THE WAY OF GOD
REVEALED TO MEN

International Bible Student Discloses
The Divine Plan to Commoners

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Pilgrim of the International Bible Student's Association in a lecture at Commonwealth the evening of March 16.

"Why God Permitted Evil on the Earth" was the title of Pilgrim Green's talk. He explained God's intention on the theory that pleasure can not be appreciated unless one has endured pain, happiness only becomes a conscious state after one has known unhappiness, and it was for this reason that God gave Lucifer control of the earth for 7,000 years and permitted that arch-angel to deceive and betray the children of man. Adversity or having suffered death. Man is of the earth, earthy and must return unto the earth, whence he came. God did not intend the earth as an incubator for angels." So declared Ralph E. Green, Pilgrim of the International Bible Student's Association in a lecture at Commonwealth the evening of March 16.

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"I believe in Mrs. Johnson's educational method but I am not prepared to say whether her method is adapted to children above ten years of age," said Constance MacCorkle, a teacher at the Johnson School of Organic Education, in an informal talk on "Organic Education" before students and teachers Wednesday evening, March 23.

"Mrs. Johnson's method is based on the newer philosophy of education as expounded by such men as Dewey. The basal idea is that no child ought to be forced into doing a thing distasteful to him. The child should be permitted to work things out for himself. Education ought not to be a compulsion but should result from an inner urge. The child's interests naturally impel him to learn about certain things."

"I have observed a difference between the graduates of the organic school and those of the ordinary standardized school that is plainly to the advantage of the organic school graduate. He appears to be more interested in the common things of life; he is an intense lover of nature; and he is able to express his inner feelings in some material form."

Miss MacCorkle said that she encourages her pupils to express their ideas of things through the use of wood, clay or color. She does not coerce her pupils but allows them to work as they please and pursue their choice as far as they please. In addition to their wood, clay, and color-work, the children play games, some of which they themselves originate, dance, and enact the stories they read them.

Accompanied by Mrs. Frederick Frear, the widow of the artist, Miss MacCorkle drove up in an automobile from Fairhope, Ala., where the organic school is located. Both visitors sat in at classes and participated in the discussions during their visit.

Man is inexplicable by nothing less than all his history.—Emerson.

Card of Thanks

Mrs. Rachel T. Dunlop, Santa Fe, N. M., who has already contributed many excellent books to our library, sends us some 45 new volumes of philosophy, drama, art and fiction. These books are a splendid addition to the Commonwealth library.

Other gifts during the fortnight are gratefully acknowledged.

Dr. A. F. Green, Cleveland, Ohio, $2; Chas. F. Nesbit, Washington, D. C., $10; Mrs. Mary F. Shields, Los Angeles, Calif., check for $16.

Upton Sinclair, Long Beach, Calif., sends a copy of his new novel, "Oil!"

Prof. Sumner H. Sticlcher, Cornell University, sends valuable labor pamphlets and three books treating with economics.

STUDENT ADVISORS
COUNSEL TRUSTEES

Commonwealth Association Grants
Students Voice in Administration

Two student advisors to the board of trustees were authorized by the Commonwealth College Association on the request of the Trustees at the regular meeting of the Association on March 8.

"We feel," states the chairman of the Board, "that representatives of the student body sitting with the trustees will allay suspicions, dispel fears, and go a long way to eliminate the traditional hostility that students have toward all academic administrative bodies. This traditional enmity has worked injury to many colleges. We want to avoid the development of any such attitude in the student body at Commonwealth by the utmost openness and candor."

"We want the Commonwealth students," the chairman of the Board continued, "to feel himself an integral part of the college. We want him to know exactly what the Board does and the reasons for doing what it does. With two student advisors at Board meetings the student body may keep posted on what is done and bring student opinion to the Board."

Since students are not members of

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WHAT IS COMMONWEALTH COLLEGE

Commonwealth was organized in 1923 to provide education for workers on a self-supporting basis.

Commonwealth is located in the Ozarks near Mena, Ark., where it operates agricultural and other basic industries by means of four hours' daily labor from its students and teachers.

