so. This amounts to a recall and safeguards the voters.

The Farmers and Laborites, having succeeded so well in the most conservative province, Ontario, want to try out their strength throughout the entire Dominion, and are clamoring against the postponement of the general election. The United Farmers have perfected an organization all over Canada, and expect to have eighty votes in the House of Commons of the Canadian Parliament. This, together with the Laborite votes, it is expected will control the Parliament for the next five years, unless before then Parliament should be dissolved and another election ordered.

The immediate result of the Ontario election was to cause the politicians to try to placate the farmers and working people, who had become weary of the continuance of war-time conditions during peace. Throughout the World War the functions of the regular government had been given largely to the Privy Council, representing the Imperial Government of Great Britain, for the sake of efficiency in war, and Orders in Council had taken the place of laws passed by the Parliament. As announced in a recent issue the fears of the reactionary politicians caused them at the close of 1919 to withdraw practically all the Orders in Council, including those regarded most oppressive by the

people: relating to the free exercise of speech, press, assembly and religion.

In the announcement of this good news to the people the Winnipeg Tribune put side by side, as shown in the accompanying illustration, the

**CANADA WILL  
GO BACK TO  
PEACE BASIS**

**URGE CONTINUANCE OF  
PRESS CENSORSHIP**

TORONTO, Dec. 31.—The Methodist Ministerial Association of this city has passed a resolution requesting the Dominion Government to "consider carefully whether full pre-war freedom of speech and press ought now to be restored." The Association does not go so far as to deduce the view that one of the chief causes of the prevailing unrest is the restriction upon freedom of speech and press, but expresses recognition of the need of a spirit of mutual confidence and good will among all classes in this reconstruction period.

OTTAWA, Dec. 31.—Tonight at midnight all orders-in-council passed and enforced by virtue of the War Measures Act become ineffective, some hundreds of orders being numbered in those which no longer will be law. Commenting on this, a member of the cabinet stated Tuesday that, contrary to the interpretations of the rescinding orders-in-council which had been published, the order-in-council relating to censorship is among those rescinded from Jan. 1 and only nine orders, relating to trade and financial matters, and dealing with the enemy, remain in effect until the end of the forthcoming session in parliament. The only orders-in-council passed under the War Measures Act which will remain are: Government control of pulp and paper, sugar, coal and wood; orders governing other coinage and gold export; trading with the enemy and internment of aliens, and the order relating to the war purchasing commission.

**URGES BETTER  
LAWS TO  
LABOR**

Judge G.  
Witt

News Items in the Winnipeg Tribune concerning the Restoration of Liberty in Canada

announcement of the new liberty for Canadians and the reactionary resolution of the Methodist Ministerial Association of Toronto, questioning the advisability of restoring freedom of press and of speech. Just why the Canadian clergy should want war-time restrictions maintained during peace was not stated, but it is well known that during the war and since, some of the clergy have acted in what was termed a high-handed, oppressive and intolerant manner in connection with some who did not agree with them in all things religious. Possibly the ministers think that time heals all wounds, and if the matter can be kept quiet it will be forgotten in a year or two, and are playing for a safe position in this respect.

Until recently the Canadian farmers have had only local organizations, but now they have consolidated their various coöperative organizations, and from coast to coast are anticipating the early obtaining, through the ballot, of the legislative power of the Dominion and of the separate provinces. The result of the election came about through dissatisfaction with the administration which had charge of the government in the war. As explained by Nelson Parliament, the new speaker of the Ontario Parliament, "War politics, and particularly war expenditures which were injudicious, if not actually wasteful, had opened the eyes of every Canadian voter, and though the experiment of Unionist government had promised well, it had failed to fulfill its pledges". Hence the change in the complexion of Canadian politics, and the fear of the old-time politicians that a general election might result in an ouster for them.

The United Farmers stand for direct taxation so arranged that at least a fair share of the burden will be carried by the wealthy. They propose to establish a system of vocational schools to keep the boys and girls on the farm; like those of Denmark and of the Middle West of the United States—"Country high schools whose aim will be not only the routine education which is now available, but to instill into the minds and hearts of country boys and girls a love of agriculture and of nature and of the country. The public schools and universities will continue in operation to fit those who so desire for the various professions; the new schools will fit for agriculture and occupations other than professional. Trade and commerce speak for the glory of the country; but the real backbone, the stamina of the population, is still found in a contented rural population."

A movement in the United States corresponding to the United Farmers of Canada is known as the Nonpartisan League. It stands for much the same things, and may manifest unexpected strength in the election next November. Such movements signify that the old order is not as popular as it has been for decades past and that the common people are discarding it in favor of something that they think may serve their interests better and the exclusive interests of the wealthy less. It is one of the indications of the world-wide change that the Scriptures say is due to take place at about this time. The new alignment of legislators

is hoped to produce better things for the people, to give the poor a better chance, and to restrict the pernicious meddling of the well-to-do in matters that concern everybody. To what extent the change will help those that most need help remains to be seen, but the Farmers and Laborites have sincere hopes that they can make things better. Very likely they could if not interfered with, but the powers of predatory wealth remain great and active, and may attempt to interfere with the orderly progress of the proposed reforms. Meanwhile the new parties have the well wishes of those that care for the common people, and look for the early enlargement of the liberties of the poor and the betterment of their condition.

From time immemorial the poor have suffered at the hands of the rich and powerful. Their condition has been too often like that depicted by the Wise Man centuries ago, "As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people". The better hopes for the poor—the average citizen—and the prosperity of a really beneficent administration are also suggested when, "with righteousness he [Christ] shall judge [rule over] the poor, and reprove with equity for the meek of the earth". (Isaiah 11:4). "What shall one then [in the Golden Age] answer the messenger of the nation [those sent from all over the earth to find out the cause of prosperity wherever the arrangement of the Golden Age may spread]? That the Lord hath founded Zion [the better government really for the people], and the poor of his people shall trust in it". —Isaiah 14:32.

### *Austria Starving*

NO GREATER problem has been faced by the diplomats at Paris, in their regulation of the world, than the economic situation in Austria. Austria desperately needs money, but has no credit; and the bankers, being trustees of funds, cannot see their way clear to loan much of anything to men without credit. Most of the property of the nation has been pledged to the Reparations Commission of the League, to pay in some measure the cost Austria put the rest of the world to for the war orgy started by Austrian royalty and nobility. There is practically nothing left to be pawned for funds to help out the industries of Austria. Adjoining nations that were bound by treaty to supply



Austria with coal and other supplies are not keeping their promise; and Paris seems unable to force any of them to observe "the sacredness of treaty obligation". Industry has reached a low ebb, and with it has arrived the train of evils that come after people have not been able to get work for some time. Austrian factories are ready to work full time, but there is no money to buy materials to work on, and foreigners are doubtful about sending raw materials costing good money to people who perhaps may not be able to pay properly for them.

The internal problems of Austria have passed beyond the stage of economics and have become distressingly social. In order to raise a little money to provide for the necessities of the people, the nation is taking down its priceless treasures of art and selling them to coldly bargaining foreigners. Famous Gobelin tapestries and immense silk rugs, paintings, rare manuscripts, beautiful plate, delicate porcelain and glass used at state functions, antique furniture, medals and even coin collections are coming the way of the American art connoisseur for what they will bring.

For unless Austria can secure 15,000,000 Dutch gulden to pay for flour and corn in Rotterdam the people will have nothing to eat. Austria would like to pawn her art treasures, so as to get them back; but no banker will advance the money on such security, and art must go on the auction block for purchasing provisions for the populace.

Bread is hard to get, even at what in American money would be \$2 a loaf. Milk in nearby territory is \$10 a quart. A pair of ladies' shoes costs \$80. The ration of bread has been a little over a pound a day. The meat ration has been three ounces a week, in weeks when it could be had. Only infants can have a little fresh milk. Condensed milk is practically exhausted. Eggs, beans, sugar, and potatoes do not exist in Vienna. Medicine cannot be obtained, except as it is made there. Stocks of food from the Entente nations have been eaten up. Feed for horses and cattle is gone, and the beasts of burden cannot bear the burdens of the city.

