



THE ROMAN FORUM

OCTOBER, 1936

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PRINCIPLES AND POLITICS

By the ICONOCLAST

"Patience a little; learn to wait. Years are long on the clock of fate."

PRESIDENTIAL PREFERENCE
Economic issues, designedly or ignorantly obscured by political philanderers, have not yet risen above the surface so they may be clearly distinguished by the run of mill voter, if such there be. This being true, presidential elections turn largely upon personalities. In the present campaign our effective choice lies between Roosevelt and Landon for one or the other will be our next President.

Experience is completely convincing that the people will accept and abide by the popular verdict without thought of serious protest. And this is as it should be, if democracy is to survive and function. There is no evidence that the election of either major party candidate will involve any fundamental change in our economic system.

I prefer Roosevelt, for a number of reasons which space forbids reciting. This involves no questioning of Governor Landon, or his motives, who would also bring dignity and personal integrity to the high office. I prefer Roosevelt for the principal reason that his record of accomplishment is heavily freighted with undertakings for men, as distinguished from property. Then, too, his training, attitude and experience make him, in my opinion, the better man for the difficult tasks that lie ahead. So far as his life philosophy has been disclosed by word and deed he is the better man to serve democracy, now very seriously on

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Are the Churches Losing Their Influence?

By DR. FREDERICK W. ROMAN

For a long time I have been convinced that the churches in America are losing ground. It is true that some of the denominations boast of an increased membership, but an investigation shows that these added numbers really mean nothing toward the civic life of the community. It just means that the financial organizers of the community have succeeded in erecting an enormous building and that the physical plant is able to offer facilities for sports of various types. That part alone is quite commendable; it carries with it, however, a great many other very objectionable features. As Pearl S. Buck points out in the FORUM for September, "God has become a convenience," and these churches are "providing places where young men and women can meet under good auspices to dance and have games." Even that is not capable of being attacked. However, the question naturally arises just how all that related to religion. I would hold that games and the meeting of social groups may well form a part of religion but it is very easy to make the church just a general headquarters for the athletic activities of the community and thereby make it a kind of a gentled rival of the Colosseum and the Olympic stadium, the race course in some other part of the city; and in that case God would just be up in his heavens, looking on, without too much participation in any of the activities! The main objection to the churches nowadays is the fact that they are allowing the church parlors to be used as headquarters for smoking. For quite some years the custom of permitting the men to smoke at the Wednesday night church clubs (which in many cases has supplemented the old time prayer meeting), has been growing. Now we find that the women and the young people are making use of the church headquarters as places to smoke, and the pastors are either silent or in some cases the pastor himself becomes an active participant in the general fumigation. For the last several years I have been harboring my silent fears and only this summer, when the whole country was stirred by the startling announcement made by the Rev. Dr. Frederic S. Flanning in his annual statement as rector of the Trinity Parish of New York City, did I decide to speak my mind. This church is at the head of Wall Street together with its seven subsidiary chapels in the city. Dr. Flanning comes out boldly advocating a moratorium on preaching for two or three years. Among other points, he says, "there is no part of the Church of Christ that has not failed lamentably in its witness and ministry in these recent years—the impotence of the church is the worst failure." "There is a 'foolishness of preaching' which is playing serious havoc with the effectiveness of Christianity today; indeed I seriously believe the Christian church would once again bring salvation to the world, and begin to save its own soul, if it had the wisdom and courage to declare a moratorium on preaching for a period of one or two years." He points out that there is little preaching worth the name. He thinks that it is unfortunate that a Christian can't go to church without being "assailed

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THIS PASSING WORLD

By W. D. HOFFMAN

One of the amusing fallacies going the rounds is quoted by Manchester Boddy from David Cushman Coyle's new book, "Uncommon Sense":

"A man," says Coyle, "found a dollar in an old suit of clothes and went out and spent it for a shampoo. The barber spent it for a new pipe. The owner of the cigar store paid it to his clerk, who spent it on flowers for his best girl. The florist used it to pay his laundry bill. The laundryman put it in a teapot on the shelf, where it went to sleep again after having made \$5 of income during its little trip along Main Street."

From this Editor Boddy inquires: "Is it possible, in fact, to issue CCC dollars without creating from five to ten times their number in terms of national income?"

Don't smile. A lot of earnest, sincere folks are taking that kind of "uncommon sense" economics seriously these days. Wherein lies the joker? Of course, if this assumption were true, then a battered old silver dollar of ancient vintage, if passed through a million hands, would increase the national income a million dollars. How naive some of these economists are! If the original finder had picked up a jack-knife instead of a dollar and traded it for a shampoo and it had been passed along as indicated, Coyle would have us believe it finally wound up as five jack-knives instead of one! It reminds one of the recent chain-letter craze that was to make us all rich under an avalanche of dimes.

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FREDERICK W. ROMAN, Editor

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"Never do anything in the public interest in expectation of any reward other than the satisfaction of your own conscience."

ABRAHAM LINCOLN.

ARE THE CHURCHES LOSING THEIR INFLUENCE?

(Continued from Page 1, Col. 2)

by a barrage from the pulpit." He holds that "there are sermons without end but that that is not preaching." "For the most part sermons today are a very poor edition of 'topical' homiletics, a brand of religious pep-talks, sailing forth for a transitory popularity under the guise of being inspirational. Truly the miracle of the church is the patience of the laity. People should speak when they have something to say. May we pray to be delivered from any more preaching campaigns calculated to arouse a benumbed and harassed people who have been preached to death. Bishops' crusades, united preaching missions, city-wide drives, the importation of noted orators—these are samples of the inflictions that advertise their own delinquency. We are plagued by a spirit of aimlessness. The gospel of Christ for us has lost its sureness, its courage and its authority. Where does the weakness lie? The rapid widening of the area of modern living, with its mobility and rapidity of change, new forms of entertainment, the disastrous growth of week-ends, which introduces a situation that is not so much ungodly as it is shamefully Godless, the disappearance of home life and more insistent encroachment of business upon the hours of those employed, the nervous tension under which we all live, the enormous change in the population of our urban communities; these are among the contributing elements of this problem. Their influence is far-reaching and they must be reckoned with in a reasoned appraisal of the ineffectiveness of a large section of American Christianity."

I, myself, have been impressed during these recent years by the deterioration in the titles that the ministers choose for their Sunday morning services. In former years the minister was in the habit of taking some full verse from the Bible and perhaps reading the entire chapter in dignified tone and attitude and this would be followed by exposition of the central thought of the verse, supplemented by such knowledge as he possessed of history and general culture. This address was calculated at least to give the audience a respect and adoration for Holy Writ and things sacred. However, a drive around the city, noting the insensible topics and ridiculous phrasing on which the minister proposes to preach the coming Sunday is calculated to bring church influence into a state of complete incompetence. The first step that is needed is to have the clergymen on their own account take their subjects seriously.

