

**A JOURNAL OF FACT HOPE AND COURAGE**



## MAN'S FOUR-FOOTED FRIEND THE DOG

## HOW ROMAN CLERGY WORK TOGETHER

## NOTES ON NEWS

LIFE

# OBEDIENCE MADE READY GOD'S VINDICATOR

every other

WEDNESDAY

five cents a copy

one dollar a year

Canada &amp; Foreign 1.25

**Vol. XV - No. 387**

**July 18, 1934**

# CONTENTS

## LABOR AND ECONOMICS

- American Chamber of Commerce  
in Australia . . . . . 658  
An Editor's Protest . . . . . 662

## SOCIAL AND EDUCATIONAL

- Jonadabs Among the Indians . . 654  
Interesting Exchange of Letters . 654  
Heywood Broun on Mother's Day . 654  
In Catholic New York . . . . . 661  
A Broad-minded Priest . . . . . 671

## FINANCE—COMMERCE—TRANSPORTATION

- \$707.96 to the Bad . . . . . 658  
International Council of Religious  
Education . . . . . 658  
Why Corporations Pay Large  
Salaries . . . . . 658  
Railways Investing in Automobiles 658  
Bridging of the Irrawaddy . . . 658  
In Anticipation of Good Profits . 660  
The Devil Selling Out . . . . . 661

## POLITICAL—DOMESTIC AND FOREIGN

- How ROMAN CLERGY EVERYWHERE  
WORK TOGETHER . . . . . 655  
Tolerance of Catholic Church . . 660

## AGRICULTURE AND HUSBANDRY

- MAN'S FOUR-FOOTED FRIEND—  
THE DOG . . . . . 643

## HOME AND HEALTH

- How to Make Yogurt . . . . . 659  
How to Make Kumiss . . . . . 659  
Chatty Letter from Nova Scotia . 659  
For Those Who Prefer Hot Bread 659

## TRAVEL AND MISCELLANY

- \$25 for a Few Minutes' Work . 660  
Value of Indulged Ejaculations 661  
Latest News from Belgrade . . 662  
How McCart Saved His Soul . . 662  
TRANSCRIPTION MEETING AT  
GERMISTON . . . . . 664

## RELIGION AND PHILOSOPHY

- "The Depression as We Have  
Known It" . . . . . 660  
A Shepherd of the Devil . . . 661  
Activities of Holy Name Societies 661  
A Junior Witness for Jehovah . 662  
LIFE . . . . . 663  
THIS BLASPHEMY SPEAKS FOR ITSELF 664  
OBEDIENCE MADE READY GOD'S  
VINDICATOR . . . . . 665  
Title to Property Still Retained . 671  
"The Wrong Church" . . . . . 671

Published every other Wednesday by  
GOLDEN AGE PUBLISHING COMPANY, INC.  
117 Adams Street, Brooklyn, N. Y., U. S. A.

Clayton J. Woodworth *President* Nathan H. Knorr *Vice President*  
Charles E. Wagner *Secretary and Treasurer*

FIVE CENTS A COPY  
\$1 a year, United States; \$1.25 to Canada and all other countries.

NOTICE TO SUBSCRIBERS  
REMITTANCES: For your own safety, remit by postal or express money order. When coin or currency is lost in the ordinary mails, there is no redress. Remittances from countries other than those named below may be made to the Brooklyn office, but only by INTERNATIONAL postal money order.

RECEIPT of a new or renewal subscription will be acknowledged only when requested. NOTICE OF EXPIRATION is sent with the journal one month before subscription expires. Please renew promptly to avoid loss of copies.

CHANGE OF ADDRESS: Subscribers will please notify this office of change of address at least two weeks in advance.

PUBLISHED also in Danish, Dutch, Esperanto, Finnish, French, German, Greek, Japanese, Norwegian, Polish, Slovak, Spanish, Swedish.

## OFFICES FOR OTHER COUNTRIES

British . . . . . 34 Craven Terrace, London, W. 2, England  
Canadian . . . . . 40 Irwin Avenue, Toronto 5, Ontario, Canada  
Australasian . . . . . 7 Beresford Road, Strathfield, N. S. W., Australia  
South African . . . . . Boston House, Cape Town, South Africa

Entered as second-class matter at Brooklyn, N. Y., under the Act of March 3, 1879.

# The Golden Age

Volume XV

Brooklyn, N. Y., Wednesday, July 18, 1934

Number 387

## Man's Four-footed Friend—The Dog

THE Arabs have a legend that when Adam was expelled from paradise a dog pushed his cold nose into his hands and followed at his heels as he wandered away, and ever since then has been man's most faithful and understanding friend among the lower animals. The legend may be true, because the Bible came to us from Arabian lands; but there is nothing about it in The Book.

The Scriptures do not go into ecstasies over dogs. The most honorable mention is in Jeremiah 15:3, where, referring to the weapons He would appoint against rebellious Israel, Jehovah mentions that He would employ dogs to worry or drag along those marked for captivity.

Job also used dogs as servants. Speaking in a time when the young were silent and respectful in the presence of their elders, he voiced his downheartedness quite thoroughly when he said: "But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock." —Job 30:1.

Dogs are not sanitary animals. It was in the law that flesh torn of beasts in the field was not to be eaten by humans; it was to be thrown to the dogs. They are twice referred to in the Scriptures as returning to their own vomit; three times they are mentioned as licking the sores of the wounded or slain. The Lord links them in the same verse and in the same sentence with swine. They finished Jezebel, all except her skull, the palms of her hands, and the soles of her feet.

The texts "Dogs have encompassed me", "Beware of dogs," "Without are dogs," refer to the same kind of dogs as are mentioned by Isaiah (56:10, 11) as the "dumb dogs" which "cannot bark" but are "sleeping, lying down, loving to slumber", "greedy dogs which can never have enough." But this article is not about the clergy; they have been mentioned previously, and other-

wise, and will be again, no doubt. The "wages" of the dog referred to in Deuteronomy 23:18 seem to refer to the compensations given to male prostitutes engaged in the clergy business —so the textbooks at hand indicate.

### *The Dog an Old Animal*

While foxes do not interbreed with wolves, jackals, or domestic dogs, yet all of these interbreed with each other, under captive conditions. But that does not make a dog a wolf or a jackal; he is still a dog. Quite likely there were several dogs with Adam in the garden of Eden. There is good evidence that some of the breeds are of long standing.

As late as 1875 it was a crime punishable by death to remove a Pekingese dog from the royal palace of the Chinese emperor. Someone gave one to Queen Victoria, and the rest was easy to guess. These dogs had been well known for 2,000 years, as is learned from bronzes found at the looting of the summer palace at Peking in 1860. Now the pure-bred Pekingese is almost unknown in Peiping, while excellent specimens are to be found everywhere. Pekes, when pleased or excited, emit a variety of odd noises resembling Chinese speech.

The Afghan hound was known before the fourth century B.C. and is one of the oldest domesticated breeds in existence; it is supposed to be the ancestor of the greyhound. The reference to the latter in Proverbs 30:31 is probably a mistranslation. Assyrian sculptures are extant representing the greyhound and the mastiff.

In a family grave in northeastern Arizona, believed to have been occupied for four thousand years, were the mummies of a man, his wife and child, and two dogs. The dogs were true dogs, in no way related to coyotes.

The breed of dogs represented in Egyptian hieroglyphs as the animal "sacred" to the spirit

of evil is what is now known as the wild dogs which live along the shores of the Red sea. It is no new thing for domesticated dogs to become wild and as savage as wolves. An undomesticated dog, or one that goes wild, is styled "feral". Some islands of the sea, and certain sections of Africa, are ravaged by wild dogs that denude the country of all other forms of animal life.

Ancient Roman dwellings showed a chained dog, depicted in mosaics, and the familiar words "cave canem"—beware the dog—on the threshold. Sirius, or Canicula, the "Dog Star", figures in the constellation "Canis Major" (larger dog). In the Chinese zodiacal system a dog is the sign of the month of September. Canidæ, the dog tribe, admittedly includes wolves and jackals.

### *A Tail-thumping Bundle of Affection*

However he came by it, your true dog has to have something to love, and it seems as though the object of his affections is sometimes inanimate as well as animate. Peggy, a bird dog, at Anniston, Alabama, adopted a baby rabbit apparently about three weeks old, and growled viciously when anyone approached the kennel where her adopted baby was housed. A hound at Ashland, Kentucky, purloined three young rabbits from his master and put them in his kennel, where he watched over them jealously.

At Saranac Lake, New York, an old shepherd dog was detected carrying the bulk of its own food, day after day, to a sick mother fox and its two little ones. Old Shep kept this up until the mother fox was well and able to forage for her own family. *Our Dumb Animals* contains a fine picture of a pedigreed Alsatian and a young fox which he found wandering on the farm and adopted as his inseparable companion.

When Rose, a large Persian cat owned by Mrs. C. M. Hoopes, 712 West Grand avenue, Oklahoma City, was killed by an automobile, her lady friend, "Star Lady," fox terrier, mother of eight puppies, immediately added Rose's twin kittens to her already large family.

Mrs. H. A. Bradley, Wakarusa, Kansas, has a dog and a crow that are fast friends, cronies, conspirators in crime and buddies in a fight. They eat and sleep together, and play together throughout the day. The crow's favorite sport is to hike to the front of the house and caw loud and long. The dog comes scampering around the house to find out what the trouble is, when the crow flies over the roof to the back yard

to repeat the performance, and back tears the dog.