Factories never know from day to day whether they can run tomorrow; for Czechoslovakia has not kept her promise to supply coal at the same rate as before the war. Street cars can run only at certain hours each day. No one knows when the steam railroads may stop.

Restaurants can have heat only at certain times. Hotels are not heated, and guests sit shivering in the warmest winter clothing. Only a room or two in a house can have heat; for the coal ration is a little over a hod of coal a week per family—not enough for the kitchen fire. The great forests about Vienna are being cut for fuel. Wood is plenty; but it takes large sums of Austrian crowns to buy wood, and the crown, usually worth more than the twenty-cent franc, is now worth around half a cent, and men rich in money are poor indeed. There is light, a little carbide lamp; the supply of kerosene and candles is exhausted.

A million people are feeding at the public kitchens. Burgomaster Reuman of Vienna says:

"We have been rendered absolute beggars, a city of mendicants. There is nothing but despair facing us. Our citizens are herded like cattle; 75% of the families in the city now live in one or two rooms. There is scarcely a chance that more than a small percentage of the people will be able to cook their meals during the winter. Hospitals must be closed, so we are prepared for a terrible death rate. The people seek the coffee houses, where they herd all day to avail themselves of the warmth generated by their bodies. Swarms of beggars of all ages and both sexes swarm the streets, many of them shoeless, and clad in rags."

Starving men creep into hotel dining-rooms and restaurants to grasp scraps of food. Officers and their wives and children are begging on the streets. The sights at the hospitals are horrible. Most of the children below three years of age are dying or have gone. Hardly any babies live long after birth, and mothers die in childbirth. People die in the streets from hunger and cold.

At the same time it is reported that those who have made vast sums through the war are spending their funds like water. These newly rich crowd the dance halls in a "sickly whirl of enjoyment bordering on self-destruction", which produces a frightful effect on the sober-minded people of the city. Parts of Vienna are reported to be more superficially gay than ever. Limousines take the rich to the theaters, but stop a block or two away, to avoid the display of wealth that a congestion of cars at the door makes. The city is dying, but "dying to music".

And the politicians and diplomats are busy plotting. One hears of intrigues for a change in the government of this miserable people. Expected revolution is quenched in blood or in prison. The distress makes talk of the dissolu-

tion of the Republic into its component provinces, which might do as they pleased—join Germany, or go it alone, or with some other people. The monarchists plan to return with a king—and then the bankers, perhaps, would advance money. And in Paris was for a time the people's hope—"The Commission will mend matters", but now hope in the Conference is gone; no one has the wisdom to know how to help stricken Austria.

No one can read the story of Austria without tears of pity. Five years ago Austria, with rumble of cannon and roll of drum, started the World War. The Hapsburgs perhaps were insane, perhaps desperate. The Hapsburgs are gone. The unfortunate populace is finding that behind the scenes was God; for "God is not mocked [deceived]: for whatsoever a man [or a nation] soweth, that shall he also reap" (Galatians 6:7); and Catholic Austria is "of the flesh reaping corruption [famine, death]". (Galatians 6:8) But divine love and mercy are also watching; and soon in the Golden Age, even in Austria, after suffering has made hearts soft, the God of Love will "wipe away all tears from their eyes; and there shall be neither sorrow, nor crying; for the former things are [then] passed away".—Revelation 21:4.

### *Democracy in Australia*

**T**HERE is something in the atmosphere of Australia that makes the natives less tolerant of a so-called "upper crust" than in many other places in the world. Possibly this is because the colony in the first place was developed from a penal colony, and it is a well-known fact that in prison everybody is on a common level. Prisoners accept no lordly strutting or bossing from other prisoners. A man is a man and that is the end of it.

During and after the Civil War in the United States the Australians poked a good deal of fun at America, saying, with more or less truth, that almost every American was either a Captain, a Major, a Colonel or a General, but now it seems that in Australia they are having a repetition of what prevailed in the United States, and they have not only a great many army titles, but a very large number of hereditary and other knights.

The Australians do not object so much to the army titles nor is there reason why they should, in view of the great number of Australians that

fought in the World War, and the courage and faithfulness with which they carried their burdens, but they do not take so kindly to the multiplication of knights, and prefer that they should not be saddled with a nobility that, in some instances at least, came to the awarded honors by the path of favoritism. If there is anything that will make a manly man weary it is to have somebody awarded honors which he did not fairly earn, and thereafter assume toward his fellows an air of distinction and importance which has no merit to back it up.

This matter of awarding honors is a ticklish business. There has just been a sample of it in the United States. Admiral Sims proposed nineteen men for Distinguished Service Medals, to receive a part of the 120 such medals that were to be allotted to the Navy. The Board of Awards and Secretary of the Navy Daniels reduced the Sims list to six, but made the Admiral himself one of the number. This arrangement was not satisfactory to the Admiral, who intimated that Secretary Daniels had been partial in the bestowal of the navy honors and refused to accept the medal which had been awarded to himself. Some of the naval officers overdid themselves in claiming medals for their men. Admiral Sims claims that one such commander recommended every man on his ship for the Distinguished Service Medal.

### *Army Officers Quit Jobs*

**A**RM Y officers are like other human beings. They have wives and kiddies, and the wives and kiddies have to live; so it comes about that with the rising cost of living, or the diminishing value of the dollar, whichever way one chooses to state it, the officers are having a hard time of it, along with everybody else.

They probably think just as much of Uncle Sam as they ever did, but of the combatant army that were in the Government service at the time the armistice was signed two thousand resigned within the ensuing year, or about 25%, to enter more profitable lines of work.

The General Staff announces that the high cost of living, and the consequent reduction in living standards, "has resulted (in) a profound state of discontent and low morale in the service". Some of these men received some glory during the war; but a little of that form of compensation, in lieu of needed cash, goes a long way.

## AGRICULTURE AND HUSBANDRY

### *Farming Corporations Next*

**T**HAT is just where we are headed for, and going toward it as fast as we can. There are 22,000,000 farmers in the United States; and it might be thought a good thing, a wise thing, a desirable thing, for them to remain independent owners and managers of their own properties. But they are losing out in the race and gradually becoming a tenant class, moved about from place to place, uncertain from one year to the next where their living will be made.

A generation ago there were no farming corporations, no milk corporations, no butter corporations, no fruit corporations, or almost none, and no meat corporations of size. Now, gradually, all the things that are raised upon farms are finding their way to market through packing and shipping corporations of one kind or another, and the next inevitable step in the development of these corporations is the purchase and management of the farms from which their supplies are drawn.

Already the most desirable lands for the raising of certain kinds of fruits and vegetables have passed into the hands of farming corporations, and the independent farmer is irresistibly forced back into the less productive lands. There is a reason for this. Farming is a business the same as any other business. It requires capital the same as any other business. It requires management, good management, if it is to survive in the face of the competition with which it is surrounded. And it is not always the case that the farmers have either the capital or the ability and experience to meet the constantly changing conditions. In these days a farmer who tries to get along by doing as was done a generation ago, and then considered good practice, could not retain possession of his farm more than a very few years.

The farmer must keep abreast of the marvellous changes taking place in farm management or he will go under, and he must be on the alert to join and actively to participate in cooperative organizations or he will go under. He may go under anyway, as it is hard for even an intelligent and aggressive cooperative organization to fight for business with an old estab-

lished, highly organized, multi-millionaire business corporation that already has virtual control of transportation, banking and marketing facilities, but it is better to go under intelligent and organized than it is to go under unintelligent and unorganized, and there is a better chance of coming out on top when things change for the better, as they surely will do.

It should be remembered that the theory of our Government is that it is a government of the people, by the people, for the people; and so long as 22,000,000 farmers choose to be free men they can be so, if they wish to have it so. They can cooperate and vote together.

We cannot conceive that the farmers of the country would look forward with any joy to substituting for our present form of government a government as *Life* puts it, instead of the people, in place of the people, in lieu of the people, inferior to the people, in preference to the people, in opposition to the people, in pursuit of the people, at the people, against the people, in front of the people, on top of the people, before the people, behind the people, around the people, through the people, over the people, under the people, up the people, down the people, into the people, wrecking the people; and if we ever get the rule of the almighty dollar, that is what we shall have.