Commonwealth seeks to develop in young men and women of the working class the capacity to serve the labor movement.

Commonwealth is a non-sectarian, non-propaganda institution. It sponsors no particular religion, political, or economic doctrine. It holds that scientific experimentation carries the only hope of adjustment or solution of personal and social problems.

Commonwealth is the only institution for higher education where both teachers and students earn their maintenance by part-time labor while engaged in academic work.

K. R. O. WILL ADDRESS STUDENT CONFERENCE

Kate Richards O'Hare, field secretary and instructor in social problems, will address the Midwest Student Conference to be held at Kansas City, Missouri, April 15-16 on "Why Workers' Education is Needed."

The Midwest Student Conference is an annual gathering of forward-looking students to discuss vital current problems. There will be six sessions this year dealing with "The American College and Its Rulers," "Campus Problems," "Why Military Training in the Schools?" "Why Workers' Education is Needed," "Students in Industry," and "Do We Want Colleges that Educate?"

Mrs. O'Hare will give four addresses on this trip aside from the one at the conference, one at Ft. Smith, Arkansas, one at Van Buren, Arkansas, and two at Kansas City, all of them being under trade union auspices.

What to Tax and Why?

By WILLIAM EDWARD ZEUCH

I. Taxation, probably because it is constantly with us, is a matter of perennial interest. There is a considerable pile of letters, articles in manuscript, press clippings, and pamphlets on my desk that have come in recent weeks from workers who are interested in tax reform. All of this matter is from individuals who wish to convince or to convert me to their way of thinking on taxation. Unfortunately, for these prol­
eyers, I have already formulated my ideas on that subject. By way of an­

swer to them all I submit my thoughts and conclusions for their consideration.

II. Taxation in some form is indispensible to any sort of State. The costs of administration must be met no matter whether one lives in capital­
talistic States or in communistic Russia. The problem is not "Shall we tax?" but rather "What shall we tax and why?"

Most tax programs are based upon some so-called principles. We have been told that we should tax accord­
ing to capacity to pay, according to protection received, on a basis of equality of sacrifice, etc., while our
cynical politicians have proceeded to
tax us largely on the basis of the most feathers for the least squawk.

Every principle of taxation pre­
supposes some social purpose. Our
citizens, for example, for the most part, have a purely opportunistic approach to the problem. They wish to get as much taxes as possible without arousing the taxpayers who happen, also, to be voters. Conse­
quent;y they favor as a rule any sort of indirect taxation that will get re­
turns with the least disturbance. The Single Taxers, on the other hand, quite regardless of the prejudices created, boldly declare that all land is the gift of God or Nature to man and therefore, all economic rents belong by natural right to the whole of the people, such economic rent in their opinion being quite suf­ficient if taxed into the coffers of the state to pay all normal costs of the government.

III. I am of the opinion that the pur­pose of the democratic state should be to achieve the fullest measure of democracy for all of its citizens. Now we may pay all sorts of lip service to democracy but it will never be ap­proximated until we do two things, (1) eliminate all forms of social and economic parasitism, and (2) estab­lish as complete equality of oppor­tion as is humanly possible.

In my estimation the taxing pow­er of the democratic state should be administered so as to eliminate parasitism and unjust inequalities at the same time that it is producing the necessary revenues. The two greatest agencies for the promotion of parasitism and artificial inequality are the institution of inheritance and the permission of unearned incomes.

Both are privileges that have little or no justification in a democratic state. There is no more excuse for the individual inheritance of wealth and the economic power that inher­ited wealth conveys than for the inher­itance of political power merely because one happens to be born of a royal line. Democracy and the inher­itance of wealth or power are an­itimetical. At the same time there is no social justification in a democracy of an unearned income of any sort. Unearned incomes like the inher­itance of wealth destroy that equality of opportunity that is the very heart of a true democracy. There is no inher­itance of wealth or enjoy unearned in­comes are playing the game of life with loaded dice. The aim of all real democracies is to destroy arti­ficial inequalities.

