

COPY

January 4, 1924.

Dr. Shailer Mathews,  
University of Chicago,  
Chicago, Ills.

Dear Dr. Mathews:

Your letter of December the 28th regarding Mr. Rockefeller, Junior's, interest in the circulation of pamphlets of science and religion and other subjects, was duly received. I may state that the matter has been taken up by Mr. Rockefeller's advisers and Mr. Rockefeller will be willing to provide forty dollars for every sixty dollars which may be secured from other donors up to a total of \$7,500 from all sources for this purpose.

He will make payment as heretofore, pro rata with the cash received from others, beginning to pay after the sum still available on his previous pledge has been required and paid.

Very Truly Yours,

W. S. Richardson.

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Very Truly Yours,

W. S. Richardson.



The University of Chicago

CHICAGO, ILLINOIS

Office of the President

April 7, 1924.

Memorandum for President Burton:

I seem to have overlooked this  
note of Miss Chamberlin's, <sup>4-25-23</sup> that you handed me  
a long time ago. It is certainly worth  
considering, but it should be taken up in  
conjunction with Mr. Wilkins' lectures to  
Freshmen. I suggest, that you get his  
reaction on it. Of course, experience shows,  
that it is difficult to get even Freshmen to  
come out in any numbers for a religious lecture.

E.J.G.

Mr. Wilkins — Please note

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E.L.B.

Mr. Wilkins - Please note



The University of Chicago

Office of the Auditor

Misc  
1

July 22, 1924.

My dear Dr. Burton:

*File*

I am inclosing herewith carbon copy of a  
letter to Miss Chamberlin about the American  
Institute of Sacred Literature.

Yours very truly,

*W. D. Thompson*

Dr. E. D. Burton,  
Harper Library.

1140  
The University of Chicago

Office of the Registrar

July 22, 1924.

My dear Dr. Burton:

I am inclosing herewith carbon copy of a  
letter to Miss Chamberlain about the American  
Institute of Sacred Literature.

Yours very truly,

W. C. Chamberlain  
Dr. E. D. Burton,

Harper Library.



Misc 1

July 22, 1924.

My dear Miss Chamberlin:

In answer to your letter of July 16, I can give you now the figures on the Institute for last year.

The expenditures were \$14,455.66

The receipts were as follows:

Sales \$5,986.89

Subscriptions

J.D. Rockefeller, Jr. 2,152.66

Others 3,306.00

Interest 587.00 12,032.55

Excess of expenditures \$ 2,423.11

Applying the University's appropriation of

4,000.00

leaves a surplus for the year of \$ 1,576.89

The surplus at the beginning of the year was

741.58

Adding that to the surplus for the year gives a total of

\$ 2,318.47

I trust the foregoing is entirely satisfactory and remain

Very sincerely yours,

Miss G. L. Chamberlin,  
Am.Inst. of Sacred Lit.,  
Chautauqua, N. Y.

N. C. PLIMPTON.



12-1

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My dear Miss Chamberlin:

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N. C. PLIMPTON.

Miss G. L. Chamberlin,  
Am. Inst. of Sacred Lit.,  
Charlottesville, N. Y.



The University of Chicago  
The Colleges of Arts, Literature, and Science

OFFICE OF THE DEAN

April 17, 1924

President E. D. Burton  
Harper Library

Dear President Burton:

I regret to say that I think Miss Chamberlin's plan quite impracticable; such lectures would, of course, be voluntary; and the pressure of college work, activities, athletics, lectures and other meetings, social engagements and work for self-support is such that very few students would attend such lectures.

Very truly yours,

*Ernest H. Wilkins*

Dean of the Colleges

EHW:EF



The University of Chicago  
The College of Arts, Literature, and Science

OFFICE OF THE DEAN

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President E. P. Burton  
Harper Library

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lectures.

Very truly yours,

Emory H. Williams

Dean of the College

EHW:VP



Follow  
through  
get proof

The University of Chicago

The American Institute of Sacred Literature

FOUNDED BY WILLIAM RAINEY HARPER 1891  
INCORPORATED IN THE UNIVERSITY OF CHICAGO 1905

mine!

Chautauqua, N. Y.  
July 11, 1924.

President E. D. Burton,  
The University of Chicago,  
Chicago, Ill.

My dear President Burton:

I am asking the University Press to send direct to you a proof of the pamphlet "Why I Believe in Praying". Will you be good enough to read it and make such corrections as you desire and return it to me not to the Press? Of course I cannot have read the proof they sent to you but we shall save time in this way.

I hope that you will be pleased with the financial report of the institute for this year. I am not so much pleased as I would have been if we had had less of a surplus. You see everything was so uncertain this first year of our backing by the University support that I was afraid of spending too much money early in the year. As things now are I shall have a good fund left over from this year which I shall not be afraid to spend in advertising next autumn.

Although we have jumped to an enrollment of 10,000 this year I feel quite sure that you can anticipate another great increase next year.

I do not know where you are or how soon this proof will reach you but I am asking the Press to get it to you and hope that you can send it back promptly for I want to get the pamphlet printed early in August for September distribution.

I hope that you are plotting and planning rather than in the throes of execution these summer weeks.

Cordially yours,

G. H. Chamberlain  
Executive Secretary.

New stenographer  
does not know our vocabulary.



The University of Chicago

The American Institute of Sacred Literature

FOUNDED BY WILLIAM RAINES HARPER 1891  
INCORPORATED IN THE UNIVERSITY OF CHICAGO 1908

Chicago, Ill.  
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Cordially yours,

Executive Secretary

W. H. Burrows

Give me a line when convenient



The University of Chicago

The American Institute of Sacred Literature

FOUNDED BY WILLIAM RAINEY HARPER 1891  
INCORPORATED IN THE UNIVERSITY OF CHICAGO 1905

October 10, 1924.

President Ernest D. Burton,  
University of Chicago.

My dear President Burton:

I am wondering if the sermon which you preached on Sunday would not be a mighty good thing to put into a pamphlet and circulate among college students. It would not necessarily belong to any series that we now have but would be one of the miscellaneous pamphlets.

I think that the Y.M.C.A. secretaries and the Y.W.C.A. secretaries in colleges would cooperate in its circulation and possibly some college presidents.

Would you like to let us have it for that purpose?

Cordially yours,

*G L Chamberlin*

Executive Secretary.

*I had an order for 1000 copies  
of my "I Believe in God" today from the  
student pastor in the University of  
Montana.*



The University of Chicago

The American Institute of Sacred Literature

FOUNDED BY WILLIAM RAINIER HARPER 1887  
INCORPORATED IN THE UNIVERSITY OF CHICAGO 1903

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Would you like to let us have it for that  
purpose?

Cordially yours,

Richard

There are only for 1000 copies  
that I believe in the water from the  
studied points in the summer of  
Marion



Copy, the original was returned

THE UNIVERSITY OF CHICAGO

THE AMERICAN INSTITUTE OF SACRED LITERATURE

Founded by William Rainey Harper 1891

Incorporated in the University of Chicago 1905

October 24, 1924

President Ernest D. Burton,  
University of Chicago.

My dear Mr. Burton:

Would you like to have some of these for your own use? They have just come in, and several thousand are being sent out this week. Perhaps you would like to have us mail them for you to some addresses which you may give.

Cordially yours,

(Signed) G. N. Chamberlin  
Executive Secretary.

On the original President Burton wrote  
"Thank you. I append a list."



Copy, the original was returned

THE UNIVERSITY OF CHICAGO  
THE AMERICAN INSTITUTE OF SACRED LITERATURE  
Founded by William Rainey Harper 1891  
Incorporated in the University of Chicago 1905

October 24, 1924

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(Signed) G. N. Chamberlin  
Executive Secretary.

On the original President Burton wrote  
"Thank you. I spend a list."