Some people think we have that kind of rule now. But let us not be pessimistic. It might be a lot worse. George Bernard Shaw said a year or so ago that all the real Christians and liberty-lovers in the United States were in jail; but if he was right then he is wrong now, and it is hoped the voters of the country will prove it to him by the ballot.

The giants of Noah's day represented the money powers of our own day. It was the improper blending of spiritual and natural matters that brought to pass the giants of olden times, through whom came the violence in the earth preceding the cataclysm of the Deluge. Is it remarkable that we find a correspondency in our own time?

Have we not giants today, of renown, of almost illimitable power among men? Are not the trusts of today, the financial princes of

the earth, financially strong beyond any dream of the past? Is it not through the operation of these that the present great time of trouble and violence is upon the world? Surely the picture is this precisely.

In what sense were these giant corporations and trusts and massive fortunes developed? Are they of heathen origin? Oh, no! The heathen never dreamed of such things, never imagined the might and power over men which is in the grasp of these institutions. But if not of natural or heathen origin whence came these giants? We answer that they are the offspring of a misdirected spiritual energy. It is Christian enlightenment, improperly received and improperly exercised in the world, that has begotten the spirit of selfishness which has reached its development and maturity in these giants. The whole earth would shortly be in their power, in their grasp, unless the Lord in his providence interposed, as he is about to do by the establishment of his long-promised and long-desired rule of the Golden Age.

### *Attracting Useful Birds*

**I**N PLANNING the arrangements of a farm it is well to remember the birds. There still exists the age-long war between man and insects, and on man's side may be enlisted the useful birds, who will come if they are invited.

Birds have needs, are attracted to locations where their needs are met, and avoid those which are not suitable for their purposes. Among the needs of the birds are: water for drinking and bathing, nesting boxes, protection from enemies, and winter feeding.

The more birds the better, provided the arrangements are such that the feathered friends have counter-attractions to keep them away from eating the crops. If plenty of other food is at hand, the insect-eating birds will let the crops more or less alone. Certain trees or bushes and other plants may be grown in thicket formation to supply food for birds and make attractive retreats for them.

Some of the bird-food plants and the number of kinds of birds that eat them are: Elderberry, 67; raspberries and blackberries, 60; mulberries, 48; dogwood fruit, 47; nonpoisonous sumacs, 44; wild cherries, 39; blueberries, 37; wild grapes, 29; pokeberries, 26; Virginia creeper berries, 25; bayberries, 25; juniper berries, 25; June berries, 20; holly berries, 19; strawberries,

16; viburnums, 16; hackberries, 15; huckleberries, 15; haws, 12; spicebush berries, 11; rose hips, 11; sarsaparilla, 10; sour gum, 10; gooseberries, 10; currants, 10, and snowberries, 10.

It is important to have bird-food for late winter and early spring, when such food is scarcest. The plants that retain their berries longest are: Juniper, bayberry, hackberry, barberry, magnolia, mountain ash, rose, Christmas berry, chinaberry, pepper tree, sumac, holly, black alder, frost grapes, manzanita, snowberry, evergreen blueberry, farkleberry, evergreen cherry.

Certain plants keep bearing food for the birds during the famine of early spring, such as the early ripening mulberries, redberried elder, service-berries, wild strawberries, raspberries and dewberries—which afford protection to cultivated varieties—and European bird cherries, stock cherries, ripening simultaneously with the domestic cherries.

Midsummer food for birds is abundant, but if the birds are to be kept from the cultivated fruits and berries, there should be a supply of the wild varieties that ripen during the summer. A careful selection of wild vegetation can be made to feed the birds the year round, and be enough to keep them from the plants raised for human food.

Where there are many birds there are few insects, but at the same time the enemies of the birds will come, and the birds should be protected from them. The most practical protection is a funnel-shaped guard or loose spiral of barbed wire about the trunks of trees. Assured safety, and a plentiful supply of food and water work wonders in attracting insect-consuming birds to the farm.

It would seem that people that love and care for the birds and other useful forms of life possess more of the spirit of the Golden Age than those that love to hurt, hunt and destroy them: and such will be ready to prosper more when the better times arrive.

### *No Use to Hoard*

In the Golden Age a full remedy for all currency matters will be found, a remedy of the Lord's provision. It is useless meantime for any to think that they can hide from the difficulties of the present situation by hoarding either gold or silver. The difficulty is worldwide and upon all classes.

## SCIENCE AND INVENTION

### The Month Calendar

**I**T IS proposed that we employ a calendar in which every month will have twenty-eight days, and there will be thirteen months in the year, making a total of 364 days, and that the extra day be celebrated as New Year's Day, without counting it as a regular day in any week. The people back of the idea call themselves the American Equal Month Calendar Association of Minneapolis. Every fourth year, except the century year of three centuries out of four, would have another extra day, corresponding to what is now termed Leap Year Day. At present the extra day comes on February 29, but the new extra day might be put at the end of June and before July began. The months would go by their present names, but the third would be called Liberty Month, and would come between February and March.

That the idea has merit is shown by the fact that it is already used for business purposes by a number of progressive corporations, which find it easier to make comparisons of their records, if the periods compared are all equal. Under the ordinary calendar it is difficult to make a just comparison of the records of a month of twenty-eight days and those of thirty-one days, but where the "working periods", as the twenty-eight-day months may be termed, are equal, all monthly records are instantly comparable, without making allowances for differences in the number of days per month.

Such an arrangement would be objected to by many persons who believe that the Biblical arrangement of consecutive weeks of seven days, each ought not to be disturbed. The Jews had a somewhat similar arrangement, with months usually thirty days long, which would bring the months five days out of place every year, a difference compensated for by the occasional insertion of an extra month.

The calendar arrangement of the Golden Age is pretty clearly indicated to be somewhat like that of the ancient Jewish calendar; for the celebration of regularly recurring "sabbaths" every seventh day is pointed to as one of the provisions of that era. By the Jewish plan the month corresponds closely with the lunar month,

so that a glance at the moon tells approximately the day of the month.

### Why Does Mercury Wobble?

**T**HE smallest planet and the nearest to the sun is Mercury. Astronomers are wondering why the planet as it circles around the sun has its peculiar irregular wobble. It should, theoretically, swing around in a regular curve, but at certain points or times it deviates perceptibly from the track that men of science figure as normal. It was once thought that the variation was owing to the passing by of another planet nearer the sun, but this theory had to be given up, for reasons that astronomers would understand. Then it was theorized that the attractive power, or gravitation, of the sun might not follow exactly the law laid down in the physics textbooks. And that this may be the case is indicated by the fact that a similar, but very slight, variation occurs with the planet Mars. A year ago it would have been considered presumptuous to question the universal application of the law of gravitation, but now Dr. Einstein has shown that light does not travel in an absolutely straight line, but is apparently an emanation from the sun, or from a star, which, like the rays from radium, or the X-rays, may be attracted or repulsed and bent from a straight line when passing a huge body like the sun, it seems necessary to reexamine all the old laws of nature.

It is like wheels within wheels. Human wisdom has done something in observing the riddles of the forces of the universe, but there are evidently other forces whose very existence has not been suspected, but which exercise their effect. We are little children who have found a few wonderful fragments of a vast and beautiful whole. The Creator alone understands, and he asks us, "Where is the way where light dwelleth? and as for darkness, where is the place thereof?" (Job 38:19) And he tells us that man cannot grasp his wonderful wisdom, saying, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts".—Isaiah 55:9; Job 9:2-12.

**A Mere Wheel**

By Harry P. Weaver

**C**ONTRARY to general opinion, the flange of a wheel, the usual function of which is to hold the wheel from running off the rail, seldom functions in that capacity, except in cases of severe jolting, rounding abrupt curves, etc. The flange of a wheel seldom touches a rail. What keeps the truck on the rails, then? may be asked. The principle may be illustrated in this way: A cone rolled on a table does not roll in a straight line, but on the contrary, in a circle. This is because, simply enough, one end of the cone is larger than the other, and thus, though turning synchronously with the small end, because of its greater size makes more progress.

