

# The Golden Age

A JOURNAL OF FACT HOPE AND COURAGE



*in this issue*

A PETITION  
THAT THE BIBLE  
BE NOT BOYCOTTED

A PUBLIC DEBATE—WHY NOT?

ATROCITIES OF  
"JERSEY JUSTICE"  
(Part 2)

JUDGMENT OF CHRISTIANS

DISOBEDIENCE  
VITALLY AFFECTS  
THE GIFT OF GOD



every other  
W E D N E S D A Y

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# The Golden Age

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Number 440

## A Petition that the Bible Be Not Boycotted in America

**T**HE Roman Catholic Hierarchy intends to boycott the Bible in the United States of America. In the entire land a petition is being circulated that this be not done. It is all very strange, but very true. Consider the facts.

The excitement seems to center about Dennis J. Dougherty, of Saint Charles' Seminary, Overbrook, Pa. In 1903 he was made the first American bishop of Nueva Segovia, Philippine Islands. In 1908 he became archbishop of Jaro, in the Philippines, and distinguished himself, so said the dispatches of the time, by burning 2,000 Bibles in the public square of the city. This so interested the public that they bought 3,000 to take the place of those burned. Dougherty is like that.

In 1915 he was shifted to Buffalo, N. Y.; in 1918, was made archbishop of Philadelphia; in 1921, was made a cardinal; and on June 26, 1936, church prelates at Vatican City said they expected he would be named Papal legate to the Eucharistic show to be pulled off at Manila, Philippine Islands, in 1937.

But wait! You did not hear yet what he did to get his last promotion or how necessary it was to save his bacon.

On February 15, 1936, his man James J. Clarke, blessed with a good pen, but with limited sense, wrote Gimbel Brothers' radio station WIP, Philadelphia, protesting against their al-

lowing Judge Rutherford to speak over their station on February 23, 1936, or at any other time.

Accusing Judge Rutherford of attacking the Catholic church, misrepresenting her teachings and fomenting religious hatred and bigotry (any teachings differing from their own are

bigotry in the eyes of the Roman Hierarchy), he slipped by asking that his name be taken off the list of customers and hinting as to what would happen to "a very large percent of your customers" if the broadcast took place.

In due time this got around to Cardinal Dougherty's office, when that gentleman's nephew and head clerk (called "Chancellor" by the Hierarchy) was indiscreet enough to admit in writing that the Bible-burning archbishop endorsed Mr. Clarke's stand, joined in his protest and stated "moreover,

that he will take further and more drastic action" if the broadcasts of Judge Rutherford were permitted to continue.

### *From Philippines to United States*

It all seems very reasonable to Bible-burning Dougherty that what he did in the Philippines he should be able to do in the United States. But there's the rub. In the Philippines he was dealing with people that the Roman Catholic Hierarchy had kept in ignorance and under



'Hail, radiant creature!'

its iron heel for more than three centuries. The United States is a little different.

Reverend James Clarke's bluff did not work, 'Reverend chief clerk Chancellor' J. Carroll McCormick's bluff did not work, and Reverend Dennis Cardinal Dougherty's bluff did not work. The address, "Separating the Nations," went on the air February 23, 1936, and was good to hear. Then when Clarke and McCormick got to writing too many letters, copies of their letters were put in 400,000 homes in Philadelphia in connection with the announcement of the rebroadcast of the lecture on May 10. Then Mr. Dougherty was in a worse jam than he was in Jaro, P.I., when word got around among the people that the Bibles had gone up in smoke. Suddenly Dennis lit out for Vatican City, with his nephew, the "Chancellor".

The people of Philadelphia and vicinity wanted to know "how about it" and "what about it". And then began the circulation of the petition shown in the last issue of *The Golden Age*. This is being signed now by the tens of thousands all over the Philadelphia area.

Meantime Dennis and the gang at Vatican City were busy thinking what could be done to give him a coat of whitewash. Then they thought up the movie scheme which was worked so successfully two years ago, to get full control of that important medium of publicity. Dougherty and his pals took control of the movie business away from the producers as easily as any stick-up man ever grabbed a tray of jewelry. Straightway they defended their course, which they admitted had included the shameless and indecent boycott. The Roman Catholic Hierarchy is the only institution on earth mean enough and small enough to resort to such means of gaining its ends.

Although the idea of seizing the U.S. movies seems to have originated with Archbishop McNicholas at Cincinnati, yet Dougherty actually put on the boycott which forced the issue in Philadelphia and compelled the movie operators all over the country to submit to the Hierarchical control. This made Dougherty a great man in the eyes of the Vatican City gangsters.

When Clarke and McCormick wrote too many foolish letters at Philadelphia, and their effusions were widely distributed over the city, and the petition to WIP got under way, the Vatican outfit remembered the glory that was Dougherty's on the movie issue; and did they capital-

ize on it? and did the press rush to their rescue?

It took a few weeks to work out the details, but the big whitewashing was pulled off on July 2. For example, the New York *Post*, Thursday evening, July 2, had an eight-column scarehead clear across the top of its first page, in letters an inch high, reading "Pope Orders All Movies Censored". This was followed by "U. S. Bishops Will Pass on List of Films" and "Pius Praises Legion of Decency [Dougherty being the bull's-eye of the target aimed at] for Its Drive Here" and "America Stressed in His Encyclical".

Down in the body of the *Post's* story occurred the following:

The encyclical, entitled "Vigilante Cura", was believed to have been inspired by Dennis Cardinal Dougherty of Philadelphia, founder of the Legion of Decency, who spent a month in Rome and left for the United States a week ago after seeing the pope on several occasions.

The New York *American* had as its leading feature the scarehead: "Pope Orders World-Wide War on Evil Films to Save the 'Moral Fibre of Nations'", with the subhead "Aims at U. S."

All the New York papers treated the matter similarly, giving it great publicity. Thus the *Times* devoted more than a page to the encyclical. Dougherty was also glorified over the radio by Lowell Thomas.

### ***The Plea of Morality***

The Roman Catholic Hierarchy (*vide* Franciscan Friars, Coblenz, Germany) is strong for morality—to let them tell it. The reason why they are strong for it is that they wish to hide their own filth and they well know that there is an innate desire on the part of most human creatures to be better and cleaner. And this helps to sell mankind the "purgatory" idea, with such images and other junk as the Hierarchy has for sale.

Why all this fever about "clean movies"? Haven't the movies, according to the admission of the Jesuit magazine *America*, been under Catholic censorship since May 1934? And when the Catholic "daughters", a short time ago, still objected to the movies, they were told to keep still, because the movies were "clean", even though they didn't seem to recognize that fact. What the people need is a knowledge of what is "clean" from the Bible standpoint.

## A Public Debate—Why Not?

**D**URING the past ten years Judge Rutherford's talks have had a tremendous circulation, both by radio and by the printed page. It is doubtful whether any writings, except the Bible, have been more widely read, or if any lectures have had a more extensive audience of regular listeners.

This wide circulation of simple and straightforward Bible truths did not please the rulers of the Catholic "church" (who call themselves the Roman Catholic Hierarchy) especially, as many of the "Catholic population" began to show an interest in these talks and to ask embarrassing questions of their religious leaders. Hence the Hierarchy decided that Judge Rutherford was to be 'driven' off the air, and so (very unwisely!) expressed itself in its own press. A tremendous effort was made by them to accomplish this piece of business, but still the voice they hate is being heard in all parts of the earth.

Judge Rutherford called attention to these efforts of the Roman Hierarchy to interfere with the free circulation of the Truth, and also to the Scriptures bearing on the matter. In February of this year his lecture "Separating the Nations" stirred the high officials of the Hierarchy at Vatican City and in this country to take "more drastic action" to have him silenced. A new campaign of coercion and intimidation of owners of radio stations is in progress.

The Catholic press joins its efforts to those of other Hierarchy agents, insisting that "Judge Rutherford misrepresents the teachings of the Catholic church". One of the Hierarchy's agents said he should be electrocuted. Another "holy" agent, a "father", proposes that *all* of Jehovah's witnesses be put to death. This, of course, is not inconsistent with the attitude of the Hierarchy, which would like to kill all "heretics".

During the month of August the Catholic population of the whole world is called upon by the head of the Hierarchy, through the Catholic press, to say prayers in order to 'save us from the infamous Judge Rutherford of the Watch Tower movement'.

Many Catholics, together with other honest observers, are beginning to see the sinister aspects of the Hierarchy's activities. They ask, "Why plan murder? Why not openly show the people wherein Judge Rutherford misrepresents the Catholic teachings?"

Fair-minded heads of families especially would welcome a frank and open discussion of the matter. In the interest of the rising generation many are urging such a discussion. Judge Rutherford, always desirous that everything of public interest, convenience and necessity shall be given publicity, readily accedes that a public discussion would be both proper and desirable. He is entirely willing to have all the facts be known and to give the spokesman of the Roman Catholic Hierarchy opportunity to

show wherein it or its teaching has been misrepresented.

Throughout the United States (and Canada) there are millions of people who are eager to hear these disputed matters discussed. Such are now being offered opportunity to sign a petition asking that a debate be arranged between Judge Rutherford and the Roman Catholic spokesman, to be widely broadcast.

On this page appears the wording of the petition, addressed to the Federal Communications Commission and Radio Stations of the United States. To every honest person the subject of the petition is one of greatest concern. Indications are that millions will readily sign it and will eagerly await this effort to settle matters in an open and aboveboard way.

### PETITION

To the FEDERAL COMMUNICATIONS COMMISSION  
and RADIO STATIONS of the UNITED STATES

The Roman Catholic Press protests the broadcasting of Judge Rutherford's speeches by radio for the reason, as claimed, that he misrepresents the teachings of the Catholic Church concerning the salvation of the human race. Millions of persons claim that he does not misrepresent such teachings, and many others are confused as to what is the truth.

Because salvation of mankind is of such vital importance to all persons and because we want to hear the truth of the matter reasonably and fairly discussed, and for the general interest, convenience and necessity of the people, and because a petition similar to this has been addressed to Radio Station WIP Philadelphia;

WE THEREFORE earnestly request that a public debate of this matter be arranged, one side to be taken by a high official of the Roman Catholic Church, and the opposite side by Judge Rutherford; and we petition the FEDERAL COMMUNICATIONS COMMISSION to exercise its authority, under Section 303, paragraph (g), of the Communications Act of 1934, to "encourage the larger and more effective use of radio in the public interest" in this behalf; and we petition the radio stations of the United States to broadcast such debate on a nation-wide chain, including the station in the vicinity of the signers respectively.

## The League of Nations

### *Failure of the League*

**H**AS the League of Nations ever prevented a war or successfully intervened in one until the combatants were too exhausted to go on fighting? Did it make even a determined effort to stop Japan from occupying Manchuria, Poland from seizing Vilna, Lithuania from seizing Memel, Bolivia and Paraguay from decimating their manhood over a strip of jungle and waste?

Is there a single territorial or racial injustice in Europe (to look no further) that the League has made a real effort to rectify?

Is it even permitted by its constitution to try and rectify one?

Has the League caused any nation to think better of its neighbor? Has it anywhere caused peace and good will to grow where they did not exist before?

Has it bred national animosities and sowed the seeds of future antagonisms?

Is war nearer today than it was before the League got busy?

Are the nations throwing aside their arms in the name of "collective security" or are they arming more feverishly because they have no faith in it?—London *Evening News*.

### *Possible Alliance Between Germany and Japan*

**I**N AN address at the Royal Institute of International Affairs in London General Smuts indicated his fear of a possible alliance between Germany and Japan which might bring about the long-anticipated and dreaded conflict between the peoples of the Far East and the so-called Western civilization, of Europe.

### *Never Fully Joined the League*

**T**HE Manchester *Guardian* says of the League of Nations: "It is a weakness of the international system that Germany and Japan have left it, that the United States has never fully joined it. Somehow to remedy the weakness is the great task of the future." The Manchester *Guardian* said something that time. Uncle Sam has been picked by that gang until he looks like a last year's scarecrow. Why he would want to act as international paymaster any more is a problem too great for any American. Neverthe-

less the United States has two seats in the International Labor Office, which is really a part of the League. John D. Rockefeller, Jr., has given generously to the League, which shows where his heart is.

### *Funeral Oration over the League*

**T**HE Sydney (Australia) *Bulletin* came out with an editorial set in mourning, devoted to the demise of the League of Nations, in which it said:

America, having given birth to the ideal, named it for a brat and deserted it at birth. Next Japan named it for a nuisance, and also deserted. With these out, it remained—even without further defections—no more a league of the nations of the world than a school of sharks is a league of the fish. Its new existence was as a league of the nations of Europe. Even this narrowed position was now denied it. Germany—repudiating it, like Japan, as a brake on ambition—left without apology. Only by the wildest sort of legal fiction can Italy be named as a member. Melodrama never pictured a more degenerate slide from affluence to the gutter.

