

## Ziegfeld's Follies of 1914 Opens the Summer Silly Season--Girls Galore

By Beau Rialto.  
New York, June 12.—They have changed some of the girls, to be sure, and the costumes are a bit scantier and the songs have new words, but those changes are not enough to make the summer show of 1914 distinctive. The summer show is upon us once more and it comes up to our expectations as well as down to our apprehensions. Girls, whirled, pater, chatter, airs, stances, "ribbons and laces to set off the faces"—that's the summer show of the common or Broadway variety, and it goes for all of them.

Ziegfeld's Follies of 1914 was among the first to open the silly season. It is at the New Amsterdam, and really is very good of its kind. Florence Ziegfeld, Jr., he who was divorced by Anna Held and then gave the Rialto a jolt in the solar plexus by marrying the Billie Burke, puts on a "Follies" every hot spell and his shows always usher in the summer season. This year he has what is known to the trade as a "sure fire success." It is successful because it is good to look at—in spots—that can be laughed at in a place. The Follies are frothy to a degree and are utterly innocent of plot. The New York summer theater goes who are Mr. and Mrs. Tired-Businessman have come to look upon Ziegfeld's undrained brand of dog day entertainment as an institution. They have been seeing them on Broadway for seven years.

But the first-nighters of this year, of whom "Diamond Jim" Brady was among the foremost, were forced to admit that the Follies are not up to the Ziegfeld standard. For this there are two contributing causes. Ziegfeld, as a bridegroom has been busy with a lot of other things, and George V. Hobart, the so-called "book" and the major portion of the lyrics, has been at work for several weeks writing most of the recent Lamb's All Star Gambol stuff. Raymond Hubbell, who wrote the music, makes of his private life a closed book, so it is impossible to say what caused him to write such music for the latest Follies.

However, as has been said, the latest Ziegfeld offering is a summer show and as such it ought to fill the New Amsterdam fall season. There are scores of girls and most of them are pretty. Those who are not are shapely and they wear next to nothing. The songs are catchy—some of them—and

the music is waistable—some of it. And last, but not least, in this ramogad and maxixe-canical town, the Follies offer some distinctly new dance steps. That alone constitutes a "sure fire hit."

Arthur Hammerstein opened the Roof Garden on the Victoria theater on the same night Ziegfeld's Follies made their premier. The Hammerstein roof is cool and comfortable and in times past has proved a popular resort. For the first week the usual vaudeville bill was the attraction, but the press agent promised some real summer show box-ettes later on.

Another of the same kind made its debut a few nights later when the Passing Show of 1914 replaced the Whirl of the World at the Winter Garden. The Passing Show and the Follies are always rivals. They are built on the same plan in that their alleged aim is to portray the follies of the day. But if the man and girl on the street had the frankish follies that we see on the summer stage, they would be in Mattawan in less time than it takes to tell it. The Passing Show has a chorus of the peachiest sort of girls and the tall and stately show girls in front of the chorus and just behind the "ponies" are the haughtiest beauties to be found hereabouts. Outside of that, it's the same story, with slight variation, as the other hot weather shows of this and many other summers.

A certain newspaper dramatic critic who is a war correspondent when he is not working at his regular trade, came up from Mexico the other day, after reviewing the vaudeville and burlesque at Vera Cruz and again began to dope out the daily best bets in the theatrical handiwork, in one of his yarns he happened to mention Augustus Thomas, the Missouri playwright.

"Huh, shake a leg and get hep," jibed the office boy, "Augustus Thomas died more'n a month ago somewhere over'n Yurup like Morgan."

"I want to find out about 'Gus Thomas' death," he shouted. "I just heard about it."

"This is Thomas," came back the drawing response. "I assure you I am not dead. It was an actor, with a similar name, who died."

## Funeral Effects on Hats Are the Last Gasp of the Arbiters of Women's Styles

I've often heard of timber belts, And of belts of corn, and wheat; But an oilcloth belt—Gee! That's a new one on me. And on every girl you meet.

New York, June 12.—Everything is going to waist. That portion of woman's anatomy has long been the junk heap for all sorts of metals, hides and fabrics to hang upon; but the present wide girdle of hard black shiny oilcloth is the champion belt of all for uncompromising ugliness. Nevertheless, it is smart, on very, and you simply must be spanned with one about your middle.

The accepted model is about eight inches wide in crushed effect and fastens on the side with a sprawling vertical bow of the shiny material. Black oilcloth is most extensively used but white oilcloth is decidedly chic also and gives the fair wearer the appearance of being all dressed up like the kitchen table.

This craze for oilcloth and ribbon waxed to stimulate the real article first went to fashion's head as hat trimming and now that it has her on the middle ground it does not seem at all inappropriate that it should appear as the very newest of all dress trappings.