Following this principle, two cones with larger ends attached may be rolled on two parallel sticks or rails, indefinitely, without rolling off; because, should the pair roll toward one side, the size of the cone increases on that rail, and diminishes correspondingly on the other, resulting in increased progress on the side of the greater size and a running ahead, causing a shifting of the cone to the advantage of the other, only to be repeated from that side in a similar manner, but never rolling entirely off the rails.

The crown of the wheel, on the side of the flange, which runs on the rail on the inside, is of larger diameter than is the outer side of the wheel; and it is this crowning feature in the construction of the wheel which, acting as an incomplete double cone, keeps the truck on the rails in the described manner. In this manner a train may run for miles on a straight track without the flange of a wheel coming in contact with the rail.

**Radio and Light Phones**

**A**S THE gates of the Golden Age are about to swing open to humanity, many and fast come wonderful discoveries and inventions that indicate how little we know and how much there will be to explore and learn. Thus far we have had only the telephone that talks over a wire, with a hint of a phone talking through the universal ether. But how to bring the new wonders down to the common people has not appeared up to this day.

The radio or wireless phone has just been brought measurably nearer the home. It has not been feasible to obtain the high tension current required for wireless, except from high-

powered direct-current generating plants. Now the disagreeable hum of the ordinary alternating current, the current that enters the house over the electric light wire, has been overcome; and it may soon be possible to plug in a wireless phone into an ordinary lamp socket, and talk with any one miles off that has a wireless phone of like "tune".

A young British inventor has disclosed an invention used during the World War, whereby it was feasible to talk over a sunbeam, or a beam of light from a small searchlight. It is the transmission of speech by light, and is accomplished by taking advantage of the variations of light from a mirror attached to the vibrating diaphragm of a phonograph transmitter. The vibrating light beam is received on selenium, a material extremely sensitive to changes in light; and from that by a process understood by scientists there comes a vibrating current of electricity affecting a telephone receiver in the usual manner.

The inventor calls it the "sunphone". It has been used for three years in the British army for distances up to a couple of miles, and proved itself valuable because of the ability to point a ray of light in any desired direction, thus keeping the message as exclusive as though over a wire, unlike the wide-flung message of the wireless, which goes out in every direction.

Men have touched only the elements of knowledge that will become common in the Golden Age. Under the better auspices of that time men will begin really to understand; but in the presence of the mysteries of the universe, they will always feel as one did long ago: "If man will contend with God, he cannot answer him one of a thousand, which doeth great things past finding out; yea, and wonders without number".—Job 9:3, 10.

**No More Seasickness?**

**I**S THE dreaded malady of the sea vanquished? It is, if we are to believe Major A. E. Lemon, army surgeon. He says he has relieved violent attacks by packing the ears with sterilized gauze, for the trouble is caused by the organ of equilibrium within the ear: "The counter pressure in the ear counteracts the sensation of intermittent air pressure, and relief is had at once; a person should use a piece of gauze about two inches square and pack it firmly in the ear passage, but not against the drum." This is surely worth trying.



# HOUSEWIFERY AND HYGIENE

## Care of the Body

By Mrs. Andrew J. Holmes

**T**HOSE who understand how to care for their bodies, and apply this knowledge in their daily living, are practically immune to the various diseases and weaknesses with which the average person is afflicted. Those who have the best knowledge of the human body and its needs have arrived at the conclusion that even fallen man should normally live as long as animals in proportion to the time each takes to reach maturity. Animals live five times the length of time it takes them to come to maturity, so that if a man reaches maturity at the age of thirty, he should live to be a hundred and fifty years of age. But today the average length of life is about thirty-five years, and at that rate of deterioration the race would soon become so weak as to be no longer able to propagate itself.

There are many people living today who are in themselves evidence of what a change from wrong to right living has done for people who are intelligent enough to see the difference when it is presented to them. Annette Kellerman in her book, "The Body Beautiful", says of her condition when she was a child:

"I was weak, puny and deformed. I was bow-legged to an extreme degree, with knees so weak that I could neither stand nor walk without iron braces, which I wore continually. For nearly two years also I had to struggle against consumption. My success in acquiring perfect health and faultless development of every part of my body was certainly not due to any natural advantages; on the contrary, my superior endurance, my perfect condition and development, have been brought about solely through my knowledge of the laws and requirements of health, and to my studies and understanding of all subjects associated with body culture and the building of health and vitality."

In Sanford Bennett's "Old Age, Its Cause and Prevention", he says:

"At fifty I was physically an old man. Many years of too active business cares had resulted in a general break-down. I was then wrinkled, partially bald, cheeks sunken, face drawn and haggard, muscles atrophied; and thirty years' of chronic dyspepsia finally resulted in catarrh of the stomach, with acid rheumatism periodically adding its agonies. I was an old man and looked it. It was the desperation of my case which induced me to take up a system of health building. It was our

custom, if any of us was sick, promptly to 'take something for it'. In many sicknesses I have had an intimate acquaintance with most alleged medicinal remedies, anything an anxious relative could think of. It is a depressing list to look back upon, and I think I have sampled them all. I grew up in the firm belief that in medicine lay the only curative process, and I regarded drugstores as life-saving stations. I remained in that condition until I was fifty years of age, and broken down in health and strength. This enumeration of my physical woes at that age is a truthful statement of the conditions then existing. And now in my seventy-second year (written in 1912) I present the condition of an athlete in training and the appearance of a man little more than half my years. Unacceptable as it may be to the vast number of the medical profession, and also the industries connected with it, the facts are that I succeeded only after I had discontinued all medicines. Health cannot be found in drugstore preparations."

Dr. Ely G. Jones, in the *Medical Summary*, August, 1919, says:

"It is a fact that drugless healers are growing rapidly in this country. We find them located on about every street. We, as physicians, have got to do more for the sick than ever before; or else we shall see drugless healers grow and fatten on our failures. They are here to stay and must be reckoned with in all our future calculations. As physicians we have failed in our duty to the sick; we have failed to find a definite treatment for the diseases common to our country. As a result of this sad state of things, there are thirty-five million people in the United States that depend upon some form of drugless healing when they are sick. In 1909 I warned the profession of what was coming. In the ten years since then the number of people who employ drugless healers when sick has doubled. At that rate where will the medical profession be in ten years from now?"

"It is said that the average mortality from disease in this country would not be over seven per cent, without any medical treatment. The mortality of the treatment under some physicians is twelve per cent. From this it will be seen that the public would be better off without them. If we physicians are to be of any real benefit to the public, the mortality under our treatment must be lowered seven per cent."

Sir William Osler, a recognized authority on drugs, addressed a body of two thousand students at Oxford University with these words:

"Gentlemen, there is no such thing as medicine. Nature does the healing and the most we can do is to assist her in removing the cause of the disease, not by drugs, but by observing the laws of health. Those who know

the most about drugs use them the least, and those who know the least about them use them the most."

Thirteen years ago my physical condition was such that an M. D. said I would never get up from my bed again. I am now in a condition where I never have an ache nor a pain and never know a sick day from one year's end to the next. Health cannot be found in drugstore preparations, nor can life be materially prolonged by any medical preparation. The solution of the problem lies only in Nature's principal methods of inducing health—nourishing food, pure water, pure air, external and internal cleanliness, sunlight and other rational laws of hygiene of which I hope to have more to say in succeeding contributions. By following these laws health and long life are a natural result; without these they are not obtainable. Symptoms are nature's red flag of warning. Drugs deaden the warning signals, but do not remove the causes. Wrong living promotes disease and right living cures it.

### Cookie Recipes

#### Canadian Ginger Snaps

One cup molasses, one-half cup shortening, three and one-fourth cups flour, one-half teaspoon soda, one teaspoon ginger, one and one-half teaspoons salt. Heat molasses to boiling point and pour over shortening; add dry ingredients mixed and sifted; chill thoroughly; toss one-fourth mixture on a floured board and roll as thin as possible; shape with small round cutter, first dipped in flour. During rolling, the bowl containing mixture should be kept in a cool place, or it will be necessary to add more flour to dough, which makes cookies hard rather than crisp. Bake ten minutes at 450 degrees.