Miss 1

November 3, 1924

My dear Miss Chamberlin:

Please send copies of "Why I believe  
in Praying" to

1. Rev. John M. Dean  
First Baptist Church  
Pasadena, California
2. Mr. W. H. Wyman  
North Abington  
Massachusetts
3. Mrs. Joseph Bond  
5706 Woodlawn Avenue  
Chicago, Illinois  
(Sealed, letter postage)
4. Corwin Shank, Esq.
5. Albert L. Scott  
c/o Lockwood, Greene & Company  
Boston, Massachusetts
6. Kendall B. Castle, Esq.  
Main Street  
Rochester, New York

Yours sincerely,

Miss G. N. Chamberlin  
American Institute of Sacred Literature  
University of Chicago

EDB:NG



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6. Kendall B. Castle, Esq.  
Main Street  
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Yours sincerely,

Miss G. N. Chamberlain  
American Institute of Sacred Literature  
University of Chicago

EDB:NG



Misc I

# The Institute

PUBLISHED MONTHLY FOR MEMBERS OF THE AMERICAN INSTITUTE OF  
SACRED LITERATURE BY THE UNIVERSITY OF CHICAGO  
Fifty-eighth Street and Ellis Avenue, Chicago, Illinois

VOL. IX

MARCH 1925

No. 6

## MEDITATION IN LENT

More widely, year by year, is the Lenten season regarded as a time for special religious meditation and for self-denial—not in the old, crude manner of the Middle Ages but in ways that are a genuine expression of the devotion of Christian people to the way of Jesus. As a climax to the present study on the religion of the Bible as it appeared in the period just before that of the New Testament and as an introduction to the next study on the religion of Jesus, we are printing here some selections from the Sermon on the Mount in the translation of Professor James Moffatt, a man who has done much to popularize the reading of the New Testament in recent years. Although the principles of the Sermon on the Mount are familiar to Christians everywhere, they come with new and constructive force in the language of Dr. Moffatt.

. . . . Then, raising his eyes he looked at his disciples and said:

“Blessed are those who feel poor in spirit!

the Realm of heaven is theirs.

Blessed are the mourners!

they will be consoled.

Blessed are *the humble!*

they will *inherit the earth.*

Entered as second-class matter, April 30, 1917, at the post-office at Chicago, Ill., under the Act of March 3, 1879.

Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 15, 1918.

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Blessed are those who hunger and thirst for goodness!  
they will be satisfied.

Blessed are the merciful!  
they will find mercy.

Blessed are the pure in heart!  
they will see God.

Blessed are the peacemakers!  
they will be ranked sons of God.

Blessed are those who have been persecuted for the sake of goodness!  
the Realm of heaven is theirs.

Blessed are you when men denounce you and persecute you and utter all manner of evil against you for my sake; rejoice and exult in it, for your reward is rich in heaven: that is how they persecuted the prophets before you.

You are the salt of the earth. But if salt becomes insipid, what can make it salt again? After that, it is fit for nothing, fit only to be thrown outside and trodden by the feet of men.

You are the light of the world. A town on the top of a hill cannot be hidden. Nor do men light a lamp to put it under a bowl; they put it on a stand, and it shines for all in the house. So your light is to shine before men, that they may see the good you do and glorify your Father in heaven.

Do not imagine I have come to destroy the Law or the prophets; I have not come to destroy but to fulfil (I tell you truly, till heaven and earth pass away, not an iota, not a comma, will pass from the Law until it is all in force). For I tell you, unless your goodness excells that of the scribes and Pharisees, you will never get into the Realm of heaven.

You have heard how the men of old were told, '*Murder not:*  
whoever murders must come up for sentence,

whoever maligns his brother must come before the Sanhedrin,  
whoever curses his brother must go to the fire of Gehenna.'

But I tell you whoever is angry with his brother without cause will be sentenced by God. So if you remember, even when offering your



gift at the altar, that your brother has any grievance against you, leave your gift at the very altar and go away; first be reconciled to your brother, then come back and offer your gift.

Once again you have heard how the men of old were told, '*You must not forswear yourself, but discharge your vows to the Lord.*'

But I tell you, you must not swear any oath,

neither by *heaven*,

for it *is the throne of God*,

nor by *earth*,

for it *is the footstool of his feet*,

nor by *Jerusalem*,

for it *is the city of the great King*:

nor shall you swear by your head,

for you cannot make a single hair white or black.

Let what you say be simply 'yes' or 'no'; whatever exceeds that springs from evil.

You have heard the saying, *An eye for an eye and a tooth for a tooth*. But I tell you, you are not to resist an injury:

whoever strikes you on the right cheek,

turn the other to him as well;

whoever wants to sue for your shirt,

let him have your coat as well;

whoever forces you to go one mile,

go two miles with him;

give to the man who begs from you,

and turn not away from him who wants to borrow.

You have heard the saying, '*You must love your neighbor and hate your enemy.*'

But I tell you,

love your enemies, do good to those who hate you,

bless those who curse you, pray for those who abuse you,

that you may be sons of your Father in heaven:



he makes his sun rise on the evil and the good,  
and sends rain on the just and the unjust.

For if you love only those who love you, what credit is that to you?  
do not the very taxgatherers do as much?

And if you salute only your friends, what is special about that?  
do not the very pagans do as much?

*You must be perfect,*  
as your heavenly Father is perfect.

Well, then, whatever you would like men to do to you, do just the same to them; that is the meaning of the Law and the prophets.

Also, judge not, and you will not be judged yourselves;  
condemn not, and you will not be condemned;  
for the measure you deal out to others  
will be dealt back to yourselves.

Why call me, 'Lord, Lord,' and obey me not? Everyone who comes to me and listens to my words and acts upon them, I will show you whom he is like. He is like a sensible man who built his house on rock. Down came the rain, floods rose, winds blew and beat upon that house, but it did not fall, for it was founded on rock. And everyone who listens to these words of mine and does not act upon them will be like a stupid man who built his house on sand. Down came the rain, floods rose, winds blew and beat upon that house, and down it fell—with a mighty crash."



# THE RELIGION OF THE BIBLE

## STUDY VI

### IN THE POST-EXILIC PERIOD

#### BY THEOPHILE JAMES MEEK

##### HISTORY AND LITERATURE OF THE PERIOD

On the conquest of Babylon in 539 B.C., the Jews and other exiles were allowed to return home, but not many of them took advantage of the opportunity. For most, the attractions of Babylonia were greater than the love of homeland. The return was very gradual and never in great numbers. Read Ezra 8 and note that even as late as that there was difficulty in getting many to return to Palestine. With paucity of numbers, a devastated land, poor crops, and enemies on every hand, the revival of the Jewish state in Palestine was slow and tedious, and it was not until the time of Haggai and Zechariah, in 520, that the people felt equal even to the rebuilding of the Temple, that had been destroyed by the Babylonians in 586, II Kings 25:8 ff. These prophets attributed the hard times to the lack of a temple and the seeming neglect of Jehovah, and promised that good times would succeed its rebuilding. In the years of chaos that followed the death of Cambyses, the successor of Cyrus, they even seemed to urge revolt against Persia. Compare Hag. 2:20 ff.; Zech. 4:6 ff. In 516 the Temple was finally completed, Ezra 6:14 f, but still prosperity did not come, and Darius had suppressed all symptoms of revolt throughout the empire and had welded it together in a way unequaled by any predecessor. There naturally followed a period of discouragement for the Jews that produced such literature as Malachi, Job, and the major part of Third Isaiah, chs. 56-66. It was Nehemiah, governor in 445 and 432, who finally brought the people out of the slough of despair by his rebuilding the walls of Jerusalem and his political, economic, social, and religious reforms, which reforms came to be incorporated in the law code promulgated by Ezra, the priest. Read Neh. 5, 13 and 8, 10. Scholars now are quite generally agreed that Ezra did not precede, but followed, Nehemiah, so the Artaxerxes of Ezra 7:1 must be Artaxerxes II, who came to the throne in 404. The work of Ezra crystallized the movement that made the Jews "the people of the Book," and it was in his time or a little later that the various writings concerning the nation's early history and its laws came to be compiled into a single document, the Torah or Law (our Pentateuch, the first five books of the Bible), and made the canon of religious faith and practice. The years that followed Ezra were fairly happy ones for the people. It was in this period, apparently, that Obadiah, Isa. 34 and following, Joel, parts of Proverbs, and certain psalms were written. Ruth is probably somewhat earlier, and Isa. 24-27 probably belongs to the Greek period, or it may come from the end of the Persian period, when again there



was a clash with the imperial government. At the very end of the period came the Samaritan schism and the establishment of a rival temple on Mount Gerizim. This was an event that had long been brewing. At the beginning, the bonds of the common experience of conquest had temporarily drawn the Jews and Samaritans together, but the old differences and rivalries quickly reappeared, and these were accentuated by the reforms of Nehemiah and the priestly laws of Ezra, until the final schism came. The Chronicler dates the event in the time of Nehemiah (Neh. 13: 28 ff.), believing that the Sanballat referred to was Sanballat I, but we know from Josephus (*Antiquities* xi) that it was his grandson, Sanballat II.