This Trinity New York church has property worth more than seventy millions; it has income property valued at more than thirty-two millions. However, the total number of communicants is less than eight thousand.

The income is more than two millions and is derived mostly from real estate. The income in contributions is just minor. One is impressed when one reads that the salaries of the clergy on the regular staff is one hundred and twenty-five thousand dollars; the music and organists and choirs, eighty thousand dollars; the parish visitors and lay assistants receive forty thousand dollars. It is rather remarkable that Dr. Fleming now suggests that it might be a good plan if someone would make a gift of bells. He thinks that the ringing of chimes at five o'clock in the afternoon might be a way of conveying a suitable message of sympathy and understanding. These chimes, no doubt, are to take the place of the preaching. This report caused quite a sensation. Some found Dr. Fleming's proposals really shocking. Mgr. McIntyre, chancellor of the Catholic Archdiocese of New York, thought that the plea for a two year preaching ban indicated a neglect of God, and that the utterance has shocked the world. Mgr. McIntyre thinks that "modern man is trying to do well the things of Satan and is ignoring the things of God." He continued: "Imagine silencing the voice of the Maker of the Universe! Imagine silencing the voice which is the only sanction of universal force in the world, the only sanction beyond the power of mankind, blinded, infuriated with egotism and passion to be greater than God Himself. To silence that voice would bring us back to pagan days. Let us remember, also, that Christ commanded the Twelve to 'teach all nations' and that was to be done by the spoken word."

Dr. G. A. Carstensen, minister-in-charge of the St. Andrew's Episcopal Church, of Fifth Avenue, New York, said, "there is a good deal of common-place in the pulpit and often men get into the pulpit because they have to say something, rather than that they have something to say. But Dr. Fleming hasn't told us all the good he thinks about preaching and preachers. I sympathize with Dr. Fleming in his pleas for more reality in the worship of God, but I don't think that reality will be attained by a disparagement of preaching."

The Rev. J. Robert Hargreaves, counselor on community relations for the International Council of Religious Education, predicted the obsolescence of the church in a sermon at St. Mark's Methodist Episcopal Church, New York. He said, "A day will come when the church will not be needed. Do not misunderstand me, that day is not here now. . . . There is today a pronounced interest in spiritual revival; it may not be given the kind of expression we might expect, but it is a very real one. This is not a day of pronounced materialism." In reply, the Rev. Frank C. Williams, of the Methodist Church in Whitestone, pleaded for more preaching: "Any generation that can stand by passively making a festival of the execution of a fellow human being needs more and better preaching. If we lose our ear for music, it is not music's fault. Our life has lost its dignity and sweep. Spiritually we live from hand to mouth, few of us knowing the majesty of living up to high purposes. Preaching must set forth that mystical experience that links man to heaven and earth."

I would not have had the courage to take up this subject if it had not been for this widespread discussion that filled the papers of the East this summer. At first thought the whole discussion seems quite pessimistic; there is, however, an optimistic side. The fact that leading clergymen are, on their own account, commencing to note the ineffectiveness of preaching and of the church work in general,

may be hopeful. Alexis Carrel in his well-known work, "Man, the Unknown", constantly expresses the belief that man still has a chance to remake himself, and in this process religion and faith are assigned definite roles. The question arises,—will the church wake up?

The churches have utterly failed in their duty these last decades. If the clergymen and the church members had done their duty we would not have had the repeal of the 18th Amendment. The truth is that a large number of clergymen were quite indifferent and some of them actually voted for the repeal of the 18th Amendment. Furthermore, the rank and file of the clergymen understand almost nothing about economics. The religious life of any community cannot be given guidance and healthful stimulation in these times by any leader who is not possessed of some clearly thought out economic and political views. Unfortunately most of the clergy are not even interested in making any serious studies in either economics or in political questions. They are quite content to go along with the prejudices of the various communities in which they happen to live. If I may be permitted to speak my mind rather openly I would be forced to say that my greatest regret comes from the failure of the Methodists. I say this because I expected most from them. Some of the denominations have never shown any real interest in any genuine economic amelioration aside from alms and charity. Some years ago I was really hopeful that the Methodists were going to take a decided lead, but they too seem to have "run to cover". I have been attending a great many church services during the last two or three decades and I think that it is now more than thirty years since I have heard any minister say anything against tobacco or smoking from the pulpit, and that is just why the churches are dead. There is nothing that our young people, boys and girls, need more at this time than that the minister shall make it quite clear every now and again that the use of tobacco is a very great evil. He shall also make it clear to the members of his church that those who use tobacco are setting a most unfortunate example for the young people. Now the reply comes that if a minister did this he would lose his pulpit. My answer is that I can point out lay organizations that do it all the time and that instead of losing ground are positively gaining in the spiritual hold on the life of the community.

A PROPHECY

Unless the churches do better in the future than they are doing now, in due time this country will witness much the same type of revolution that it now going on in Spain. The clergy need to give the young people much more help than they are now getting. It certainly is a great regret to feel the necessity of passing criticism but when one realizes the large number of churches in our cities, and the magnificent edifices that have been erected, and then is forced to contemplate the tremendous crime problem and political corruption, and is further forced to contemplate the weak

and ineffective battle which the church forces are carrying on against these things, the situation really becomes desperate. About fifteen years ago I visited the great Cathedral in Toledo, Spain. That Cathedral in my opinion is one of the finest in the world; it is certainly an eternal tribute to art, to beauty, and to a great idealism that once upon a time must have been held by some groups. My visit fifteen years ago, however, brings to mind the observation that after the priest, in magnificent dress of white robes and all other insignia required by ecclesiastical regulations, stepped from behind the altar he had a lighted cigarette in his mouth. I expressed some surprise to the Spanish student guide; in fact I was shocked to find that a priest, dressed in his official robe, just a few minutes before having finished the mass service, would step from behind the altar smoking a cigarette in plain view of the few worshippers who appeared to be attending the service! My guide, the student, assured me that what I was witnessing was nothing remarkable; he told me that he, as a choir boy, many times had given assistance in lighting the church candles for the worship; he said that it often happened that the same torch that lighted the holy fires of the candles would be used to light up the cigarettes for sometimes as many as a dozen different priests who happened to be designated to carry out the routine worship. In other words, the same torch that illuminated the candles of righteousness was used to set aflame the fires of the lower regions.

In view of the fact that Spain had about fifty cathedrals and that each cathedral offered fifty or sixty appointments for priests who were paid by the State, it is quite clear why religion in Spain died out. The church did nothing against the extravagances of corruption; almost nothing for education; and finally, the priests themselves participated in vices that the church should have helped control. That the people in Spain arose against the church is very clear indeed.