#### Oatmeal Cookies

One-fourth cup butter, one-fourth cup lard, one-half teaspoon soda in one-half cup sweet milk, two cups flour, four cups rolled oats, one and one-fourth cups sugar, one-half teaspoon salt. Roll out and cut the same as any cookies. Bake a good brown.

#### Massachusetts Cookies

Two cups sugar, one cup crisco, one scant cup sweet milk, five cups flour, salt, flavoring, two eggs, two good teaspoons baking powder. Mix in order named.

#### Rhode Island Cookies

One egg, two cups sugar, one cup lard, one-half teaspoon salt, one cup milk, one teaspoon cream of tartar, one teaspoon soda. Flavor to taste.

#### Connecticut Cookies

Two cups sugar, one cup butter, three-fourths cup sweet milk, two eggs, five cups flour, two teaspoons baking powder. Roll thin and bake quickly.

#### Chocolate Cookies

One and one-half cups brown sugar, one-half cup shortening, one egg, one-half cup of milk, generous measure, two squares chocolate, one teaspoon cinnamon, one teaspoon vanilla, two cups flour, one teaspoon soda in the flour.

#### Hermit Cookies

Two cups sugar, four eggs, one cup raisins, one cup currants, ten tablespoons milk, one-half teaspoon soda, one tablespoon cinnamon, one teaspoon nutmeg, one teaspoon cloves, two-thirds cup cottolene.

#### Stuffed Cookies

One cup sugar, one-half cup butter, one-half cup milk, one egg, three and one-half cups flour, three teaspoons baking powder and vanilla flavoring. For the filling: one cup sugar, one and one-half cups raisins, one and one-fourth cups boiling water, one and one-half tablespoons flour. Put the filling in before the cookies are baked.

#### Ginger Cookies—Number One

One cup molasses, one cup sugar, one and one-half teaspoons ginger, one cup lard or other shortening, three tablespoons hot water with one teaspoon soda dissolved in it, one teaspoon salt, and flour enough to roll and cut. Bake in a quick oven. If you want them crisp add a little vinegar to the ingredients.

#### Ginger Cookies—Number Two

Beat together one cup of sugar, one cup of molasses, and one cup of butter and lard mixed. Then add one egg, beaten light; one teaspoon of vinegar, one teaspoon of soda dissolved in a little hot water, and one teaspoon of ginger. Mix these ingredients thoroughly together, and add enough sifted flour to make as soft a dough as can be handled; roll out, cut into cakes, and bake in brick oven.



# RELIGION AND PHILOSOPHY

## God's Wrath, When, Why and How Long?

DIVINE WRATH NOT LIKE HUMAN WRATH—SOON TO BE DISPLACED BY DIVINE FAVOR

*"Oh, that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past!" — Job 14: 13.*

JOB was a prophet; and much that he says concerning human experience and human hopes for the future can properly be considered as the light of prophecy. The picture which is here suggested to the mind is that of a summer thunder shower: First the sky is clear and all is bright and radiant with happiness; then the dark cloud comes, bringing with it storm, obscurity, and even disaster. After the storm is past the sky is again clear, and the cheering light of the sun once more comforts humanity.

So it has been with the human race. At one time naught but happiness was to be found on earth. Once man's fellowship with his Maker was unbroken; and blessing and radiance of heart and countenance were in Adam and his perfect consort, Eve. Then, through disobedience, the dark cloud of divine wrath entered the sky of human experience and largely excluded the light of God's favor. Ruin and disaster have come in the wake of this storm and have strewn the earth with mental, moral, and physical wreckage. The language of the Prophet Job clearly implies that the condition of discomfort, disquietude, and misery, which abound during God's wrath, will finally be dispelled. God's wrath shall be no more. With prophetic vision Job looked down to the time when the dark night of sin and death shall have passed.

Many misconceptions have been entertained as to the nature of divine wrath. Some instructors on Bible subjects, often those who should have known better, have helped to create these false impressions regarding the divine displeasure. But as God's ways are higher than man's ways, and as his dignity and poise of character are perfect, much higher than any of those qualities seen in man, so we must expect to find his wrath a thing which comports in every respect with the exalted station of the Emperor of the Universe. His wrath could be no childish caprice or show of impotence, as human wrath often is. Human anger is generally an admission of inability to cope with a situation. As

long as we feel able to dominate or control the circumstances in which we find ourselves, just so long do we remain unperturbed. But when we are at our rope's end and know not what to do next, then we are apt to manifest our perplexity in anger.

Theologians have very generally overlooked these facts and have applied to God the small passions which often dominate us. God, according to their theories, has been made to appear as a great monster, having little capacity, save for intelligence and vengeance. They have fostered the thought, contrary to the Bible, that God has foreknown and predestinated that a majority of the human race will be called upon to undergo eternal suffering at the hands of vindictive and fireproof demons. It is an occasion for happiness to reflect that this view of the Almighty is being largely displaced by more Scriptural ideas.

God's anger is his legal displeasure against sin. It is the necessary attitude of mind which he holds against imperfection and unrighteousness. Jehovah is not governed by caprice, or whim, or mere sentiment. He has established certain principles in the universe, and has required that all of his intelligent creatures live in harmony with those principles. He has not excepted even himself; for he voluntarily remains faithful to the divine principles of wisdom, justice, love, and power.

It is evident that no mere desire to be arbitrary has led God to require perfect adherence to his laws; for obedience to his behests means for the obeyer the largest amount of blessing of which his being is capable. Let a light represent a divine principle. The closer we get to the light the more illumination and benefit accrues from it. The further we remove ourselves from the light the less benefit we have. It would be inconsistent and unreasonable to expect that Jehovah would alter his principles merely to show favoritism to us. If these principles are intelligently and willfully violated the sinner

has no grounds for expecting a continuance of divine favor.

But why, it may be properly asked, should there be any thought of divine wrath as against the human family? Why not assume, as some would have us think, that God's favor is upon the human family and that his blessings are now showered upon all classes? We cheerfully admit that there are certain gifts which Jehovah permits man to enjoy, even though estranged from fellowship with his Maker. The Scriptures speak of this when they say: "He [God] . . . sendeth rain on the just and on the unjust". (Matthew 5: 45) Likewise the sunshine is curs to enjoy, and the many beauties of nature. But no one who honestly looks at the situation would say that God's favor is fully manifested toward the human race. The Bible gives us the only answer to the question of all reflective minds as to why the cloud of divine wrath obscures the sunshine of his favor. It tells us simply that *sin* is the cause for man's separation from Jehovah.

God had blessed Adam and Eve in the garden of Eden, and had given them all that was necessary to contribute to their well-being and happiness. He had provided for their nourishment and sustenance the fruit of certain trees in the garden, forbidding them, at the same time, the use of one tree. Doubtless in due time Jehovah would have granted them access to this tree also; but at that stage of their development he saw it to be best to limit their knowledge. God did not ask Adam to perform some laborious task. Not bidden, but forbidden, was man. All the Lord asked of him was to remain in resignation to the divine will and provision for him.

The sad story, as the Bible recounts it, is that Adam chose his own way. He "was not deceived". (I Timothy 2: 14) Jehovah had given him the power to resist; he had told him beforehand of the death penalty in case he did disobey. The situation was plain in Adam's mind; yet he sinned. Could we expect that the righteous and just One, he that sitteth in the heavens, would look with the same degree of approval upon his disobedient son as when they were in happy fellowship and communion? Certainly not.

Another baneful conception which has attached to the thought of God's wrath is the supposition that God's wrath is a thing future. The words of our text indicate clearly that Job looked upon it as a thing which he was even

then experiencing. Job prayed to die because he found himself in such suffering and distress that life seemed more of a burden than a blessing. He had no desire to jump from the frying pan into the fire; but he did desire relief.