IV. It is realized, of course, that while an ideal democracy would do away with inheritances and unearned in­comes completely it is quite impos­sible in practice to do away with them at one jump. Society does not proceed by complete and sudden changes. The important thing for us is to realize that the taxing power of the democratic state should bring about a gradual abolition of the greatest obstacles to equality of citizenship in a democratic state.

Sufficient funds for all adminis­trative purposes could be easily realized from an adequate, though partial, taxation of inheritances and unearned incomes. A complete in­heritance tax would bring about fif­teen billions of dollars into the cof­fers of the municipal, county, state, and federal governments of the United States every year. That is far more than is now collected and expended annually. A complete tax of economic rents would add many billions more to the income of the administrative units. Thus it is seen that all taxation could be shifted to inheritances and unearned incomes and that all the money for all of its citizens. Now we may pay all sorts of lip service to democracy but it will never be ap­proximated until we do two things, (1) eliminate all forms of social and economic parasitism, and (2) estab­lish as complete equality of opportunity as is humanly possible.

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What to Tax

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V.

The proper tax program would be to do away with all general property taxes and to substitute adequate inheritance and unearned income taxes. Such a tax policy would bear on sources of revenue that have no adequate social justification and which are a bar to the development of true democracy. There is no good reason why taxation which is a necessity should be at the fulfillment of our democratic purposes.

Such a tax program would appeal to all believers in a real democracy. At the same time it would appeal to the economic interests of the vast majority of the populace. General property taxes and taxes on earned income are a burden on initiative. They bear upon the industrious. There is no sufficient reason for them so long as the taxes on inheritances and upon unearned incomes are sufficient to meet the operating expenses of government.

Way of God

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the barrage with good humor, and, as the students stated, "Acted like a real sportsman." And he feared that no converts were made, he gave us much to think and talk about.

"The appalling thing to me," said Father Zeuch addressing Pilgrim Green in concluding the open forum, "is that you people know the mind of God while I do not know even my own mind."

Student Advisors

(Continued from Page 1)

the legal corporation the student advisors can not vote. The Association contemplates re-incorporating in the near future under a law of the state that would permit students to become members of the corporation.

The student advisors are elected from four nominees the fourth day of each semester by a majority vote of the student body. Only those students who have attended two semesters are eligible. Mildred Koch and Willi Schaub are the present student advisors.

From one came 400 odd grape cuttings; another at personal inconvenience to plow that seasonal advantage might not be lost; others have gone out of their way to relay telegrams. Such is the quality of Arkansas hospitality, once extended, that it is no exaggeration to say that the resident Commoners could dine around each Sunday for six months before their welcome would be worn.

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Society Notes

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perceptibly thin.

Au Revoir. For an hour and a half Commonwealth students, sitting in a semi-circle around a glowing fireplace, amused themselves with childhood games at a farewell party to Katherine Koch, who, indisposed for some months, has left for her home in Cincinnati. She takes with her the well wishes of all Commoners who hope for her speedy recovery. Katherine has been continuously in residence at Commonwealth since she matriculated in October, 1925. She has been a conscientious worker for the school’s interests during the hard pioneering period.

Gotham Milkmaid. Irving Weissman, Gothamite keyboard-pounder in the office, was much twitted because he could not milk. After months he mustered enough courage to essay the feat. A good gallery was present. Placing the milk stool a little higher, and himself a little lower, he reached out to begin. No milk. A titter swept the gallery. Irving blushed like an old-fashioned June bride. Rose Marie turned her head with a look of mild reproach in her lovely eyes to see who this new milkmaid could be. Irving evidently thinking that she meant to charge him rose hurriedly with a frightened look. A guffaw swept the gallery. He may become a milkmaid if he keeps at it long enough. Rural Commoners are skeptical, however.

We live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try to make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it.—Thomas Luxley.

MEIKLEJOHN’S COLLEGE

The Wisconsin Daily Cardinal reports a state of indifference toward Dr. Meiklejohn’s experimental college within the university.