### *"Clothed with Life and Power"*

**W**INSTON CHURCHILL, in an address in the House of Commons, October 24, 1935, said, in part:

The League has passed from shadow into substance, from theory into practice, from rhetoric into reality. We see the structure always majestic but hitherto shadowy, which is now being clothed with life and power, endowed with coherent thought and concerted action. We are beginning to feel the beat of a pulse which may, we hope and pray, some day, and sooner for our efforts, restore a greater measure of health to the whole world.

Probably Churchill himself laughs at it now.

### *The League a War-Breeder*

**A**DMIRAL FISKE, in an address broadcast over a nation-wide network, said of the League of Nations:

It has not saved a single life in Chaco or China or Ethiopia. But it has brought into being a condition of disintegrating and widespread mutual suspicion and distrust that has no precedent in history.

### *International Labor Office*

**T**HE United States paid the International Labor Office 833,510.04 Swiss francs for its back-door membership in the League of Nations for the year 1935. The .04 Swiss franc is for benefits received. The rest is just contribution.

## Atrocities of "Jersey Justice" (Part 2)

### Asbury Park

ASBURY PARK, founded generations ago, and named in honor of the first Methodist bishop in the United States, undertook the suppression of the good and lawful work of Jehovah's witnesses in the spring of 1932. The matter was definitely settled in favor of the witnesses, and there has been no interference since, and will be none. Salient facts are reviewed.

In October, 1931, A. Grace King, city clerk of Asbury Park, and her assistant, Miss Haight, were attendants at the Roman Catholic church then in charge of the "Reverend Father" Roche. In that month Miss King took the position that before Jehovah's witnesses could do further work in that Methodist and highly religious city, it would be necessary for each worker to have a special permit, duly approved by all the local clergy.

Miss King, like every other person under the control of the Roman Catholic Hierarchy, was oblivious of the fact that in the United States there is no open or clandestine union of church and state, and therefore her views, and those presumably held by "Reverend Father" Roche, were not taken seriously by those who have been entrusted with a message by Jehovah God and commanded to deliver it.

On Sunday, February 21, 1932, four of Jehovah's witnesses, one of them a cripple, were jailed for doing what they had always had a right, and still have a right, to do: calling at the homes of the people with the message of God's kingdom. The trial which ensued was so farcical that, on March 13, ten thousand calls were made at Asbury Park homes and the people were invited to listen to a verbatim broadcast, so that they might hear with their own ears the plain evidence of the folly of the officials involved.

The broadcast was to have been given at 4:00 p.m. over the Asbury Park station WCAP, and the whole community was in expectation. At 3:57 p.m. the power of the station was shut off, and the broadcast was not given.

### Clever, Was It Not?

Now, wasn't that clever? So was St. Bartholomew's Massacre. So was Benedict Arnold's betrayal of the American colonies. So was Judas. It only helped to get the public all warmed up to the coming event. The next Saturday, March 19, 1932, the adjoining full-page advertisement appeared in the Asbury Park *Evening Press*.

---

TO THE PEOPLE, THE RULERS AND THE CLERGY  
OF ASBURY PARK AND VICINITY

---

tomorrow

A Most Unusual  
RADIO DRAMA

### WHO IS JEHOVAH?

On February 21 four of Jehovah's witnesses were arrested in Asbury Park; haled into court on March 4 they were sentenced and sent to the Freehold jail. Why?

SUNDAY

WPG

ATLANTIC CITY  
1100 kilocycles  
1 to 2 P.M.

---

Remember, each Sunday morning 9.30 and each Wednesday evening 7.15 on WCAP, Judge Rutherford

---

As a summer resort Asbury Park is jealous of Atlantic City, and has reason to be. WPG broadcasting station at Atlantic City is one of the most powerful on the Atlantic coast, and it was therefore with uncommon interest that the citizenry tuned in to WPG on Sunday, March 20, and this is what they read in the Asbury Park *Evening Press* as the leading editorial on March 22:

*Local Amusements.* With the aid of weird laws, indiscretion, and a remarkable coincidence, the city authorities have made themselves excellent material for a burlesque. Sunday radio station WPG, of Atlantic City, presented the sketch and today thousands of listeners are still chirping at Asbury Park. With no expense save their own reputation for common sense the city authorities have made Asbury Park a great amusement center. Their latest contribution cost less but proved more enjoyable to the radio audience than a dozen concerts from the Convention hall. Hereafter we suggest that when the city advertises its amusements it include those who are responsible for the "Who is Jehovah?" incident.

So mysterious is the interpretation of the regulations which govern Asbury Park that it is useless to question the legality of what took place. At any rate, it seems that four men soliciting the sale of religious literature were arrested for peddling without a license. They reply that when they sought a permit they were informed by the city clerk that licenses for the sale of religious material must first be approved by local clergymen.

If such a regulation exists it is undoubtedly unconstitutional and obviously ridiculous. What justification there is for permitting a group of clergymen to sit as a board of censors over the sales of religious lit-

erature we cannot imagine. However, if the precedent has been established, local news dealers should be granted a similar privilege in deciding what newspapers can be peddled in Asbury Park. Many local merchants, too, would appreciate the right to censor the solicitation of merchandising. Why not let everyone in on the racket?

But the antics of Asbury Park's authorities do not end with arbitrary rules on what may and what may not be sold. The four men after being arrested were haled before magistrate Tumen and subjected to his biting wit before being held for the grand jury. Unfortunately the judge was as indiscreet as he was funny. And with the radio burlesque of his court he was made to seem even funnier.

The organization supporting the four offenders announced last week that they would stage a radio drama over station WCAP, of this city, controlled by Thomas F. Burley, Jr., secretary of the local chamber of commerce. They signed a contract for the station and extensively advertised the broadcast. But a few minutes before they were to take the air the station broke down. A water line clogged at the psychological moment so that the radio drama could not be given. Mr. Burley announces that had he known the nature of the program he would not have permitted it anyway.

But the operators of the Atlantic City station are not so particular. On Sunday they permitted their powerful apparatus to broadcast a burlesque of Asbury Park, presented by the four men arrested here, and aimed at the conduct of city affairs by our authorities. Asbury Park has spent thousands of dollars to attract visitors from Atlantic City, but it remained for the South Jersey resort to tell the world just what a great amusement center Asbury Park is. Indiscretion on the part of local authorities in disposing of four solicitors has informed the radio audience that Asbury Park is a very funny place.

### ***Captain Rowland of Asbury Park***

Captain Rowland of Asbury Park, Roman Catholic, occasional attendant at the same church attended by Miss King, the city clerk, was the one before whom the four witnesses above referred to were first brought, and has always manifested a vicious attitude toward the Watch Tower work. Whether this is merely a reflection of the mind of "Reverend Father" Roche or not is not surely known.

An instance of this viciousness is seen in the fact that, although ordered by the court to do so, he refused to surrender \$5 deposited in his hands as bail unless Jehovah's witnesses signed a paper making certain admissions they were unwilling to make. After thirty days he was still holding the \$5, though admitting that it was not customary, and that his reason was that he per-

sonally did not like Jehovah's witnesses. What officer except one under control of the Roman Catholic Hierarchy would make an excuse like that for failing to comply with an order of the court? Rowland may have the \$5 yet, and, if so, can keep it till Armageddon and then see whether or not it gets hot in his fingers.

James D. Carton, the city attorney for Asbury Park, prosecutor of the four witnesses heretofore mentioned, is also a Roman Catholic, as, indeed, one might expect.

A week after the broadcast a witness was forcibly seized when he called at the home of one of the Asbury Park police, William Truex, who, on the witness stand subsequently, deliberately and maliciously lied. His act of arrest was so unprovoked, so illegal and every-way so improper that the person taken into headquarters stood mute and was booked as John Doe.

He was denied bail, denied the right of consulting counsel, and was confined in the dungeon. When brought out for trial he was arraigned before Thomas L. Shebell, an Italian Roman Catholic. Shebell attends the church which is in charge of Anthony Giovannini. The latter priest is reported by one of his parishioners to have said publicly:

All of this bunch should be put in jail and Judge Rutherford should be electrocuted.

Shebell became confused, imposed and revoked fines, refused to permit cross-examination of the lying police officer, and was finally disgraced legally when the Court of Chancery decided that the trial was unconstitutional, because the "due process" clauses of both the federal and the state constitution had been grossly violated.

Jehovah's witnesses were finally and completely vindicated by this Court of Chancery decision. While the first four and "John Doe" were in prison they had grand opportunities for witnessing to almost all of the 400 or 500 inmates of the Freehold prison. They had the freedom of the four- or five-story structure and found many listening ears. They were most happy while in confinement, and when their release was effected the prisoners were sorry to see them leave.

One of the most shocking things about the Asbury Park affair was Magistrate Tumen's blasphemy, punishable Scripturally with death and punishable also under the 1898 laws of New Jersey, page 814. Among other things this Yid-



disher caterer to the Roman Catholic powers of the Methodist town in which he lives, said, slapping himself on the chest:

Who is Jehovah? You better get Jehovah out of your mind. We are Jehovah here. Jehovah has nothing to do with the city.

### ***Bergenfield***

Bergenfield police now know they did wrong to ever arrest any of Jehovah's witnesses, and regret it, and have made some atonement for it, too, but as this article is of historical nature it is proper to state that the witnesses were arrested there on fourteen occasions from November 25, 1928, to March 10, 1934, and to go over some of the high points.

On the first occasion seven were arrested. At their trial one of the police officers asked a friend of one of the defendants to come out into the hallway. There the friend was implored by that officer to do anything possible to prevent further embarrassment to the police: they were between two fires, pressure by the Roman Catholic priest on the one hand, and, on the other, the determination of Jehovah's witnesses to be faithful to the work entrusted to them by Jehovah God, no matter what happens. The police commissioner at the time was C. S. Dugan, a Roman Catholic.

The arrest under Dugan's administration was under the pretext that engaging in Christian work objectionable to the Roman Catholic Hierarchy is a violation of the Vice and Immorality Act, one of Jersey's blue laws. The next arrest, three years later, was made by P. McCarthy, desk sergeant, when one of the witnesses called at the police headquarters with the *Kingdom* booklet. Nobody but someone under the control of the Roman Catholic Hierarchy would do a thing like that. McCarthy even arrested another witness who came in to see the one that had been arrested.

### ***Chief of Police Coombs***

Commissioner Dugan was succeeded in that office at Bergenfield by A. Chapman. Scott D. Coombs, a Protestant and a member of the Masonic fraternity, was chief of police. He started out wrong by arresting one of Jehovah's witnesses for calling at his home to present him with the Kingdom message, and followed this quickly by a series of six arrests of the witnesses, all within a period of ten months.

In May, 1932, after arresting and incarcerat-

ing 31 of Jehovah's witnesses he was very seriously injured in a motorcycle accident, resulting in hospital confinement for several months. In the summer of 1935, humbled and benefited by his experiences, he admitted that the Roman Catholic priest was largely responsible for what had happened to the witnesses in that city, and that the arrests will not be repeated while he is chief, no matter what the pressure.

As a part of the Bergenfield series of arrests, ten of the witnesses were seized without warrants and treated as hardened criminals. Locked in the county jail at Hackensack, they had dry bread and coffee for breakfast, beans and dry bread for lunch, and prunes and dry bread for dinner. One of the ladies in the party remarked that in the 9½ hours in which they were in the police headquarters they had nothing to eat, but were finally given sandwiches and coffee at 8:30 p.m. Of experiences in the Hackensack county jail she said:

The food we received we were unable to eat, and when one of our friends brought us some fruit, even that was taken away. One of our party was not feeling well, and when the prison doctor came through we told him we were unaccustomed to the food given us and asked if we could have the fruit which was sent us. He said it would be necessary to get that permission from the sheriff.

On another day of the same series six men and three women were arrested for leaving at the homes of the people invitations to listen to a Watch Tower program. One of these was taken at the door of a house where he was waiting for an answer to the bell which he had rung. Another was arrested while walking along the street. On appeal to the county court the convictions in all these cases were set aside.

The radio invitations which this group of nine were giving out called attention to Judge Rutherford's chain broadcast "Jehovah's witnesses: Why Persecuted?" It was of greatest importance to the citizens of Bergenfield that they hear this address. In it Judge Rutherford, for the first time, challenged the clergy of the nation to select their best spokesman to publicly debate the question of whether they serve God or serve the Devil.

### ***Thirty-one Arrested at Once***

On May 22, 1932, as part of the Bergenfield campaign, fourteen men and seventeen women were arrested and held in jail until June 1, and were then released on bond. At the time of their

arrest and during the entire period of their incarceration each of the 31 identified himself (or herself) merely as "one of Jehovah's witnesses", all steadfastly refusing to give their names and addresses; and therefore they were listed in police records only as John Doe No. 1-14 or Jane Doe No. 1-17.

It was while these faithful witnesses were incarcerated that Chief of Police Coombs was struck by a passing automobile, resulting in his confinement in a hospital for several months. One can hardly believe that this is what is commonly called an accident.

When tried on June 13, eleven of the 31 were dismissed for lack of police ability to identify their alleged misconduct. The other twenty were convicted. These convictions were reversed by the New Jersey Supreme Court.