In 333-331 came the conquest of the Persian Empire by Alexander the Great, and a new master for the Jews. Alexander died in 323, and for many years thereafter there was intermittent warfare between his successors, the Seleucids of Syria and the Ptolemies of Egypt, for the possession of Palestine, until the Seleucids gained final control in 198. Not long after this there came to the throne Antiochus Epiphanes, a man of large ambitions, who felt that his schemes were being blocked by the slow Hellenization of the Jewish part of his domain. To speed up the process, he set about the suppression of Judaism, but the one result was that the effort stirred up greater opposition, and presently came the revolt of the Jews under the leadership of the Maccabean family. The Book of Daniel represents the call to arms on this occasion. After a long struggle, marked by brilliant tactics against seemingly overwhelming odds, the Maccabeans won, first religious freedom, and eventually political freedom. Again the Jews were a free state, and like many another it immediately set about the conquest of its neighbors, including the Samaritans to the north. Out of these conquests came the seeds of discord that divided the Maccabean house against itself, and Rome stepped in to claim the country for herself in 63. It was in the Greek period that the last of the prophetic books were written, Jonah and Second Zechariah (Zech. 9-14), and all writings that were prophetic in point of view were gathered together and added to the Torah to make an enlarged canon. To the same period belong the writings of the Chronicler (I and II Chron., Ezra, and Neh.), Esther, Song of Songs, and Ecclesiastes; and the collections of Proverbs and Psalms were considerably enlarged. In the Maccabean period these miscellaneous writings, that were neither law nor prophecy, came to be added as a third division in the canon. Rather unfortunately, the books of Maccabees were not included, nor the writings of Jesus ben Sirach, nor the apocalyptic books that began now to make their appearance in ever increasing numbers.

#### RELIGION OF THE PERIOD

The religious developments of a period so long and varied are naturally numerous. Some came with the normal growth of the life and thought of the people; others were the result of contact with foreign cultures. The space at our disposal will allow only the briefest outline.



1. **God and the Idea of God.**—Read Isa. 63 and following. Monotheism became the accepted doctrine of the people. Only occasionally do we have prophets railing at the corruptions of polytheism and idolatry. Compare Isa. 65: 1-7. The Elephantine papyri from Egypt and business documents from Babylonia show that many Jews in these countries were not always true to their faith, but in Palestine, monotheism had won the day. Note that this was the result of the teachings of the prophets, who arrived at the doctrine, not from speculation, but from experience. They felt that Jehovah, the Hebrew God, was directly concerned in all the affairs of the world and was the moral ruler and director of the nations. Hence Jewish monotheism was nationalistic in character, and its God was personal and moral. Jehovah was very real to the Jews. Atheism and agnosticism had no place with them. It was the fool that said in his heart that there was no God (Ps. 14: 1). God was taken for granted. He was a person, and to him were ascribed personal attributes and moral qualities like power, knowledge, will, righteousness, holiness, and love. God was thought of in terms of human personality, and yet we note a very evident attempt to avoid the crasser anthropomorphisms of the earlier period. This is easily seen from a comparison of the late story of creation in Gen. 1 with the pre-exilic story in Gen. 2-3. However, it is difficult to visualize God in other than human form, and as late as the second century he is represented in a vision to Daniel as an aged, white-haired man, Dan. 7: 9. In the earlier period deity had been represented by images (see Study I, p. 8), but in the later period God had been so far hallowed and spiritualized that no image of him was allowed, nor was need felt for any. It was with surprise that Pompey and his officers broke into the Holy of Holies to find no image there, and they could not understand it. Judaism believed that God had revealed himself to his people, and this revelation of himself constituted the Jewish Scriptures. And yet it was difficult, indeed it was impossible, to know God completely. Read Ps. 139; Prov. 30: 1-4; Job 11: 7; 26: 14. He transcended human knowledge, for it was he who was the source of all being. Read Gen. 1: 1-2: 4a, which is the story of creation belonging to the late priestly document, the Code of Ezra, or P, as it is commonly called. In this God is represented as the omnipotent ruler of the universe, who by divine fiat called all things into being and assigned them their allotted places. So also Pss. 148: 5; 33: 9. The scope of God's sovereignty included the whole world, and he operated within nature everywhere. Read Pss. 104; 19: 1-6; Job 38-41. Jehovah was an omniscient, all-knowing God, from whom there was no escape. Nowhere is this brought out better than in Ps. 139. At the same time God was a loving God, ever solicitous for the well-being of his people. Read Ps. 103. He was father to the nation and to individuals. Compare Isa. 63: 16; 64: 8; Mal. 2: 10; Ps. 68: 5. It was Jehovah, the Hebrew God, that had become the God of the world, and it was difficult accordingly for the Jews not to think that they were a favored nation in his sight. To them he had particularly revealed himself; the covenant had been with them; they were his chosen people; and with the belief in the extension of Jehovah's



power over the nations went quite naturally the conviction that they were to be something more than religious missionaries to the world. With the help of their God they would be political conquerors as well. This is seen, for example, in such writings as Isa. 62; Obadiah; Joel 4; and the apocalyptic writings.

Judaism stressed the sanctity and holiness of God. Note the many regulations concerning holiness in the Book of Leviticus. A frequent title of God was "Holy One." See Isa. 57:15; Pss. 99:3; 111:9. So holy was his name that it could not be publicly pronounced, and "Lord" was substituted for it. Along with the emphasis on the holiness and unapproachableness of God and also because of Persian influences, there came a tremendous impetus to the belief in angels and demons. God was "God of heaven," "Most High God" (Ezra 6:10; 7:12; Neh. 2:4, 20; Dan. 2:18 f.; 3:26; Pss. 78:56; 136:26). He was a God rather far off, and so there arose the idea of "Spirit" mediating between God and man. The Spirit of God is not represented as a distinct personality from God, but the beginnings of the distinction are present. Read Hag. 2:5; Zech. 4:6; Isa. 63:10 f.; Ps. 51:11. The Word of God in a number of instances is more clearly personified, and is quite distinct from God. Compare Pss. 33:6; 107:20; 147:15. This is definitely true of the Wisdom of God. Read Job 28:23 ff.; Prov. 8:22 ff. Note, too, the expression "Jehovah of hosts," and the references to divine beings in Zech. 1-8. One of the later prophets took the name Malachi, "my angel, or messenger," as the word literally means. Hence the term "angel" could be applied to a human being, but it ordinarily meant a superhuman, godlike being. With the growth of Jehovah's power and dominion, angels tended to increase in number, and some of them in course of time were so definitely individualized that they were given proper names, e.g., Michael (Dan. 10:13, 21) and Gabriel (Dan. 8:16; 9:21). Over against the angels were the demons. These were the gods of the heathen, Deut. 32:17; Ps. 106:37, or they were the workers of evil in the world, creatures like the "satyrs," Isa. 13:21; 34:14, the "lilith" or night-monster, Isa. 34:14, "rahab," Job 9:13; 26:12; Ps. 89:10, "leviathan," Job 3:8; Ps. 74:14, and "azazel," Lev. 18:6 ff. Of the demons Satan came to be the chief. In Job he is simply one of the ministers of God, but, as his name indicates, he is the adversary of man and is unfriendly toward him. In Zech. 3:1-5 he is more malignant than in Job. By the time of I Chron. 21:1 he has become the author of evil. In the later apocalyptic literature he definitely becomes the arch-fiend who leads mankind astray and is the source of all evil. The Wisdom of Solomon in the first century B.C. is the first to identify Satan with the serpent in the Garden of Eden.