Job was a man of great wealth and of considerable standing in his community. He was blessed with sons and daughters, with health, and with the companionship of a wife. Suddenly disaster overtook him. His oxen and asses were driven away by Sabeen marauders, and his servants guarding them were slain. Next, his sheep and their shepherds were destroyed by fire from heaven. Then his camels were stolen by Chaldean bandits and the camels' caretakers, Job's servants, slain. Next, his sons and daughters were killed when a whirlwind struck the house of his eldest son. Then Job's own health gave way, and he broke out with loathsome sores from head to foot. Furthermore, Job's wife lost confidence in him and recommended that he curse God and die. Lastly, his intimate acquaintances suspected his uprightness and belabored him with much unsought and unappreciated advice. It was under all these extraordinary and extreme circumstances that Job, viewing the situation as best he could, esteemed that a continuance of his life in pain and distress (his wealth, his family, his health, his companion, and his respectability gone) would be useless to himself and to others. He was too noble a man to commit suicide, to take away the portion of life which he had and which he recognized to be so much of blessing from the Almighty. Therefore, he took the matter to the Lord in prayer, expressing his own preference to die, yet leaving the determination of his case with the wiser One than he.

Job had no desire to become extinct. He merely desired to sleep in the sleep of death until a happier day should come when he could again be called forth into being and experience whatever blessings divine favor would apportion him. He therefore limited his supplication to being hidden in the tomb, or death state, "until God's wrath be past". Job lived before the time of Christ; and since "there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12), therefore Job would have to go into torment if the theories of the dark ages were true. He could not go to heaven; for the way into heaven had not been opened up until our Lord's death rent the vai

in twain, opening up the way of "life and immortality".—2 Timothy 1: 10.

The truth is, Job had no heavenly prospects, hopes or desires whatever. No heavenly hopes were held out to any human being until after our Lord's death, resurrection, and ascension to the Father.

That God's wrath is a thing of the present, and not of the future is made perfectly plain by the words of the Apostle Paul when he says: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness". (Romans 1:18) How is God's wrath revealed against the human race? It is revealed by every sickness, every tear, every ache, every pain, every doctor's sign, every drugstore, every undertaker's establishment, every burial ground, every unhappiness. Can we imagine graveyards, undertakers, drugstores, pellets and plasters in heaven? Can we suppose that these things are marks of favor? Surely the thoughtful must agree with the Apostle that God's wrath is thus and now revealed.

But we are not left with the testimony of merely one witness, even though that witness was guided by the holy spirit. We have the further substantiation of the Prophet Moses. He says: "We are consumed by thine anger, and by thy wrath are we troubled". (Psalm 90:7) It is the actual and immediate presence of divine anger that causes us to be consumed by the more or less rapid process of death—disintegration, first of our faculties, then of our organisms. It is because divine wrath is a *present* thing that all the trouble in the world is caused. Moses does not say that we are consumed by disease and death, and then brought under divine anger; nor does he say that we spend our years here in trouble and difficulty, and then are plunged into divine wrath. No; the anger and the wrath are present things. Similar testimony is borne in the ninth verse of the same Psalm: "All our days are passed away in thy wrath; we spend our years as a tale". We do not pass our days and then go into God's wrath. The wrath is here, now, in all the earth, and has been here for more than six thousand years.

All those who realize the situation as it actually exists, who are not too much deceived by the great adversary concerning the cause and nature of God's wrath, have at some time or other in their lives given utterance to the long-

ing experienced by the Prophet David: "Turn us, O God of our salvation, and cause thine anger toward us to cease. Wilt thou be angry with us for ever? Wilt thou draw out thine anger to all generations? Wilt thou not revive us again: that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation." (Psalm 85:4-7) The Psalmist himself answers this query as to the length of God's wrath when he says: "His anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning".—Psalm 30:5.

Six thousand years may seem like a long moment; but it is nothing compared to eternity. The six thousand years during which God has shown his displeasure at sin and unrighteousness by cutting off from man the sunshine of his countenance and the blessings of his fellowship constitute a very short period, as God views time. We are told that with him a day is as a thousand years. "One day is . . . as a thousand years, and a thousand years as one day." (2 Peter 3:8) Again, we are told that "a thousand years . . . are but as yesterday when it is past, and as a watch in the night". (Psalm 90:4) All these Scriptures indicate that Jehovah's superior faculties and capacities for activity in unlimited directions make the passage of time much more rapid to him than to us. Furthermore, the time of divine disfavor has not been long for any one individual. It must be fairly conceded that almost every one is glad to hold on to such life and blessings as he has as long as he can possibly do so. Hundreds of thousands of dollars are paid to expert physicians to help one hold on to a small fragment of life for a few days or weeks or months—years at most. If life and human experience under divine disfavor are considered by the majority of people as being desirable things, how much more desirable would they be under divine favor! If the night of weeping has contained some measure of happiness and some opportunity for doing good, will not the joys of life become much more intense in the morning?

The Psalmist gives us the secret of the whole matter when he says: "In his [God's] favor is life". No one and no thing can live eternally in God's great universe without his favor. But how can favor be brought to a sin-cursed and dying race? Certainly not by anything which man himself can do. All are sinners because all are

descendants of Adam, the one sinner who has been personally condemned. "In Adam all die." (1 Corinthians 15: 22) Again: "By the offense of one, judgment came upon all men to condemnation". (Romans 5: 18) It will be noted, therefore, that human beings are not dying because of their own sins, but because of the transgression of father Adam. This fact makes possible their redemption through one man, if such a man can be found, mighty, or able, to save. No one could take Adam's place under the sentence of death unless he were perfect in mind, in body, in life, in dominion, just as Adam was before his transgression. Who can be found to be such a savior?

The Bible does not leave us in doubt. When man was unable to help himself, wholly incapable of extricating himself from the toils of sin and death, then God sent forth his most beloved Son, his honored mouthpiece, the special expression of his love, to earth. "The Word was made flesh, and dwelt among us." (John 1: 14) The Apostle Paul explains that the Son divested himself of the glory which attached to his high position and nature with the Father before the world was. He laid aside or relinquished his angelic existence, exchanging it for a lower one on earth. But though his human nature was inferior in rank to the angelic plane which he had left, it must be clearly understood that he was a perfect man. For even a perfect man is "a little lower than the angels".—Psalm 8: 5.

The Son not only came to earth and became a human being, "holy, harmless, undefiled, separate from sinners" (Hebrews 7: 26), but when he had attained his growth at thirty years of age he gave himself in sacrifice with a view to redeeming mankind. He himself expresses it: "God sent not his Son into the world to condemn the world; but that the world through him might be saved". (John 3: 17) Again: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many". (Matthew 20: 28) In pursuance of this design on the part of the Father and of willing coöperation on Jesus's own part, he finished his course of sacrifice in the humiliating death on the cross of Calvary. There he "gave himself a ransom [a corresponding or substitutionary price] for all, to be testified in due time."

On the basis of this sacrificial work which our Lord has already accomplished, the Bible is filled with assurances that divine favor shall

return to men after the church of this gospel age shall have been chosen out from among men to be associated with Christ in the work of dispensing the blessings to the nations of the earth. As soon as the church is complete, as soon as they have all learned the privilege of being members of his body and of realizing that he is the Head over all things to the church, as soon as their trials and testings are ended, then the blessings will be due to come to the rest of men. Other Scriptures assure us that the time for divine favor to be manifested through the Messianic kingdom is just at hand. The prophets of both Old and New Testaments identify the unparalleled time of trouble, part of which has already been experienced, with the time of the end of this gospel age and, therefore, with the beginning of Messiah's reign.—Daniel 12: 1; Matthew 24: 21.