At Bozeman, Montana, Bruno, a yellow stag-hound, adopted a switch engine, and for five years chased the engine all over the yard, averaging about sixty miles a day. At length he made a miscalculation and the engine he had worshiped ran over him and killed him.

Firemen's dogs are common; they learn to distinguish the number of beats in the alarm, and, when their number is called, spring on the back step of the engine and away they go. At Sixty-seventh street, near Lexington avenue, New York, the little Dalmatian was asleep across the street when the alarm sounded. Rushing across the street to his coveted place on the back step, he was killed by an automobile.

### *The Dog's Love for Humanity*

At the fire-house last mentioned, two years later there was another fire-house pet, a Dalmatian called Pooch, whose affection went out to driver Murphy, and when Murphy's leg was crushed and he was taken to the hospital, Pooch lay whimpering under his vacant cot and lost ten or twelve pounds in two weeks. In Murphy's absence Pooch refused to ride to the fires and refused to eat.

At Oakland, California, a man beat up his landlady and she had him sent to jail for thirty days. After he had been locked up two days she came and begged his release on the ground that his police dog was grieving himself to death and would not eat.

Magistrate Delagi, of New York, drove to court in his automobile, a forty-five-minute run from his home. His son's St. Bernard dog arrived as he did himself, having followed the car all the way.

A dog attached himself to the Beach Street police station. Four times the police telephoned to the Society for the Prevention of Cruelty to Animals to come and get the dog. Each time, the dog conveniently disappeared until after the wagon had gone. At length the policemen of the station chipped in and bought him a muzzle and paid for his license. They could not get rid of him, and so they adopted him.

At Yukon, Oklahoma, a three-month-old puppy dragged to the door of a home the sweater of one of two boys, suffocated in the sand when their playhouse caved in on them. He then showed the bereaved parents where they would find the bodies.

At Richmond, Kentucky, a dog several times entered a church building, located his master, whined and wagged his tail. Each time he tried to tell, as best he could, that the man's house was afire, but the man did not understand. When the congregation awoke to the fact that a house was afire, and rushed to the scene, the roof had fallen in and three little girls and their brother had burned to death. The dog was running up and down in front of the blazing house, barking.

### **Only Ulysses' Dog Remembered Him**

When Ulysses returned in beggar rags, after twenty-years of wanderings, even his own wife Penelope did not recognize him; but his hound did, wagged his tail, dropped his ears, and died of joy. It is not uncommon for dogs to die either of joy or of grief. In March, 1934, a valuable female police dog died of grief when her mistress was taken to the hospital. In two weeks' time the dog's whole being was so convulsed with grief that she lost the power of locomotion and could not even swallow her food.

The affection is not merely one-sided. A physician, whose pet was run over by a railway train, confided that if his dog is not to be resurrected, then he does not wish himself to be resurrected. Extreme, of course, and unreasonable as well as unscriptural, but it shows how he felt.

Little Morton Alan Susskind, of Philadelphia, was just learning to write. He saw in the papers that the War department had not been able to send a surplus baby to a little girl out west. He thought it might be different about dogs; so he wrote to them and asked for a little dog, one that would not bite and that would like him a lot; and do you know that that letter did the trick? The army officers fixed it up between them, and a pup was delivered in an official army car. At the other end of the chain was a major of the Cavalry Reserve Corps in full uniform. The major in his report said it was worth a million dollars to see the boy's face when he said he had been directed to give him the pup from the assistant secretary of war.

A little nine-year-old boy in New York was summoned to bring his dog into court because it was in the streets unmuzzled. When his case came up he had his dog in his arms and was weeping; he said it was a good dog and did not need any muzzle. He was afraid the police would take it away from him. His older brother paid for the license and muzzle and he went out a happy boy.

It is observed by owners of statuary that fondness for dogs is so general and so widespread that people who come near to statues of these four-footed friends instinctively stroke and caress them.

### **This Scamp of a Gregory**

To offset the foregoing we reprint a portion of an article by a scamp by the name of Eliot Gregory. It is in the *Golden Book* for March, 1930, condensed in *Current Reading* for April, 1930. It is just as well for him that we don't have the whole article handy, and that some dog-lovers on our list are left in blissful ignorance as to how to get their hands on him. The article is entitled "Domestic Despots"; the portion which we have reads:

Those who walk through the well-to-do quarters of the city a little enviously do not reflect that in almost every one of these apparently happy homes a pitiless tyrant reigns. Sometimes this incubus takes the form of a pug, sometimes a poodle, or simply a bastard cur admitted in a moment of unreflecting pity; size and pedigree are of no importance; the result is always the same. Peace and independence desert that roof.

The animal kingdom is divided in three divisions: wild beasts which hustle for themselves; laboring and producing animals for which man provides because they are useful to him—and dogs! Of all the created things canines have the softest 'snap'. We neglect or slaughter wild things and exact toil from domesticated animals. Dogs alone live in idle comfort at man's expense.

When the little party in Eden broke up and forced our first parents to work for a living, the original dog hit on the idea of posing as champion of the disgraced couple, and attached himself to Adam and Eve, simply because he foresaw that if he made himself companionable he would be asked to stay to dinner. From that day on, with the exception of an occasional sheep-watching or house-guarding—a lazy occupation—and a little light carting in Belgium, no canine has raised a paw to do an honest day's work nor been known to voluntarily perform a useful act.

How then did the myth originate that dog was the friend of man? Dogs had discovered that to live in luxury it was necessary only to assume an exaggerated affection for some wealthy mortal, and have since proved themselves past masters in an art in which few men succeed. Facts such as these have not overthrown the great dog myth. Children's books are full of tales of canine intelligence and devotion. My tender youth was saddened by a story of one dog that refused to leave his master's grave and was found frozen at his post. I suspect that dog of trotting home from a funeral with the most prosperous neighbor, and, after a substantial meal, of going to sleep by the fire. He

must have been a clever dog to get all that advertising free, so probably strolled out to his master's grave the next noon, when people were about to hear him, and howled a bit to keep up appearances.

I know a house where two elderly virgins are held in bondage by a Minotaur no bigger than your two fists. They have a taste for traveling, but change of climate disagrees with their tyrant. They dislike housekeeping and would prefer hotel life, but they keep up an establishment with a retinue of servants, because their satrap exacts a back yard where he can walk. These loving sisters no longer go about together, Caligula's shaken nerves being upset by solitude. He would sooner die than be left alone with a servant because his bad temper and absurd airs have made him dangerous enemies below . . . and he knows it!

Another household in this city revolves around two brainless, goggle-eyed beasts, imported at much expense from the slopes of Fujiyama. The care that is lavished on those heathen monsters passes belief. Maids are employed to carry them up and downstairs, and men are called in the night to hurry for a doctor when Chi has overeaten or Fu developed colic; yet their devoted mistress tells me, tearfully, that in spite of this care, when she takes her darlings for a walk they do not know her from the first stranger that passes, and will follow any boy who whistles to them in the street.

What revolts me is that, not content with escaping the responsibilities of the struggle for existence, these four-legged Pecksniffs have made for themselves a fallacious reputation for honesty and devotion. For example, those Saint Bernards, models of integrity and devotion, have fallen into the habit of carrying their flasks of brandy, provided for the succor of snowbound travelers, to the neighboring hamlets and exchanging the contents for—chops!

Will the world ever realize that most family pets are consummate hypocrites? Innocent? Pshaw! Their pretty affectionate ways are unadulterated guile; their ostentatious devotion a clever maneuver to excite interest and obtain praise. It is useless to hope that things will change. So long as this world goes on, so long shall we continue to confound an attractive bearing with a sweet disposition and disheveled hair and eccentric appearance for brains. Even in the Orient, where dogs have been granted immunity from other labor, on the condition that they organize an effective street-cleaning department, they have been false to their trust and have evaded their contracts quite as if they were Tammany braves, like whom they pass their days in slumber and their nights in settling private disputes, while the city remains uncleaned.

### ***Instances of Faithfulness***

In Australia a small retriever dog went with a nurse to have a baby carriage repaired. The repairer was busy; so the vehicle was left. The

dog stayed behind and watched over that carriage day and night, for three days, until the job was done. When the carriage was delivered he went home with it, and straight to his kennel.

At a lonely power line station some miles out of Tonopah, Nevada, it was necessary to leave a collie alone for five weeks until his master returned. Ranchers reached him a few times and fed him some of the supplies kept in the cabin, but for the most part he shifted for himself, living on the rabbits which he caught and the waters flowing from melting snows.

At Chelsea, Massachusetts, a terrier guarded his dead mistress for several days. Near Stamford, Connecticut, an old man became lost on a hunting trip and died from exposure. He had two terriers with him. One of these remained by his side for several days while the other ran from farmhouse to farmhouse barking, refusing food, and running back and forth toward the wood lot where the body had fallen, until finally the searchers for the old gentleman understood the dog's language and followed him to the object of their quest.

An old Negro died at 149 Madison street, New York city. His companions were two terrier dogs and their two puppies. They stood watch over his body for a week, and when a policeman finally entered the premises they resented his intrusion so much that one of them bit him. One of these dogs died from the effects of the long vigil without food or warmth. The survivors were adopted by a wealthy family; 48 families offered homes to these dogs.

At Albuquerque, New Mexico, a tiny nondescript cur guarded the body of a boy for nine days, and showed fight when discovered. The boy perished in a mountain snowstorm, and the dog stood over him until staggering from exhaustion.

Between Terre Haute and Sullivan, Indiana, a little white dog was killed by an interurban car. His body was guarded for an entire day by a friend, a part collie, that had to be driven away by force before interment of the object of his affections could be accomplished.