In the Greek period, contact with Greek philosophy affected tremendously the Jewish idea of God. Some, like the author of Ecclesiastes, found it difficult to retain their faith; a few lost it altogether; but the majority clung to their religion, although consciously and unconsciously it came to be permeated with Greek ideas. This is best seen in the writings of Philo, an older contemporary of Jesus.

**2. The Idea of Man.**—Judaism had a fairly exalted idea of man. "God created



man in his own image; in the image of God he created him" (Gen. 1:27). Man is like God. Note the high estimate of him in Ps. 8:4 ff. Man does not belong to the rank of animals. He has complete dominion over the lower orders of creatures, compare Gen. 1:28 and following, and in rank is only a little lower than the angels. Man is the end and crown of creation. He is linked with the spirit world rather than with the material (Ps. 73:25). But still man is not God, and as over against God the Old Testament regularly represents him as weak and frail. Note Job 13:25; Pss. 78:39; 104:29. Man, like all living creatures, is absolutely dependent upon God, and in the presence of God his conduct is to be marked by humility. Read Job 38 ff. and Ps. 139. Some passages in the later Old Testament would make it appear that God controlled all the actions of man. Compare Isa. 64:8, or Ps. 139:5, "Thou hast hemmed me in behind and before, and laid thy hand upon me." And yet the Old Testament nowhere denies freedom of action to man. Indeed, it everywhere assumes it. God is all-powerful, but man is nevertheless free, and by a moral God he is held accountable for all his deeds. This idea underlies all the Jewish writings. The attitude of God to man, however, was tempered by love and mercy. As we have already noted, God was a loving father and the people were his children, but working against this idea in the later period was legalism with its emphasis on the holiness of God. A gulf was set up between man and God, and legalism tended to increase this and led ultimately to the low estimate of man that Jesus found in his day.

3. **God and the Problem of Suffering.**—This was a real problem to the Jews in the post-exilic period, when they left off thinking of the nation as a corporate unit and began thinking in terms of the individual. The old idea had been that suffering was retributive or penal. It was sent by God as punishment for sin. To this idea the early prophets had added the idea that it was disciplinary or remedial. Habakkuk, however, had felt that, if that were the case, it was unfairly distributed, for the Hebrews were manifestly getting their undue share. Other nations were more sinful than they, and yet they were not suffering as the Hebrews were. Second Isaiah (Isa. 40-55) had replied that in their case it was vicarious. They were suffering for others as well as for themselves, in order that the whole world might be redeemed. But none of these answers to the problem seemed to fit the situation of the later period. Note the various solutions that were now offered. The Book of Job, i.e., the original book, apparently chaps. 3-31, was the first to challenge the position that suffering had necessarily any relation to sin. Job was taken as a type of the man who through no fault of his own has suffered calamity. His three friends typify the orthodox position that suffering comes only as a consequence of sin. Job, on the other hand, argues that in his case he is suffering unjustly. In the three cycles of speeches with his friends it is very clear that he gets the better of the argument. The climax comes in that most daring of all Old Testament writings, Job's oath of clearing in chapter 31, where he defies anyone to show wherein he has acted in a



way deserving of the suffering that has come upon him. The original Book of Job attacked the current philosophy of the day, but at the same time left the problem itself unanswered, and it was only natural that the book should have been supplemented by efforts to reply to its challenge. The Prologue to Job (chaps. 1, 2) suggested that suffering was to test the righteous, and this is pretty much the position of Elihu in chapters 32-37. The following chapters, however, would silence Job by the mystical apprehension of the power and glory and transcendence of God. Life was a mystery, but a bright mystery. Man could not understand all the purpose of God, but his purpose was nevertheless beneficent, and according to the Epilogue (42:10 ff.) the reward of implicit faith and trust in God was increased prosperity. On the other hand, the author of Ecclesiastes was quite skeptical about the value of life and felt that it was a dark, inexplicable mystery. There seemed to be no hope of things ever being set right. The apocalyptists, however, believed that matters would be set right on the coming Day of Jehovah. Toward the end of the Old Testament period, an increasing number were taking refuge in the belief that matters would be adjusted in the life beyond the grave, and so postulated a heaven for the righteous and a hell for the wicked. But despite all the discussion of the time, there were still some of the orthodox view who shut their eyes to the facts and with the author of Ps. 37 could say, "I have been young but now am old; yet I have not seen the righteous forsaken, nor his posterity begging bread."

**4. Idea of the Hereafter.**—Out of the problem of suffering grew new interpretations with regard to the hereafter. The older, conventional view was the idea of Sheol, a rather unhappy place to which all went at death, good and bad alike. Reward and punishment come in this life, not the next. This view was maintained by a goodly number to the very end of the period, and was the belief of the Sadducees. Over against this we have the emergence of the belief in a blessed immortality for the righteous. Read Job 19:21 ff.; Pss. 49, 73. Ps. 49 seems to assert that a different destiny is reserved for the righteous in the next world from that of the wicked. Ps. 73 states this even more clearly, and in it there is also a mystical note, depicting the blessed communion of the righteous with God. The wicked apparently are to be utterly destroyed. In at least two places in the later Old Testament (Isa. 26:19; Dan. 12:2 ff.) there is clearly the belief in a resurrection and a final judgment of reward for the good and punishment for the wicked. This became eventually the dominant view of Judaism, and was the belief of the Pharisees. Persian and Greek influence doubtless stimulated the development of the idea.

**5. Places of Worship.**—As in the pre-exilic period, the Temple continued to be the chief place of worship, but in this period there is not one temple, but several. In 516 the Temple at Jerusalem was rebuilt, as we have already noted. The description of the tabernacle in Exod. 25-29 is an idealized picture, suggested by the Temple, but Haggai indicates that it was not an elaborate structure. It was reconstructed on more sumptuous lines by Herod the Great (begun in 19 B.C.), but was



scarcely completed before it was destroyed by the Romans in 70 A.D. About 330 B.C. the Samaritans had been ejected from the Jerusalem Temple and reared a rival temple of their own on Mount Gerizim, which continued until the conquest of the Samaritans by the Maccabean king, John Hyrcanus, in 130, when it was destroyed. The Jews in Egypt had a number of temples. The Elephantine papyri tell us of a temple built there apparently by Jewish refugees when their own land was conquered by the Babylonians and the Jerusalem Temple destroyed. This in turn was destroyed by the Egyptians in 410, and in protest the Jews wrote a number of letters to the Persian authorities. Another temple was established at Leontopolis about 160, after Antiochus had exiled the high priest, Onias, and had turned the Jerusalem Temple into a Greek temple. In it Jehovah was to find the home that he was denied at Jerusalem. It continued in existence until 73 A.D., when it was destroyed by the Romans. From Ezra 8:17 it would follow that the Jews in Babylonia likewise had sanctuaries to Jehovah. In this passage the word ordinarily translated "place" has also the meaning "sanctuary," and this is what we would expect here.

A new institution of the post-exilic period was the synagogue. It doubtless had the germ of its beginnings in the gatherings in the house of Ezekiel. See Ezek. 8:1; 20:1-3. These gatherings became an established institution in the later period, and were found throughout the Jewish world. The institution itself was supplementary and complementary to the temple. It was instructional in character. The only place where synagogue buildings are mentioned in the Old Testament is Ps. 74:8, but we have frequent reference to them in other sources from about 250 B.C. onward.