As an illustration of the flimsy, absurd, foolish, hair-splitting, nonsensical basis of these Bergenfield arrests, the following is the account of the decision of the New Jersey Supreme Court in the case of one of these witnesses of Jehovah as it appeared in the New York *Law Journal*:

*The Genus Tramp.* Recently two cases were decided in the New Jersey Supreme Court involving this question. . . . it appeared that twenty emissaries of a religious organization who were engaged in distributing its literature from door to door were convicted in the district court of being disorderly persons within the intent and meaning of a New Jersey statute, the charge in each case being that the party accused:

"did then and there wander abroad in the open air and did not give a good account of himself."

The language of the statute was said by the court to date at least from the eighteenth century. The clause reads:

. . . or who shall wander abroad and lodge in taverns, inns, beer houses, outhouses, houses of entertainment, market houses, barns or other places, or in the open air, and not give a good account of himself.

The defendants contended that the complaint was insufficient in that it failed to include as part of the charge that they did "lodge in taverns", etc., "or in the open air." Justice Parker of the Supreme Court, on appeal, holding that the point was well taken, said:

To my mind it [the clause which has been quoted] is aimed specifically at the genus tramp, as one who wanders abroad, sleeps where he can find shelter or in the open air if he cannot or is not particular about it, and does not give a good account of himself. If these three things concur the statutory definition is satisfied; if one of them is missing the definition is not satisfied.

It was argued by the prosecution that the conjunctive "and" after the word "abroad" should be read as the disjunctive "or": that in other words, if one wanders abroad or lodges in the open air and does

not give a good account of himself he is a disorderly person. The court said:

But I am unable to warp the statutory language to that extent. As well could it be said that the second "and" preceding the "good account" phrase should be read "or." If the reading suggested be adopted, any citizen taking a walk in the park or on the street, and deciding [declining?] to submit to interrogation by an inquisitive policeman, is liable to prosecution as a disorderly person. I cannot conceive that our forefathers had any such intention in passing the statute of 1799, nor am I aware that any such construction has ever been placed upon it.

Three of the faithful witnesses of Jehovah that were among the 31 incarcerated have finished their earthly course in the intervening months.

Bergenfield never made anything out of the arrests of Jehovah's witnesses. When Recorder Kantoff subsequently was reminded before the Bergenfield borough council that \$480 had been put into budget as anticipated revenue from his court, and nothing had been obtained from Jehovah's witnesses, where at least \$100 had been expected, his crushing reply was:

It was my opinion that the recorder's court was established for justice, not for revenue.

One of the star hypocrites of the proceedings at Bergenfield was the Reverend W. H. Westerfield, minister of the Presbyterian South church. He boasted of the fact that he helped prosecute the innocent. He will get his "reward" at the hands of Jehovah God. Nobody ever commits injustice and gets away with it permanently. All one has to do is to wait.

### *Jersey City*

Jehovah's witnesses have had 21 brushes with the police in Jersey City, mostly in the summer of 1934, but one since, and one in 1929. The police and officials are practically all Catholics. On June 21, 1933, two of Jehovah's witnesses, man and wife, were arrested by Patrick W. Flanagan and John Shields, with the co-operation of Police Inspector Underwood, also a Roman Catholic.

At the trial the magistrate completely ignored the woman, and gave no opportunity to the man to offer any testimony. He merely took the word of Flanagan and Shields. It was purely a Roman Catholic affair all round, in which nobody else had any rights. Both the man and the woman were fined \$25 or ten days, and the "ten days" was not even pronounced in open court.

When a friend of the imprisoned ones warned Underwood that in seeking to regulate the preaching of the gospel he was placing himself in opposition to the Most High God, he replied:

"No, I'm a good Roman Catholic. . . . It is not right for outsiders to come in here and propagate their beliefs without getting permission." How is that for high?

### **Livingston**

On Tuesday, November 29, 1932, two of Jehovah's witnesses were taken into custody on orders of the Roman Catholic chief of police. The magistrate received the testimony of the complaining officer, but denied the prisoners' request for a copy of the ordinance, denied the right to cross-examine witnesses against them, and they were each sentenced to \$10 fine or four days in jail.

Arrived at the Newark prison, the warden sent them to the hospital ward, where they had clean and comfortable beds and were given entire freedom of movement throughout the hospital building. Meantime the committing magistrate had a nervous breakdown; but that was not the half of it:

Saturday, December 3, the entire town was covered with invitations to listen in to a Watch Tower program regarding opposition to the Kingdom witness. Eight days later 60 of Jehovah's witnesses braved the icy blasts and called at every home in town, placing 350 pieces of literature. When the list of witnesses was filed with the chief of police he nearly had a fit, raged and roared, and demanded that the members of the committee go out and round up the entire company and bring them in—all in vain. If you don't know how to handle yourself around a buzz saw, the best thing is not to monkey with it. No one was interrupted, and the work was entirely completed.

### **Long Branch**

March 5, 1933, 85 of Jehovah's witnesses called at every home in Long Branch, placing hundreds of books and booklets in the hands of the people. Eighteen men and women were arrested, searched, deprived of their personal belongings, and placed in cells. A detailed report by one of the car drivers said:

Upon entering the common prison we found that others of our brethren had preceded us, having been arrested in the morning, while engaged in the same work of preaching the gospel of Jehovah God's kingdom. There were now eight of us brethren in the lockup, and ten sisters were being detained elsewhere in the building. There were only six cells in the place. One was already occupied: two had been locked and the keys mislaid, making three cells available for the

eight Jehovah's witnesses. A bit crowded for comfortable sleeping, to say the least. After more or less argument one of the closed cells was finally opened, and we proceeded to make ourselves at home for the night. No blankets were provided, and we were forced to stretch ourselves on the hard planks provided for that purpose.

About eight-thirty the keeper came in, stating that the judge was there and that we were to be given a hearing. (A bit late, considering the fact that he was in the police station when we were brought in at 4:00 o'clock.) Upon entering the courtroom, the judge was studiously studying his books, turning his pages very carefully and deliberately. Nobody said a word. Everything was very quiet.

After a while the judge looked up, and there we all were. Very, very impressive. The only thing the matter with it was that, like vaccination, it didn't take. Sure enough, he began to speak. He had been studying the law pertaining to our cases very carefully. He felt sorry for us, was especially solicitous respecting the welfare of the ladies, apologized for the faulty accommodations, worked the sympathy gag on the brothers and, I fear, captivated some of our lady folks with his devastating charm. He overplayed his hand; and it was plain to be seen he had hold of something that he wanted to let go of.

After this prelude he presented his proposition, which, on the face of it, was not a bad one. However, we have been taught in recent months that the obligation is all theirs. When they interfere with us and our work they assume it; and we will do nothing whatever to help them remove it. After mumbling something about a \$10 bail, but not directly asking for it, he decided to let us all go to our several homes upon the signing of a "Recognizance Bond". He stated that the regular session of court is held on Monday morning at nine o'clock, but that he noticed that we came from distant points, and he wanted to make it just as convenient for us as possible on account of the ladies and would therefore give the privilege of naming any day and hour during the week agreeable to us. He gave us to understand, however, that he was not obligated to do all this. He did not have to come down to the court at all on Sunday; in fact it was all a result of his magnanimous nature and, incidentally, to get rid of the ladies.

Now it was our turn. We had come to Long Branch to preach the gospel of Jehovah God's kingdom. We had been interfered with and arrested and thrown into prison. We did not come into court looking for sympathy, and neither did we ask for any. We wanted no favors from the court. We were unlawfully detained, and we wanted an immediate trial and an unconditional release. We would not sign a recognizance bond or anything else. The responsibility rested upon the shoulders of the court as to what was done with us; and there it would stay.

Witness M—— strenuously backed me up in this contention. The judge was flabbergasted. He lost his poise. No longer was he a nice judge, although he still insisted he was thinking of the ladies. He showed his lineage. Asked if we spoke for all the defendants, we answered, "No. Each one of Jehovah's witnesses can speak for himself." He looked around but no one said a word. He then stated angrily, "I didn't come down here to bargain with you," and received the reply, "We didn't come to bargain either." We were then chased back to spend the night on the planks provided.

Witness M—— and myself lost no time in getting to plank; but the rest of the witnesses decided to sit up and talk things over. That was a good idea, for there were only two more planks, anyway. About ten o'clock the captain of the guard came in, and told us to get ready, the judge was back again. In a few minutes we were all back in the courtroom. The judge was not on the bench this time: he was sitting on the rail, a little less formal, but a lot more chummy. Sure enough, he had been thinking about the ladies, and could not bear the thought of their being there all night. Looked at us poor men folks severely and said: "I don't know if they are your mothers, sisters, wives or what, but I just can't let them stay here." (He must have thought it was a family grudge we were working off.) He didn't say a word, however, about the responsibility of the police officials in picking them up, nor the failure of the town to provide suitable accommodations; neither did he mention anything about his own responsibility in holding them there.

Looking at us men again, he added that as far as we were concerned he would like to let us stay in jail until our trial came up, but on account of the ladies he was going to give us each a summons for appearance in court on Thursday morning at nine o'clock, and with pathos added, "And I want to strongly urge you to be represented by counsel at that time." He then called an officer, and began passing out the summons, to the ladies first, and then to the gentlemen, leaving witness M—— and myself to the last. With this he thought he had done his part. But not so! Immediately the friends began to demand their transportation home, a responsibility which he disclaimed. Then they began to clamor for the return of their bookcases and other possessions, the judge finally ruling that they were to be returned to us. We secured them and went our way. A strange and peculiar people, these witnesses of Jehovah.

At the trial, four days subsequently, the prosecutor, Judge Steinbach, faced directly with his responsibility, that "he that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy", retired from the case. The judge on the bench, Alton V. Evans, said in passing suspended sentence:

I believe that the defendants were carrying out what they hold to be their life work. I have no reason to doubt it. In fact, I believe it. They are entitled to believe whatever they wish, and to worship Jehovah and preach the gospel as they see fit, and I actually believe that that was their object in coming here.

### *Maywood and Mr. Hogan*

When a witness called on Mr. Hogan with the list of 30 names, Hogan was suddenly so interested in the message of the Kingdom that he insisted on contributing 50c for three bound books. This was his right. For complying with Hogan's wishes the witness was arrested (legally styled an "entrapment") and had to explain his act on the stand. Omitting the interesting questions asked him, and condensing much of what he said, his testimony was:

I delivered the letter to the chief. The chief read it and he said, pointing to Mr. Hogan, 'There is the police commissioner.' I replied, 'Yes, I understand he is the commissioner.' The chief handed the letter to the commissioner. The commissioner glanced at it and said, 'Well now, I thought we had this matter all straightened out several weeks ago, that you were not to come to Maywood.' I replied that on that particular occasion we had come to obtain consent to operate a sound car in Maywood; that we were not here this morning to operate a sound car and that while there was one in the borough, we were not going to operate it; that we had come to Maywood to call upon the residents of Maywood with a message of vital importance, the message of the gospel of Jehovah God's kingdom; that we intended to call upon the residents at their homes and present to the people that message in printed form.

Then the chief wanted to know why we did not take out a permit. I told him that the matter had been covered very carefully in the letter and also had been published in *The Police Reporter*, in the November issue of 1934. The chief voiced his views about our not getting a permit and I explained that he would find that Jehovah's witnesses are the most law-abiding people on earth; that they had a responsibility to fulfill toward Jehovah that they could not shirk or violate; and that while we were glad to co-operate with them to the fullest extent, we could not ask for a permit to do something that Almighty God had commanded must be done, and that was preaching this gospel message of His kingdom, and this we were doing. That was our manner of worshiping Almighty God, taking this message in printed form to the people.

The chief then asked what we were distributing this morning. I sent Mr. Kunz to the car to get a sample of what the people of Maywood were going to have an opportunity to secure, and Mr. Kunz handed this set of volumes to the chief. The chief took off the wrap-

per. He looked at the books. He handed this book *Prophecy* to the commissioner and the chief mentioned something—well, they are certainly worth fifty cents. Some conversation followed—I do not recall the exact words—and the chief made the suggestion to the commissioner that we be permitted to go on with this work, stipulating, however, that we do not operate the sound car.

At that time I then asked him for the return of the books. There was no effort on my part or on the part of anyone else here to leave those books with the chief or with the commissioner. The chief asked us to let him see what was being taken to the people of Maywood. I requested the return of the books. The chief at the time was talking on the telephone and the commissioner said, 'Oh no, we are going to keep those books here.' I said, 'Very well.' He said, 'But I will pay you for them.' I said, 'Well, you have read this card. If you want to contribute fifty cents to help publish other like books to place in the hands of some truth-hungry person I will accept fifty cents.' I took the fifty cents and left the police station, and within a few moments was arrested for having complied with the commissioner's desire for the books.