The *Greenwich Journal* tells of a lady who always has her two dogs with her when she engages additional help for her large establishment. She claims to be guided wisely by the attitude the dogs show toward the candidates for employment, and to have never found their sagacity at fault.

An odd custom prevails at Thiers, France. Following an old practice no longer used in cutlery establishments elsewhere, the workmen do their grinding lying on their stomachs, holding the knife blades against stones turned by water power. In winter they are cold but for the fact that for generations they have provided big woolly dogs wherewith to warm themselves while at their work. The dogs understand what is required and render their help faithfully day in and day out.

Humans love to tell of the Roman sentry that remained at his post when Pompeii and Herculaneum were buried in the ashes of Vesuvius. C. Herbert Bell, Devon, Pennsylvania, owned a bird dog that froze to death on point. European sculptors place a dog at the feet of effigies of married women upon sepulchers, as an emblem of fidelity and loyalty.

### ***Dogs as Life-Savers***

It is an important thing to save a human life, for even a little while. Do you not think so? Many dogs have done that. We give numerous illustrations. Sometimes it was the dog's nose that was used, sometimes it was his eyes, sometimes his memory, sometimes his sense of direction, etc.

At 680 North Eighth street, Brooklyn, a gas cock on the kitchen stove became opened in some manner, flooding the apartment with gas during the night. A brown fox terrier howled and barked until a policeman came and found a man, his wife and three children, and two boarders, all unconscious, but alive. As soon as the policeman took charge the dog disappeared with his tail between his legs, and has not been seen since.

Two similar incidents occurred at Rochester, New York, where in a single night three pet dogs saved eight persons, six of them children, from asphyxiation. One of these dogs was a German shepherd. A similar incident took place at Sunbury, Pennsylvania, where again eight persons, a father and mother and six children, were involved.

At Cuba, New York, a dog appeared at a pool room unaccompanied by his master. His uneasy manner led to an investigation, whereupon his master, Byron Potter, was found unconscious from carbon monoxide fumes at his home in a chair before a gas heater. A total of 24 lives to the credit of six dogs' noses and their ability and willingness to bark and howl at the right

time. There is a time to keep still and a time to bark.

At Chicago, some young lady learning to smoke cigarettes, or some other equally hopeless fool who had already learned, set fire to an apartment house. Rin, police dog, leaped upon the bed of Mrs. Mary Ebersol, awaking her in the middle of the night. She aroused her three children and six persons in the flat above and all escaped. The dog saved the ten lives that the beautiful "Miss America" of the signboards would have cheerfully sacrificed.

At 152 West 63d street, New York, Gilbert Kirkwood, plasterer, dropped to sleep with a lighted cigarette between his lips. The cigarette set fire to the bedding. His police dog dragged the burning blanket off his bed and out into the kitchen. The man, overcome by the smoke, slept on, when the dog in desperation grabbed him and dragged him out also into the kitchen, which was now burning, as well as the bedroom. Firemen broke in the doors and saved both the man and his dog.

At Orrville, New York, fire broke out in the attic of the home of Fred Kinne. At three o'clock in the morning the family dog ran upstairs and aroused Kinne, his wife and his brother, all of whom barely escaped with their lives.

At Anawalt, West Virginia, Jack, the family dog, after giving the alarm that saved the lives of Mrs. W. A. Lester and her three children, rushed back into the burning building, seeking one of the little children that was away with her father at the time, without his knowledge. His charred body was found in the remains of the fire. Total, eighteen persons saved from burning to death by four four-legged firemen; casualties, one four-legged fireman dies at the post of duty.

(Since the foregoing was written we learn of additional lives saved by dogs. First, there is Bob of Carmel, who gives exhibitions of balancing a glass of water on his head. On one occasion he pulled the boss from a blazing motor car; and in another, held on to his coat tails to save him from falling over a cliff.

At Greenwich, Connecticut, Keto, a Pekingese, is credited with saving the lives of a father, mother and four children when fire broke out in their apartment. At Palmer Hill, Connecticut, Gotha saved the life of the caretaker of the premises, but himself perished in the flames.

Sixteen miles out of Sudbury, Ontario, Nip-

per, a police dog, roused his master from the burning shack in time to save his life, but not in time to save boots, mitts, coat or hat, all of which were consumed. The owner, Albert Davis, is alleged to have said, when he arrived in town after walking sixteen miles without boots, mitts, coat or hat, in weather 45 degrees below zero: "Last summer the dog bit a woman, and a magistrate told me to shoot him. If he had bit a man I would have; but I wouldn't shoot him for biting a woman, and it is a good thing I didn't." Makes you wonder why the dog aroused him.

At Richfield Center, Michigan, Uno, a pet fox terrier, saved Mr. and Mrs. Dietering and their two daughters, when the house burned in the early hours of the morning. He jumped upon his master's bed, pulled at the covers and barked until he got some action, and then ran to the door of the girls' room and barked until they also responded.

At Warren, New South Wales, Australia, Edward Boss, a youth of seventeen, fell in the wilderness and broke his thigh. He tied his hat around his dog's neck and sent him for help. The dog ran for miles, located Edward's brother, and piloted him back to the scene of the accident.)

### ***Other Equally Surprising Rescues***

At Holbrook, Massachusetts, Ileane Depson, golden-haired, blue-eyed, and two years of age, wandered away from home and did not have any better sense than to go and sit on the railroad track. Her dog Prince went along just to see that nothing serious happened. A train came along; Prince tried to bark it to a standstill, but when he saw that did not work he grabbed Ileane by the back of her dress and rolled her over and over twenty feet into the meadow. He tore her dress, but now he wears a silver collar presented by the Massachusetts Society for the Prevention of Cruelty to Animals, and a medal, too. He was a tramp collie when the Depsons adopted him.

At Wadena, Iowa, G. C. Clark, farmer, was overcome by a heart attack and fell unconscious between the rails of the C. M. & St. P. railroad. He was accompanied by Treve, a white collie, and Freckles, a coach dog. The partners took charge. Treve squatted down by his prostrate master, while Freckles barked and yelped so effectively that the fireman of an oncoming passenger train saw and heard him and the engineer

applied the brakes just in time. When the train came to a stop a few feet from their charge Freckles leaped upon the pilot of the engine, barking and wagging his tail; and the engineer says that he smiled. (But, then, the engineer may have been a dog-lover and imagined it. One has to watch these dog-lovers.)

At Milford, Connecticut, John F. Smith, business man, collapsed on the porch of his home, in the absence of his family. His collie ran out into the street and around and around a truck until the driver slowed up and followed him to the porch. The driver summoned a physician, and, it is supposed, saved Mr. Smith's life.

At Somerville, New Jersey, Thomas Molumby, 78 years of age, fell through the ice into seven feet of water. His dog Prince raced home and whined until several members of the family came to the aged man's rescue.

### ***On the Job in Time of Danger***

Dominick, last name unknown, has a string of eel pots off the coast of Barren Island, Jamaica Bay, Long Island. He went out to see after his eels; the tide turned; he stuck in the mud. His dog raced to shore and barked and moaned until he persuaded a storekeeper to row out half a mile. When he did he found Dominick buried to his shoulders in the mud and with his head just above the waves. He was unconscious when saved.

At Grassland, Alberta, Frances Sutto, 16, became lost in a treacherous swamp. Three times she fell exhausted in creek beds, and three times her dog dragged her out. She floundered around an entire night. With the morning light the dog guided her to a farm home on the edge of the bad lands.

At Duluth, Minnesota, at ten o'clock in the morning, little three-year-old Betty Winters went out with a penny in her fist to buy a stick of candy. A snow came on, and she lost her way. At eight o'clock at night she was found asleep in a hedge. Searchers were drawn to her by her faithful dog Midnight that had kept her warm and watched over her slumbers until some two-legged caretaker should arrive. She was found by a guide familiar with the adage that when children are lost they always go to the west.

At an unnamed place in France a motor car fell over a precipice but was held by a tree. Rescue of the two English tourists aboard was accomplished by helping a dog out of a window.



He climbed to the road from which they had fallen, and attracted the attention of passing travelers. After the rescue the dog was almost uncontrollable with joy.

At Willows, California, thirteen-year-old Virginia Sparrow was attacked by a rattlesnake, but a wire-haired terrier interposed and took the bite intended for his mistress; the dog lived, but the snake didn't. Biting a dog is bad business.

At Golden City, Missouri, Spot, fox terrier, had one of his hind legs cut off by a mower and was sentenced to die. Her owner, Mrs. Floyd Cook, saw one of her little pigs out of the pen. She ran and picked it up; the mother sow saw and heard, tore through a gate in the fence, plunged straight for Mrs. Cook and dragged her to the ground. Then Spot saved his own life and hers too. He grabbed the sow by the hind leg, enabling Mrs. Cook to get away and run for aid.

At 531 East 144th street, New York city, Peter Schieffly, 46 years of age, painter, single, was starving to death because he had no work. His two dogs, poodles, did not see the wisdom of starving without at least saying something about it; so they whined and whined until police broke down his barricades and rescued and fed all three.

### ***Some Men Are as Good as Some Dogs***

Some men are as good as some dogs; and so we read of rescues the other way around, where dogs get into trouble and would die but for men coming to their relief.

On the train, on the way to Richmond, J. F. Windsor, of Connecticut avenue, Washington, saw a collie dog marooned on a cake of ice in the Potomac river. Arrived at his destination he wired his son in Washington of the dog's plight. A rescue party was formed, and the dog, which turned out to be a fine pedigreed animal, was brought safely home to his master.