We are beginning to wonder whether Dr. Meiklejohn has not been unfortunate in his selection of a way to introduce his experiment. Most of the boys and girls from the secondary schools who enter the university are wholly unaware that anything is wrong with the educational system. It would be a difficult task to persuade them to spend their time in an experimental college. They want “to get somewhere,” as they express it, and think that the established routine with which they are familiar is the easiest and most comfortable method of advancement. At the same time a college within the university would meet with the covert and open opposition of all the members of the teaching and administrative staffs who are well satisfied with their niches and ruts and fear academic experiment. This is a difficult and unfavorable combination of circumstances to combat.

We must confess that we have never been able to envisage Dr. Meiklejohn’s Liberal College. That is one of the reasons that we are anxious to see it tried out. We can appreciate his criticism of existing universities. Standardized mass production of Babbitts is hardly educational. When he offers constructive proposals we find him vague. He appears to be harking back to the old college days rather than looking forward to an education of a new type for a new era. His reformed curriculum seems a bit queer to us. Why anyone should spend his first college year on Greek Civilization, his second college year on the industrial revolution, and then plunge into the modern age the third and fourth years is quite beyond us. We are of the opinion that anyone jumping from Aristotle to Harbrace, to Henry Ford, would have a weird notion of historical development and of the continuity of social processes. Such an education seems a sort of synopaque kaleidoscope.

Despite our inability to understand completely just what Dr. Meiklejohn is driving at in an educational way, we would like to see him get started. There is undoubtedly a sound plan than we see which would come out in the demonstration. If Wisconsin proves inhospitable we hope that he will have the courage to launch his project on an independent foundation shortly.

Good and Welfare

The Last Order of Business

By NAZARETH DAWN

"Whom Shall My Soul Believe?"

It seems that both Zona Gale and Bertha Hyde Kirkpatrick have found refuge in a sort of mysticism. Unable to hold with the elders, disturbed by the utter frankness of youth, quite unwilling to give up the idea of the “sacred” or the notion of eternal and fundamental truths, they escape reality in a cloud of vagueness suspended between heaven and earth. So it appears to us, at least.

Science tells youth that nothing is in and of itself holy as compared to other things that are in and of themselves unholy. There is no hierarchy of the hallowed in the realm of science. All phenomena have equal validity. Either all are sacred or none is sacred. There is no last nor first.

Science is of course purposive and selective. While all phenomena are intrinsically of equal validity some are of far more importance for individual and social welfare and the scientist, naturally, devotes himself to these first. Rather, we should say that the scientist ought to devote himself to these first. As a matter of fact the pure scientist devotes himself to those phenomena that have a peculiar interest to him while the applied or practical scientist devotes himself to whatever promises to be profitable. Between these extremes youth feels that the vitally important problems of social welfare are too often permitted to fall in the ditch so far as scientific application is concerned.

Youth has been unable to find "eternal and fundamental truths which have always been the basis of nobility in the individual and or progress in society." Where are they? What are they? How have they been determined? If there are such truths proven by the experience of the race then youth has been unable to find them. If such there be, the elders are delinquent in not trotting them out with alacrity.

Miss Gale is fearful that nature shall enslave youth. We youths are unable to draw any distinction between self and nature. Life to us is a unity made up of various parts. Instead of setting these parts to war upon one another why should we not give them all fulfillment to the greatest degree consonant with individual health and social well-being? Why should we deny ourselves the truths of the flesh, of the mind, or of emotional fulfillment so long as they make for a harmonious and healthful development of the personality?

Youth believes that the mission of science is so far as conduct is concerned, is to determine just what is harmful to the individual and to society. Youth is perfectly willing to take cognizance of the findings of the scientists. The scientists seem loath, however, to commit themselves on the question of the injuriousness of habits and conduct. In so far as they have spoken there is little comfort for the elders. Until the scientists set themselves definitely to the task of giving us the facts about the scientific validity of customs and conventions, youth feels justified in experimenting to discover values by the empirical method.

Life flies. Youth is impatient. It does not believe that, "He also serves who only stands and when waiting means the passing up of youth with all of its possibilities for expression and fulfillment."