Now, we are still far from that situation in this country. The church is still doing a great deal of good. The great majority of our ministers are still taking a serious attitude toward life; but I also fear that the majority are being intimidated, and for that reason the church in this country is becoming less effective.

In the September "Scribner's," a very eminent theologian and well-known preacher, Dr. George Stewart, presents an interesting article entitled, "The Church Challenges Youth". In this article Dr. Stewart recognizes that the church is under a heavy fire of criticism. He points out that the church is being accused of failing to make contact with the realities of modern life and of not providing a positive philosophy of living. Dr. Stewart answers that the only hope of freedom in such a country as Germany lies with the church. Personally I think that is true but I also think that if the church had done its duty during the last two or three generations in Germany the present spectacle would never have occurred. Despite the fine spirit which some heroic pastors are showing in Germany, the facts are that during the last two or three generations the church forces in Germany allowed themselves to become frightfully antiquated. Since the day of William Lloyd Garrison, Wendell Phillips, and Frances E. Willard the temperance movement has been going forward in the world. The German churches, for the most part, took no part in this whatever; in fact, they were really antagonistic to the temperance cause.

Furthermore, very few of them have, at any time, shown any interest in the tobacco question. Further, the rank and file of the German churches stood for a routine church service; they had no real contact with economic causes. Neither was the church prepared to take up any international point of view. In other words, the churches in Germany are to blame for what is happening; and I am not forgetting at any one point that there always have been some notable exceptions in Germany, and even now there is a small band of the heroic type.

The churches are dead in England; and if English civilization is saved it will have to be done by cultural forces outside of the churches of England. Church service in England is routine; fails to touch economic questions; is concerned only in charity and alms. English churches, in the by and large, are not at all interested in the liquor question. A large number of the clergy are inveterate smokers and this applies even to the Methodist ministers of England.

At this point some of my readers are wanting to ask me, "why do you stress liquor and tobacco so much?" The answer is very simple; preaching without giving cognizance to the evils of liquor, tobacco, prizefighting, the waste of money on race-tracks and gambling, is not worth much!

And that brings me back to the interesting article by the Rev. Dr. Stewart. He points out that the church is trying to take an intelligent and responsible position on questions of fairer wages, decent housing, care of the unemployed, the aged and the infirm. It is true that the rank and file of the ministers do manifest some interest in these questions. It is also true that, for the most part, the ministers are wholly unprepared, by any economic or social studies that they have ever made, to deal adequately with any of these questions. The most of them, as it seems to me, are falling into the happy-go-lucky, lazy way of joining in with groups that propose to have the government do more and more and the people less and less. The truth is that this attitude will not solve the problems of our present day society, but unfortunately will encourage deterioration, to the end that we will lose our democracy altogether.

Let it be clearly stated that our democratic, republican form of government cannot be made secure by increased old age pensions and augmentation of the relief rolls, by larger hospitalization of the defectives and the delinquents, or by a variety of schemes for unemployment insurance. We need a group of ministers who are ready to concern themselves with a whole lot more than the augmentation of palliatives. We need a clergy that will actually fight from the pulpit, the lecture platform, the positive and downright evils of our society. The temptations that come to our young people nowadays are primarily in the field of drink, the use of tobacco, drugs, the temptation to bet on the races, the temptation to gamble small sums in the various slot machine devices. The churches are not giving very much help in this field. The aristocratic churches give the idea that it is somewhat beneath their dignity to attack these problems; they prefer to elevate themselves to the clouds and to glorify a spiritual life. In the meantime the masses of the people that need their help are going to the devil. The sum total of all this deterioration naturally leads to sex deterioration, to a demoralization of the home, and, finally, you have a population that can't think straight on anything; and that is the exact status of the American people at the

present time. Our people at this present moment are constantly being subjected to the mania of all sorts of wild-eyed remedies; this also includes the preparedness stampede.

People have so little intelligence to which one can appeal; therefore, those who wish to exploit the people for arms, munitions, appeal to the fears of men rather than to their intellect. Most people have so much more of the former and therefore the response is greater when one attaches his cause to the ignorance, superstition, and the hatred of men.

In closing this article, I wish to assure my readers that I have been animated by nothing but the best of good-will toward the churches and the clergy. I would not have discussed the subject at all if it had not been for the Dr. Fleming article which has had wide publicity throughout the United States. Furthermore, I think that there is a real hope of waking the churches up; if I could be just a small part of such a movement, I would be happy. It is for that reason that I am stating that the sermons that we hear nowadays are not long enough. (Strange to hear someone calling for longer sermons!) I confess that most of the sermons are entirely too short to really get anything said. Furthermore, I would like to hear more sermons, not of the ranting type, but expositions of the economic and social fallacies of our age; and I am particularly anxious that the clergy, and that small number of church members who still take themselves seriously, do give the youth of our communities a better example and more heroism. We need more men and women who will tell the world just exactly what they think. We have entirely too much soft pedaling!

The truth is that during the last several decades, especially since the World War, a considerable number of the ministers of the more aristocratic and fashionable churches have actually learned the trick of keeping silent on all these reform issues, and thereby placating the large donors; and that accounts for the fact that we have had a very remarkable era of church building since 1920. The ministers have run to cover; they have spent the money for expensive choirs and magnificent club rooms, meanwhile becoming quite enthusiastic about the evils that might come to the country if Upton Sinclair were raised to power. They fired their big shots against the real reformers, Sinclair and others, and in the meantime the young people in their own communities are wandering aimlessly and without guidance; and what is more lamentable, without example, touching the great issues of our times.

FREE MEN

The great iconoclast, Henry W. Grady, made the following statement some forty-three years ago:

"When every farmer in the South shall eat bread from his own fields and meat from his own pastures, and disturbed by no creditor and enslaved by no debt, shall sit among his teeming gardens and orchards and vineyards and dairies and barnyards, pitching his crops in his own wisdom and growing them in independence, making cotton his clean surplus and selling it in his own time and in his chosen market and not at a master's bidding—getting his pay in cash and not in a received mortgage that discharges his debt but does not restore his freedom—then shall be breaking the fullness of our day."

SYNOPSIS OF THE PROGRAMS FOR THE MONTH

OUTLINES OF THE LECTURES ON JAPAN,

CHINA AND INDIA

JAPAN

Area of Japan Proper: 152,357 sq. mi.—which includes the 7000 sq. mi. made up of 478 small islands.

Korea has an area of 85,000 sq. mi.

The grand total, including the 1375 small islands, reaches an area of 265,000 sq. mi.

In area, Japan Proper occupies 57½ per cent of the whole Empire and in population 71 per cent. The country extends for 3000 miles from the southern extremity of Formosa at 22°, a short distance from the Tropic of Cancer, up to 50° north latitude, which cuts the island of Saghalien in twain. The country has naturally a long coast-line of over 34,350 miles.