A similar rescue of a small black mongrel from a cake of ice in the Delaware river, is estimated to have cost the city of Philadelphia \$250. One of the seventeen cops aboard the police boat lost his footing and got an icy bath, but the dog was rescued.

When a brown-and-white fox terrier fell through the ice in a pond in Central park, a police radio car, a park department truck, and at least 150 full-grown men stood around and offered advice and encouragement to the terrier and to each other until a frontiersman who knew

how to do it made and threw a lasso that enabled him to pull the pup ashore.

At Niagara Falls, Ontario, a German police dog got too gay and fell over a precipice. She landed on a ledge and remained there three weeks, unable to get up or down. At length, at the risk of their lives, two men succeeded in lassoing her, and though she bit her rescuers, and tore their clothing (women sometimes misunderstand men), they finally dragged her to the surface, with no worse casualties than a broken paw.

At Springfield, Massachusetts, two men rowed out through the ice packs of the rushing Connecticut river, on a February day, to save an Airedale terrier from a cake of ice.

At Woodruff, South Carolina, hundreds of men worked day and night for six days to sink a shaft forty feet into an old fox den where Ring, a famous foxhound, was caught between two rocks far underground. A similar effort was made at Mount Pleasant, Iowa, to rescue Bingo from a like plight.

Near the Fiftieth Street elevated station of the West End subway line in Brooklyn a foreman and crew of trackmen spent twenty minutes to rescue a mongrel dog, shocked by the third rail into a state of semi-paralysis.

At a kennel fire in Freehold, New Jersey, bystanders worked over six suffocated dogs giving them artificial respiration until they regained consciousness.

At Urbana, Illinois, while attempting to rescue a pet dog which had wandered on a state road, Allen Busey was struck by an automobile and killed.

At Waukegan, Illinois, a dog that had been chloroformed because she was ill was left with a blanket over her because the ground was frozen too hard to dig up. After a week, when the blanket was removed, the dog blinked and got up, and her master, instead of finishing her, sent for a veterinary.

At Portland, Oregon, a dog strayed from his master's car and was lost for three years, refusing all proffered homes, but making his own way in a strange city. At length his master, whose home is in Seattle, heard of him, he was located and captured by the Society for Prevention of Cruelty to Animals, and a happy reunion followed. The dog, homesick and heartsick, had been feared and accused of having a wolf gleam in his eyes. So little can some people tell what is going on in a dog's mind.

***Rescue of Dogs by Dogs***

Near Pueblo, Colorado, out on the prairie, several miles from home, the thoroughbred police dog Fritz caught his foot in a coyote trap. His playmate and comrade Don refused to leave him, and both lay waiting for rescue or death. Found after three days, they were nearly famished for food and water when rescued.

In the McLean wood, Belmont, Massachusetts, a New Hampshire hound was similarly caught in a hunter's trap. His comrade, an Airedale, fed him for eight days, bringing him meat and food scraps from refuse pails. All attempts to corral the dogs failed, until the scouts succeeded in catching the exhausted hound when his companion was off on a foraging trip.

At Baltimore, Maryland, Ming Toy was sentenced to death for biting two children. A stay was granted to permit her to nurse her six puppies. While still under suspended sentence she gnawed her leather harness, jumped a six-foot corral, and served notice that the barns and kennels were afire. By this act she saved seventeen other dogs, the sentence against her was revoked, and she was decorated with a silver medal by the New York Anti-Vivisection Society.

At Niagara Falls, New York, Prince, a pedigreed police dog, was playing with three other dogs on the shore ice when a section broke away and started floating down stream. All the dogs escaped but one; he became confused or did not realize his danger. Prince swam to the floe, then fifteen feet out in the stream, seized his pal with his teeth and dragged him into the water, when both swam safely to shore.

***Dog Martyrs, Suicides and Murderers***

At Neshanic, New Jersey, Betty, an Airedale, set to watch the baby, in the carriage in the garage, while the mother washed the windows of the new home, witnessed the garage catch fire, could not rescue the baby, but tried to shield him from the flames, and died while using her own body as a screen.

On a dock at the foot of Duncan street, Jersey City, the shack of James McKane, watchman, took fire, with McKane in it. His terrier was outside when the fire started; he barked a warning in vain, and when all hope of rescue was lost he leaped in through the window and died beside his master.

In front of 1115 Decatur street, Brooklyn, Skippy saved the life of his nine-year-old mistress, Doris Brinsley, when a front tire of a bus

blew out and the driver lost control of the car; but it was too late for Skippy himself, for when the car went over the curb he lost his life.

At Asbury Park, New Jersey, the residence of Ralph J. Ritchie took fire in the cellar, in which was confined a Pekingese spaniel. The barking of the dog aroused the household and was responsible for the rescue of five persons, but the dog perished.

At 1070 Faile street, Bronx, New York, Vol, a police dog, was on the roof and heard his name called. Swift to obey, and not taking time to look, he leaped a three-foot parapet and fell five stories, killing himself instantly. In this instance the suicide was unpremeditated, the result of a misunderstanding on the part of the dog as to the whereabouts of his mistress.

At Hastings, Sussex, England, 1,000 persons saw a large retriever deliberately swim out to sea and end his life. It was revealed that his owners had moved from a large house to a flat and the dog had been pining away at the loss of the garden in which he romped with the children. He thought life not worth living without his garden, and decided to end it all.

At Middletown, New York, Lindy, a valuable bull terrier that had been accustomed to airplane rides with his master Alec Gale, leaped from the roof of a four-story building and was instantly killed. Very probably he misunderstood what would happen when he launched out into the air.

To escape capture, a big police dog leaped into the water just above the American Falls, at Niagara, went over the falls, and escaped uninjured. Only one woman and two men are known to have survived similar experience.

At London, England, Kenneth Horler, a schoolboy, fell from his bicycle and was killed in the street. After visiting the boy's grave his little black-and-tan terrier stretched himself out on the hearthrug in front of the fire, gave several faint sobs and died, a victim of his own emotions.

At Quitman, Georgia, a nine-month-old English bull terrier died of a broken heart in ten days after the death of her master. Until he was taken ill they had been constant companions. From the day of his death her whole manner changed, she no longer played, or paid the slightest attention to efforts of others to console her. She refused food and water, curled up in a corner, sank into melancholy, and died, though there was no indication that she was ill in any way.

At Kingswinford, Staffordshire, England, Nell, a terrier, ran half a mile for help when her master went bathing and sank in a disused sandpit. Nell seized the clothing of a man she well knew and dragged him toward the sandpit. When it transpired that her master was dead she refused to eat or drink for several days, and may have suicided in so doing, for aught we know.

Creatures that can love so well can hate, too. At Chicago Mrs. Mary Loretta Watson died of wounds inflicted by a pet bulldog when she undertook to take a bone from him. In Buffalo Phyllis E. Gottschalk, aged 4, was killed by a year-old police dog with which she had been accustomed to play. It is not known what she did to incur the dog's anger.

Dogs bear great pain silently. If a dog breaks a leg he will cry at first, but soon will walk about, carrying the injured member off the ground, looking wistful but not complaining.

### ***Know Where to Go for Surgical Aid***

In the year 1887 two fox terriers, belonging to a Mr. Hunt, a well known bookseller of the vicinity, brought a collie to King's College Hospital, London, for treatment. The incident is well authenticated. Pictures of the event were taken and are on exhibition in the hospital itself.

John J. Shaw, M.D., surgeon of Plymouth, Massachusetts, on returning home from his round of professional calls, found stretched on his front porch a large black dog which, upon examination, he found had a hind leg broken. His leg was set. He went away on three legs and returned next day with the splints a little out of place. On his next call, several days later, the plaster cast was removed and everything found in place and the leg doing well. The dog belonged to a poor colored woman not far away.

At Hoquiam, Washington, a dog with a broken leg appeared in front of a hospital, hanging around as if he knew what he wanted, and occasionally wailing faintly. He was put on the operating table and his leg set, and came back the next day to have it dressed.

Near Muskegon, Michigan, seven persons broke through the ice and were drowned. A police dog tried in vain to save them. When he failed, cut and bleeding from the ice, he ran some distance up a hill to a home, seized a lady by the dress, and led her to the edge of the lake.

A little dog at Lewisham, England, revealed

the suicide of his master. He ran and jumped about a pedestrian so curiously that the man followed him to where the body was hanging.

### ***The Dog "Fellow"***

Jacob Herbert, of Detroit, was the owner and trainer of the German shepherd dog Fellow that at five years of age had learned five hundred words and was calculated to have the intelligence of a child of eight years. For an hour, in the presence of Prof. C. H. Warden, of Columbia University, and seventy-five spectators, the dog manifested complete comprehension of all that was said to him.

Statements or commands which included the words he had been taught were acted upon instantly. When he was ordered, "Go to that lady in the back row and put your head in her lap," there was not the slightest hesitation. "Suppose you go to the door and wait there"; "Never mind"; "Stand up against the wall"; "Do it again"; "Go to the window and look out"; "Put your feet on the radiator"; "Step back"; "Go over and get on the table"; "Jump off it"; "Turn around"; "Sit down"; these are but a few of hundreds of commands made to him, all of which he understood and obeyed without delay or error.

The dog was introduced to several members of the psychology class. Afterwards he was asked, one by one, in different order, to go and place his head in their laps, and did so without error. It would have been hard for some folks we know, not mentioning any names. The commands were obeyed as quickly when given in a low tone through a keyhole as when spoken in a louder tone in the dog's immediate presence. His obedience was perfect.