Jehovah's witnesses are Christians who are entirely devoted to Jehovah God and who obey His law by publishing His truth without money consideration. They have consecrated themselves to do the will of God and to follow in the footsteps of Jesus. They are commanded to go forth and preach the gospel by going from house to house with this message of the Kingdom in printed form. They are commanded in Matthew 24: 14; commanded in Isaiah 61: 1, 2 to bind up the brokenhearted and comfort all those that mourn. In Acts 20: 20 they are admonished to go from house to house; in Matthew 10: 7-15; and there are numerous other scriptures.

It is not necessary to have clerical habiliments to be a preacher of the gospel, nor is it necessary to stand in a pulpit or church to do so. I received my ordination from the scriptures already cited, and of these and other scriptures I have made a very thorough study for the past fifteen years. In my worship of Jehovah I make use of books and booklets belonging to the Watch Tower Bible & Tract Society. The books are left with the people at far less than the cost of publication.

I devote at least two days a week, and practically every evening, to my work as a minister of the gospel. I became a witness of Jehovah at the time that official name was taken by a body of Christians in 1831, at Columbus, Ohio, some 20,000 or 25,000 persons being present. All the real Christians on earth have accepted that name. The witnesses of Jehovah not only receive no monetary recompense, but they gladly give their all, their time and energy and money to help make up the deficit, so that people of good will may receive this all-important message.

People out of employment are given an opportunity of having a share in this work.

### **North Haledon**

The arrests of Jehovah's witnesses at North Haledon June 13, 1933, were the result of a conspiracy, involving the mayor and his tools, the chief of police and the judge who imposed sentence and afterward rescinded it. An ordinance was passed four days previous to the arrests which had as its objective the keeping of the witnesses out of the town.

The mayor's wife is a Roman Catholic. Some men will do anything on earth to please a woman. The officer who made the arrests is a relative of the mayor. Some men will do anything on earth to please a relative. The mayor was distressed, because, to use his own words:

It burns me up to think we have made an ordinance here and these fellows can come into town and laugh at us.

There was dirty work at North Haledon on the part of those in on the conspiracy, as is made clear from the following detailed report:

The third one was severely grilled by chief, magistrate and arresting officer, at police station. In addition to charging him with violation of ordinance prohibiting distribution of advertising matter without permit, they conspired to "frame" him under the traffic act, after he had been locked up. He was brought out of cell, asked to go to his car (standing in front of station) and procure his driver's license, which he had given to his wife, who remained in car when he was taken into station. An officer accompanied him to the car. He received the license from his wife. He had just taken it when the officer violently seized his arm and hand, then proceeded to punch him very brutally in the side and generally manhandle him, all this without any provocation whatsoever. The chief was standing by, and, with the prisoner's wife, witnessed the entire proceeding. After the officer had carried on in this manner for a minute or two, the chief, feigning consideration, commanded the officer to desist. Then, when the prisoner was immediately taken again before the court, the judge presented to him a paper to sign, concerning traffic violation. He refused to sign, knowing he had committed no violation, and the police refusing to tell him what, if any, violation he had committed. These tactics were manifestly to intimidate, and when placed on trial the traffic violation charge was sheepishly dismissed.

### **Nutley**

Nutley distinguished itself by arresting Jehovah's witnesses on 12 different occasions between March 5, 1934, and February 22, 1936.

**Oakland**

At Oakland, February 24, 1933, an Irish policeman arrested two of Jehovah's witnesses, and, without the knowledge of either the chief of police or the mayor, managed to get them railroaded to Hackensack prison for five days. When one of the witnesses, a lady, was reading in court her statement written by herself, the Irish policeman, who seemed to think of himself as the dictator of the community and even of the court, had the temerity to snatch the statement from her hands and make comments of his own.

Two days later 40 witnesses visited the town, called on all the inhabitants, including the mayor and chief of police and judge, and left 171 books and booklets with the interested. On this occasion there would have been no arrests except that, at the last moment, by request, one of the cars stopped at the home of the Irish policeman, Farrel. A week later Farrel was taken desperately ill, so ill that a council of physicians had to be called. Figure it out for yourself.

When the two arrested at Farrel's home explained that they were witnesses for Jehovah God, the court responded that that meant nothing to him. On the way to Hackensack prison with these latter victims the chief of police said that he felt very bad for his part in the whole affair, that his mother had some of the books and cried when she heard what had happened to the witnesses.

It was learned that at least one of the commitment papers was made out before the trial of the prisoner, which shows the caliber of the judge, and his great responsibility before God. The sheriff of the prison said it was a shame to bring such Christian men and women to such a place for such a reason, and that he would do all in his power to make them reasonably comfortable while in his care.

The Irish cop Farrel seems to have Oakland by the neck. An American citizen in Oakland can exercise his rights provided he first goes and sees this tool of the Hierarchy.

**Ocean Grove**

On March 20, 1932, ten of Jehovah's witnesses were arrested for witnessing to God's kingdom in this highly religious community. All were released on their own promise to appear in court a week later. Meantime the city fathers lost heart and the whole case dissolved in thin air. Discretion was the better part of valor, and

Ocean Grove was spared the embarrassment of publicity such as was given to the neighboring community of Asbury Park.

**Paterson**

Many years ago Paterson had the reputation of being the anarchist city or center of the United States. It was all poppycock. An investigation by the chamber of commerce brought out clearly the fact that this reputation was wholly due to the police force using their clubs instead of their heads.

In November, 1934, things were working around back to the old level of Rome on top, and no brains available: the mayor was a Catholic, Chief of Police Murphy was a Catholic, Judge Duffy is a Catholic, and the new president of the chamber of commerce, James Wilson, once a Presbyterian, woke up one morning a Catholic and has been a Catholic ever since.

November 18, 1934, one of Jehovah's witnesses was arrested in Paterson. The arrest was made by William Hennessey. Guess his "church". Reverend Hamilton, of St. Paul's Episcopal church, hangs around the police station a good deal, and, when the prisoner was brought in, had considerable to say about the witness' testimony card and the work in which he was engaged.

The sight of this dominie stirred the ire of another witness, then a prominent businessman in Paterson, and when the detectives complained to him that the prisoner would not tell them anything this businessman parted with his "goat" temporarily and said:

The reason that that information is printed is in order that the officers may get it through their craniums. If you will just for a moment permit me to say a word, as our attorney has not yet arrived, I will explain that during the past few years there have been 800 arrests of Jehovah's witnesses. Police officers have dragged the name of New Jersey in the dirt by their unfair and unjust tactics. They have reproached the name of Jehovah by appearing in court and giving false testimony against His witnesses. There is no excuse for this arrest. This very morning a letter explaining the nature of our work was delivered to the chief of police, and requesting that the police department see that we are not interfered with in carrying on our work.

Judge Duffy saw the point, and the case was postponed. He suggested to the "witness" that he see the president of the chamber of commerce and get his approval of the work, but the "witness" explained that having the approval of Je-

hovah God is sufficient, and, anyway, the chamber of commerce has no authority to stop the work. Judge Duffy rather liked the witness' honesty and independence and asked him to come and see him privately sometime.

Four weeks later Jehovah's witnesses put on a divisional campaign in Paterson. Four were arrested, but when brought before Judge Duffy he showed a judicial mind and a good spirit. After talking over constitutional questions and interpretation of ordinances for some time he said, in a manly way, "There is nothing before the court. The defendants are dismissed."

### Secaucus

Because two little girls in Secaucus place their loyalty to Jehovah God first, last, and all the time, as respects the saluting of *any* flag, the city fathers of the place figured it out that, having expelled these children from school, it would also be a good thing to enact some legislation that could be used against Jehovah's witnesses when they come to town, but would never, oh mercy, no! positively never be used against anybody else.

Seems like quite an idea. The populace is to be divided into the "mays" and the "may nots". The "mays", Baptists, for instance (May 27, 1936), may violate the ordinance, "to hold outdoor gospel missions and distribute gospel books on Saturday nights"; so saith the *Jersey Observer*.

The same squib explains that this same ordinance was used against Jehovah's witnesses. Ah! They are the "may nots". What will the Baptists do? They will ignore the ordinance because they have permission to do so. What will Jehovah's witnesses do? They will ignore the ordinance because the ordinance itself is worthless and the administration of it smells like Secaucus itself. The town council, what will they do? Well, they are only six miles from Hoboken. They can go to the pier and jump off.

### South Amboy

Only six miles from Watch Tower radio station WBBR, 61 of Jehovah's witnesses were arrested on June 10, 1928, for the reason that eleven of the twelve policemen on the force were Roman Catholics, and they knew that the Hierarchy wanted the job done. This was the beginning of the persecutions which have done so much to injure real estate values in New Jersey.

A bunch of hoodlums (guess *their* "church") attacked two of the women while they were at work, stoning them; they were struck on the head several times. An officer appeared on the scene, and they appealed to him for assistance. He stopped the stoners, but arrested the women who were proclaiming the gospel. Guess *his* "church". "Father" Griffin is South Amboy's big cheese.

No decision was given by Judge Van Cleaf up to January 20, 1929, when 99 more of Jehovah's witnesses were brought before him. At that time he dismissed all the complaints, the whole 160, stating that he could find no ordinance under which their activity could be rightfully proscribed.

### Summit

The question of whether Jehovah's people in Summit have any rights was at issue five times from July 31, 1932, when 165 were arrested, to December of the next year, when the town was sharply rebuked by the Supreme Court for arrogating to itself powers that it did not in the least possess. Those arrested in the first instance were all dismissed the same day. When, on that occasion, the mayor facetiously remarked that the witnesses had not been received with open arms, one of them explained to him that Jesus Christ had not been received with open arms either.

A year later, May 7, 1933, ten men and one woman were arrested and given thirty days. Witness M——, allowed to read his complaint, and noticing that it had actually printed in it the following:

"did distribute at various houses and stores and to persons in the City of Summit, printed advertising matter, to wit, pamphlets advertising the Watchtower International Broadcast of Brooklyn, New York, and Judge Rutherford's books, without first obtaining a permit to do so from the City Clerk and the approval of the Chief of Police,"

slipped out and had it photographed. See *The Golden Age* No. 358, first six pages entitled "An Open Letter to President Roosevelt on Conditions at Summit, New Jersey". Murphy is the chief; Kelly, the clerk. Guess their "church".

The Supreme Court decision disgracing Summit in the eyes of all intelligent liberty-lovers said, in part:

By the terms of the ordinance, the permit is to issue only upon the written approval of the chief of police,

who is given absolute discretion in granting or withholding his approval without any determining factors other than his own impulses. The reservation in an ordinance of the discretionary powers to a public officer to give to one and to withhold from another the privilege of violating the ordinance is condemned in all cases.

### **Westfield**

June 20, 1932, ten of Jehovah's witnesses were arrested in Westfield, as a part of the Union County, New Jersey, conspiracy. Westfield is near Plainfield, and only nine miles distant from Watch Tower radio station WBBR. Those arrested acted as their own lawyers, declined to pay any fines, and were sentenced to ten days in warden Armstrong's bastille at Elizabeth.

While these were incarcerated 100 other witnesses, giving their full names and addresses, notified the chief of police in writing that they

would continue the work at Westfield the next Sunday. Forty of these were arrested, released on their own recognizance, and five days later the prosecutor decided not to act against them.

Jehovah's witnesses have also been arrested in Bayonne, Caldwell, Camden, Chatham, Elizabeth, Gloucester, Highland Park, Little Ferry, Midland Park, Newark, North Arlington, North Caldwell, Roseland, Roselle Park, Rumson, Sea Isle City, Somerville, Teaneck, Union, Verona, Weehawken, Woodbine, Woodbridge and Wood Ridge. New Jersey, as the handmaid of the Roman Catholic Hierarchy, has a great debt to pay to Jehovah God for the sufferings she has caused the families of Jehovah's witnesses, and when the time for settlement comes she will pay a terrible price. "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double."—Revelation 18:6.

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## **Miscellany**

### ***New Radio Beam Service by EAQ***

**W**ORLD-WIDE service to listeners is the aim of many forward-looking broadcasters, including EAQ, powerful shortwave station at Madrid, Spain. Some readers will recall that Judge Rutherford's speech, "Separating the Nations," delivered February 23, 1936, at Los Angeles, California, was heard in many lands through EAQ, notwithstanding attempts of agents of the Roman Catholic Hierarchy to suppress the broadcast. According to latest reports, the station expects to announce soon an improved radio beam service to listeners in Germany, Austria, and central Asia, as well as Japan, the Philippines, Australia and New Zealand. Consult current radio periodicals for details. At present EAQ broadcasts of answers to Bible questions, by Judge Rutherford (in electrical transcription), are being enjoyed week by week in many places in the United States, Canada and other countries: English, every Wednesday and Saturday, 7:15 p.m., Eastern Standard time; Spanish, every Sunday, 6:45 p.m., on 9860 kilocycles. Any who have formed the habit of writing their appreciation to stations far away may now share the thrill of those who are writing EAQ after hearing a Watch Tower program.