The more important cereals produced in Japan, although not indigenous to the soil, are rice, barley, millet, wheat. Cattle are raised, not in any large herds, but on a small scale by the peasantry. Consumption of meat by the Japanese is unbelievably small, being only 2½ lb. per head per year. Compare it with the 280 lb. eaten by the American! There are 165 volcanoes, of which fifty-four are still active.

Among the minerals their importance is as follows: Coal, copper, iron, lead, antimony, manganese, sulphur, and various types of building stone.

There are about 1500 earthquakes a year, or about four a day.

PERIODS IN JAPANESE HISTORY

A. Old Japan

- I. The Divine Ages
- II. The Prehistoric Period
- III. The Imperialistic Period
- IV. The Heian Epoch (Gujiwara Bureau-cracy)

V. The Genpei Era

VI. Hojo Tyranny

VII. Ashikaga Anarchy

VIII. Civil Strife

IX. Tokugawa Feudalism

(1) Organization

(2) Sleep of Japan

B. New Japan

(3) Awakening of Japan

X. The Meiji Era

(1) Reconstruction

(2) Internal Development

(3) Constitutionalism

(4) Cosmopolitanism

(5) Continentalism

XI. The Taisho Era

In the case of New Japan, it is possible, in the very names of the periods, to trace the progress of the first sixty years (1853-1913).

THE THOUGHT LIFE OF THE JAPANESE PEOPLE

Shinto is the original faith of the Japanese. It seems to have started in a kind of crude animistic worship. The idea of sin amongst the Japanese seems to have originated in the thought of uncleanness. Shinto is scarcely worth the epithet "religion." It is a cult with few moral precepts and fewer theological tenets. It is a kind of "Nature worship," complemented by reverence for the dead, and it is still a living power. Shinto is a philosophy that has a literature consisting of a few liturgies. Shintoism may have been allied with Shamanism. There are not a few analogies in the views and doctrines of Shinto that compare with Druidism and tree-worship. Shinto is not likely to be able to withstand comparison with the imported faiths—Buddhism or Christianity. Its strength and life are due to its ethnic, strictly national and nationalistic character. It is supported primarily by patriotism and loyalty.

The Buddhist scriptures were formally presented to the Emperor's Court in 552 A. D. Buddhism was introduced from Korea in the Nara Period. In the twelfth century two powerful Buddhist sects, namely, Zen and Jodo, were introduced from China.

Christianity was first preached in the 16th century two powerful Buddhist sects, namely,

in the 19th century.

Shintoism explains sin as uncleanness whereas Buddhism interprets it as ignorance and Christianity holds that sin is the conscious misuse of free will and selfishness against God.

CHINA

Area: 3,868,097 sq. mi., which includes Sinkiang, Mongolia, and Tibet. China Proper has an area of 1,534,420 sq. mi. Mongolia has an area of 1,367,600 sq. mi., and a population of 1,800,000, mostly nomadic Mongols and Kalnucks who range the desert with camels, horses, and sheep.

Tibet is a bleak, mountainous country. Its area is 463,200 sq. mi., and it has an estimated population of 3,000,000. Chinese suzerainty is recognized, but English influence is dominant.

Sinkiang: Area, 550,340 sq. mi. Population, 2,519,600. Some agriculture is practiced; wool, cotton, silk, jade, and gold are produced.

In China Proper rice is the principal crop. Wheat, barley, millet, maize, peas, and beans are cultivated in the north, and sugar indigo, rice, and tea in the south. Tobacco and cotton are widely raised, and fruit trees grow in great variety. China furnishes over one-quarter of the world's supply of raw silk. Oxen, sheep, and pigs are the principal farm animals, but the cost of land prevents extensive raising of live stock.

Historic Periods

MYTHICAL AND LEGENDARY PERIOD

HSIA DYNASTY—2205-1766 B. C.

SHANG DYNASTY—1766-1122 B. C.

CHOU DYNASTY—1122-249 B. C.

(The Golden Age of Chinese philosophy—530-230 B. C. was a part of this period. Confucius and an older contemporary, Lao Tzu, originated Chinese philosophy.)

CONFUCIUS

Born 550 or 551-478 B. C.

The Golden Rule

Confucius on several occasions gave his "golden rule" deduced from his study of man's

OCTOBER PROGRA

PASADENA TOWN MEETING

McKinley School, Oak Knoll and

Del Mar, Pasadena

Single Admission: 50c Mondays, 7:30 P. M.

OCTOBER 5

First Hour: *World Problems*

Second Hour: *The Civilization of the Orient*

Dr. Frederick W. Roman

OCTOBER 12

First Hour: *World Problems*

Dr. Frederick W. Roman

Second Hour: *Liquor Control vs. Local Option*

Mr. Nathan Newby

OCTOBER 19

First Hour: *World Problems*

Dr. Frederick W. Roman

Second Hour: *The History of India*

Dr. Frederick W. Roman

OCTOBER 26

First Hour: *World Problems*

Second Hour: *The Sociological Ideas of Lester F. Ward*

Dr. Frederick W. Roman

THE UNITED PROGRESSIVE

FORUM

214 Loma Dr., Los Angeles - EX. 3630

Single Admission: 25c Tuesdays, 7:30 P. M.

OCTOBER 6

(Program to be Announced)

OCTOBER 13

The Civilization of China

Syud Hossain

OCTOBER 20

(Program to be Announced)

OCTOBER 27

The Civilization of India

Syud Hossain

THE WORLD TODAY

Mona Lisa

3343 Wilshire Blvd., Los Angeles

Single Admission: 50c Wednesdays, 10 A. M.

OCTOBER 7

First Hour: *World Problems*

Second Hour: *The Civilization of the Orient*

Dr. Frederick W. Roman

OCTOBER 14

First Hour: *World Problems*

Second Hour: *The Sociological Ideas of Lester F. Ward*

Dr. Frederick W. Roman

OCTOBER 21

First Hour: *World Problems*

Second Hour: *The Civilization of India*

Dr. Frederick W. Roman

OCTOBER 28

First Hour: *World Problems*

Second Hour: *The Sociological Ideas of Edward A. Ross*

Dr. Frederick W. Roman

WANDERERS

In Philosophy

669 South New

Wednesdays, 7:30 P.

OCTOBER 7

First Hour: *The*

Century

Second Hour: *"A*

(Chapter I)

Knowledge of

Dr. Fred

OCTOBER 14

First Hour: *The*

Second Hour: *"A*

(Chapter II)

Dr. Fred

OCTOBER 21

First Hour: *The*

Second Hour: *"A*

(Chapter III)

Dr. Fred

OCTOBER 28

First Hour: *The*

Second Hour: *"A*

(Chapter IV &

and "Inward"

Dr. Fred

mental constitution. "What you do not like when done to yourself do not do to others." It has been said that he only gave the rule in a negative form to give force to a positive statement.