He was able, in an office building, to locate the elevators, and to distinguish between the right and the left one; in a home he at once went to the kitchen when asked to find the cook; he could tell the difference between collar and dollar. Mr. Herbert, the trainer, was convinced that Fellow and other dogs can and do smell human emotions, and thus, if one is afraid of them, they know it, or if not afraid, they are equally aware.

Circumstances made it necessary for Mr. Herbert to be away from his dog for several weeks, with the result that might have been anticipated. The dog had become so attached to his master that he could not live without him,

and died of a broken heart at six years of age—a matter of public regret.

### **Other Examples of Intelligence**

The late M. Clemenceau, French statesman, had a fox terrier which used to go for long walks. When tired it would jump into a taxicab and sit down. When turned out it jumped back in until the driver examined its collar and drove it home, anticipating the liberal tip always forthcoming.

H. M. Jackson, editor of the *Marianna* (Ark.) *Courier-Index*, is credited with having a dog that he had trained to go for 10c worth of fresh meat for himself, at the butcher's, whenever he wanted it, and when he cut down on his extravagance the dog switched his affection to the butcher himself and kept it until his death. He narrates an incident where his dog, having been robbed of his meat on one occasion, went and secured the assistance of a four-footed friend, like himself a pointer, and between the two pointers they licked the offending bulldog to a finish. Jackson may have been "stringing" his readers on all this, and, if he was, he strung *The Literary Digest* (which is not so hard).

Albert W. Litchfield raises dogs to sell. One day a man came to the Litchfield kennels for a puppy. A mother dog and her family were in the next room, but by the time a basket had been provided, and a blanket warmed, the puppies had disappeared; the mother had hidden her babies under the straw.

Mr. Litchfield has a dog Frieda that at a word of command will wind the wall clock by pulling down the weights, lower the window shades, get her pillow and lie on it; that is, she will if the family house cat is in for the night. Otherwise, she sits up, uneasy, until the prowler returns. Frieda held at bay an insane man who first attempted to come in through a door and afterwards a window, and finally led a posse to where they found him. Litchfield thinks that mixed breeds are more intelligent than thoroughbreds.

A Denver theater man has a dog that acts as a sandwich man. At Montserrat, Spain, a dog acts as guard of a railroad crossing. When he hears a train approaching, he jumps up and stands on his hind legs, bearing between one of his paws and his breast a red flag which signals road passengers to stop. At Gonwick, Minnesota, a ten-year-old boy has trained his dog to dig potatoes, and he does it perfectly. The boy merely pulls the tops.

A writer in the *Manchester Guardian* trained a dog to pick up cigarette wrappers, bits of paper, burned matches, etc. The dog cleaned up his master's place and then went and cleaned up the whole neighborhood. He even tried to paw up a new white line which the traffic overseers had painted on the pavement.

### **What Number, Please?**

A dog by the name of Express was shut up in an office in the Bronx, New York city. He knocked over the telephone, barked into it, and succeeded in getting the fire department, police department and salvage corps to let him out.

At 577 Greenwich street, New York, a similar incident occurred. A police dog was watching a huge loft; the steam had been turned off; it was winter; it was dark and it was cold; and it was Sunday. Angry barking in a telephone brought emergency squad Number 1, which ran a ladder to the second floor and released the dog.

At Philadelphia, Mrs. Mabel Henry was conversing with a friend over the telephone, when a masked man entered and attacked her. In the struggle which ensued she became unconscious, but her two Boston terriers bit and chewed the intruder and barked so savagely that he was glad to retreat; and when help arrived, as a result of the barking over the telephone, the dogs were in full charge of the premises.

At Denver, a six-month-old terrier fell asleep under the counter of a jewelry store while his master was making a purchase. He slept on, and when the store was closed for the night he was still there. At length he awoke to find himself alone and the place in darkness; he jerked the telephone to the floor, barked in the receiver, and the result was that a riot squad hastened to the scene and let him out.

### **Dogs Trained to Guide the Blind**

When church members engage in the merry sport of murdering one another wholesale, the game is called "war". It inevitably results in thousands of them going without eyes for the rest of their lives. In Germany there are thousands of dogs trained to act as caretakers of sightless men. America has a few of these. It takes three to four months to train them.

Elmo von La Salle, one of these true aristocrats, is the caretaker of Mr. Christensen, a Los Angeles business man. They go for long walks together, and travel at a rapid pace. Twelve feet before reaching a curb Elmo slackens his

pace. At the crossing he sits upon his haunches while the master ascertains with his cane the length of the step he must take. If danger is in the way, the dog sits down until it is removed, or he may carefully pass around it. While at work he pays no attention to other dogs. If annoyed by them a deep rumble in his throat serves fair warning.

Mrs. Blanche Eddy, Berkeley, California, totally blind, is guided about by Beda. Beda is as much of a lady as Elmo is a gentleman. Females are generally preferred for this work, as they are less easily distracted than males. Her methods of protecting her charge are the same. She guides around open cellar doors, holes in the pavement, construction work, or any other obstacles. She was trained at the American "School of the Seeing Eye", Nashville, Tennessee, where such dogs learn.\*

United States Senator Thomas D. Schall, of Minnesota, who is blind, has a very intelligent police dog that acts as his guide in Washington. Once when the senator called with his dog at the White House President Coolidge patted him on the head and said the dog was the first visitor in eight years that did not want something. At Pittsburgh a dog led a blind man from a burning building to safety. Dogs leading the blind should not be patted, fed, molested, lured away or specially noticed by strangers. Their honest and useful work should not be interfered with in any way.

A blind collie developed an almost abnormally keen sense of protection of his twelve-year-old mistress; he never got it through his head that she could see and he could not.

Mary E. Woolley, president of Mount Holyoke College, South Hadley, Massachusetts, has two collies, one of them blind from birth. The seeing dog takes perfect care of his sightless brother, and entertains him constantly. Tug of war is the favorite game, but they race at full tilt, the seeing dog with his jaws on the other one's coat, to steer him away from all harm.

\* For further specific information address the New York Association for the Blind, 111 East 59th St., New York, N. Y., which has kennels for similar training at Josef Weber's, Princeton, N. J., and in Michigan and Minnesota. The institution at Nashville is headed by Mrs. Harrison Eustis, under the auspices of Morris Frank, wealthy southerner, and himself totally blind. Mr. Frank, who went to Lausanne, for his first dog, and spent six weeks learning what the dog already knew, says: "My dog has changed me from a blind and helpless human into one who can see again. I know what the dog means to me, and no matter what obstacle may arise, it will not prevent me from seeing that the blind of America should be given this opportunity to enjoy the freedom of motion."

### *Jacqueline, Boulderwall, and Snoozer*

The French bulldog, Princess Jacqueline, owned by Mrs. Mabel Robinson, Bangor, Maine, is reputed to say "Hello", "I won't," "Out," and "Elevator", and to have spelled out the word "Bangor". She took the Eastern Dog Show, at Boston, by storm.

Boulderwall, a large, gentle, mouse-colored Great Dane, owned by J. Stuart Tompkins, New York lawyer, 101 West 85th street, New York city, is reputed to say "How do you do?" "Thank you," "I won't," "I want to go out," "Hello, Henrietta," "I want Willard," "I want water," etc. Henrietta and Willard are members of the family. This dog, not allowed to bark, gradually taught herself certain words from hearing them spoken often. At first her words were imperfectly formed, but of late years are much better.

Snoozer is dead. He was owned by Mrs. A. Richare, 67 Riverside drive, New York city, and as a talking dog was alleged to have an earning capacity of \$1,000 a week. Mrs. Richare says that Snoozer could hum a tune so beautifully as to bring tears to the eyes, and that his last words were, "More lamb, mama." A police dog in Pensacola, Florida, by name Pittsburgh, also says, "Mama."

Ludwig Finian, Hungary, owned and trained "Sambo, the Singing Dog", alleged to be worth \$10,000. The dog was shot as a trespasser by Count Francis Esterhazy, wealthiest man in the country. After deliberating for two years nine Hungarian judges decided that he must pay \$800 for the dog. As he was the wealthiest man in the country, it is surprising that the verdict was for more than 8c.

Dr. Frederick A. Lucas, of the American Museum of Natural History, states that dogs laugh much as do humans, and that horses, monkeys, hyenas, donkeys and cows do the same. Dogs learn vowels with entire ease; the long-drawn howl is always on a vowel sound. Tests show that dogs are mostly heedless of consonants.

### *Dogs as Timekeepers*

Bob, a shaggy-haired dog, part Airedale, is said never to fail to meet the Baltimore & Ohio's Capital Limited when it arrives at Deshler, Ohio, at 7:28 p.m. on its way east. On the rare occasions when the train is late he paces up and down the platform much like an impatient passenger.

(To be continued)

### *Jonadabs Among the Indians*

A FRIEND in British Columbia writes enclosing a letter from a full-blooded Indian who had come into possession of a copy of Judge Rutherford's book *Deliverance*. The Indian said: "There is good news for you. Yesterday 'Father' Alard make fun with us: he fight woman for money: so her husband try to protect wife and he fight him too. I came in time to make peace. I said to him, 'You belong up in the air.' There was no more fight then. The woman's neck was all bruised and bleeding. Last Christmas he said to the people not to give less than \$200: so the poor people gave what they had and now they have nothing to live on. I did not give one cent. I got a good book that shows me everything he said. As he was going away I said to him, 'Give back the money to Indians before you go, or I will send the mountie (mounted police) after you.' He said nothing about going away. This is Sunday morning and I do not go to church. I go to my own church: that means ours, you and me. Please will you send this good news to newspaper (*Watchtower* or *Golden Age*), to enter my subscription back to the first one, and let your head man know I join, too."