**6. The Ritual.**—In this period there is an extensive elaboration of the ritual of Judaism. Glance through Leviticus. Most of these regulations come from the post-exilic period, and there were others like them. The religion had changed much from its earlier simplicity, as is always the tendency in religion. Contrast, for instance, the regulations regarding the Sabbath as found in Exod. 20:8 and Deut. 5:12 (see Study II, p. 23) with those found in the later literature, such as Lev. 23:3; Num. 28:9 f.; 15:32 ff.; Exod. 16:23 ff.; 31:12 ff.; 35:2 f.; Neh. 10:31 ff.; II Chron. 2:4; 8:13; 31:3. Many new festivals, like Purim, Dedication, and Atonement, came to be added, and all the feasts were now ritualistically interpreted. The ritual of the feast was something more than a memorial rite; it was an end in itself and had mystic power of its own. And yet the religion of the period was as yet no mechanical, formal, or unspiritual type, as witness the genuine piety of the Psalms. So elaborate did the ritual become in course of time that instruction in it had to be provided for the people, and this became the function of the synagogue, where the service was instructional rather than devotional, and became the prototype of the Protestant church service.

**7. Religious Personages.**—With the elaboration of the ritual came naturally



an elaboration of the religious personnel. In the Temple, instead of the earlier simple organization we have a highly developed one. The details concerning it are scattered through the books of Exodus, Numbers, and Leviticus. At the head of all was the high priest, whose position was hereditary until the line was deposed by Antiochus. Thereafter it was an appointive position except for a brief time after Jonathan, when the Maccabeans held it. Second in rank to the high priest were the priests, who were divided into twenty-four courses or relays, so that some of them were always on duty at the Temple. Read I Chron. 24:1-19. Beneath them were their assistants, the Levites, and the temple choirs, who in the post-exilic period came to play a prominent rôle in the ritual. Note the references to the choirs in the Psalter, Pss. 44-49, 73-83; compare I Chron. 25. Then there were the Temple slaves (both male and female) to look after the physical well-being of the building. The revenue to support this large personnel came from various sources, the most important of which were a share in the offerings and tithes, Num. 18, certain endowments, Josh. 21; I Chron. 6:54 ff., and a Temple tax, which was fixed at one-third of a shekel by Nehemiah, Neh. 10:32, but was later raised to half a shekel, Ex. 30:11 ff. The controlling officers of the synagogue were the scribes, but its services were quite democratic, and anyone of standing might conduct them.

**8. Sectarianism in Judaism.**—We have already noted several of the divisions within Judaism. The first split came with the Samaritan schism at the very end of the Persian period. The chief differences between the Samaritans and the Jews were that the Samaritans claimed Mount Gerizim to be the proper seat of worship, and they accepted only the Pentateuch or Torah as their canon of Scripture. This was the only part of the Old Testament that had become canonical by the time of their separation from the Jews, and it was of course quite natural that they should never have included those writings that the Jews added later to their canon, viz., the Prophets and the Writings. More serious for Judaism than the Samaritan schism was the division of the Jews themselves in the Maccabean Period into Sadducees and Pharisees. The latter constituted the liberal party in Judaism. They adopted the newer ideas, like belief in the resurrection, heaven and hell, angels, and Satan, and they accepted as authoritative the interpretations of the Torah that the scribes were making from time to time, the so-called "oral Law." The Sadducees were the conservative, priestly party. They clung to the old-time belief in Sheol and rejected the newer ideas of resurrection and the like. Similarly, they would have nothing to do with the oral Law. Another sect of some importance was the Essenes, who reflect the influence of Persian, Greek, and apparently even Buddhist ideas. They were a kind of monastic order, living a communal, agricultural life in the neighborhood of the Dead Sea. They made much of ceremonial and moral purity and had many rules of life and discipline.

**9. Religion of the Wise.**—Read Prov. 10-22. In this we have the original anthology of Proverbs, which came to be supplemented by other collections, and



to it was added the hortatory introduction, chaps. 1-9. A book very like Proverbs is that of Jesus ben Sirach, about 185 B.C. Note that the sages were the humanists of the Jews. Unlike the prophets, their methods of reasoning was inductive, not deductive. They were concerned, not with the nation, but with the individual, and were accustomed to express their observations relative to human life and character in short, pointed form. The Proverbs are accordingly not true proverbs, but rather the maxims of the wise, fashioned with conscious art for didactic purposes. Like the Greek sophists, the sages were evidently the professional teachers of the youth of their time. They were not religious reformers, but practical, ethical teachers, and in this light they are to be read. Their religion was the established religion of the day.

**10. Religion of the Psalmists.**—Like Proverbs, the Psalter is an anthology of anthologies. Note the division into five books in the English Bible, a late and arbitrary division, but nevertheless suggestive of the character of the collection. The psalms themselves come from different times, and the collections were made at different periods. They were the hymnbook of the Second Temple. Read Pss. 24, 107, 136, and note their liturgical character. Some of the psalms were doubtless not written originally as liturgical hymns, but whether so written or not, they all came to be used in the liturgy and quite clearly reflect an intense love of the Law and its ritual. Read Pss. 84, 96, 100, 119, 122. Not often do we get the prophetic point of view, as in Ps. 51:16 f., but the influence of prophecy is not altogether lacking. Note, for example, Ps. 15. The Psalms represent the thought and feeling of the common people. Hence we find aspirations that are both low and high. The imprecatory psalms, like 58 and 109, represent the former type, and psalms like 42, 43, 51, 90, and 103 represent the latter. In the Psalms man is seen in all his moods, but through them all runs the never-dying faith in the goodness and mercy of God.

**11. Judaism as a Missionary Religion.**—Partly as a result of the preaching of Second Isaiah and partly due to competition with other religions, Judaism became a missionary religion. Read the Book of Jonah, written about 300 B.C., and note here the protest against those narrow-minded and selfish Jews who would keep their religion to themselves. The Book of Ruth, from an earlier period, represents a similar protest in the social field. Not all the Jews agreed with Nehemiah and Ezra that there was to be no intermarriage with other peoples. In the Maccabean and Roman periods there was a veritable flood of literature, like the Secrets of Enoch and the Sibylline Oracles, that were apologetic and proselytizing in character. To the same end there appeared a translation of the Jewish Scriptures from Hebrew into Greek, the Septuagint (in process in writing from about 285 to 100 B.C.). The result of all this propaganda was many proselytes to Judaism and the dream of a world-wide Jewish state.

**12. Development of Apocalyptic and Messianism.**—The post-exilic period marks the decline of prophecy and the rise of apocalyptic, or rather the transition



from prophecy to apocalyptic. Read the Book of Joel and note the one melting into the other. The idea of the Day of Jehovah as held by the early prophets was that it was to be a day of judgment, and they utterly repudiated the popular conception that it was to be a day of national glory. Note Amos 5:18 ff.; Zeph. 1:7 ff. But in the end it was the popular idea that won out, and the denunciations and warnings of the prophets were replaced by the glorious visions of the apocalyptists. Isa. 24-27, Second Zechariah, Zech. 9-14, and Daniel are examples of pure apocalyptic in the Old Testament. Daniel appeared at the time of the Jewish revolt against the attempt of Antiochus to suppress Judaism. Note the general outline of the book. Chapters 1-6 narrate certain incidents in the life of Daniel, showing that Jehovah inevitably comes to the help of the faithful, and chapters 7-12, in the form of visions revealed to Daniel, predict the overthrow of Antiochus and the destruction of the heathen. Apocalyptic was the product of times of distress, and was published to give consolation, hope, and courage to a persecuted and disheartened people. The Maccabean and Roman periods are accordingly full of this kind of literature, but most of it was too late in origin to get into the Old Testament canon. The language of apocalyptic is highly symbolic, but much of the symbolism is merely word painting. Bold, extravagant colors are laid on with a vigorous hand in order to give a general impression. We are not to look for exact interpretations of all the details, as some people are so inclined to do. The apocalyptists varied greatly in their conception of the new order to be established and the exact method of its establishment; but whether it were by a Messiah, the human or semi-divine agent of God, or by God himself, the event was to come, not through human effort, as the prophets would have taught, but by divine cataclysmic intervention. The standard of religion for the apocalyptists was the current legalistic, priestly interpretation. Apostate Jews and Gentiles, if they were not to be completely wiped out of existence, would survive in the new state only in a subordinate capacity.