Another valuable contribution to ethical and social science was the way in which he inculcated the power of example, and the necessity of benevolence and righteousness in all who were in authority. He taught emphatically that a bad man was not fit to rule. As a father or a magistrate, he might wield the instruments of authority and punish the transgressors of his laws, but no force would countervail the influence of his example.

A few of his more characteristic sayings may here be given, the pith and point of which attest his discrimination of character, and show the tendencies of his views:

"What the superior man seeks is in himself; what the small man seeks is in others."

"The superior man is dignified, but does not wrangle; social, but not a partisan. He does not promote a man simply because of his words, nor does he put good words aside because of the man."

"A poor man who does not flatter, and a rich man who is not proud, are passable characters; but they are not equal to the poor who yet are cheerful, and the rich who yet love the rules of propriety."

"Learning, undigested by thought, is labor lost; thought unassisted by learning, is perilous."

"In style all that is required is that it convey the meaning."

"Extravagance leads to insubordination, and parsimony to meanness. It is better to be mean than insubordinate."

"A man can command his principles; principles do not master the man."

"The cautious seldom err."

TAOISM

The dominant thought in Lao Tze's teaching was that man should seek to possess that inward deep morality of the spirit which makes him indifferent to rules and spontaneously, intuitively guides him to what is right. Just as Jesus, in his discussion with

the tricky lawyer, took the ground that he who has the spirit of love to God and love to man in his heart has that out of which all good actions will spontaneously flow, so Lao Tze held that there is in every man the "Tao", that divine spirit which has its counterpart in the external world as the basis of Nature's order and harmony, and in devotion to which "the incomplete achieves completion, and the ideal of perfection, realization."

The essential differences between the founders of Confucianism and Taoism and their respective theses may be summed up as follows:

Lao Tze was an ascetic, a recluse; he went into voluntary exile, disgusted with the political and social disorder of his time.

Confucius was a man of the world, yet without worldliness, through personal example influencing his fellow-men for good.

Lao Tze was an unshorn, tattered, half-starved hermit; the occupant of a hollow rock or cave in the wilderness.

Confucius was a sleek, well-fed, comfortable philosopher and statesman; enjoying the favor of princes and kings.

Lao Tze sought to reform each human soul at the roots of his being, to purify the heart, the inner springs of conduct, believing that all external relations would right themselves as a result.

Confucius began at the other end, with etiquette, manners, moral rules, believing that the heart would thereby be reformed.

CH'IN DYNASTY—249-207 B. C.

Ch'in was called the first emperor; he was also the builder of the Great Wall.

HAN DYNASTY—206 B. C.-214 A. D.

This dynasty was brought into existence by a revolution led by Lin Pang.

Literature and art were revived although it did not reach the philosophic heights of the Chou. Poetry, too, was revived.

Taoism was espoused by many but even at this time it commenced to degenerate into magic and the search for the elixir of life and for a means of transmuting the baser metals into gold.

Buddhism entered China during this reign.

THREE-AND-A-HALF CENTURIES OF DISUNION (*the "Three Kingdoms"*)

This was a period of constant war. The dissention at home was intensified by foreign invasion by the peoples from the north and west—the Tartars and Tibetans.

The period was one of transition in civilization. The invaders adopted Chinese culture. Buddhism achieved popularity. By the time the empire was once more united Buddhism had become an integral part of the life of China and had a profound effect upon religion, popular thought, literature and art. During this period Buddhism was more prosperous than it was ever again to be in China.

SUI AND T'ANG DYNASTIES

Sui—A.D. 589-618) T'ang—(A.D. 618-907).

China became the strongest and largest empire on earth. Arms were carried into Korea, into Turkistan, across the Pamirs to north-west India and into Tibet. Muslims, Nestorians, and followers of Manichaeism came, and Persians sought aid against the Muslim Arab wave of invasion. The Nestorians had numerous missionaries and churches in China, and apparently, a fairly extensive literature.

Under the T'ang prosperity, brought by the arts of peace, flourished. Painting reached new heights and China's most famous poets wrote. From the T'ang dynasty dates the earliest known printed book, and paper money then first made its appearance.

THE FIVE DYNASTIES (A. D. 907-960).

Period of various aspirants for imperial honours and there was quick succession of five ephemeral dynasties.

SUNG DYNASTY (960-1280).

Under this period most of the country was reduced to submission and the capital was placed at Kaifeng. The great Mongol general, Temuchin, or Jenghiz Khan, invaded China early in the 13th century. By 1214 he had possession of most of the country north of the Yellow river. Before his

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OCTOBER 29
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Mr. Nathan Newby

OCTOBER 24
First Hour: *World Problems*

Second Hour: *The Civilization of India*

Dr. Frederick W. Roman

OCTOBER 31
First Hour: *World Problems*

Second Hour: *The Sociological Ideas of*

Edward A. Ross

Dr. Frederick W. Roman

death (1227) Jenghiz had made inroads to the extent that his successor was able to form an alliance.

Finally a later successor, Khublai, in 1280 became emperor of all China.

Painting under the influence of Buddhism and Taoism reached its highest point.

MONGOL DYNASTY (A. D. 1280-1368).

This is known as the Yuan Dynasty.

"The reign of Khublai was brilliant. From his capital at Khanbaliq on approximately the site of the present Peking, he ruled not only over China but over most of the vast Mongol empire, with its western frontiers in Mesopotamia and Europe.

Expeditions were sent into Cambodia, Burma and Java, and against Japan. Under him, however, Mongol power reached its climax. The invasion of Cambodia ended in a somewhat inglorious retirement, the attempt on Java was unsuccessful and the armada against Japan met with overwhelming disaster. The Mongols ruled China largely as conquerors and brought in many foreign troops and hordes of foreign officials. After Khublai the ability of the monarchs rapidly declined, rebellions arose, the Mongols were expelled and in 1368 the most successful of their opponents, an ex-Buddhist monk, Chu Yuan-chang, became the first emperor of a new dynasty, the Ming.

The Yuan dynasty, brief though it was, was not without notable developments. The Grand Canal was completed, and drama and the novel first became important. The safety of the trans-Asiatic trade routes under Mongol rule and the Mongol method of government brought many foreigners into China. Nestorian Christianity had survived on the edges of the empire since the Tang and now reappeared in China, Muslims entered in fairly large numbers, and even Armenians were to be found. Now for the first time western Europeans made their way to China. The eastward expansion of Europe in the Crusades and Italian commerce, and the burst of missionary enthusiasm through the Franciscan and Dominican orders brought Europeans to the western fringes of the Mongol empire. It was natural that European merchants and missionaries should make their way to China—or Cathay, as they called it. Most notable among the merchants were the Venetians, Nicolo and Maffeo Polo, and the son of Nicolo, Marco. Marco Polo was for years in the service of Khublai and, returning to Venice, wrote the account of his travels which has made him famous. Friars were sent as envoys to the Mongol rulers in Central Asia, but so far as we know the first to reach China was the Franciscan, John of Montecorvino, who arrived at Khanbaliq in 1294 and there, in the ensuing three decades or more, built up a Christian community numbering several thousands. When the news of his success reached Europe he was created archbishop of Khanbaliq, and reinforcements were sent him. In the course of the next few years numbers of other missionaries arrived, notably a papal legate, John of Marignolli. With the collapse of Mongol rule, however, the trade routes became unsafe, an anti-foreign reaction set in and Europeans, both merchants and missionaries, disappeared from China and the Catholic Nestorian communities passed out of existence." (Encyclopaedia Britannica—Vol. 5, Pages 534-535.)