### *An Interesting Exchange of Letters*

A LETTER, from a subscriber, to the service department of the Watch Tower Bible and Tract Society:

May 19, 1934

Dear Brethren in the Lord's Service:

Enclosed find a money order of two hundred dollars to be used to furnish two transcription machines to be used in the Lord's service.

Please see that they will be placed where they will be well used in carrying the Kingdom message and where they will be used often.

Yours for Jehovah's kingdom,

(Signed)

The reply from the Watch Tower office:

May 21, 1934

Dear Fellow Witness:

This is to acknowledge receipt of two money orders for \$100.00 each that you sent as payment in full for two new spring-wound transcription record machines to be used in the service of Jehovah in carrying the message of the Kingdom to the people.

In the name of the Lord we desire to thank you for this generous gift, and in harmony with your sugges-

tions we will place these two machines in the hands of active pioneers who have been unable to buy any of their own but who will make good use of them in connection with their house-to-house work. We are sure the Lord will give the increase or prosperity that He has promised in His Word.

We thought it would be nice to send you one of the earlier sets of 78-r.p.m. records which the Society is now putting out. Possibly you have a small phonograph which you can use to play these for the instruction and edification of your friends and neighbors. The Society is glad to send you this set gratis in view of your generous provision to arrange for two portable transcription machines to be used by brethren in the field preaching the Kingdom message.

The transcription branch of the service is being wonderfully used of the Lord, not only throughout the United States, but also throughout the English-speaking world. The Kingdom message is carried to the remote parts of Australia, Canada, South America and in West and East Africa in a most remarkable way by this agency.

May the Lord bless and direct you as you use your faculties to the praise of His name and to the furtherance of the Kingdom interests.

Your brethren in Kingdom service,

(Signed)

The next letter from the subscriber:

June 2, 1934

Dear Brethren:

Enclosed find money orders amounting to two hundred dollars to be used to furnish two transcription machines to be used in the Lord's service. Please see that they are placed in hands that will use them often in broadcasting the Lord's kingdom message; and many thanks for the phonograph records. They are sure grand and they are good and plain on the old phonograph. We are glad now that we kept our old phonograph. It will serve its purpose well.

Yours for the Lord's kingdom,

(Signed)

### *Heywood Broun on Mother's Day*

HEYWOOD BROUN says he does not see how anybody can fail to gag when, on Mother's Day, a gentleman with a sob in his voice begins with a tribute to motherhood and ends by suggesting that every dutiful son and daughter send home a can of beauty lotion, cold cream or breakfast food; and that if he were a mother he would feel like kicking an advertiser in the eye whom he found using him as a crying point to break down sales resistance. Mr. Broun must have been reading Judge Rutherford's book, *Vindication I*, pages 158-160, to good advantage.

## How the Roman Clergy Everywhere Work Together

THE two letters reproduced herewith are written by a Catholic priest of Guisborough, Yorkshire, England (ascertained from his embossed letterhead), to Mr. Readman, a town clerk of an adjacent municipality, and show that the Catholic priests in England are working hand in glove with the Catholic bishop in Tren-

ton, N. J. No further comment is necessary. The Catholic church in the United States is not merely a religious organization, but a part of a powerful foreign political institution whose headquarters are located in a small state near Rome, Italy, and which is essentially pagan in antecedents and action.

Sensy Jan 10 '36

Dear Mr Readman.

I wish to make a solemn protest against the un-christian and libellous statement about the Catholic clergy and their supposed intolerance, contained in a leaflet advertising a meeting at the New Labor Club for Jan 17. I would ask you to see friends and friends to make the protest known at your meeting - as better still, to withhold this lecture until I can get the facts of the case for America. I am in communication with the Catholic Bishop of Trenton, N. J. in this Division. Plaintiff is situated. This naturally will take some time.

It really amazes me to think that a

man of your integrity, should be mixed up  
in this disgraceful perversion of truth.

I am writing to you under the impression of  
course, that you are more or less in charge  
of these meetings. If not, will you be so  
kind as to hand this protest over to the  
proper quarters.

I am, yours sincerely,

Arthur F. Mercer.

As I am the only Catholic Priest in this town  
his statement affects me, you understand.

(COPY)

ST. PAULINUS,  
GUISBOROUGH,  
YORKS.

Sunday June 10, '34

DEAR MR. READMAN.

I wish to make a solemn protest against the un-  
christian and libellous statement, about the Catholic  
clergy and their supposed intolerance, contained in a  
leaflet advertising a meeting in the New Labor Hut,  
for June 17. I would ask you in all fairness and  
charity to make this protest known at your meeting—  
or better still, to withhold this lecture until I can get  
the facts of the case from America. I am in communi-  
cation with the Catholic bishop of Trenton, N. J., in  
whose diocese Plainfield is situated. This naturally  
will take some time.

It really amazes me to think that a man of your in-  
tegrity should be mixed up in this frightful perva-

sion of truth. I am writing to you under the impres-  
sion, of course, that you are more or less in charge of  
these meetings. If not, will you be so kind as to hand  
this protest over to the proper quarter.

I am, yours sincerely,  
(signed) ARTHUR F. MERCER.

As I am the only Catholic priest in this town this  
statement affects me, you understand.

(COPY)

ST. PAULINUS,  
GUISBOROUGH,  
YORKS.

June 16, '34

DEAR MR. READMAN.

As I have had no acknowledgment of my solemn  
protest of last Sunday, I am again writing, so that



June 16. '34

Dear Mr. Readman,

A 2 have had the acknowledgment of my  
Solemn Protest of last Sunday, & am again writing, so  
that there shall be no mistake. The leaflet and  
the proposed 'lecture' are both an unwarrantable  
attack on a world-wide body of men who have dedicated  
their lives work to the cause of our Lord Jesus Christ—and,  
to make it the more hypocritical, <sup>does so</sup> in the name of 'Christian'.  
These particular men, are on the other side of the world and  
cannot be present to speak for themselves. It is also  
an uncalled for and unprovoked attack—in the  
name of 'Christian people' on myself as the only  
representation of the Catholic Clergy in this town. If  
this continues, I must be seen to take steps to inform  
the public as to the true facts of  
the case. I do not like this 'religious controversy',  
but you are driving me into it. In justice to myself  
as a Catholic Priest, and to all Catholics who are being  
attacked when their Priests are attacked, I must  
defend our Sacred Cause.

Yours sincerely,

Arthur F. Mercer.

A.S.  
I send this to you as  
the only representative  
known to me.

there shall be no mistake. The leaflet and the pro-  
posed lecture are both an unwarrantable attack on a  
world-wide body of men who have dedicated their  
life's work to the cause of our Lord Jesus Christ—  
and, to make it the more hypocritical,—does so in the  
name of "Christian". These particular men are on  
the other side of the world and cannot be present to  
speak for themselves. It is also an uncalled for and  
unprovoked attack—in the name of "Christian peo-  
ple" on myself as the only representative of the  
Catholic clergy in this town. If this continues, I must

in self-defense, take steps to inform the public as to  
the true facts of the case. I do not like this religious  
controversy but you are driving me into it. In jus-  
tice to myself as a Catholic priest, and to all Catholics  
who are being attacked when their priests are attacked,  
I must defend our sacred cause.

Yours sincerely,

(signed) ARTHUR F. MERCER.

P.S. I send this to you as the only representative  
known to me.

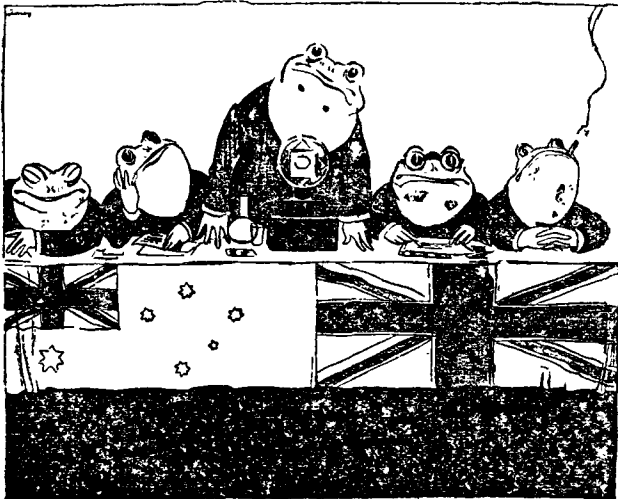
## Big Business Department

### *\$707.96 to the Bad*

**A**N ILLINOIS couple write in that they had a \$3,000 mortgage on their place, were paying it off at \$40 a month, and thought to make smaller monthly payments by switching to the Home Owners' Loan Corporation. When they investigated they discovered that the Home Loan bonds were selling at a discount and they would have to take out a new loan for \$3,707.96 to pay off their \$3,000 mortgage. This is a pretty faithful picture of about the way every plan for ameliorating the condition of the common people works out. The original holder of the mortgage in this instance was most happy to have the home owner take a loss of \$707.96, being assured that he would get back his principal and interest, and besides that would rake in the difference in the price of the bonds.

### *American Chamber of Commerce in Australia*

**U**NTIL we saw this likeness in the Sydney (Australia) *Wireless Weekly*, we did not know that the American Chamber of Commerce had recently been on a trip to Australia, and even now the evidence is all circumstantial. Granted that the picture was likely taken in Australia, because it appeared in an Australian paper, and the British Union Jack appears in



"THE ECONOMIC SITUATION . . . ."

two places in the drapings of the speaker's table, it yet remains that the likenesses of the speaker and listeners are so truly representative of American Big Business that the conclusions are fully justified. No doubt the Australians were greatly edified by the message which only Big Business, and American Big Business at that, could bring to them at this time.