**13. Legalism and Its Effect on Morals.**—We have repeatedly noted the legalistic character of Judaism. Now, unquestionably the tendency of fixed laws of ritual is universally to eclipse, and finally to swallow up, the laws of moral righteousness, but it is remarkable that in Old Testament times this did not take place with the Jews. Our study of the Old Testament documents has shown that Judaism with all its ritualism was shot through with the finest sense of morality and the highest aspiration after the good life. It was in later times that deterioration set in and called forth the great prophetic career of Jesus.

#### REVIEW QUESTIONS

1. Arrange the literature of the post-exilic period in its probable chronological order.
2. How did Jewish monotheism develop?
3. Make as complete a list as you can of the many qualities that the later Old Testament writings attach to the idea of God.



4. Jehovah was "God in heaven," a rather far-away God. How did the Jew bridge the gulf between himself and God?
5. How did the Jews harmonize the idea of an absolutely good God with the presence of moral evil in the world?
6. How did the Jews harmonize the idea of an absolutely just God with the suffering of the innocent?
7. Why was it that the Jew, unlike the Greek, found it exceedingly difficult, if not impossible, to deny the existence of God?
8. Trace the evolution of the idea of resurrection in the Old Testament.
9. What was the importance of the Temple to the Jew? In what did its service consist?
10. What needs were met by the synagogue in the post-exilic period?
11. Why does ritualism in religion take such a hold on people? Note that prophecy with all its ethical idealism was only an incident in the history of the Hebrew people, whereas the priestly institution was with them from the beginning and continued until the very end.
12. What was it in the Old Testament period that kept Judaism, with all its emphasis on ritual, from becoming dry and formalistic?
13. Make a list of the religious personages of Judaism and indicate their duties.
14. Judaism, like other religions, had its denominations. How did these originate, and what were the chief differences among them?
15. Contrast the philosophers of the Greeks and the sages of the Jews. How do you account for the lack of speculation with the latter?
16. Outline the contents of the Book of Proverbs, noting the various divisions in the book.
17. What does the fact of duplicate psalms, for instance, 14=53; 108=57, suggest as to the way the Psalter came into existence?
18. Why should the Psalms so largely reflect the legalistic interpretation of religion?
19. What were the forces that made Judaism a missionary religion, and why was there opposition on the part of some Jews to its propaganda?
20. Contrast prophecy and apocalyptic in as many points as you can. How do you account for the decline of the one and the rise of the other?



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25210



# Humbug of Gland Therapy Revealed as Peril

Likely to Bring Death Sooner, Has No Beneficial Results, Say Practitioners

By ROBERT MORGAN

*This is the second of two stories by Mr. Morgan.*

IT IS the object of all reputable physicians and surgeons, and the main reason for the existence of their associations, to learn and apply the best and most effective remedy to every disease which humanity presents to them for cure. Contemporaneous with this is the other object of preventing the application to sick men and women of nostrums which either are of no effect in combating disease, or, while affording temporary relief, finally put the sufferer in a worse condition than he would have been had he taken no treatment for his illness.

It is particularly the object of associations of reputable physicians and surgeons to bar from their ranks those who devise, disseminate and apply such nostrums.

The exposure of every medical fraud since this Union was founded has been due to the efforts of the reputable physicians of this country, either working individually or as associations, or sitting on boards of examination in the various states. Likewise, it is a matter of similar record that every real discovery, every actual advancement in the field of medicine or surgery has been seized upon with the greatest eagerness, and applied with the utmost honesty, to the immediate assistance of the sick. There has been nothing supernatural, nothing miraculous, nothing uncanny about this selection of the true from the false, the genuine from the fake, the valuable from the worthless. It has been accomplished by long years of experimentation, study, thought, application, and the expenditure of large sums of money.

The first pound of insulin ever produced cost more than one million dollars and ten years of constant effort; the first ounce of adrenalin ever obtained cost nearly half of this sum and an equal period of study and experiment. What is today a simple operation for the stay of advancing senility, known to the medical profession as prostatectomy, was more than a decade in being brought to its present perfection. The knowledge that the X-ray can be applied beneficially to cancer was more than five years in accumulation, and it is only within the past year that accurate scales of dosage and meters therefor have been brought to perfection.

It is necessary to state these conditions flatly because, without exception, the reputable, well-trained physicians, the managing boards of the nation's best hospitals, the leading medical research laboratories, the state, county and city medical organizations, and those boards which have charge of our laws regulating the practice of medicine, are declaring with one voice that the present-day practice of gland-surgery, gland transplantation, gland injection, and gland-pill dosage is utterly without merit, worthless as a preventive of disease, valueless in the prolongation of life, useless as a restorer of mental or sexual vigor, and actually damaging to the person submitting to it.

So clearly has this charge been proved that the medical examining boards of several states are refusing licenses to men who practice gland therapy, and taking up the licenses of those physicians who have turned to this field. In justice to the reputable physicians and surgeons of this country, it should be said here that the number of those who have gone into the practice of gland therapy are few and far between, and none of the first rank of the medical profession.

Against this organized effort to save the people from the latest medical deception, the gland therapists are raising the usual cry of persecution. In the face of the hundreds of authenticated cases in which men and women who have undergone gland "operations" have been directly traceable to the effort to reverse the tide of life, these intermediaries between goat and man set up the claim that, because they have discovered a new science, the "regulars" are jealous! Yet these same "regulars" were not jealous when the established laboratories of this and other countries announced the discoveries of serums, antitoxins, vaccines, and extracts which, through their very use by these "regulars," have become our main weapons against disease.

These conditions being as they are, it is reasonable to believe that the opposition of the organized physicians and surgeons of the country to the doctrines of the gland therapists is well founded, and that it behooves the public at the very least to consider seriously the statements of the reputable physicians before placing their lives, and their future conditions of life, in the hands of men who claim to have made, overnight, so to speak, revolutionary discoveries for which the scientists of generations have been seeking in vain.

This opposition is based on the three claims of the gland therapists, as discussed in the previous paper of this series:

First, that all diseases can be cured by treatment of the interstitial glands.

To this, the organized medical men of America reply:

The statement that all diseases can be cured is false. No reputable physician or surgeon can or will say that he is able to cure any disease, either in general, or in the particular instance of the individual patient. Certain

remedies assist nature in the removal of the causes which bring about disease. These remedies, before they are accepted, are tried in hundreds, perhaps thousands of cases. Before they are applied to human beings, they are tried on animals, their effect noted on tissue, on circulation, on nervous systems, and so on. In some instances that medication which is effective for one patient will have no effect on another, while a different treatment will work a cure on the second patient. To announce a cure-all is equivalent to broadcasting the discovery of another Fountain of Youth. The known laws of anatomy, physiology, and even of



Gland "operators" and medical "diploma mill" graduates sometimes are caught in strange places. Here is Miss Marguerite Zoff, naturalization examiner at San Francisco, who recently caught two fake doctors, when one of them applied for naturalization, and was vouched for as good material for citizenship by the other. The one asking citizenship had neither diploma nor license to practice, yet was practicing, while his sponsor had a license which he had obtained by fraud. Miss Zoff turned both over to the California State Board of Medical Examiners, which took action against them. Citizenship was denied to the applicant.

life itself, disprove this claim every time it is presented.

Second, that full mental, physical and life-reproducing powers are restored to men and women of any age by gland operations, gland injections or internal doses of gland extracts.