Particularly in combination with blue serge is the banding and binding of the hard black shiny surface most striking.

Funeral effects on both hat and frock are simply the last gasp of the mode and dull glazed wreaths of white leaves and flowers on the dull glazed black and white straw shapes in combination with the dull-glazed ribbons are nothing if not "dead" swell. Let us hope, however, that lovely woman's mad passion for everything glazed will not extend to her eyes.

"Watch out" is again the slogan. To be abreast of the time your watch must now hang from the bosom of your coat or blouse. Of oblong shape like the smart wristwatches the new timepiece hangs on a grosgrain ribbon.

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**MEDIUM IS SENTENCED TO GO TO JAIL FOR 30 DAYS**

Seattle, Wash., June 12.—A. J. Speckert, spiritualist medium and lawyer, was sentenced to 30 days in the county jail by Judge A. W. Prater this morning.

ing for contempt of court in his failure to pay \$50 alimony recently ordered in connection with the divorce proceedings of his wife, Regina M. Speckert. But Speckert is not behind the bars. He declares he never will be. He was given until Tuesday to post a \$300 bond following his notice that he will carry the case to the supreme court.

**CHICAGO LAWYER SELECTED.**

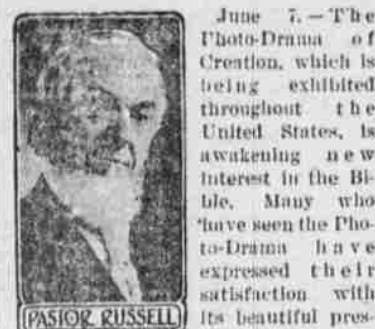
Washington, June 12.—It was learned today from an authoritative source here that Thomas B. Jones, a Chicago lawyer, has been selected for governor of the federal reserve board under the new currency law. The nomination of Jones, a former member of the Princeton university board of trustees and personal friend of President Wilson, probably will be sent to the senate Monday.

## A SURE FOUNDATION THE WORD OF GOD

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### BASIS OF CHRISTIAN CHURCH

Many Losing Faith in the Bible as the Word of God—Cause of This Great "Falling Away"—The Light of Today In Conflict With the Darkness of the Past—Difference Between Faith and Credulity—Basis of Confidence in the Bible—Proofs of Its Inspiration. Proofs That It Is Not Man-Made—A Firm Foundation For Full Assurance.



June 7.—The Photo-Drama of Creation, which is being exhibited throughout the United States, is awakening a new interest in the Bible. Many who have seen the Photo-Drama have expressed their satisfaction with its beautiful presentation of the prominent features of Scripture and with its clear explanation of some points which long have puzzled critical people. Whoever sees it thereby obtains a grasp upon the Bible as a whole. The public are certainly grateful to Pastor Russell, through whose instrumentality this wonderful work of art is being exhibited free.

Today the Pastor's text was, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."—2 Timothy 2:15.

We are all sadly aware that not many of the people of God have the full assurance of faith mentioned in the Scriptures, the speaker said. Indeed, we must all admit that the great majority are losing, not only their faith, but also the foundation of faith. For years the great colleges of Christendom have been undermining faith by undermining belief in the Bible. While they do not make an attack upon faith itself, while they all admit that faith may have its place as a grand quality of character, and that the Scriptures instruct for faith, yet they proceed to do the very same kind of work that Robert Ingersoll and Thomas Paine tried to accomplish—to undermine confidence in the Bible as the Word of God. That confidence is the very basis of all faith.

After we have lost our confidence, what have we left for a foundation of belief? We have merely what is called Higher Criticism and Evolution; and this means that after a little process of reasoning along these lines many would conclude that the Bible is merely a collection of choice pieces of ancient Jewish literature, written by men who really knew less than do we.

The Pastor then demonstrated that those who reject the Bible as the Word of God have no other foundation for whatever faith they may possess than the guess of this or that man, or of themselves. He pointed out the well-known fact that all men are more or less imperfect in judgment; and that if men were to picture God there would be as many different styles of God as there are different persons.

The speaker illustrated his point by calling attention to the numerous creeds formulated during the Dark Ages and to the different kinds of Gods those different creeds have pictured. The noblest minds of that time were deceived into worshipping the worst kind of images that could be made. He declared that while the heathen nations were making their ugly idols out of wood, stone, clay or metal, the nations of Christendom were printing atrocious descriptions of God the like of which could not be moulded out of clay or fashioned out of anything else. He was not finding fault with our forefathers, but with the real instigator of the creedal misrepresentations of the Almighty. As St. Paul declares, "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ should shine unto them."