MING DYNASTY (1368-1644).

The third emperor of this dynasty was a great builder. He moved his seat to Peking, and the palaces and temples which to this day make the city architecturally one of the out-

standing capitals of the world were largely his work. He sent expeditions to Java and Ceylon. Under the Ming emperors Korea was invaded. Toward the close of this period the Japanese successfully invaded Korea and for decades Japanese pirates ravaged the coasts. St. Francis Xavier died on Shanghai in 1552 while engaged in a vain attempt to enter the empire. His fellow Jesuits established themselves in several cities in the interior.

THE MANCHUS (1644-1912).

This is the period of increasing pressure of European peoples upon China. For a century and a half the Manchus furnished able rulers. Then commenced a series of rebellions and turmoil that has finally resulted in the five distinct revolutions that are going on at this present hour.

INDIA

Area, 1,805,000 sq. mi. Population, 320 millions, being over 70 per cent of the population of the British Empire and about one-fifth of the population of the world.

Languages: There are over two hundred vernaculars, the principal being Urdu, Hindi, Bengali, Rajasthani, Gujerati, Scindi, Marathi, Tamil, Telegu and Kanarese.

Castes: Hindu society is subdivided into upwards of 2,000 grades called Castes, the lowest grades being the Depressed Classes known as "Untouchables," which represent 25 per cent. of the entire Hindu population.

Cities: Calcutta and Bombay are the only Indian cities with a population exceeding one million, and in the whole of India only thirty-three cities have a population of over 100,000.

Villages: There are over 500,000 villages in India.

ANCIENT INDIA

The Vedas, Epics, Brahmanas and the Upanishads.

Buddhism and Jainism.

Alexander the Great.

HINDU INDIA

Mauya Kings and the Glorious Reign of Asoka.

The Kushan Kings.

The Guptas and the Golden Age.

INDIA FROM A. D. 647 TO THE MOHAMMEDAN CONQUEST

THE RISE OF MOHAMMEDAN POWER

THE MOGUL EMPIRE AND THE REIGN OF AKBAR

THE RULE OF THE EAST INDIA COMPANY

INDIA UNDER THE CROWN

PRINCIPLES AND POLITICS

(Continued from Page 1, Col. 1)

trial before the world.

President Roosevelt has incurred the displeasure and powerful opposition of predatory privilege, which is instinctively against him. His recognition of the evil economic consequences of the grant of sovereign power to certain privately owned utilities ought to have endeared him to the people. Seeing the injustice which arises from the surrender of sovereign power in one field of endeavor gives promise that, once his attention is engaged by the disastrous results of the grant of like privileges in other fields, he will be moved to undertake their correction. If his attention were, for example, directed to the facts developed by H. E. Miles of the "Fair Tariff League," (if anything "fair" can be associated

with a tariff), who has shown conclusively, that "we, the people," pay more than \$400,000,000 annually over and above world prices, for the sugar we consume in order that the American sugar crop of \$30,000,000 annually may be "protected." This is one tax method that cuts the purchasing power of the people at least eighty per cent. This means that indirect and hidden taxation requires us to pay about \$5 for goods or services actually worth \$1, with the greater part of the difference going into private pockets.

Last of all, it is significant that men like Norris, Couzens and LaFollette, placing public interest above partisanship, are supporting President Roosevelt; accepting him as a co-worker in the war on "economic royalty."

Economic Creeds and Cuts

One-idea reformers accomplish little. Only when they work with the forces of progress, do they make any valuable contribution. The point of view of so many zealots is too restricted for progressive purposes. The self-centered enthusiast is often smugly content that he has found the true Way of Life—the answer to the world's riddles.

However sound theories may be, their advance and acceptance depend upon the cooperation of others, if desirable social objectives are to be attained.

As a matter of fact and human experience, all progress grows out of compromise and team-work. No one is wholly right or entirely wrong—there is a golden mean—a middle ground wisdom indicates should be followed. On this point Prof. Conklin, in his interesting work "The Direction of Human Evolution" has this to say: "Life and evolution, man's body, mind and society are founded on compromises. Fanatical individualism or socialism, universal equality or inequality, absolute autocracy or democracy, find no counterpart in biology, for life and all its activities consist of compromise, balance, adjustment between opposing principles." And, one might add, for the individual, poise is essential.

Privilege Wins a Battle

The Sales Tax Repeal Amendment was denied a place on the November ballot by the California Supreme Court on highly technical grounds. Space precludes a detailed discussion of the matter. It was alleged, among other things, that the "short title" appearing on each page of an Initiative measure petition, following the first page on which the measure is printed in full under a one hundred word heading written by the Attorney General, failed to properly summarize the measure in the twenty words permitted by law and, as a result, was "misleading." No evidence was submitted that any signer had been deceived by the failure to state, in the "short title," that, in addition to repealing the sales tax, among other things, taxes taken from personal property and improvements were transferred to land values. Obviously, such taxes would rest upon land values, as provided in the measure and clearly stated in the first page heading, since there was nothing else that could have been done. The decision of the court, a six to seven opinion, with Justice Emmett Sewell dissenting upon the ground that the measure should go to the people, was a gratuitous assumption upon the part of the majority that those who signed the petitions did not realize what they were doing!

Groups, interests and individuals, profiting through institutional injustice, were a solid phalanx against the Amendment. The measure was a constitutional encroachment upon the private preserve of special privilege. It offered

the means whereby democracy might have been preserved and extended. Liberal forces stood with Organized Labor in support of the Amendment, which had a fair chance of prevailing at the election. It is significant that not a single labor leader failed to stand by his guns in the face of the assaults of predatory forces.

Certain pseudo and opportunist liberals joined with the opposition in order that they might be on the winning side. The campaign gave informed liberals an opportunity to smoke out fake liberals and catalogue them appropriately for future reference.

A few candidates, declaring themselves opposed to the sales tax, for political purposes, hastened to assure financial interest that they were "against the single tax" thus exposing themselves before the thinking world in all their intellectual nudity and moral sterility.