Man cannot evade the cycle of the years, say the physicians and surgeons, the hospital authorities and the research experts of this country. Man's seasons are four—the spring of his youth, the summer of his manhood, the autumn of his middle age, and the winter of his decline and disintegration into the elements from which his body came. There possibly is something secreted by the ductless glands of reproduction that has an influence on the volume of animal vigor in man's early years, though no investigator, equipped with the best of instruments and backed by abundant funds, has been able to find it. Theoretically this substance, if it ever is found, might be so introduced into the human body as to prolong the virile powers, but so far nothing has been discovered which will do more than temporarily—and very temporarily, at that—stimulate the reproductive organs. Furthermore, such stimulation invariably leaves the man or woman to whom it is given in a weakened condition, with these organs permanently reduced in power by the treatment.

Third, that life may be prolonged indefinitely by the repetition of the gland operation at definitely stated periods.

To this, the responsible physicians say:

The gravest danger to human life in the use of glands and gland products in this latest cult of therapy lies in the breaking down of the co-relation of all the glands in the body. When one gland is interfered with, all the chain of glands is disturbed. If one is benefited, the others are unbalanced; the reaction is like that of stimulation to the heart among muscles and thinking physicians are very careful about applying stimulation

to it, as well as to the infinitely more delicate and much less-known glands. As man grows older, as does everything else in life, he grows older all over his body, proportionately, until death intervenes to end the aging process. The arteries normally harden with age, since they are called on to furnish less blood to the brain, the kidneys, the stomach and other organs. This is conservation of energy, so that the aging body may the longer resist the encroachment of the years. If, then, we inject suddenly into a man of seventy the physical desires of a youth of twenty—granting for the sake of argument that this can be done—we throw a swift and tremendous force into his hardening arteries, without preparing them in any manner for this unexpected and unusual strain. The arteries cannot endure this stimulation; they give way, and the man dies, either immediately after the operation, or within a short period of time.

Life has its physical limits, and man has not yet overcome them, nor can he overcome them by the rebuilding of one organ—be it gland or muscle—without reference or regard to the other well coordinated glands and muscles in the same body.

Referring again to the restoration of the procreative powers of men and women, the physicians bring forth the well-known fact, ignored by the gland therapists, that every man and every woman has the power to reproduce himself or herself just so many times and no more. This is a matter which cannot be discussed here, but it is so well established that a properly performed autopsy on a man or woman will reveal to the skilled surgeon or physician the exact age of the individual so operated upon. It is impossible by the aid of a goat, a magic wand, a philosopher's stone, or any other variety of the myriad forms of hokum found since the world began to increase this number of procreative possibilities by even one. Their number is as fixed and definite for each individual as is the number of bones in a human finger.

When that fixed and immutable number procreative possibilities has been used up, applied, or otherwise removed from the reproductive organs, there is no human agency by which it be replaced. This is a plain statement of fact. It permanently refutes the claim of the gland therapists, by which ninety per cent of their "business" is lured to them, that the desires and the capabilities of youth can be restored to the man and woman who have passed their reproductive prime. The further claim restoration of mental activity and physical age is merely decorative camouflage thrown about the real purpose of men and women in visiting these gland operators.

There are certain other and possibly less important objections to the work of the gland therapists, largely growing out of the records of their victims in hospitals throughout this country.

The fact that these gland therapists have taken the place, almost universally, of the quacks known years ago as "men's specialists," is held to be an accurate index of the position of these newest vendors of a cure for all diseases in the field of medicine and surgery.

The goat-gland serums made from glands supplied by slaughterhouses from New York to San Francisco and from Minneapolis to New Orleans, is, for the most part, dirty and infectious. The writer has had the privilege of examining not less than twenty bottles of this serum, manufactured by as many mushroom "laboratories" scattered throughout this country. Not one of these bottles was free from foreign substances, in some cases dirt and hair and other materials.

The writer has personal knowledge of four instances, in one western city, three women and one man, all of whom are today in hospitals suffering from very severe poisoning as a result of taking the gland serum injections administered by one goat-gland practitioner. And he is supposed to be one of the few well-trained physicians who have entered this field. How great then is the danger from the untrained operator?

The *Journal of the American Medical Association*, in its issue for August 11, 1923, comments editorially on the gland humbug, as follows:

"There is, however, in support of this rejuvenation method, only a mass of poorly supported, uncontrolled clinical evidence, and some laboratory evidence not bearing directly on the point concerned. Certainly, there is not as yet any actual proof that rejuvenation has been accomplished in a single individual, or any basis for the belief that it ever will be accomplished."

This expresses, in brief, the opinion of the reputable physicians and surgeons in every community of the United States. It represents the majority of expert medical opinion in a nation which has advanced further in remedial medicine and surgery than any other nation in the world. It summarizes the best and latest thought of the most highly trained minds of the world on the fabled Elixir of Life, which began, so far as we know, more than four thousand years ago, in a chanted "incantation for transforming an old man into a youth of twenty."

It would be well for the unfortunate "goats"—both human and Toggenburg—caught in this wave of false hopes to buy themselves a brace of amulets and a round-trip ticket to Bimini, for there and there alone flows the Fountain of Youth, and the interest of a search for that fabled land might keep life in their old bodies some years more than would the work of our copyists of a pair of Jewish "specialists" in Europe.



# Is Public School To Be Engulfed by Politics?

## Legislation Providing for Department of Education Denounced as Logrolling

By AARON HARDY ULM

FROM the beginning, the schools of the country have been local institutions, and as a rule they have been jealously guarded as such. Even state government control and support, while predominant in some places, has been, as a rule, secondary to local control and support.

Today, 73.4 per cent of all the funds spent on the public schools is raised locally, that is, in the school districts, towns or cities where the schools operate. Only 11.6 per cent is raised even by county taxation, and only fifteen per cent is supplied from state treasuries. Control of the schools is equally in the hands of the local communities.

While the rule does not hold uniformly, it is worthy of note that there is evidently a distinct relation between local support and school efficiency. In most of the states whose schools are rated as of high efficiency, local support predominates; in many of those where the efficiency rating is low, the schools are supported in the main by the states or by the states and counties. This may be only a coincidence but the facts indicate that when the financing and the management of schools are closest to those who patronize them greatest educational progress is made.

The Federal government has never exercised any control over or given any real support to the public schools. For many years the United States Bureau of Education has been in existence, but, regarding the schools in the states, its duties have been only to collect and distribute information having to do with educational matters in general.

### What Bill Would Do

THE only item of apparent support ever given the common schools by the Federal government was in setting aside at first one and later two land lots in each township of certain western states for school purposes. This, however, merely conserved to the states for school support what was already theirs.

Until recent years it was held generally that Federal support would carry with it Federal control, which no one would tolerate.

Now, however, Federal support or aid for the common schools is being demanded by very powerful groups. For five years a bill which would provide it has been in Congress. This bill very probably will come for action in the present Congress, perhaps during the next session.

It first was known as the Smith-Towner bill, then as Sterling-Towner bill, and is now known as the Sterling-Reed bill, the names being those of the members of the Senate and House who have "fathered" it.

This measure aims at setting up a Federal Department of Education, headed by a Cabinet member, and at opening open the doors of the United States Treasury to the support of the common schools of the country.

The issue thus brought to point is perhaps the most important one now before the country. For it has to do with the minds of the country's future citizenry, with the shaping of the country's thought in manifold directions, with, possibly, putting great and subtle power in the hands of bureau officials in Washington far removed from the schools.

The proposed Department of Education would have a Cabinet member at its head and would be provided with at least \$100,000,000 for expenditure on the schools of the states. The bill disavows Federal control of the public schools but yet would establish conditions which the states and local communities would have to meet to share in Federal funds.

### Arguments for Measure

THE proposed department is argued for on the ground that education is as important as other things, like agriculture, labor and commerce, which have been given departmental standing in the national government, and representation in the President's Cabinet. It is objected to on the ground, among others, that, unless it be given authority to supervise education—which no one seems to favor—the department could do nothing which cannot be done as well or better by the present Bureau of Education. If it were given power to supervise the schools it would mean the passing of control of all the schools to the Federal government, with the threat of bureaucracy and misuse of the almost unlimited power that would thus be put in the hands of a few officials whose selection would be governed largely by the exigencies of national politics. The head of the proposed department, for example, being in the cabinet, would be chosen necessarily first as a party man rather than as an educator.