When our Lord Jesus shall have presented the merit of his redemptive sacrifice before the bar of divine justice for all the people then God's wrath, as manifest through the sentence of death against mankind, will be past. It was down to this time that Job, in prophetic vision, looked; and it was for this time that he longed. Will Job have the fulfillment of his prayer? Listen, in answer, to the words of our Lord Jesus: "All that are in the graves [including Job and many thousands of million others] shall hear his voice [of the Son of man] and shall come forth". (John 5: 28, 29) Some of those who come forth, those whose trial time has gone before, will come forth to the "life resurrection". They shall receive perfect life at once when they are called forth from death. There are three classes who will be thus blessed: (1) The little flock of this gospel age, who are faithful overcomers and who will be rewarded with the divine nature—glory, honor, immortality; (2) the ancient worthies, or the faithful ones of times prior to our Lord Jesus—from righteous Abel to faithful John the Baptist—who shall be rewarded with perfect human life and made "princes in all the earth" (Psalm 45: 16); (3) the great multitude of less faithful ones of this gospel age who will graciously receive the opportunity for life on some spirit plane of existence and who will be granted the privilege of service before Christ's throne though not seated with him in the throne, as they might have been had more zeal and more love for sacrifice actuated them unto the end.

The majority of mankind however will come forth to the "resurrection by judgment". The calling forth, or resuscitation, is one thing. The resurrection is another and much more comprehensive thing. The calling forth is first. Complete resurrection means complete restoration to all that was lost through Adam's disobedience. This judgment-resurrection occurs during the thousand years of Messiah's reign and is a time in which mankind will be instructed concerning the principles of righteousness; for without harmony with and adherence to those principles no one can attain or maintain divine favor. "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26:9) If there are those in that blessed time who will spurn the divine gift of life through Jesus Christ and who, after full light and knowledge, wantonly choose the way of sin and self-will, they will be mercifully cut off in the second death, from which there is no resurrection and in which there is no kind of consciousness for ever. Then it will be true that "he that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him".—John 3:36; Acts 4:12.

From all we know of Job he will be one of those ancient worthies who will experience the

"better resurrection". He, in common with many millions of humanity, has slept in the dust of the earth, in unconsciousness, awaiting that glorious morning of earth's experience to which he looked—"until thy wrath be past". Job will then be called forth and will doubtless be happy in the privileges which God will give him of instructing and helping the poor, fallen, degraded members of mankind up to an appreciation of Jehovah and his laws. He will help and encourage them up the highway of holiness, then open, that they may finally enter in through the gates into the city—be re-admitted as members of the human family into divine fellowship and into constituent participation in the divine empire of the universe. Thus finally not only will God's wrath, the legal sentence, be past, but also the effects of his wrath—all imperfection will finally be banished from the earth and God's will shall be exalted in every heart.

All these thoughts are contained in germ form in a few words of Job which occur just following our head text: "Oh, that thou . . . wouldst appoint me a set time, and remember me! . . . All the days of my appointed time [the intervening centuries while Job was dead] will I wait, till my change [from death to the better resurrection] come. [then] Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands".

### Alienation and Restitution

"Elohim! Elohim! Why are we forsaken?"

Hear our first parents despairingly cry.  
Had not the tempter their constancy shaken,  
Would they have wandered in exile to die?  
Why, since life's stream was defiled at its fountain,  
Was it not dried ere the flood ran so deep?  
Why, lest iniquity grow to a mountain—  
Should the first infant be cradled to weep?

"Almighty! Almighty! Why hast thou forsaken?"

Groaneth the slave as he curses his chain.  
Stung by the lash, and his last loved one taken;  
Doomed to a life of enslavement and pain.  
Long has the despot his tyranny wielded;  
Long robbed his fellow of freedom and home:  
Long have the humble their hard earnings yielded—  
Starving themselves to build turret and dome.

"Creator! Creator! Why hast thou forsaken?"

Hear the fond mother in agony moan.  
Babe on her bosom will presently waken;  
Waken to find its dear guardian flown.  
Merciful God! Who will care for the mourner?  
Who'll guard the orphan from hunger and cold?  
Who'll guide the feet of the youthful sojourner,  
Past haunts of vice to the Savior's pure fold?

"O Father of Mercies! Why hast thou forsaken?"

Questioned my spirit in sorrow's long hour;  
Terrors and anguish my doubtings awaken,  
Doubts of a Father's compassion and power.  
Louder the thunderpeals answered my wailing.  
Darker the storm cloud spread o'er me its pall:  
Friends could not comfort; while foeman were railing;  
Heaven seemed deaf to my piteous call.

"My God! My God! Why hast thou forsaken?"

Echoes from Calvary scatter my gloom.  
Veils have been rent, and Death's prison house shaken,  
Answer I find at the dismantled tomb.  
"God unto all men assurance has given."  
Sworn by himself all his creatures to bless:  
Soon will the bonds of corruption be riven,  
Soon comes his kingdom of blest righteousness.

Christ Jesus has risen to ransom the dying;  
"Poured out his soul unto death", to restore  
Beauty for ashes, and gladness for sighing;  
Songs of reunion from mountain to shore.  
After Death's night comes Life's glorious morning;  
Rainbows of blessing will halo our tears;  
Truth will deliver from error and scorning;  
Blessing will crown earth's millennial years.

—Written for THE GOLDEN AGE,

G. M. D.

### 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 aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and where to find in it the things desired.

1. *Is a knowledge of the Bible truths necessary to salvation?*

Answer: Yes.—John 17:17; Romans 6:23; 10:17; 12:2; 15:4; 2 Timothy 1:10; 2:15.

2. *Why is the book of Revelation hard to understand?*

Answer: Because it is written in symbols or signs. The Lord signified it by his angel unto his servant John, who was at the time a prisoner on the isle of Patmos.—Revelation 1:1-3, 9.

3. *Does the Bible put great stress upon the importance of right doctrines?*

Answer: St. Paul says that we should not be tossed about with every changing wind of doctrine which men cleverly use to deceive. Hope is like an anchor to the ship, but we must be able to give a reason for our hope.—Ephesians 4:14; John 7:16, 17; Romans 6:17; 1 Timothy 1:3, 10; 4:1, 16; 2 Timothy 4:3; Titus 1:9; 2:1; 2 John 9; Hebrews 13:9; Colossians 2:22; Ephesians 4:14; 1 Peter 3:15.

4. *Can any one be pleasing or acceptable to God and teach wrong doctrines?*

Answer: No.—John 4:23, 24; John 8:32; 18:37; Romans 1:25; 2 Corinthians 4:2; 1 John 2:21.

5. *Who was the first one to lie about the truth?*

Answer: Satan.—John 8:44; Genesis 3:3, 4.

6. *What will befall all who do not love the truth?*

Answer: See Romans 1:18; 2 Thessalonians 2:10-12.

7. *What is truth?*

Answer: Jesus said, "Thy word is truth".—John 14:6; 17:17; 1 Corinthians 5:8; Ephesians 1:13; Colossians 1:5.

8. *Who is first mentioned in the Bible?*

Answer: God.—Genesis 1:1.

9. *What does the Bible tell us about God?*

Answer: About his form or body, his nature, his character and attributes, his name, his abode, his work, his law, and his existence.—Psalm 90:2; 83:18; Exodus 6:3; Isaiah 42:8; Deuteronomy 6:4; 1 Corinthians 8:5, 6; Isaiah 40:13, 14; Acts 15:18; Psalm 89:14; 1 John 4:16; John 3:16; Malachi 3:6; James 1:17; 1 Corinthians 1:21.

10. *What is God?*

Answer: See John 4:24.

11. *Can God be seen with human eyes?*

Answer: See John 1:18; Deuteronomy 4:12; John 5:37; 6:46; 1 Timothy 6:16; 1 John 4:12; Exodus 33:20, 23.

12. *Where does God reside?*

Answer: See Isaiah 66:1, 2; 2 Chronicles 6:18; Acts 7:48, 49.

13. *Is God a King?*

Answer: See Psalm 47:2, 7.

14. *Is there any greater king in heaven or in earth?*

Answer: See Psalm 95:3; Psalm 97:9; Isaiah 46:9.

### Back to Their Own Borders

The little brook that runs by my door  
Is locked in its icy bed.  
The little birds that I loved of yore  
Have gone from the branch o'erhead.  
The leaves have dropped from the lilac tree.  
The grass is under the snow,  
And the plaintive note of the chickadee  
Is the only sound I know.