### ***Something Decayed at Vatican City***

**P**ATRICK O'SILLAGHNESSY, Wellington, England, not realizing how badly the Jesuits want control again of Ethiopia, but realizing keenly that there is something decayed at Vatican City, wrote the London *Daily Herald* as follows:

Never have I felt so disappointed with the great church to which I belong than during the past few months. Italy, home of the Catholic religion, has launched a fiendish attack upon Ethiopia, has broken the peace of the world, and violated all the laws of war. Yet Roman Catholicism makes no protest. Our church has lost heavily in prestige. She is enormously rich and powerful; she is the only Christian church worth considering in Italy. Yet she is afraid to protest. Afraid of what? Persecution? Then why put the cross at the center of her standard?

### ***"Great Invention," "Great Discovery"***

**T**HE Los Angeles *Evening Examiner* tells of a great discovery, a strange instrument taken from medieval torture books. The object is to stretch the necks of patients. The news comes from Chicago, from the headquarters of the American Medical Association, which is thus, and only now, learning what every person knows who has ever had either chiropractic or osteopathic treatments.



## Judgment of Christians

*A five-minute talk*

*by Judge Rutherford*

**F**ROM Pentecost to the second coming of Jesus Christ is a long period of time during which many persons have consecrated themselves to God. In due time all such must be judged by the Lord Jesus Christ in order to determine whether or not they have proved worthy of life. Concerning all such, including the apostle himself, it is written, at 2 Corinthians 5:10: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body [the body], according to that he hath done, whether it be good or bad."

Christ Jesus, as shown by the Scriptures, did a certain preparatory work by causing the gospel to be preached, and then He straightway appears for judgment, as it is written, in Malachi 3:1-3. Here the statement is made that He sits as a judge and refiner to determine whom He will approve and use to offer before the Lord an offering in righteousness. It is stated at 1 Peter 4:17 that such judgment must begin at the house of God, that is to say, with those who have professed to follow in the footsteps of Christ Jesus. At Matthew 25 Jesus spoke a parable showing that at His second coming He would take account with His professed servants. At Matthew 24, in connection with His answer concerning His second coming, He shows that it is then that judgment takes place, and that all those then on the earth who claim to be His servants should be judged and that the disapproved ones He designates the "evil servant", and the approved ones he calls the "faithful and wise servant". Other scriptures show that the coming of the Lord Jesus for judgment occurred in A.D. 1918 and that judgment of the Christians followed immediately thereafter. To those found faithful at that judgment, and who receive the Lord's approval, He commits all His goods, meaning all His kingdom interests on the earth. These are the ones who are officially anointed and sent forth to give testimony to the truth concerning God's Word and His kingdom. The "evil servant" class go into darkness.

Some died in faith before the second coming of the Lord. When does their judgment take

place? The Scriptures clearly show that such faithful ones are the first ones to be resurrected, judged and approved and gathered unto the Lord. At 2 Timothy 4:1 the proof is given that the Lord Jesus judges the living Christians and the dead at His coming and His kingdom. The statement is made at 1 Thessalonians 4 that the dead in Christ shall rise first, and then the faithful remaining ones on the earth are judged and gathered unto the Lord. These latter ones remaining on the earth are designated in the Scriptures as the remnant of God's organization, which organization is symbolized by His woman. In connection with this, note what Revelation 12:17 says, to wit: 'That the Devil, called the old Dragon, makes war on the remnant of the woman, that is, the faithful, approved ones of the Lord which keep the commandments of God and have the testimony of Jesus Christ.'

These scriptures, together with the well-known facts, show that the Lord has judged those of His faithful followers, and that the approved ones He has sent forth as His witnesses, and that such faithful ones are the special objects of assault by the Devil and his agents. The facts show that in every country where the Roman Catholic Hierarchy holds sway these faithful witnesses of the Lord are cruelly persecuted; and this is further proof that they have the approval of God and Christ. For this reason they rejoice, because the judgment of the Lord is in their favor and they delight to be permitted to suffer persecution for the same reason that Jesus was persecuted. He was cruelly persecuted by the Devil and the clergy because He told the truth. Likewise the faithful remnant now suffer persecution because they tell the truth. The judgment of the remnant by the Devil and his agents is adverse, but it amounts to nothing. That which is of greatest importance is their judgment by the Lord showing that He approves them. To them the Lord Jesus says, at Matthew 5:11,12: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and

be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Nations or governments now controlled by selfish officials falsely charge and wrongfully judge and condemn Jehovah's witnesses because such officials are blinded to the truth. Some of these faithful ones are charged with the crime of sedition and wrongfully convicted. Remem-

ber that Jesus Christ was falsely charged and wrongfully convicted of the crime of sedition. The judgment rendered by the Lord concerning creatures is of supreme importance, and that judgment is summed up in these words (Psalm 145:20): "The Lord preserveth all them that love him; but all the wicked will he destroy." Jehovah's witnesses love and serve God and Christ Jesus.

[The unique series of Bible talks of which the foregoing is the 48th has been reproduced for the phonograph, and the records may be used on the ordinary type of machine. They are being widely used for pass-

ing important Bible truths on to neighbors, friends and others. The Watch Tower Bible & Tract Society, 117 Adams St., Brooklyn, N. Y., are the distributors of the records. Address inquiries to them.]

### Pioneering in Queensland

THE state of Queensland, occupying the northeastern portion of the Australian continent, has an area of 670,500 square miles, or 429,120,000 acres. According to the latest census figures the population is at present 947,789. That means that there are 452 acres for every man, woman and child resident in the state. More than 31 percent of the people live in the capital city of Brisbane. Wool is the principal product of the country, the value of one year's clip having been £6,163,465 (or about \$30,000,000). In 1932, the estimated value of the agricultural crops was £12,190,794. Mineral output for the year was valued at £1,784,499. Nearly 7,000 miles of state railways are open for traffic, the lines being constructed on the 3-foot-6-inch gauge. There is a standard-gauge line between Sydney and Brisbane, approximately 60 miles of which runs through Queensland territory.

The most important radio hookup the world had ever known took place on June 3, 1935, and Judge Rutherford's voice was heard in Brisbane with sufficient clarity to follow the speech and to thrill all honest persons with the importance of the occasion.

During the past few years the publishers of Jehovah's kingdom have proclaimed the glad tidings by means of the Kingdom publications and, latterly, by means of radio and the sound machines. Books and booklets to the number of \$4,802 have been placed in the hands of the people as a result of one year's work. To obtain these results it was necessary to travel thousands of miles, using automobiles, caravans,

motor-bikes and push-bikes. The work is often done under most trying conditions; excessive heat, bad roads, insect pests and snakes are only some of the difficulties to be contended with.

The rainfall on the coast is plentiful, ranging from a yearly average of 50 inches, in the south, to 140 inches, in the north. Away from the coast, however, the rainfall dwindles and the country is subject to drought. In the coastal section all kinds of tropical fruits are produced and a large area is devoted to growing sugar cane. The inland areas are occupied mostly by large sheep and cattle stations, the land being eminently suitable for this purpose.

### Deprivation of Free Speech

Two of Jehovah's witnesses have recently completed a 6,000-mile trip covering the coastal route from Brisbane to Cairns and returning via the inland country. Traveling by car and equipped with one of Jehovah's modern weapons to give an efficient witness, the first brush with the enemy was at the Ipswich railway workshops. Here are employed some 1,500 men, and a rostrum has been erected so that the men may hear lectures of interest during the lunch hour.

The management of the rostrum is in the hands of a committee, and permission was obtained to present Judge Rutherford's lectures. However, on the evening prior to the time appointed, the chief mechanical engineer issued instructions forbidding the use of the rostrum

and denying Jehovah's witnesses any entry into the workshop grounds.

Jehovah's witnesses love a fight in the cause of righteousness, and arrangements were made to hold the lecture outside the big gates of the works. At noon the two big gates were thrown open and microphone announcements were made concerning the lecture and attention was called to the action of the chief in refusing entry into the workshop grounds.

The men thoroughly enjoyed the lecture "Hypocrisy", and the chairman of the rostrum committee then asked permission to speak to the men, after which a motion of protest was moved and unanimously carried, against the action of those responsible for refusing Jehovah's witnesses their right to deliver Jehovah's message in a place purposely erected for freedom of speech.

### ***Faithfulness and Obedience***

Proceeding northward the witness was given in every town, and during the three and one-half months of the trip a total of 3,700 pieces of literature was placed, including about 900 bound books. At every opportunity the transcription machine was used, making an effective preparation for the placing of literature. It was particularly noticed that brethren living in isolated parts and who had not met any of their fellow witnesses for years are keeping in step with Jehovah's organization and are definitely identifying themselves as wholly for Jehovah. This is a clear indication that Jehovah and Christ Jesus are our teachers, and not any man.

One old brother in the sugar country, 82 years old and once a pioneer, but now able to do less, due to failing health, is faithfully heralding forth the Kingdom message to the extent of his ability. The *Informant* that month suggested stressing the *Vindication* books, and he had these neatly arranged in his witness case, fully determined to follow organization instructions. His last words on saying "Goodbye" were, "My one wish is that, whatever you do or wherever you may be, you may at all times bring honor and praise to the name of Jehovah."

As an indication of the manner in which the Jonadabs are responding, three were met who had merely read one booklet, which caused them to flee to Jehovah's city of refuge and free themselves from the shackles of Satan's organization. Now they have as much of the Kingdom literature as they can procure, and are passing

on the message to others in the district where they live. They are endeavoring to make arrangements to enter the work full time as pioneers.

### ***Mackay and Townsville***

At Mackay the radio station ceased broadcasting the truth because of fear of men. Not to be outdone, a local brother has a 50-foot mast from the top of which the speaker of his transcription machine covers a wide area with the Kingdom message.

At Townsville we found that the local radio station had done good work. The businessmen all knew of the judge's lectures, and were either for or against the truth. On one Sunday evening the car was quietly pulled in to the curb within a few feet of the Salvation Army meeting. Upon seeing us the leader uttered a wonderful mouthful of untruths and threatened the people with literal fire and brimstone if they did not join the Army. Without doubt he had recognized our car, as the speaker was in position. Pointing to us he said he would particularly like the people who had the loud-speaker on the car to listen to what he had to say, which free publicity we fully appreciated and made use of. After reminding the crowd that they were very tired of standing he invited them to follow him to the nice soft seats in the Salvation Army hall. Then followed our microphone announcement concerning our lecture, with the result that the crowd heard the message of truth and the Army marched alone to their hall. The next day, as a result of this incident, a shopkeeper took ten bound books and fifteen booklets.

Many foreigners reside in Townsville, and a raid was made on the Chinese quarter, with good results. Often the Oriental cunning was in evidence. Upon reading the testimony card they would say, "Oh yes, Jeesa Chli velly good up there." (Pointing to the sky) "I no read English." Asked if they could read Chinese, with an Oriental grin they would reply in the affirmative; then, on being shown the books, would say, "I no read Chinese. Allee same, velly good book. You come back next Thursday." But the Jw's would be miles away by Thursday.

Often booklets were exchanged for food: four Chinese booklets for one dozen apples, one dozen oranges and a half dozen bananas. All through the trip advantage was taken of this method, to the benefit of all concerned. Steak, billycans,

socks, etc., were obtained from storekeepers in exchange for Kingdom fruits.

### ***The Terrible Roads***

And now for a few remarks regarding the roads, so called. Some of them would break the heart of a bullock wagon. Fifty years ago pioneer settlers traveled these outback places to take up selections for the purpose of raising cattle and sheep. Today, there is little improvement in the tracks. In many places there are no bridges, culverts or cuttings.

Not many car owners will undertake journeys in these places, owing to the difficult traveling. Reliable information about the roads ahead is hard to get. At Ingham information was received that Greenvale was 110 miles due west. It took ten hours' solid traveling to cover the 110 miles, and between the two places only one house, a cattle station, was passed. Basalt rock, rising in small pieces nine and ten inches above the ground, made traveling as slow as five miles an hour for distances of nearly forty miles.

The crossing of dry creek beds is exceedingly difficult. Slowly the car is maneuvered to the bottom of the gully, and as the nose turns up the hill the rear of the car touches the ground. Then the uphill portion commences, and for a while all that can be seen is the car bonnet and the sky. The climb is then taken in bottom gear, meantime bumping over rocks, boulders and roots. When negotiating such places anything might happen.

For example, a traveler recently broke a stub axle on one such road, necessitating a 36-mile walk to the nearest cattle station. Three weeks passed before the spare part came to hand, and a truck had to run 70 miles to tow the car in, and before the job was completed the cost had mounted to £100.

### ***Jehovah Provides Needed Help***

Jehovah's angels are ever ready to guard those who are faithful to Him. The road between Atherton and Hughenden proved to be the worst section. Cars rarely travel this 400-mile section, but the first night out the Jw's made their first camp situated at a bore. Here they met two other vehicles traveling in the same direction, one a prospecting party and the other a traveling repair van prepared for any emergency and even equipped with an oxy-welding outfit.