Without power to exercise or funds to distribute, it seems evident that a Department of Education could achieve nothing beyond what now is done except perhaps to add a little "dignity" to teaching.

The fear of those who oppose the creation of the department is that it will exercise power, through the large funds distributed if not by direct warrant.

Therefore, the real core of the issue as it now stands lies in the proposed appropriation of Federal funds for the support or aid of the public schools of the country.

This appropriation will be made on the "fifty-fifty" principle; that is, communities sharing it must provide at least equal sums for the purposes in view.

There are several of these purposes.

The sum of \$7,500,000 of the annual appropriation is proposed for the eradication of illiteracy among the

native-born population. It would be distributed in ratio to illiteracy among the native of the different states. Thus the Southern states, wherein, largely on account of the Negroes, the rate of illiteracy is high, would get larger portions of this than would the states in other sections.

Another \$7,500,000 would be for war on illiteracy among the foreign-born, and would be so distributed; thus assuring those states with large immigrant populations the big shares of this.

The sum of \$20,000,000 is for physical education and instruction in the principles of health and sanitation. It is to be distributed on the basis of population.

The balance, \$50,000,000, would go to the states "to be used in public elementary and secondary schools for the partial payment of teachers' salaries, for providing better instruction and extended school terms, especially in rural schools in partially settled localities, for the extension and adaptation of public libraries for educational purposes, and otherwise providing equally good educational opportunities for the children of the several states." One-half this sum, or \$25,000,000, is to be distributed on the basis of the number of children of school age in the different states. The other half is to be divided on the basis of the number of teachers employed in the different states.

Thus on some apportionment the states of almost every section of the country will seem to profit at the expense of other sections.

In fact, therein lies the prime argument for the venture. It is argued by those who favor it that rich New England should help educate the "poor" South, and that education in poor rural districts of the West is an obligation on the wealthy cities of the East.

A committee of business men which studied the subject during the last session of Congress declared in an extended report "that the framers of the bill have been guided by political considerations rather than educational necessities."

"It is a logrolling bill," this committee held. "More than \$40,000,000 of the \$100,000,000 appropriation would be apportioned to the following eight states: New York, Pennsylvania, Illinois, Ohio, Massachusetts, Michigan, Iowa and Texas. These states cannot be classed as states with backward educational institutions; they pay their teachers above the average for the country. There is neither an educational nor a poverty argument for Federal aid for these states."

### Eighty Cents for a Child

PROFESSOR Rufus S. Tucker, of the Department of Economics of Harvard University, says that the appropriation would provide only eighty cents for each child of school age in the country and only \$38.40 for each teacher. Therefore, at the highest estimate, the allotments which will reach those communities whose schools may need help will not be enough to bring about great improvement, or anything like equal schooling opportunities for all the children of the country, which is the venture's ostensible aim.

And what price will be paid for this "help" from the Federal Treasury? Advocates of the measure say none. They claim that it will be a subsidy without strings.

The bill itself provides: "That all the educational facilities encouraged by the provisions of this act and accepted by the state shall be organized, supervised and administered exclusively by the legally constituted state and local educational authorities of said state, and the Secretary of Education shall exercise no authority in relation thereto; and this act shall not be construed to imply Federal control of education within the states, nor to impair the freedom of the states in the conduct and management of their respective school systems."

Yet, as stated before, the bill itself makes stipulations which would amount to requirements that the states accepting the aid surrender at least some power over the schools thus benefiting. These requirements may be beneficent but they establish a basis of at least partial supervision from Washington. The conditions are that school terms of at least twenty-four weeks a year be provided, that compulsory education laws be in effect, and that annual reports be made to Washington on the expenditure of all funds coming within the Federal Aid Act.

If these strings can be tied to the appropriations thus made to the states, there is no reason why any others which any subsequent Congress may desire to attach cannot be put on them, even to the bringing of the public schools completely under the jurisdiction of Washington bureaucracy.

Ultimately, no doubt, other conditions would be applied. For if the aid is needed it is just as essential that the aid be economically and intelligently administered. And the country as a whole is not likely to be willing to supply funds to be wasted by indifferent school administrators anywhere. And efficient administration throughout the country can be assured only through placing large power in the hands of Federal officials in Washington. The power to see to efficient administration will carry with it the power to direct the activities of virtually every school using Federal funds, even to saying what books shall be used, what kind of economics or history shall be taught—even to making it possible for the schools to be used on a national scale

for serving the purposes of a political party or of any group of invidious interests which might happen to get control of the Federal government.

"A centralized bureau having supervision of the education of the country would always be subject to political interests and ultimately to political control," says President Hibben, of Princeton University.

While the organized teachers of the country, as expressed in the National Education Association, are strong for the measure, many of the most outstanding educators of the country are, like President Hibben, much opposed to it. These include men like G. Stanley Hall, President of Clark University; Nicholas Murray Butler, of Columbia; President Hadley, of Yale; Alexander Inglis, Professor of Education at Harvard. These and many others of similar standing have denounced the proposal as one of the most dangerous that can be made.

"The strength of American education," says Dr. Samuel P. Capen, Chancellor of Buffalo University, "lies chiefly in its diversity, its flexibility and its freedom. The diversity and flexibility that have characterized American education are dependent upon local initiative and local responsibility. A national system, centralized from Washington, would destroy both."

Says President Butler, of Columbia University: "There is not enough money in the United States, even if every dollar of it were expended on education, to provide by Federal authority or through what is naively called co-operation between the Federal government and the separate states educational results that would be at all comparable with those that have already been reached under the free and natural system that has grown up among us."

### Illiteracy Sharply Cut

WHILE there still is illiteracy in the nation, the educational status of the people has improved and still is improving rapidly under the local school system now prevailing.

Between 1890 and 1920 the illiteracy rate for the country as a whole was reduced from 13.3 per cent to six per cent. This in spite of the fact that during that time there came in from Europe about three and a half million illiterate immigrants, and the high rate of illiteracy among the Negroes of the South.

In 1871 only \$63,000,000 was spent on public schools in all the country; in 1920 the sum spent amounted to \$1,103,000,000. This was an increase of more than sixteen times, while during the same period population increased only about four times.

Our illiteracy rating still is below that of some European countries, notably France and Germany, where the schools are operated as national institutions, control being centralized in those country's capitals.

But it is now realized that, while their schools are more efficient mechanically than they would be under local control, centralized direction of education has worked immense and insidious harm in both France and Germany. The power over those countries' minds which the centralized systems gave to a few in high authority very probably accounted for much of the national "psychology" which brought on the war and which still complicates the peace.

One eminent critic of the proposed step toward a national educational system has gone so far in discussing it as to say: "In the United States we are, in flat defiance of all our professed principles and ideals, building a system of bureaucracies that will put to shame the best efforts of the government of the czar of all the Russias when in the heyday of its glory."

And many say that so-called "national aid" to education would be the longest step ever made in that baneful direction.

The big point at issue is that of control.

### Does It Mean Prussianizing?

WILL the Federal government be willing to provide large sums of money and yet leave all control of the common schools to the states and local communities as is now the case? Or will the adoption of the measure be a beginning of Federalization—or Prussianization, as some who oppose it call the venture—of what, next to the home, is the most important adjunct of the nation's life, the school?

It is argued that other "fifty-fifty" ventures of like kind, such as the county agent system and Federal aid to good roads, have not resulted in Federal bureaucratic usurpation of state and local authority. But rather definite strings are tied to those other appropriations, and in case of some of their objects there is steady tendency toward increase of direction from Washington. Only lately it has been seriously proposed in Congress, for example, that certain matters having to do with the licensing of automobiles be brought within Federal jurisdiction by establishing them as conditions to the receipt of funds for road building.

But agricultural extension and roads are quite different in many respects from schools. The schools are the institutions whence come the intellectual independence of the country. Schools foreshadow the nation.

It is not the government's business to tell the people what to think, nor to marshal the people's thoughts this way or that.

It is the government's business to be guided by what the people are thinking.