### *International Council of Religious Education*

**J**UST what the connection is between the International council of religious education and the American federation of utility investors would be hard to understand, were it not for the fact that Reverend Doctor Hugh S. Magill is secretary of the one and president of the other. Just why the Power Trust should help the religious education experts bear their financial burdens would be a problem if we did not already know so much about the methods the Power Trust uses to accomplish its ends. Buddhists get salvation by saying "Buddha" just so many times; Mariolatrists get theirs by saying "Mary" so many times; but it remains for Protestants to get theirs at so much per kilowatt.

### *Why Corporations Pay Large Salaries*

**I**N 1929 the Paramount-Publix Corporation paid 9 of its executives \$3,795,000 in salaries, and in 1933 it failed and did not pay them anything. If it be asked why the officers were in such a hurry to pay themselves so much money if the concern was so near going on the rocks, the answer is that like all the other apostles of Big Business they felt it a duty to get both feet into the trough so that the employees of the company would not get too large a share of it and be tempted to go Bolshevik. The only flaw in this explanation is why a man who is getting good wages should wish to go Bolshevik; but when one hears of such wages as those executives paid themselves, then everybody feels like going Bolshevik.

### *Railways Investing in Automobiles*

**T**HE New York Central urges automobile owners to leave their cars at home and take advantage of arrangements they have made for "Drive Yourself" service in the 31 principal cities reached by their lines. It is not time to tear up the tracks yet, but it looks as if it were being cogitated.

### *Bridging of the Irrawaddy*

**I**NDIA and Burmah are now joined by a bridge across the Irrawaddy river, one of the greatest bridges ever built in Asia. Highways are carried on each side of the railway bridge, the construction of which makes possible through-land traffic for the first time. The cost of the bridge was £1,125,000.

### *How to Make Yogurt*

**M**RS. HELEN GROZESCU, of Michigan, familiar with its preparation, says that the best and finest yogurt is made of sheep's milk, but good results can be obtained with cow's milk also, especially if it is rich and fresh. She wonders that, in America, sheep are not raised for their milk. She gives the recipe for making yogurt, as follows: "To start with, one needs a little yogurt, the bacteria that causes the fermentation. This can be secured at almost any Slav-Balkan restaurant for as little as 10c a jar. Take the desired quantity of milk, if possible add some cream to it, and bring it to a boil on a slow fire; then let it cool off till lukewarm. Take two or three tablespoons of yogurt to a quart of milk and mix in well with about one teaspoon of flour. Pour it into a glass or porcelain jar or deep dish. Cover the dish, bundle with blankets and place in moderately warm place until it sets like junket, in from three to four hours. Then cool off, and it is ready to serve. Last but not least, be sure that you leave a little, to have a starter for the next time. This can be kept in a cold place four to five days. After that it will spoil. Hope you will all enjoy it."

### *How to Make Kumiss*

**H.** S. CHRISHOP, of British Columbia, gives the following recipe for making kumiss, sometimes called milk beer: "Into one quart of new milk put one gill to one pint of fresh butter-milk and three or four lumps of white sugar. Mix well and see that sugar is dissolved. Put in warm place for ten hours, when it will become thick. Pour from one vessel to another until it becomes smooth and uniform in consistency. Bottle and keep in a warm place for twenty-four hours; it may take thirty-six hours in winter. The bottles must be tightly corked and corks tied down. Shake well five minutes before opening. It makes a very agreeable drink, which is especially recommended for persons who do not assimilate their food, and for young children may be drunk as freely as milk. The richer your milk (which should be unskimmed), the better will be your kumiss."

### *A Chatty Letter from Nova Scotia*

**S**AYS Mrs. M. MacLean, of Nova Scotia: "We have been enjoying *The Golden Age* for twelve years now, and every issue is just a little better than the last one. The household hints are of great interest to us housekeepers,

especially. Perhaps you would publish this recipe for coffee substitute sometime; we find it nice for breakfast, and very inexpensive, and simple to make. Just mix a quantity of bran or whole-wheat flour and molasses and roast slowly in oven until crisp, stirring often. Then store in a jar, and steep as needed. This is similar to postum.

"I am enclosing an article against vaccination, which came out in a Halifax paper recently. Vaccination is getting pretty unpopular around here, and we have no trouble in getting a paper of exemption each year; so our children have never been vaccinated, and as a result are exceptionally robust children and seldom develop even a cold.

"Needless to say, they are not eating out of aluminum, either. When working from door to door, carrying the message of good cheer, we never fail to speak of aluminum's being dangerous, if we have an opportunity.

"The long articles on different countries, etc., are very educational, both for adults and children, and, of course, Brother Rutherford's articles are appreciated by all.

"Those news items are gems, and keep us up to date on world events, all right. In short, we would rather do without almost anything else than *The Golden Age*. I was rather disappointed that you did not publish another article about Christmas lately. What a relief to be clear of that pest! Others envy us but have not the courage to break away from it.

"I hope to hear lots more through *The Golden Age* in the months to come."

(The reason why we publish this letter is that it is written in such a guileless, manifestly sincere manner. If it had been written with a view to publication, then it would not go in. If you honestly think *The Golden Age* is the best all-round magazine in print, there is no objection to your saying so, to anybody, but if you say it to somebody else than us you are more likely to get some new subscribers, as we already take it.—Ed.)

### *For Those Who Prefer Hot Bread*

**M**RS. JOSEPH LEVENS, pioneer, says: "Those who prefer to use 'hot bread' and use cream of tartar and soda, or baking powder, instead of yeast, may do so in the following manner: First let the bread cool off to allow the carboniferous gas to escape, and then reheat in oven. This advice was given by a friend in the medical profession."

### *Tolerance of Catholic Church*

**I**N AN address over radio station KFAC in Los Angeles, in March, the Reverend Joseph A. Vaughan, S.J., of Loyola University, that city, said: "I am bold enough to assert that the Catholic church, far from being the bigoted, intolerant organization she is often painted, is the most tolerant and kindly of churches." Six months previously this same Reverend Vaughan in a dispatch, sent to Catholic papers all over the country by the National Catholic Welfare Conference, was quoted as saying: "For four years I was privileged to broadcast Catholic lectures over Station KOY. Rutherford held forth on the same station, but when I explained to Mr. Earl Nielson, a Lutheran and manager of the station, the nature of the broadcasts going out over his station he immediately and merely on my word called in the program manager and ordered the contract with Rutherford's agent to be canceled at once." Mr. Vaughan, it should be explained, is a Jesuit. The Jesuits have been expelled from numerous countries, and the order was at one time interdicted by one of the more decent of the popes, for reasons which Mr. Vaughan's conduct makes perfectly clear.

### *"The Depression as We Have Known It"*

**S**AYS *Our Sunday Visitor*: "At various intervals during the past four years statesmen, economists and others have prophesied an early end of the depression, and things only went from bad to worse! But in proclaiming the Holy Year last winter, at a time when there were no evidences of returning prosperity, the Holy Father declared that the year 1933 would see the end of the depression as we have known it. The experience of the last three months has proved that he is the only true prophet."

*Golden Age* readers will want a little more proof. Many of them have read that the Roman pope recently cut the pay of his employees at Vatican City from ten to fifteen percent. Evidently he is now beginning to know the depression in a way he has not "known it" before.

When the pay-cuts were announced there went up a great howl, which the papers thoughtfully described as a "wave of unhappiness". In fact, the "unhappiness" was so great that it was decided to put off the inevitable for a week or two. Perhaps this was just to get them used to "knowing" the depression better.

Then, on top of that, a duty was levied on the tobacco shipped into "the Vatican state". The pope may be doing this just to feel more like a real honest-to-goodness king, but we have an idea that he needs the money, inasmuch as 1933 has seen the end of the depression as he has "known it".

The pope's separated brethren are also getting acquainted with the depression in a way they have not "known it" before. Some months ago the Federal Council of Churches in America was sending out appeals, begging for two hundred people to come forward with \$5 apiece—only \$5. No doubt there was a secret hope that this modest appeal, and 'intensely human document', would pry bills of larger denominations loose from a larger number than just two hundred.

The clergy business is drawing to a close. The end is near; for the financial support is being gradually dried up, and "no money, no clergy". When the depression as we have known it ends, the clergy business will end with it; and that's something.

### *In Anticipation of Good Profits*

**P**RAVDA (Truth), Russian paper of Philadelphia, is alleged to have said that the Vatican has bought 45 million Czechoslovakian crowns' worth of shares from an Italian corporation which manufactures chemical war material, especially poison gases. An investment of this size indicates a hunch that business is expected to be good. *Pravda* does not see anything very Christlike in such an investment; it does not yet realize that "organized religion" is merely the Devil's wit and humor department, and never intended by him to be anything more than a travesty and mockery of true Christianity, and a dishonor to Jehovah's name.

### *\$25 for a Few Minutes' Work*

**A** YOUNG man at Yonkers, New York, made \$25 in a few minutes. He called on two priests, telling each of them his desire to purchase a mass for the repose of his mother's soul. To Reverend Sarubbi he said his mother's name had been Rogano before her marriage; to Reverend Dworzak he said her name had been Yablonski. In each case he tendered a \$35 check for the mass, accepting \$10 change in the first instance and \$15 in the second. With the \$25 in his pocket he was able to move on to other fields.