They knowing how difficult was the journey, this escort was fully appreciated as an evidence

of Jehovah's loving-kindness. They traveled together for 150 miles, where they parted company with the garage man. The journey was completed in company with the prospecting party, and the occupants of both cars were able to render valuable assistance to each other.

At the Burdekin river crossing there is no bridge, and as they were feeling their way over the rocky bottom the front wheels of the Jw's car suddenly dropped and the car stopped, resting its weight on the engine sump. Using saplings as levers, and with the aid of the two prospectors, the car was brought back into safety and the journey continued.

Hughenden to Winton is 146 miles, and after passing the former town perfectly flat country is crossed having excellent brown soil which makes a good traveling surface in dry weather. But the flies! Millions of them. While talking they get into your mouth, and while eating they get in with your food. Animals are driven frantic by them at times.

In this country we see the ruthless hand of big business. In 140 miles not one tree was seen, and sheep are compelled to graze under the merciless sun and in the scorching dry winds. Greed for money has caused men to overstock the country, and the once luxuriant grass has now been eaten out by the roots and instead are growing all the weeds imaginable. Burrs cover the ground, which stick to your clothing and irritate the skin when touching the bare flesh.

Two months ago the country was in the throes of a severe drought. Carcasses of countless sheep could be seen scattered along the route, and numerous crows were there ready to pick out the eyes of the animals even before they died. The owners of these poor, unfortunate sheep usually live in luxury in the cities, careless of the sufferings of the animals which enrich them.

What a glad day it will be when Jehovah's name is fully vindicated! Then all creation will praise His name and the earth will be clad in glory and beauty and the waste places will rejoice.

### ***Thought Heaven Not So Good***

LONDON *Tidbits* says a missionary in India was trying to make a convert of a Hindu and asked him if he would not like to go to heaven when he dies. To his surprise the Hindu replied that he did not think he would, that it could not be such a very good place or the British would have grabbed it long ago.

## Persecutions of Jehovah's witnesses in Nigeria

(As disclosed in the following letter to the Editor of *The Nigerian Daily Telegraph*, Lagos, Nigeria)

**I**N ORDER that the people of Nigeria amongst whom we have been laboring for the past thirteen years might know the true facts about Jehovah's witnesses we are asking you to be good enough to publish this letter.

"The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision."—Psalm 2: 2-4.

All over the world there is a class of men and women known as Jehovah's witnesses against whom the rulers have now turned to persecute because they are faithfully performing their God-given commission and duty of preaching the good news of the Kingdom of Jehovah the Most High God and His executive officer Christ Jesus, earth's rightful King, who will shortly break in pieces the present governments of earth and set up a righteous and everlasting government. See Daniel 2: 44.

As the time has come when rulers in Nigeria think it necessary to start their own persecution, we, Jehovah's witnesses, also see it as our duty to call attention of all persons of good will to the present existing circumstances prevailing in Nigeria.

Mr. W. R. Brown was sent out to West Africa by the Watch Tower Bible & Tract Society in 1923. On his arrival in Nigeria he had access to deliver his Bible lectures in the Glover Memorial Hall till the trustees of the hall saw that it would be no longer compatible with their religion to hire the hall to Mr. Brown to tell the truth of the purpose of Jehovah God there, and the door was closed against him. This being so, Mr. Brown has to resort to the Coliseum, to which place the élite of Lagos think it below their dignity to go and hear the truth. Lately, after a lecture in the Coliseum by Mr. Brown, he received a summons paper to appear before the police magistrate for lecturing at the above-named place without first obtaining a permit from the commissioner of police.

In December, 1935, he advertised in the two leading papers of the 7th that he would deliver two lectures, one on the 8th and the other on the 15th. His lecture on the 8th came off without any trouble from the authorities. But after his

second lecture the summons was delivered to him. Was it because of his advertisement in the papers which read as follows: "In the course of his lecture he will divulge the names of the new rulers that will take the places of the present rulers when that government is inaugurated"? Truly truth offends.

This case has been tried and Mr. Brown was "found guilty" for delivering that lecture without permit.

Furthermore, as Jehovah's witnesses are law-abiding when the law does not conflict with God's own law, one of Jehovah's witnesses, who always goes with his brethren to give lectures in convenient places of the town, took an application to the commissioner of police, asking for a permit according to traffic ordinance, but he was informed by the commissioner of police that the only places he could lecture are Victoria Beach (that is, to the sea) and Reclamation road (that is, to the lagoon) and a permit must first be obtained. What indignities to the servants of the Most High God!

Such treatment of Jehovah's witnesses is not limited to Lagos. Last month Jehovah's witnesses arranged for a convention at Ibadan and they contracted with Mr. Salami Agbaje for a store he had not been using for a long time. But as soon as the news of this was published the paramount chief of Ibadan sent to Mr. Agbaje demanding that he wanted to store some goods in the very place the latter had given to Jehovah's witnesses. So Mr. Agbaje was forced to break his contract and lose his money already paid down by Jehovah's witnesses for said store. Notwithstanding this disappointment, Jehovah's witnesses held their meetings, but under the surveillance of detectives just as if they were desperate criminals. To whose account will Jehovah God charge this?

And this is not all. Jehovah's witnesses in Ilesha found it necessary to build a small hall to study the Bible, and one of themselves offered a portion of his dwelling house to be built for this purpose. When the work was nearing completion persecution from the district officers arose and attempts were made to stop the building, on the following alleged grounds: (1) The hall is directly opposite the C. M. S. Bookshop! (2) It is a church house built without the authority of the paramount chief. (But the assistant district officer was afterwards satisfied that the

building could not be properly called a church.) (3) It is a land belonging to the chieftaincy. (But there is incontrovertible proof that the donor was the owner.) (4) The building is not fifty feet distant from the center of the road. (That is true, because the hall is 33 feet distant from the center, but there are many houses built since the regulation is said to be in operation which are much nearer the streets of the town than this hall built by Jehovah's witnesses.) For this "offense" summons after summons has been issued against Jehovah's witnesses, till, finally, they are now forbidden to enter the hall, under

penalty. The same thing the rulers did in Jesus' day. Read Acts the fifth chapter; take note of verses 27-29.

Jehovah's witnesses are not taken by surprise by these persecutions, for their Lord Jesus Christ has warned them beforehand. See John 15:18-21. But let not the persecutors think that Jehovah God will let His faithful servants suffer in vain. The time is here for Jehovah God to take action. Read Judge Rutherford's booklet *Who Shall Rule the World?* from page 36 onward, and be informed about present events and what the outcome will be.

### The Roman Catholic Hierarchy and the Children *By Jane Ryan (Vermont)*

I AM going to first tell you about a little boy who was placed in a Catholic Home in Vermont at the age of four years. He was a young man of twenty-one when he revealed his story, and then I had hard work to get it. When he saw it was working me up to a frenzy, he hushed right up, and I only got the rest from his mother.

Family trouble was the cause of his being placed in the Home in the first place, and this little fellow had weak kidneys. Naturally there was the usual trouble at night of a wet bed. In the morning he was taken and soundly whipped with a wide strap, by one of the "sisters".

But the next night the same thing happened, and the following morning he was whipped again, along with a dozen other little boys who had the same trouble. As time went on the boys were taken and whipped at night before going to bed, and in the morning again for having committed the same "crime".

This was not enough, but as the boys grew older they were formed in a line and marched down through the girls' division and the girls were told to point their fingers at them and shame them. Little girls received the same treatment, I was told.

At the age of fifteen the boy was returned to his mother; and she told me that she would hear a stirring in his room in the night and she would get up to see what was wrong. She told me the sight that met her eyes nearly broke her heart. Her boy would be sitting up, staring wildly around and feeling the sheets to see if they were dry. When she would go to his bedside and speak to him and tell him he was safe with mother, he would lie down with a big sigh of relief.

How many, many nights of horror that poor child must have suffered, and how many thousands of poor little helpless children are there yet suffering, is what causes me to suffer sleepless nights, as I lie and pray for them.

I did not altogether credit this story as being actually true until I happened to make the acquaintance of a young girl of seventeen who had just been taken out of a convent in New York, after her mother was forced to spend somewhere around \$300 to get her out.

This poor child had been so afraid that her mother would not succeed in getting her out that she slept on her shoes for three weeks until she was sore and lame, to do penance for her sins, that God would help her mother to get her out of that place. I questioned her about the treatment of little children with weak kidneys, and she told me the very same story, not knowing what I knew about the little boy.

She told me other cruelties, such as locking up little girls in the shoe closet, which is very small and has no ventilation. One little girl had been left in this dark place so long that she attempted to hang herself with a shoestring. When discovered she was black in the face, and was taken out and soundly whipped for the act.

Another little child did not care for her porridge one morning, and she was firmly held by the hair of the head while it was forced down her throat. When the child threw it up, the "sister" repeated the operation! By this time I was furious to hear such things and demanded of this girl if she was speaking the truth, and she answered me calmly enough, "May God

(Continued on page 703)

## Thorns in the Side of Roseland (N. J.)

AS ONE drives through the shady streets of Roseland, New Jersey, the desire comes to break forth into rhapsodies of praise over its sylvan beauties. For Roseland is no mean city. Its shady drives, well-kept homes, and wide-spread lawns make it a delightful place in which to live. But, just as every rose has its thorn, so Roseland has some disturbing elements. One would think that in such verdant surroundings no person could be so cussedly mean as to do an injury to any of his fellow creatures. But no:

E'en though the spicy breezes  
Blow soft through Roseland's aisle,  
Where every prospect pleases,  
There only man is vile.

(With apologies to Heber)

Though surrounded on every side by the evidence of the goodness of Almighty God to man, Roseland's chief of police, Charles Schweinfurth, has ordained and decreed that Jehovah's witnesses shall not worship Jehovah God within the boundaries of the borough. Just to show that he meant business he gathered in, arrested, and haled before the court five Christian people for committing such "offense".

Among the five was Gabriel C. Ferrara, who was put on trial before George Flammer, recorder of Roseland. O. R. Moyle, a member of the Wisconsin bar, was granted permission to defend Ferrara. But evidently Moyle made a mistake. He insisted that Chief Schweinfurth should confine his testimony to what he had seen and heard. Judge Flammer ruled that wasn't the New Jersey way of doing things and, symbolically speaking, heaved the Wisconsin attorney out on his ear.

So a week later, with Jacob S. Karkus, regular New Jersey counsel, ensconced at the table for the defense, the trial again proceeded. Mr. Joseph Paxton, a resident of Roseland, was called as a witness by the borough to present evidence that Ferrara was guilty of engaging in the commercial business of peddling. Paxton testified that Ferrara called at his place; that he was glad to see him; that he was interested in the message brought by Jehovah's witnesses, and desired a book about riches. He was furnished with that book and said, "Well now, inasmuch as you are making no charge for this book, I am going to give you twenty-five cents." And he added further, "I would have given more if I had had it."

Now, gentle reader, bearing in mind that ped-

dling means to sell goods, wares and merchandise from place to place as a business for profit or gain, consider this gem of judicial decision rendered by Judge Flammer at the conclusion of the case.

"I have taken into consideration the testimony of Mr. Paxton and the arguments of the learned attorneys. I find, however, that Mr. Gabriel Ferrara knowingly violated our borough ordinance, knowing that we had such an ordinance in effect, and knowingly violated it on the state of the complaint. I find the defendant guilty. I fine him thirty-five dollars."

Out of doors the soft breezes whispered in the treetops. The birds chirped and twittered, and the setting sun filled the western sky with glorious beauty. But inside the courtroom the New Jersey inquisition was functioning with hideous cruelty in the modern manner. Thirty-five dollars fine (which means, according to the regular scale, thirty-five days behind prison bars) for bringing the gospel message to one who desired it.

O Roseland! Roseland! what crimes are committed within thy domain!

Any one of three men could have prevented this scabby piece of business from going through. The chief started it and is entitled to most of the credit for the draggletailed affair. He labored industriously, assiduously and diligently rounding up these "criminals". He took personal charge; made the arrests in person; collected evidence, such as it was, and did his best to pave the way to prison cells for these Christian people. He is entitled to an asbestos medal as chief pontifical inquisitor of Roseland.

City Attorney Homer Smith could have prevented this miscarriage of justice. He has held the job for a number of years and knows that he has a duty to protect the innocent as well as convict the guilty. But Homer just didn't have the courage to move for a dismissal.

His honor Judge Flammer had several beautiful opportunities to save Roseland from this disgrace. He could have shut off the inquisition at any time, but George is weak in more points than law. He will never go down in history as one who would rather be right than sit on a recorder's bench.

There you have the unholy trinity of thorns in the side of Roseland. It must indeed be a prick in the eyes and a vexation of the spirit to those who love freedom and justice.

Yes indeed. 'Where every prospect pleases, there only man is vile.'

### ***Bible Society Denies Blame in Rhodesia***

WATCH TOWER SOCIETY CLAIMS  
BRITISH COMMISSION'S REPORT  
IS GROSSLY UNFAIR

**T**HE Watch Tower Bible & Tract Society has made a vigorous denial of a report made by a British commission headed by Sir Alison Russell in which it was blamed for unrest among the natives of Northern Rhodesia.