But I know that the birds will come back to me;  
The brook will flow again;  
The wee brown buds on the lilac tree  
Will burst into leaves; and then  
My lawn will come from its hiding place;  
The birds will sing and will mate;  
And I'll hear their songs of love and grace.  
So I'll thankfully, patiently, wait.

The little ones whom I loved so much,  
Was blessed with their baby charms,  
Yielded my heart to their loving touch,  
Have gone from my mother arms.  
It is lonesome and still in the nursery now;  
I dread to go by the door;  
And sometimes in sorrow my heart will bow,  
When a toy I see on the floor.

But, oh, from the land of the enemy,  
When the winter of death is o'er,  
My little ones all will come back to me,  
And gladden my heart once more,  
As the calves of the stall they shall grow up then;  
For Jehovah has planned it so.  
My heart responds with a glad Amen!  
And I'll wait, and be patient now.

—Written for THE GOLDEN AGE.

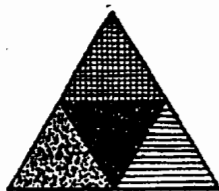
# TRAVEL AND MISCELLANY

## COLOR & CHARACTER



### The Primary Colors

**T**HERE is no need here of going into elaborate scientific discussions as to what the primary colors are (discussions, in fact, as to whether there be any primary colors at all), for in light analysis it seems to be very well established that red, green and blue-violet occupy such a position. But when we come to the realm of pigments for painting, drawing, dyeing and printing we have a different problem; and here, for all practical purposes, yellow, red and blue are primary. Black is not, strictly speaking, a color, but the presence of all three—none of them being reflected from the sunlight which strikes a black object or texture. The primary colors are elemental; they cannot be produced by mixtures.



Yellow is the most brilliant color, in brightness being nearest to the light of the sun. It is cheerful in its effect on the mind, sunny, buoyant, hopeful, jocund. Yellow has life-giving radiance and power to dispel gloom, as daffodils, buttercups, and dandelions seem to chase away the blue of winter.

Red is the warmest color and imparts the feeling of vitality, action, courage, and aggression. Red stimulates the nervous system, even the nervous system of a gobbler or a bull. It is because of this forced stimulation and call to action that some sensitive people are temperamentally opposed to red. They are already too active, perhaps, and red comes to them like an angry challenge. Red associates itself with the thought of fire and must be as carefully

handled and restricted or it will destroy as well as warm. Nature uses brilliant red but sparingly and then only where there are great masses of green to counter-balance it. All colors which contain red are warm in proportion to its presence.

Blue is cold, quiet and reserved. It is present in all shadows and never enthralls one to action, being in this respect a balance for yellow and red. Blue flowers are all modest and retiring, as the fringed gentian, the forget-me-not, etc. The restraint and formality of blue make it particularly suggestive of dignity.

Whoever understands color understands a universal language, like music. True, one may enjoy both tone and color and not understand either; but it is like hearing an opera in an unknown tongue—it leaves much to be desired.

Yellow advances; red in some hues remains about stationary, but in pure value tends to recede; blue recedes decidedly. Thus we have the foreground, the middleground and distance. There are no pure yellows in a middleground or distance and blue always predominates in the latter.

### Mushy Halibut

**T**HE halibut season is at its height in early summer. Of 1,683,130 pounds of halibut caught off the coasts of Washington and Oregon in 1915, 1,620,000 pounds were caught in June. The wholesale price of this catch was a little better than five cents per pound.

One difficulty in the halibut trade is that fifty per cent of the fish, when delivered at the market, have been found to be mushy and, hence, unsalable. At the time they are caught the affected fish cannot be separated from the good fish, but after being on ice for some time the meat of the mushy ones becomes soft and can easily be shaken from the bones. When culling fish a small gash is made in the tail whereby the condition of the meat is made apparent. Sometimes only part of the fish is mushy; the tail may be mushy and the body good, and again the reverse may be true. The cause for this condition is unknown.

# GOLDEN AGE CALENDAR

FEBRUARY 4 TO 17, 1920

YEAR: 1920 A. D., 6045 since Creation; 5650 Jewish Era; 2579 of Japanese Era; 1338 Mohammedan Era; 144th year of Independence of United States.

## February 4, Wednesday

Sun rises 7:08 a.m., sets 5:20 p.m.; Twilight begins 5:37 a.m., ends 6:51 p.m., New York time; 1899, Philippine-American War began; 1918, Trial of Bolo Pasha at Paris for treason; Third heatless Monday; Direct cost of World War has been 200 billion dollars and direct cost 250 more; Senate begins investigation of anti-American radicalism.

## February 5, Thursday

Anniversary-of-Constitution Day, Mexico; 1919, Existing alliances between nations not to be affected by the League of Nations; London electrical workers threatened with prison if they strike; Secretary Baker declares it "unthinkable that any soldier be allowed to remain without a job, if he wants one".

## February 6, Friday

1919, Draft of League of Nations tentatively adopted; Russian Soviet government seeks peace with Allies; Paderewski elected President of Poland; War Revenue Bill proposes annual taxes of six billion dollars; 2,000,000 railway workers back of Plumb plan for railway control.

## February 7, Saturday

1919, China objects to Japanese-American agreement concerning Shantung.

## February 8, Sunday

1919, Allies decide on Supreme Economic Council, dealing with food, finances, blockades, shipping and raw materials; Kolchak accepts Japanese offers of troops, arms and money to defeat the Bolsheviks; 80,000 workers are on strike in Seattle.

## February 9, Monday

1919, Labor wages war on prohibition.

## February 10, Tuesday

Annamites Day, French Indo-China; 1916, Germans begin sinking merchant ships without notice; 1919, President Wilson seeks peace and negotiation with Germans, instead of "imposition of the will of conquerors"; Japan warns China not to reveal to the Peace Conference any secret Sino-Japanese agreements; 1,500,000 miners, railway and transport workers begin a campaign for a six-hour day and thirty per cent increase; Sixty-six radicals are brought to New York for exile.

## February 11, Wednesday

Sun rises 7:02 a.m., sets 5:23 p.m., Twilight begins 5:27 a.m., ends 7:02 p.m., New York time;

Kigen-setsu (Anniversary of Coronation of First Emperor), Japan; Chinese New Year, Siam; 1919 International Socialist Congress at Berne votes against Bolshevism; King George expects Parliament by new laws to end social unrest.

## February 12, Thursday

Lincoln's Birthday (in northern states); Georgia Day, Ga.; Amalgamation Day, China; Chinese New Year, Siam; 1851, Gold discovered in Australia; 1919, Allies impose more severe conditions on Germans for renewal of armistice; Belgium demands Dutch territory; American troops defeat Bolsheviks; England thinks America best fitted to "direct Armenia toward solid government"; 800,000 British miners demand six-hour day and thirty per cent wage increase; 1,500,000 British workers are at odds with Lloyd George.

## February 13, Friday

Chinese New Year, Siam; 1918, Heatless Mondays discontinued; Hays elected Chairman National Republican Committee; 1919, 20,000 Berlin store workers strike for higher wages; Strikes of German workers are met by counter-strikes by doctors and other professional men; Catholic War Council urges labor's management and ownership of industries to prevent Bolshevism.

## February 14, Saturday

Admission Day, Arizona; National Holiday, Ecuador; 1919, President Wilson reads the League of Nations plan and describes it as "a moral force having an armed force in the background".

## February 15, Sunday

Constitution-of-Republic Day, Panama; 1919, President Wilson sails from Brest to United States for a 17-day visit and plans a speaking tour of the country; Europe fears a vast upheaval of labor.

## February 16, Monday

The international boycott is to be used against nations disobeying the League of Nations; Typhus raging in Siberia.

## February 17, Tuesday

Annamites' New Year Day, French Indo-China; 1919, German bankers foresee ruin and collapse from indemnities imposed by Allies; German-Austrian elections give 100 Socialists, 80 Christian Socialists and 70 Liberals; Immediate withdrawal of American troops from Russia is announced by Secretary Baker; Lawrence textile strikers' committee is refused an audience by Governor Coolidge for their complaints about conditions, police intimidation and starvation wages.