**The Cause of the Falling Away.**

Then the Pastor showed that the eyes of many Christians are not wide open for the same reason that St. Paul gave the Corinthian Church. The god of this world has fastened the bandages so tightly that it is with difficulty that any get the eyes of their understanding open. Again, St. Paul foretells that in the end of this age "many shall depart from the faith, giving heed to seducing spirits and doctrines of demons." The Pastor declared that we have come to the time when many have denied the faith and others are denying it—good people, intelligent people, ministers of the Gospel in the various pulpits, professors, theologians, college presidents—confessing that they have lost the basis of their faith.

We are not to suppose for even a moment that these people who are falling away from the faith are wicked. On the contrary, they are well-intentioned—many of them fine people. But they have gotten under a delusion. In the light of the New Dispensation the delusions of the past are coming up constantly for criticism. Indeed, so great is the conflict between the light of the

Gospel and the darkness of the creeds that people "see stars," so to speak, and are so astonished that they do not know what to think.

Next the Pastor demonstrated that the great difficulty with people who are losing their confidence in the Bible as the Word of God is that they are not familiar with its contents. Many are still holding to the Scriptures in a blind way, hoping against hope that they may not lose their faith. They are afraid to read and afraid to think, lest they lose the very small amount of faith which they possess. If only such knew it, they never really have had a well established faith.

**Faith Versus Credulity.**

The Pastor proceeded to point out the difference between true faith and that which is often misnamed faith, but which in reality is credulity. The faith commended in the Scriptures is that which relates to things which God has promised. Our forefathers, he declared, had too much confidence in men. They swallowed the creeds of the Dark Ages; and the more absurd the proposition, the more faith they thought they had. They should have asked, "Where has God declared such things?" He maintains that we should accept by faith only what the Lord has assured us of in His Word.

We have made a great mistake as to what faith really is, he thinks. Faith must have a basis, and that basis must have some intelligent presentation. To believe in the Bible as the Word of God merely because our parents did so is not faith at all; heathen peoples do just as well as that—they believe as their parents did, without investigation. But to have faith in the Bible we must have proof that it is of God; and to have that evidence we must understand the Word.

The Pastor holds that most people are so perplexed that they do not know what to believe. And yet, he declared, at this very time when Higher Criticism is undermining the foundation of all faith, and when many intelligent people are afraid to think along Scriptural lines, Bible students are finding the Word of God to be the most wonderful Book in all the world. God's Plan for human salvation was never so well understood as just now. In the midst of all the turmoil in the denominations, in the great institutions of learning and in the world.

**Proofs That the Bible is Inspired.**

The Pastor then discussed some of the so-called findings of Higher Criticism—that Moses did not write the Pentateuch, nor Isaiah the greater part of the prophecy which bears his name, etc. These critics, he declared, are trying to prove something by the outside of the Bible. Their so-called findings he believes to be a matter of mere guesswork, although, as some of them are very bright men, they put up a strong argument in some things. They will undertake to prove that Jesus was mistaken when He declared that Isaiah the Prophet said thus and so; that St. Paul was also mistaken when he quoted from the Prophet Isaiah; and that Daniel did not write the book which bears his name—or if he did, that it was fulfilled before the Christian era, notwithstanding Jesus' assertion to the contrary.

The Pastor, like all reasoning Christian people, relies upon the internal evidence of the Bible that it is the Word of God. That internal evidence cannot be doubted. The Old Testament prophecies and the teachings of the Lord and the Apostles so interlock and depend one upon the other that no human being could possibly have thought out the great Plan therein found. All the way from Genesis to Revelation the parts so co-ordinate and fit together that one great, harmonious Plan of the Ages is the result. Another strong proof of the inspiration of the Bible is furnished in present-day conditions, which were foretold by the Prophets thousands of years ago.

**Bible Not Man-Made.**

Then the speaker considered some of the objections to the Bible usually brought forward by infidels. He showed that it is a weak argument indeed which credits priests and knaves with writing the Sacred Book. If Catholics had made the Bible, they would naturally have put into it many things which are not there; for instance, they would have told about the Mass, about Purgatory, hell-fire and eternal torment, of which there is nothing said; they would also have had something about the immaculate conception of the Virgin, and about St. Peter's being the first pope, etc.

If, on the other hand, Presbyterians had written the Bible, they would have put in a great deal about Hell, about elect and non-elect infants, etc. Methodists would have left out all about Election—making one's calling and election sure, the Very Elect, etc.—for these do not know what to do with these texts. Our Calvinistic friends would have left out the texts about free grace; for these do not fit with their ideas of election. All these denominations would have inserted something in regard to "the trinity" for they all hold that this doctrine is the very essence of faith, although it is not mentioned even once in the Bible! The Pastor's conclusion is that clearly the denominations did not make the Bible.