*The Golden Age*, an official publication of the Society, charges that the commission "grossly misrepresented" the "Watchtower Movement".

Some time ago, *The Golden Age* says, a fanatical organization that committed many crimes arose in Northern Rhodesia and that organization was improperly called the "Watchtower Movement". Its crimes were attributed to the Watch Tower Bible & Tract Society.

"Before your commission," *The Golden Age* says, "this matter was adroitly and subtly handled so as to make an official report against the Watch Tower Bible & Tract Society. Not one sentence of evidence was produced that even tended to show that the Watch Tower Bible & Tract Society was guilty of any wrong doing whatsoever. The Johannesburg *Sunday Times* of July 1, 1934, published a statement showing that the Watch Tower Bible & Tract Society has no connection whatsoever with the fanatical 'Watchtower Movement'."

A report of commission headed by Sir Alison Russell was published in the *Courier-Express* of March 16. In fairness to the Watch Tower Bible & Tract Society this denial is published.  
—Buffalo *Courier-Express*.

### ***The Hell-Fire Birds Alarmed***

**T**HE natives of Northern Rhodesia have heretofore been blessed by a considerable variety of so-called "missionaries", the burden of whose teaching has been that their fathers and mothers all went to eternal torture because they, the missionaries, did not arrive on the scene sooner; and that the natives themselves will also all go to eternal torture unless they hook up with some one of the sects (out of 207 varieties) that happen to be promulgating their teachings in that part of the world. Now, thanks to the efforts of Jehovah's witnesses, the truth is well circulated all over that part of the world that the dead are dead, awaiting a resurrection, and that the missionaries have been feeding lies to the people. Something has to be done, and done

quickly. Hence it is interesting to note that the combined missionary societies of Britain (the Church of Scotland and the Methodist church are specifically mentioned as included) are in a great hurry to send 100 young men and women into Northern Rhodesia to see what can be done to keep the natives from using their brains. An attempt is being made to get the consent of the Colonial Office to use these young men and women as an arm of the state. To the same end is the announcement of a government newspaper for the natives of Northern Rhodesia and free books for those of Southern Rhodesia. Satan is determined that the natives must be kept in ignorance. He fears that if they get to know the truth he will lose his hold entirely.

### ***Press Censorship in South Africa***

**T**HE government of South Africa is moving rapidly toward Fascism, one of the first steps of which, the establishing of an official press bureau, is now definitely under way. Instead of private enterprise getting the news and sending it out, the government now wishes to send out whatever news it sees fit, suppress what it sees fit, and send out such propaganda as it sees fit. The Natal *Mercury*, one of the many South African papers that is up in arms about this brazen attempt at Fascism, said:

Unless a newspaper has the courage to run the risk of being banned from all sources of Government information, it will have no option but to publish that propaganda. In short, in the Union already we seem within a measurable distance of the unintelligent state of the prostitute Press of Nazi Germany and Fascist Italy.

### ***Why Taxes Were Raised in Northern Rhodesia***

**I**N THE *Northern Rhodesian Advertiser*, the editor, commenting on the disturbances in the Copper Belt, which disturbances were caused by a sudden and illegal increase of taxes, said:

The natives have been known to say here on the Belt that the governor requires the extra tax to pay for his new house.

### ***The Great Fire on Table Mountain***

**T**HE great fire which burned up the canyons and along the sides of Table Mountain, Cape Town, South Africa, destroyed timber of the value of \$250,000. It is thought to have been of incendiary origin.



### *Southern Rhodesia Anti-Truth Legislation*

REVEREND ARTHUR SHEARLY CRIPPS, missionary, is not over enthusiastic about Southern Rhodesia's proposed Native Preacher's Bill. In an article in *The African Observer* he quotes approvingly a lawyer's statement, "One wonders what would have happened in A.D. 33, had legislation of this kind been in force." On his own account he made a number of courageous and truthful statements that deserve attention:

"I believe this draft Bill of 1933 for the Limitation of Christian Witness among Africans to be a profoundly irreligious one from a Christian point of view—because it runs clean counter to the Founder of Christianity's own approved principle—that of while rendering to Caesar (or the State) the things that are Caesar's (or the State's), rendering to God the things that are God's. This Bill expressly provides for the freedom of an African Tribal Spiritualist to bear witness to his tribal faith before his fellows. I believe that provision on its part to be a quite right and proper one. This amount of tribal freedom a Bill (based on British freedom) ought to have conceded, but not to have left Christian freedom unconceded. Why is the freedom of an African Christian to bear witness to the faith that is in him to be restricted under threat of a severe State penalty [£25 fine or three months in prison or both], while an African Tribal Spiritualist's freedom of propaganda is to be guaranteed him without any sort of stipulation or exemption? . . .

"Listen to the voice of one of the most seriously to be reckoned with of all the forces in this world of ours—the voice of thoroughly convinced Christian faith, that sees duty a 'dead-sure thing!' 'For we cannot but speak the things which we have seen and heard.' Do you know that foundation text of our Christian fellowship?"

### *Northern Rhodesian Government Gets Busy*

THE nine riots last year at Luanshya, Northern Rhodesia, and the unsuccessful effort of the dictator of that country to pin the blame on Jehovah's witnesses, have whipped the so-called "government" into a frenzy of fear that they may have to do something for the natives after all besides squeezing taxes out of them. Accordingly, with the avowed objective of doing something to save the day, announcement has been made that the government itself will publish "*Mutende*, the African Newspaper of Northern Rhodesia". It remains to be seen whether the natives will become more interested in government propaganda than they are in the naked and honest truth of God's Word.

### *Promotions in Northern Rhodesia*

*MUTENDE* No. 1, the new government paper for natives of Northern Rhodesia, is, as would be expected, full of government propaganda, some of which will amuse readers of *The Golden Age*. "Father" Siemiensky, who baptized the murderer Mwanalesa into the Roman Catholic Watchtower Movement, has been transferred to another district. J. S. Moffat (son of Reverend Malcolm Moffat), district officer, Mufulira, who boxed the ears of 60 natives until their eardrums were burst, received the order of M.B.E., which means that he is now a full-fledged Member of the Order of the British Empire. Everybody who wants to be a member knows now what to do. Yeta III was given a "King's Medal in Silver Gilt". *Mutende* has some columns in English, some in Chiwemba, some in Sikololo, some in Chinyanja, and some in Chila. It is a wholly impractical venture, and will fail. Rather than start such an impractical sheet, the government might better have left the natives' taxes where they were.

### *Hailstones as Large as Cocoanuts*

HAILSTONES as large as cocoanuts killed 19 persons in the Transvaal. It is a fact that once in a great while such stones are formed in the upper air. Some thirty years ago one such stone fell in the dooryard of the writer. When it struck the ground it broke up into fragments making the equivalent of three quarts. This stone was singular in that it was the only hail that fell in that vicinity that day. In the terrible hailstorm in South Africa the hail was general and covered the earth to the depth of a yard. In some instances the dead natives had to be dug out. Many cattle were killed. Crops were totally destroyed. A thousand families were made destitute.

### *Electrified Window Screens*

JOHANNESBURG, South Africa, reports invention of an electrified window screen that puts to death all flies that come against it.

### *Sadhus Dodge the Shears*

THE *Illustrated Weekly of India* contains pictures of Sadhus from the Punjab, one of them having a beard 60 inches long, which looks like about six strands of rope, and another with a head of hair measuring 13½ feet long, coiled in turban fashion about his head.

## Australia, India, Palestine

### *Transcription Work in Queensland*

AT A SAWMILL in Queensland, Australia, the boss of the mill did not welcome the truth. "Listen to Judge Rutherford?" he cried; "Why pick him?" "Why not?" said the JW, and turned on the juke. A bright piece of music brought the men flocking out, and the boss sneaked away beaten when the record "Hypocrisy" was put on. At the railroad shops in Ipswich, Queensland, the chief mechanical engineer forbade the use of the rostrum within the gates where free-for-all addresses to nearly 2,000 men are matters of common occurrence. Jehovah's witnesses were forbidden to enter the works. The sound car took up its place just outside the gate, and by skillful alternation of music and announcements about the arbitrary and uncalled-for act of the chief mechanical engineer 400 men came flocking out, and before they returned to work they held an indignation meeting and unanimously requested the JW's be given the same privilege of using the rostrum as any others. They also went over the chief mechanical engineer's head to report his misconduct to his superior officer at Brisbane. In this life it is best not to get too smart all at once. The possession of a little brief authority has made many a man a jackass who would have done much better by himself if he had stopped to inquire just why he was acting the tyrant.

### *Still Plenty of Emus (Huge Birds)*

AN Australian, noting an item in *The Golden Age* that the natives have about finished the last of the emus, sends clippings showing 14,000 slain at one time, to protect the wheat farmers, and in some places they were so thick along the roads that automobiles could make but eight miles an hour. He thinks it will be some time yet before Australia has seen the last of the emus. In very dry seasons they come out of the bush and make for districts where food is more plentiful. They are counted as a pest, but it is believed valuable oils can be extracted from their carcasses and something may yet be done in that direction.

### *Quetta Will Be Rebuilt*

ALL will be glad to know that Quetta, where 30,000 lost their lives in the earthquake last year, will be rebuilt with earthquake-resisting buildings. A city planner is laying out a new and beautiful city where the standard of living will be much higher than in the old.

### *Great Prosperity in Palestine*

THE Palestine government treasury reports a surplus of £6,000,000, which is a most unusual thing in these evil days. Every year 60,000 to 70,000 Jews are entering the country. The towns all over the country are being electrically lighted by power furnished by the Jordan. Jerusalem is getting a new and adequate water supply from a point forty miles distant. A world peace organization is building a peace center near the Hebrew University.

### *Sudden Deaths from Cholera*

REFERRING to the suddenness of deaths from cholera, a scoutmaster from India, speaking at the Jamboree of Boy Scouts in Australia, said: "I have seen people die like flies in a cholera epidemic. I have been a foot ahead of a woman who suddenly pitched over dead in the street. Before I turned the man in front of me was dead."

### *The Trek to Palestine*

THE Jewish trek to Palestine continues. Last year 61,541 immigrated, of whom 27,291 came from Poland and 7,747 from Germany. All together, the immigrants came from forty countries, with considerable numbers from Rumania, Greece, Lithuania, United States, Yemen, Czechoslovakia, Latvia, France, Austria and Turkey, in the order named.

### *Few Cedars of Lebanon Left*

ONCE the cedars of Mount Lebanon extended from north to south a distance of some 400 miles. Very few are left now, but it is believed that 11 of those now standing were part of the forest from which came those used in the building of King Solomon's palace. Reforestry is now taking place.

### *Half a Million Jews in Palestine*

AN Arabic paper at hand states that whereas there were but 50,000 Jews in Palestine before the World War, there are now half a million; and whereas they did possess but one percent of the land, they now possess more than one-third in area and two-thirds in value.

### *"This Is Jerusalem Calling"*

THE new radio station for Palestine was opened March 30, 1936. The first words sent out were, "This is Jerusalem calling." The announcement was in English, Hebrew and Arabic.

### *When a Minister or Viceroy Lies*

**E**MBARRASSED by the oft-repeated pledges and promises that India shall have self-government, the word now comes from London: "Even now the government is unwilling to embody the pledge of Dominion status in its India Bill. The majority of the Cabinet believe there is a difference between a pledge made in a speech by a minister or viceroy and a pledge embodied in an act of Parliament. The first kind has no binding legal force; the second becomes the law of the land, and thereby acquires vastly greater weight and importance." In other words, the government may lie officially and it may lie unofficially.

### *Lost in Woods for Twelve Days*

**L**UCY HARRIS, New Melbourne, Newfoundland, eight years of age, was lost in the woods for twelve days while the whole community hunted for her. Although her hands and feet were frozen, and she will be maimed for life, she was able to call out, when the rescuers found her: "Hello! I'm the little girl that's lost." In the hospital she said she was not afraid, because she could hear the birds sing. She was found April 9.

### *America's First Vote in the League*

**A**MERICA'S first vote in the League (International Labor Office) was on April 11, 1935. Richardson Saunders, representing the United States Government, was given a seat in the front row. Why not? If a bird is due to have its feathers plucked off, one should have the bird where it can be seen, in front of him. Great was the wisdom of giving Uncle Sam a front seat at the League.

### *Suppression of Free Speech in Seychelles*

**F**REEDOM of the press has been suppressed in the Seychelles islands, in the Indian ocean, British crown colonies. Publishers must publish whatever the governor gives them to publish. If he disapproves anything they publish, their printing presses may be seized and they may do no more publishing work for three years.

### *Ottawa's Low Electric Light Rates*

**T**HE city of Ottawa, Ontario, has electric light rates of less than one cent per kilowatt-hour, the lowest in the world. On these rates the Ottawa system finished the year 1935 with a net surplus of \$85,260. What is your rate?