Privilege has won a battle but democracy will win the war against the economic dynasty that has so long and ruthlessly exploited a patient people.

But the fat has gone forth! The fight is to go on! A new measure is in the making and another attempt will be made to meet every technical requirement and satisfy the Supreme Court. Our problem is unsolved. Poverty persists in the midst of plenty. Opportunity which should be shared is everywhere denied. This is the word that comes from Jackson H. Ralston, author of the Amendment and a militant leader in the war for economic democracy.

A New Pastime

The following questions are submitted by way of experiment. They appear on a questionnaire put out by the Henry George School of Social Science.

1. Is there any limit to the goods and services people want?
 2. Has this nation ever suffered from general overproduction?
 3. Would you consider the following Wealth? (a) A wild duck flying in the air. (b) Roast duck on your dinner table? (c) Joe Penner's duck? (d) A fish swimming in the ocean? (e) Fish in the market? (f) Untapped oil in the ground? (g) Gasoline in your car? (h) A house? (i) The lot on which it stands? (j) Money? (k) Slaves before emancipation? Define WEALTH.
- Watch the next Forum for additional questions and the Iconoclast's suggestions as to men and measures on the November ballot.

THIS PASSING WORLD

(Continued from Page 1, Col. 3)

What is the catch in this intriguing bit of sophistry? Grammar school students in mental arithmetic will kindly not all answer at once in order that statesmen and economists may have a chance to guess. **Wrong, Senator; they did not each make a dollar in that transaction.** Correct, Johnny; go to the head of the class; there was merely exchange all down the line and the last man got the dollar. Counting that dollar with each transaction is the illusion that deceived Mr. Coyle. It is the old shell game over again—"keep your eye on the pea, gents, and tell me what walnut shell it's under"! Sleight of hand and legerdemain in economics. Keep your eye on that piece of silver while it's shifted about. If you see it grow into five, you'll qualify to out-lemke Lemke and out-coughlin Coughlin. Money juggling.

* * *

Money juggling as a cure for social ills continues to beckon many as a mirage. That

assumption of Coyle epitomizes the philosophy of the inflationists and the spenders. Volumes have been written around this illusion, which springs from failure to differentiate between money and wealth. Money is only the token, the IOU and the U O Me. The man who found that dollar got possession of it only because someone lost it. It represents someone's labor in the past. The barber exchanged his labor for a token representing labor performed by the original earner. The cigar store owner exchanged a pipe plus his profit (his wages as a merchant). Of course he had almost a dollar investment in the pipe, and must replace the pipe in his stock or go out of business. No one between the first and last man made a net gain except that represented by his *new* labor, which the original dollar did not give him. And so all down the line. Aside from the net one-dollar gain at the end, there was exchange, labor for labor or goods for goods. Each gave the equivalent of what he received, in services or forms of wealth. If one gained an excess over what he gave, the other lost the difference. As for dollar multiplying into five—that's a chain-letter whimsy.

* * *

But that old battered dollar did a good service, it is argued, in facilitating this exchange. It enabled the finder to buy a shampoo from the barber, employing him. True. But only because other dollars were tied up did this particular battered dollar assume such importance. There are plenty of tokens in the country. If labor were free to earn wealth from land (the source of all wealth) and if business were free to engage itself profitably, the barber would find countless tokens bidding for his services. Credit is frozen because labor and business are not a good risk in a monopolized world. And so, while the sleight of hand artists tell us to keep our eye on the token, to see it blossom into five, we might well keep our eye on the magician instead.

* * *

Concerning water power, President Roosevelt makes the interesting comment: that "Electricity is expensive because it is not widely used, and it is not widely used because it is expensive." He adds that the result is "a vicious circle that must be broken." He is moving for correction through competition. Since he sees so clearly that lower prices would increase consumption and business in the field of power it is remarkable that his Secretary Wallace and other advisers have adopted the opposite policy with regard to the real necessities of life, restricting both output and consumption to increase prices artificially and thus make them "not widely used because they are expensive."

* * *

There is another reason why electricity is expensive, of course. "Earnings" based on overcapitalization have resulted from monopoly of falling water. Overcapitalization is always the creature of monopoly. Capitalization is based not on the amount of capital actually invested in an enterprise, but on the amount of yield. When through elimination of competition it is possible to charge excess rates, the business is capitalized on that basis. Then when for any reason the excess rates are threatened, as with the railroads and countless other enterprises during the depression, there is a grand scramble for government aid to protect the top-heavy capitalization at the expense of the people as a whole. The alternative is collapse, as in the case of the Insull empire. Overcapitalization spells

exploitation and the one sure cure for it is destruction of monopoly through competition.

* * *

We hear much these days of the "collapse of the competitive system." It would be interesting to learn just where and when this competitive system existed. Surely we have had nothing of that description in America during the last generation. It was rather the collapse of the monopoly system that brought about the depression. What appeared to be "competition," cutthroat and merciless, was merely the struggle of the masses one with another to underbid each other for jobs or business chances in a monopolized world where nature's vast storehouse was padlocked against both labor and enterprise.

* * *

If the state supreme court can throw out the Sales Tax Repeal Amendment initiated by the people, what measure is safe?

WHO WAS THE GREATEST PRESIDENT?

(Copied from the New York Times, Sunday August 16, 1936.)

RANKING THE PRESIDENTS

Certain political observation of the official behavior of American Presidents has been that in their first terms they perform their functions with an eye to re-election, in their second with an eye to their places in history. Those who accept at least the inferential truth of this should bear it in mind in considering the results of a three-year experiment at Stanford University, where a class has been asked to rank the last ten Presidents before and after study of their careers. It applies particularly to the ratings given Herbert Hoover and Franklin D. Roosevelt.

After study the Stanford students this year rated the Presidents, from the standpoint of efficiency, in this order: Wilson, T. Roosevelt, F. D. Roosevelt, Cleveland, Hoover, Coolidge, McKinley, Taft, Harrison, Harding. Before study their impressions had been that T. Roosevelt stood first and Wilson second, but investigation reversed that order. The others remained unchanged. The same change was noted in the class of '34, but that of '35 put Wilson at the top before and after study. The students in 1936 who confessed Republican prejudice in advance of study made these changes afterward: T. Roosevelt from first place to second; F. D. Roosevelt from sixth place to third; Coolidge, fourth to sixth; Hoover, third to fourth, and Wilson, second to first. Students admitting Democratic prejudice registered these alterations of opinion after study: McKinley, sixth to seventh; T. Roosevelt, second to third; Taft, 7.5 to eighth; Wilson, third to first; Coolidge, 7.5 to sixth, and F. D. Roosevelt, first to second. In all classes, and in all instances, Harding trailed the list. The faculty has found it invariable that, after study, Theodore Roosevelt has dropped down a peg or two as his career is confined to his Presidential activities alone, but the Republican students have made a greater alteration with him than the Democrats.