From its own standpoint, the speaker continued, the Bible is very simple and fully explains itself. He did not wish to be misunderstood as "poking fun" at the denominations; for he realizes that these dear people mean well, and he loves all who love the Lord. But he believes that the whole world is greatly injured by the false conceptions of God's character handed down from the Dark Ages, and that many people are going right on today who would, if they had a right knowledge

of God, be following after righteousness. Many men have been led to drinking and all sorts of debauchery and sin merely by reason of not seeing the real God; for if any one see Him, he is sure to love Him. Mankind are so made that worship is natural.

Notwithstanding the six thousand years of falling, there is every man's claim, unless he be an idiot, the quality of reverence, which impels him to desire to worship his Creator. But, according to St. Paul's argument in his letter to the Romans, although man was created perfect, there came a time in the history of the fallen race when men were unwilling longer to retain God in their minds; and then the Almighty gave them over to reprobate minds, to do improper things, and to sink lower and lower in degradation. Then it was that the "doctrines of demons" were inculcated into the human mind, so as to keep men in ignorance, darkness and superstition. The god of this world blinds the minds of those who believe not—blinds them by these various false doctrines which once God's people believed.

The Pastor then gave the two views of the Almighty which once obtained in the thoughts of many Christians. One side of our minds, as it were, pictured God as the great representative of Satanic energy, bent upon destroying nearly all the creatures whom He had brought into the world. The other side, somehow, imagined Him as kind, loving and merciful. But we did not know how to balance these two sides. Fortunately for us, however, we got the devilish side subordinated, and thought of God as loving, and by going to Him daily in prayer we tried to forget the devilish part. The whole world has been more or less in this condition.

But, thank God! said the Pastor, we are in the time when the path of the just is shining more and more unto the perfect Day. That Day is now so near that we can almost see its dawn. In a little while the Church of Christ will have been fully gathered—out of every people, nation, kindred and tongue, out of all denominations.

**Full Assurance of Faith.**

The Pastor then explained how the consecrated people of God may have full assurance of faith. In His Word God tells us that by nature we were children of wrath even as others; that Christ tasted death for the whole world, and that by and by He will give human life, restitution life, to all who will receive it; but that meantime the call is for those who will separate themselves from the world and be "a peculiar people, zealous of good works"—of everything that is God's will—and ready to lay down their lives in doing that will. Those who know that such is the teaching of Scripture have a good basis for faith. Those who have taken the steps of repentance of sin, of trusting in the Redeemer for salvation, of consecrating themselves to God, now have by faith all those graces of character reckoned to them which the world will actually receive during the thousand years of the Reign of Christ. To the consecrated the Father has fulfilled His promise by giving them a measure of His Holy Spirit.

Let any should misapprehend his meaning, the Pastor explained that the Holy Spirit is not now manifested in the same way that it was in the early Church. At that time it was manifested in a miraculous way—with outward evidences, such as tongues, miracles of healing, etc., attesting that those who received these gifts were acceptable to God as members of His Church and had been begotten of the Holy Spirit. But after the Church had been established, there was no further need of such manifestations. Through-out the remainder of the Gospel Age the Holy Spirit has manifested itself only by the fruits of righteousness—meekness, gentleness, patience, brotherly kindness—love. When the miraculous gifts ceased, these fruits and graces of the Spirit continued.

The Pastor concluded with an exhortation that the people of God see to it that they daily grow in grace and in knowledge, becoming more and more like the Lord Jesus in character. Our Lord said that every tree is known by its fruits. Are we bearing good fruit? he asked. Are we having more and more fellowship with God and with our Lord Jesus? Are we getting into deeper and broader sympathy with all of the Household of Faith? Are we coming more and more into sympathy with the poor world in its fallen condition, and with every good effort to help them up out of such condition? If so, then we have evidence not only that we have believed in the right Book and in the true God, but that we are the children of God and heirs—joint heirs with Jesus Christ our Lord.

We shall be tested as to our willingness to suffer with our Lord. This does not mean suffering for wrong-doing; for St. Peter reminds us that a Christian who suffers as a busbody in other men's affairs is not suffering for Christ's sake. Perhaps one-half of the suffering in the world and in the Church results from busbodying. But the people of God are not to suffer as evil-doers. They may be misrepresented as evil-doers, but such suffering is not for evil-doing, even if they be so blamed. But "if any man suffer, let him suffer as a Christian." The speaker reminded his hearers that Jesus Himself was accused of being an evil-doer, a blasphemer, an injurious person; and so were the Apostles—all their persecutions were on that score. But what the Apostle Peter says is that if you suffer let it be for something right that you have done, in harmony with your covenant with God, in harmony with God's Word and will. Those who suffer as Christians should rejoice therein; for the Spirit of God and of glory rests on all such, and they may have full assurance of faith.

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