### *Hardihood of Reindeer Fawns*

**T**HE fawning season for reindeer is from the middle of April to the end of May. The fawns are remarkably hardy; even when born on the Arctic coast they survive the low temperatures, and a few hours after birth are walking awkwardly about, and in a few days are scraping for moss to help out on the diet. The Canadian herd of 3,000 is getting along splendidly, and the Eskimo are taking keen interest in their new industry.

### *Relief in Newfoundland*

**R**ELIEF in Newfoundland continues to be a great problem. Of the 300,000 population 70,000 are receiving financial aid sufficient to keep alive. Of the \$2 cash received each month, 63c must be expended for 21 pounds of whole-wheat flour, so that the government may know the people will not be stricken with beriberi. Medical care and drugs are provided free.

### *Clarifying the American Position*

**T**HE New York *American* says, savagely: The League of Nations wants us to "clarify our position". It would be made clear if the president would write to the League of Nations: "Our position is this: we are attending to our business, and advise you to do the same. Also, what about a little cash on account of ten thousand million dollars you owe us on the last war?"

### *Medical Tyranny Persists in Britain*

**M**EDICAL tyranny persists in Britain. The select committee in the House of Lords appointed to consider the bill to give osteopaths legal standing in Britain, has reported the bill without amendment and recommended that it be not further proceeded with, thus giving a black eye to 2,000 osteopaths.

### *Canada's Wealth Shrinking*

**F**IGURES published at Ottawa show that Canada's total wealth in the year 1929 was \$31,275,000,000, and four years later had fallen to \$25,768,000,000. The value of urban and other property dropped heavily.

### *23,318 Cattle Destroyed in Ohio*

**L**AST year the Department of Agriculture destroyed 23,318 cattle in Ohio. Owners of the cattle received \$25 each, about half the value. The farmers insist that this is merely a scheme to get their best cattle at half price, as most of these cattle, when sold for meat, give no evidence of being diseased in any way.

## Disobedience Vitally Affects the Gift of God

OF ALL the gifts of God to His creatures life is, of course, the most important to them. If that is withdrawn all else is withdrawn; if that is lost all else is lost.

The experiences of the children of Israel, marching out of Egypt, and through the wilderness, and toward the Promised Land, are illustrative of the people of Jehovah God, deserting the Devil's organization, and heading toward God's kingdom, their happy destination.

They marched out of Egypt on the 14th of Nisan, which seems to have fallen on what is now called Sunday, and thirty-one days later, on a Wednesday afternoon, arrived at a point in the wilderness of Sin, "on the fifteenth day of the second month after their departing out of the land of Egypt."—Exodus 16:1.

The history of how God miraculously fed two million people for forty years with bread rained down from heaven is best told in the language of the Scriptures themselves:

And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

It is believed that this murmuring took place the next day after their arrival in what seemed to be, and no doubt was, a forbidding place to rest even temporarily. They had their cattle with them, and thus there must have been some milk, butter, cheese, and even meat, but the bread that was in the mixing pans as they left Egypt had long since been consumed, and prudence would forbid their reduction of their herds beyond the point of safety for the future. And so the story continues:

And the children of Israel said unto them, Would to God we had died by the hand of [Jehovah] in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Moses took the matter to Jehovah probably the same day (Thursday), and, following the principle with which the children of Israel had become familiar while the plagues were being poured out in Egypt, they would expect to get their answer on the morrow. The account proceeds:

Then said [Jehovah] unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and

Aaron said unto all the children of Israel, At even [Friday evening], then shall ye know that [Jehovah] hath brought you out from the land of Egypt; and in the morning [Saturday morning], then ye shall see the glory of [Jehovah]; for that he heareth your murmurings against [Jehovah]: and what are we, that ye murmur against us? And Moses said, This shall be, when [Jehovah] shall give you in the evening flesh to eat, and in the morning bread to the full; for that [Jehovah] heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against [Jehovah].

A great drama was there being enacted, and the end is not yet. The Sabbath was about to be inaugurated. It began at sundown of that very day, and has been observed by the Jews from that time to this. The glory of Jehovah was to appear to the people in the morning, and so the story goes on:

And Moses spake unto Aaron [Saturday morning, now], Say unto all the congregation of the children of Israel, Come near before [Jehovah]; for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of [Jehovah] appeared in the cloud. And [Jehovah] spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even [Saturday evening] ye shall eat flesh, and in the morning [Sunday morning] ye shall be filled with bread; and ye shall know that I am [Jehovah] your God. And it came to pass, that at even the quails came up and covered the camp [gratifying their desire for flesh food]; and in the morning the dew lay round about the host.

### *Bread from Heaven*

Whatever explanations may be made of the bread which rained down upon the Israelites for forty years, nothing can explain away the fact that it came suddenly when needed, was supplied constantly six days of each week but not on the seventh, and that when it was no longer needed it ceased as suddenly as it began. Plainly the provision of this food was a stupendous miracle. It is calculated that the weekly provision was at least 7,500 tons.

The angels were used by Jehovah God in providing this food which is designated in the Scriptures "bread of heaven". It was bread of heaven in that it was prepared under heavenly direction and by heavenly workers. Another statement is that "man did eat angels' food" (Psalm 78:25), i.e., food which they prepared.

Some think they discern how the angels pro-

ceeded to amplify and distribute by heavenly means a fruit which drops from the thorns of the tamarisk which grows in the neighborhood of Sinai, which the Arabs call "mann", and which they use as they do honey. They pour it over their unleavened bread, or dip the bread in it. Its taste is agreeable, somewhat aromatic, as sweet as honey, and if eaten in any quantity is highly purgative.

However, it seems foolish to try to find a natural basis for this act of God. Here was a miracle of stupendous proportions, for all the so-called "manna" now gathered and sold in the most fruitful season in the neighborhood of Sinai amounts, all together, to only about 700 pounds. It was therefore less than one one-millionth of that needed to feed these two million ex-slaves.

Surely the angels that multiplied the loaves and fishes, so that five loaves and two fishes fed 5,000 people, could also multiply a few pounds of manna so it could feed millions of people. The multiplication would, for them, be as easy as to make it direct, but the miracle would be none the less in any event. It was "bread of heaven" (Psalm 105:40), "angels' food" (Psalm 78:25), beyond human provision and almost beyond human imagination.

### ***The Account Continues:***

And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, What is this? for they wist not what it was. [Marginal reading] And Moses said unto them, This is the bread which [Jehovah] hath given you to eat. This is the thing which [Jehovah] hath commanded, Gather of it every man according to his eating; an omer [about three quarts] for every man, according to the number of your persons: take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank; and Moses was wroth with them.

Is it not just possible that there is some food here for the people of God? That this bread which came down from heaven represented himself the Savior plainly declared:

Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.—John 6:49-51.

Is it possible that some could partake, symbolically, of the flesh of the Redeemer, and, instead of its bringing him life, it might actually bring him death because there is disobedience involved? Not only is that possible, but the Scriptures plainly declare it:

For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.—1 Cor. 11:29,30, *margn.*

Take a look at what happened back there when the manna was provided. Some of the Israelites valued the manna; it would give them life, if it continued to come, until they should emerge from this wilderness. They appreciated the gift, but they did not appreciate the Giver. They did the very thing they were warned not to do. It did them no good, and the food which they had thought sometime to use for the purpose for which it was intended was actually death-dealing. And it brought them the anger of Moses, who, to them, stood for and represented God.

### ***Despite to the Spirit of Grace***

There are millions of people in the earth who are trusting for salvation in the death of Jesus Christ as somehow making it possible for them to gain everlasting life who will face the wrath of Jehovah God at Armageddon because they have not been obedient. They have not used the heavenly manna for the purpose for which it was given.

Many of them, to be sure, do not know the real reason why Jesus came to earth "to give his life a ransom for many". It was not primarily to thus give life to the human family; it was to bring about the vindication of Jehovah's name. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John 3:8) What is that but to bring about the vindication of God's name? What indeed will happen when the Devil and all his works are destroyed? God's name will be vindicated, certainly. And then what? The human family, as many as will meet the conditions, as many as will be obedient, will have life.

But what about the disobedient? What about those that know their duty and their privilege

to take the heavenly food now provided, and use it, burn it up, not sometime in the future, but now? Will it keep over for them? There is no guaranty that it will. The withholding of obedience is disobedience; and as surely as Moses was wroth with the Israelites who kept the manna over until morning, just so surely, one can be certain, the heavenly Father will be angry with those that have received the favor of God in vain.

Indeed, in some respects the condition of those who claim to be "in the truth" but do not obey the truth is more dangerous than that of those who have never heard of it. Else the apostle would not say of some:

It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.—2 Peter 2: 21.

### ***A Witness Must Bear Witness***

Does it seem reasonable that Jehovah God would have witnesses who do not bear testimony? The statement "Ye are even my witnesses" could hardly apply to those who have been anointed to declare the day of God's vengeance and who, for any reason, fail or refuse to do His will. Now, could it?

Then what is the status of those who insist that they are in the truth, take *The Watchtower* and other publications, read and study the books, and yet never get out in the work, even though able to do almost any other kind of work if there is an income attached to it? And there are many such.

So it just seems quite possible that some are putting off till tomorrow what, in their cases, will never be done. It seems that at least some among the "goats" have no idea that they are goats. They recognize the Lord as the Lord and address Him as such, and there is marked surprise in their inquiry after judgment has been pronounced against them:

Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?—Matthew 25: 44.

The time to make use of the truth is now. The Lord and the truth are so closely interwoven with each other that Jesus could say, "I am the way, and the truth, and the life." (John 14: 6) When the Lord gives truth to His people, what does He expect them to do with it: lay it up against the future, or use it in the present? The question answers itself.

And because this opens up a profitable field of thought, and many will be interested to ponder it further, there is added the balance of the story, as taken from the 16th chapter of Exodus:

And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which [Jehovah] hath said, To morrow is the rest of the holy sabbath unto [Jehovah]: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you, to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to day; for to day is a sabbath unto [Jehovah]: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And [Jehovah] said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that [Jehovah] hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. And Moses said, This is the thing which [Jehovah] commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before [Jehovah], to be kept for your generations. As [Jehovah] commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

### **Attachment of a Deer for a Man**

SIXTEEN months ago John McCluskey of Coeur d'Alene, Idaho, found a baby fawn, took her home, and reared her on a bottle. Now she follows him everywhere, even on shopping expeditions. Recently he tried to lose her in the woods, but, although he left her in the woods ten miles from home, she was back again in three days. This is not saying this is the first time a deer ever followed a man around. Now, is it?

# The Roman Catholic Hierarchy and the Children

(Continued from page 694)

strike me dead right here, if I lie." "But," I asked, "could you tell no one nor get any help?" "Only the priest in confession," she answered, "and when we told him, thinking we would get consolation, he would only tell us we were not telling the truth."

When I asked why she did not tell her mother before, she said, "How could I? I never met her alone, and we were always forced to say that everything was all right or threatened with a whipping."

Another boy told me, a boy of twelve, that when a "sister" was whipping a little fellow in the schoolroom, a larger boy could not stand it and called her a name unprintable. She turned on the larger boy with the same large, heavy strap and beat him anywhere she could strike him, until he fell on his hands and knees and could not get up. He was laid up for some time; but the parents dared not raise their voice against the "holy ones", and allowed it to pass. The boy that told me this story says he will never forget that sight.

It is bad enough to mistreat grown men and

women, but what an awful thing it must be to have to answer for the cruelties upon those helpless little charges that God has put in our care. My heart aches for them.

I omitted to state what I thought was a most brutal act to a poor, grieving son of seventeen, when his mother died. He was working for small wages to help support his widowed mother and younger sister and brother. They were very poor and their "dues" to the church had been owed for years back. Yet the poor, struggling young man was brutally told that there could be no mass said for his mother, nor could her body enter the church, until he could pay the sum of \$25.

The poor, grieved "child", one might call him, did not have trouble enough without being faced with that problem. He managed to get it somehow. I did not credit this story as actually true until I had faced the priest myself with the question. And he admitted it was true, but put it on the wardens of the church; so, of course, it was entirely out of his hands. That boy grew up to hate anything with the name of religion.

## Are Your Susceptibilities Easily Shocked?

SOME people get peeved when they hear the truth. Then there is a great multitude who want to hear the truth even though it conflicts with their own personal opinion. It is this latter group that will receive a real blessing in the careful reading of *The Golden Age*. *The Golden Age* is devoted only to the publication of the truth; and if it lands on the Roman Catholic Hierarchy, the Protestant clergy, big business, racketeers or commercial politicians it doesn't worry us one iota. It is printed because it is right. We invite you to become a regular reader of *The Golden Age*. If you already receive this wonderful magazine, then how about ordering 40 copies of this interesting issue to distribute among your friends?

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# *Riches* Readers Will Be Interested in This Special Offer for August Only

THOSE of you who have read and studied the book *RICHES* will undoubtedly desire to know more about Jehovah's purposes and the fulfillment of prophecies relating to the present time. During the month of August only, the Watch Tower is making this special offer:

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