As these things go, it is a very interesting experiment and something of a guide for historians and for partisans who let their campaign hopes or emotions get the better of them. Considering the lack of perspective, Mr. Hoover and the President have done well. Considering the existence of it, Mr. Cleveland seems not to have done so well in the student estimate.

EDITOR'S NOTE:—

The above studies will remind our readers of the account that we published some time ago on the question, "Our Greatest Presidents." Some years ago in conversation with Lord Lothian—Philip Kerr, Member of Parliament and Treasurer of the Cecil Rhodes Fund and another eminent Englishman, Mr. C. Curtis, well known publisher and writer, the question arose, who were the greatest American presidents. The opinion of one was that the three greatest presidents of the United States would be in the following order, Washington, Lincoln, Wilson. The opinion of the other was that the order would be Lincoln, Washington, Wilson. Both agreed, however, that, if the League of Nations lives and finally becomes the corner-stone of a new world political order, that event alone will give Woodrow Wilson the first place.

ABRAHAM LINCOLN'S
STATEMENTS

Quoted by Robert H. Browne, M.D. in his two volumes of "Abraham Lincoln and the Men of his Time."

(Reported by Mr. W. D. Lamb, Chicago, Ill.; to LAND & FREEDOM, 150 Nassau Street, New York City, N. Y.)

Lincoln's reply to Mr. Gridley of the firm of Davis, Lincoln and Gridley, Atty's, Bloomington, Ill.:

"I am as thankful to you and appreciate what you do for me in so many unselfish ways that no one knows of save myself."

"Nevertheless, I must decline this kind offer of yours, which would no doubt profit me and harm no one directly, as I view it. I have no maledictions or criticisms of those who honestly buy, sell and speculate in land; but I do not believe in it, and I feel for myself, that I should not do it. If I made the investment it would constantly turn my attention to that kind of business; and so far disqualify me from what seems my calling and success in it and interfere with the public or half public service which I neither seek nor avoid."

"I respect the man who properly named these villains land sharks. They are like the wretched ghouls who follow a ship and fatten on its offal."

"The land, the earth, God gave to man for his home, sustenance and support, should never be in the possession of any man, corporation, society or unfriendly government any more than air or water—if as much. An individual or company, or enterprise, acquiring land should hold no more than is required for their home and sustenance, and never more than they have in actual use in the prudent management of their legitimate business, and this much should not be permitted when it creates an exclusive monopoly. All that is not so used should be held for the free use of every family to make homesteads and to hold them as long as they are so occupied."

"The idle talk of foolish men, that is so common now, will find its way against it, with whatever force it may possess, and as strongly promoted and carried on as it can be by land monopolists, grasping landlords and the titled and untitled senseless enemies of mankind everywhere."

"On other questions there is ample room for reform when the time comes; but now it

would be folly to think we could take more than we have in hand. But when slavery is over and settled, men should never rest content while oppression, wrongs and iniquities are enforced against them."

"A reform like this will be worked out some time in the future."

* * *

KEEP TAXES ON LAND: A big drive is on all over the country for a sales tax. No stretching of the imagination is required to believe that this campaign is the result of the subtle propaganda carried on for many years by land speculators and real-estate interests to shift taxes from land."—Nebraska Union Farmer.

* * *

UNTAXING LAND FALLACIOUS:—To take taxes off land, wholly or partly instead of decreasing, would increase the burden of actual operating farmers. Farmers should think this matter through. If they do, they will not join with the mortgage companies, the land speculators, and the real-estate interests to take taxes off land."—Nebraska Union Farmer.

* * *

WASHINGTON STATE GRANGE: (1916). RESOLVED, THAT THIS BODY GO ON RECORD AS FAVORING THE ADOPTION OF A SYSTEM OF TAXATION WHEREBY PERSONAL PROPERTY AND ALL IMPROVEMENTS WOULD BE EXEMPT FROM TAXATION AND THE BURDEN OF TAXATION BE BORNE BY LAND VALUES ONLY."

* * *

NEWS HEADINGS TAKEN FROM SAN FRANCISCO NEWS: Saturday, July 25th, 1936: "SURPLUS RISES TO 21 MILLIONS FOR NEBRASKA. State Boasts Lowest Tax Levy; Has No Sales or Income Levy."

* * *

BUT IN CALIFORNIA THE LAND MONOPOLISTS GOT THE TAX RELIEF AND THE WORKING FARMERS, THE HOME OWNERS, AND THE HOME RENTERS GOT THE SALES TAX.

WAR PRAYER

By MARK TWAIN

The preacher prayed half of the prayer, with this tremendous invocation:

God, the all-terrible! Thou who ordainest,

Thunder, Thy clarion, and lightning, Thy Sword!

As the prayer closes, a white-robed stranger enters, moves up the aisle, and takes the preacher's place; then, after some moments of impressive silence, he begins:

I come from the Throne—bearing a message from Almighty God!... He has heard the prayer of His servant, your shepherd, and will grant it if such shall be your desire after I His messenger shall have explained to you its import—that is to say its full import. For it is like unto many of the prayers of men in that it asks for more than he who utters it is aware of—except he pause and think.

God's servant and yours has heard his prayer. Has he paused and taken thought? Is it one prayer? No, it is two—one uttered, the other not. Both have reached the ear of Him who heareth all supplications, the spoken and the unspoken....

You have heard your servant's prayer—the uttered part of it. I am commissioned of God to put into words the other part of it—that part which the pastor—and also you in your

hearts—fervently prayed, silently. And ignorantly and unthinkingly? God grant that it was so! You heard these words: "Grant us the victory, O Lord our God!" That is sufficient. The WHOLE of the uttered prayer into those pregnant words.

Upon the listening ear of God the Father fell also the unspoken part of the prayer. He commandeth me to put it into words. Listen!

O, Lord our Father, our young patriots, idols of our hearts, go forth to battle—be Thou near them! With them—in spirit—we also go forth from the sweet peace of our beloved firesides to smite the foe.

O Lord, our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the wounded, writhing in pain; help us to lay waste their humble homes with hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander unfriended through wastes of their desolated land in rags and hunger and thirst; sport of the sun-flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it—for our sakes, who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white snow with the blood of their wounded feet! We ask of One who is the Spirit of love and who is the ever-faithful refuge and friend of all that are sore beset, and seek His aid with humble and contrite hearts. Grant our prayer, O Lord, and Thine shall be the praise and honor and glory now and ever, Amen.

(After a pause). Ye have prayed it; if ye still desire it, speak!—the messenger of the Most High waits.

It was believed, afterward, that the man was a lunatic, because there was no sense in what he said.

* * *

On being asked if he were going to publish the Prayer, Twain answered:

"No. I have told the whole truth in that, and only dead men can tell the truth in this world. It can be published after I am dead."

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