### *Value of Indulgenced Ejaculations*

FROM certain advertising matter put out by The Shrine of Our Lady of Lourdes, 93d avenue and 220th street, Queens Village, Long Island, N. Y., Reverend B. J. Reilly, rector, we learn that for just saying "Mary!" there are 25 days, each time, but for saying "Sweet heart of Mary, be my salvation!" there are 300 days, each time. Now it appears that there are two syllables in the first ejaculation, so that salvation or deliverance from the fires of purgatory in that case is at the rate of  $12\frac{1}{2}$  days per syllable. In the latter case there are 10 syllables; so the relief is at the rate of 30 days per syllable. At least that would be the case were it not for the fact that "Mary" occurs in this second ejaculation, and it is already established that there are but 25 days for the two syllables. So it appears that for the 8 remaining syllables there are 275 days' relief. This is at the rate of 34.375 days per syllable, as against 12.5 days per syllable for the "Mary!" ejaculation, and one wonders why the one that made up this time table should have thus discriminated against Mary, and what can be done about it.

### *A Shepherd of the Devil*

(Translated from the Portuguese weekly *Linha Geral*)

DURING a conference at Maçãs de D. Maria a priest by name of Costa Fonseca made the following remarks, which should make him celebrated:

"It is by God's will that we become sick. To attempt to cure said sickness is to go contrary to the Creator's will, who may send us something more severe."

"Although all of you may practice the Catholic religion, even if there is one who does not practice it that is sufficient for God to send in justice and in great vengeance and destroy every thing in the community!"

"Anyone who does not practice the Catholic religion, has no right to exist."

(Editor's comments)

"This priest is a beautiful sample! Just to think that such silly fellows still conduct the people in many localities!"

### *In Catholic New York*

MORNING paper of May 28, 1934. It seems there was some disorder on May 26 at the Department of Welfare office. At court the next

day somebody booed and jeered a magistrate when he was hearing the case, and he ordered the courtroom cleared. The police proceeded to comply. A teacher and his wife were pushed across a street. The husband objected when one of the policemen struck his wife. This resulted in his having his head knocked against a wall, while the wife was knocked down by a blow in the face, and several policemen kicked her while she was down. The husband was then knocked unconscious, and was also kicked while he was down. Two reporters who protested were punched. The Roman Catholic hierarchy is quite proud of the fact that most of the police of the world's greatest city are subjects of the monarch of Vatican City. Once or twice a year there are special masses in which the police are present by the thousands. It is claimed that the police of London are the most courteous and the most capable in the world.

### *The Devil Selling Out*

A YEAR ago we published the good news that Ambrose was getting rid of his gambling stock in the Monte Carlo outfit. Not sure if the British publisher who was after it, or supposed to be after it, got it or not. Now we have word that the Anglican clergy pension board has decided to part with its investment of \$50,000 in the armament firm of Vickers, Limited. Shares in whisky distilleries will go next, and the first thing you know the clergy won't have any income at all. Suppose now that Ambrose should see the essential crookedness in this purgatory scheme. Who would want to pay out good money for any of his other stuff? Nobody; absolutely nobody.

### *Activities of Holy Name Societies*

HERE is an item, that 6,000 Roman Catholic policemen in New York city, members of the Holy Name Society, have made a pledge that they will never take God's name in vain; here is another item (in *The Catholic News* of March 3), that one thousand members of the New York Post Office Holy Name Society attended the annual memorial mass for the deceased members of the postal service, and adjoining it is an item, that three thousand Catholic lawyers will go into retreat at Mount Manresa, Staten Island. Protestants believe in staying apart; Catholics believe in sticking together.

### *The Latest News from Belgrade*

**H**ELLO! What's this? The *South Slav Herald*, published in Belgrade. It takes us back to the glad wild ways of school-boy days when we learned:

An Austrian Army Awfully Arrayed  
Bold By Battery Besieged Belgrade

and so on down through the alphabet. Belgrade, Yugoslavia, is a good way from here. The Turks had it, off and on, from 1521 to 1867. We say "off and on", because Austrians had it away from them four times meanwhile. It is an interesting paper. Here is a four-column account of how Sigmund Ruud, Norwegian ski jumper, made the world's record ski jump of 95 meters at Planica, Yugoslavia, on Palm Sunday, April 15, but fell, and so lost credit for it, while his own brother, Birger Ruud, jumped 92½ meters, and managed to keep his feet, despite a stiff knee. The hill was kept in condition by artificial freezing, on a huge scale.

Another item, still more interesting. It says:

The End of the World. After the British and Foreign Bible Society, the Mormon Mission, the Y.M.C.A. and the Salvation Army, the list of Anglo-American religious undertakings settled in Belgrade has been swelled by the advent of disciples of the famous Judge Rutherford of Brooklyn. "Advent" is indeed the appropriate word, for the Rutherford movement is one of those based on the belief that a Second Advent is either at hand or has already taken place, and that the end of the world must be looked for in our own lifetime. From his "Watch Tower" in Adams Street, Brooklyn, U.S.A., Judge Rutherford has brooded over modern conditions, and, in the light of the writings of the prophet Isaiah (especially chapter 43, verses 8-12), he has decided that the world actually ended in 1914, and that we are living today in that unhappy interim when it is given to the Powers of Darkness to have sway. The Watch Tower movement, it is stated, reserves judgment on the N.R.A. in America, though it is more definite about the U.S.S.R. One finds something attractive and courageous in the way Judge Rutherford applies his apocalyptic vision to the world as he finds it, shirking no current problem, unlike the supiner attitude of established Anglo-Saxon religion which, in a world calling for crusades, offers a Revised Prayer Book and a round of afternoon teas. Indeed, when Judge Rutherford declares that the world ended in 1914, he is perfectly right, for that date was undoubtedly the end of an epoch that will never return. And there is originality, too, in his breakaway from the old conception of a world ending by flood and earthquake, the clash of planets and sidereal fire. "The world has ended," declares Judge Rutherford,

"and people do not know it." And now his movement has come to Belgrade where it has established at Visegradska 15, its depot and headquarters, stocked with Bibles, books and pamphlets, not unlike the larger Bible Society premises in the Knez Mihailova. The representative of Judge Rutherford here is Mr. Djamonja, whose activities will be watched with interest. Incidentally, it is stated that the 'Watch Tower' books and pamphlets have been translated into 60 languages and more than 100 million have been published.

### *How McCart Saved His Soul*

**T**HOMAS MCCART, of Washington, sent us the following moving appeal for an extra copy of *The Golden Age* which, under the circumstances, we were more than glad we could supply. He said:

"I have denied myself many things and have resisted many temptations, and feel as though I should be permitted to enter the pearly gate, owing to the righteous, virtuous and industrious life I have led. At the present writing I could look St. Peter straight in the eye, and say, 'If you know all, open the gate; I have obeyed the law.' But if I fail to receive a copy of your issue of April 12, 1933, my soul is lost. It is this way: A friend of mine loaned me an issue of the above-mentioned date with the express understanding that I would return it. I fell in love with the paper, so much so that I shall be tempted to lie and tell my good friend the paper was lost. If 5c is not enough, I am willing to pay more, as I am sure it will be less expensive than calling on a priest to have my sins forgiven and save my soul from hell."

### *A Junior Witness for Jehovah*

**W**ILLIAM M. YOCUM, of Philadelphia, relates that during the recent Thanksgiving Period, March 24 to April 1, a policeman stopped a lad of 15, small of stature, thinking he might be a violator of the child labor laws. The following conversation ensued: "For whom are you working?" "Jehovah." "Do you get any pay?" "Yes." "How much?" "A blessing." The policeman smiled and walked on.

### *An Editor's Protest*

**M**ORTON ALEXANDER, editor of *Humanity*, says: "I protest. Labor is a law of life. It is the necessary condition not only of abundance but of existence upon earth, but I protest that the few shall revel in idleness while the many toil; that the few waste while the many want; that the few shall be masters while the many serve. I protest that the toilers of the earth shall be the poor and the idlers the rich."

## ANNOUNCEMENT

On this page appears the fourth in a series of twelve lectures by Judge Rutherford which, covering each a separate Scriptural theme, form a comprehensive digest of important Bible teachings. Adhering closely to the Scriptures and following the lead therein given, these brief talks point to the only secure basis for faith and conduct on the part of everyone who would live right and have God's approval. Jehovah is the God of truth, and His Word is the only infallible guide for man.

### **Life** *By J. F. Rutherford*

**A** CREATURE that breathes, moves, is conscious, and thinks, is properly said to live. Death is the very opposite of life, because a dead man does not breathe, cannot move, he is entirely unconscious, and knows not anything. (Ecclesiastes 9:5,10) If a creature possessed the right to live he might live for ever. Adam had the right to life, but he lost it because of his disobedience to God, and in due time he entirely lost life. No one can get life except by the will of God; therefore it is written: "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." (Romans 6:23) This text shows that life and death are exactly opposite to each other. God suffers or permits men to have a small measure of life, even though they do not have the right thereto, but in due time every man dies; hence it is written: "For as in Adam all die, even so in Christ shall all be made alive."—1 Corinthians 15:22.

Jesus gave up His life as a man that mankind might have an opportunity to live, and God raised up Jesus to life as a divine spirit and clothed Him with authority to give life to man. When on earth Jesus said: 'I am come that the people might have life.' (John 10:10) He also said that He came to give His life a ransom for many, that is to say, as many as would accept life on the terms offered. (Matthew 20:28) There is no possible way for any man to get everlasting life except by faith in the shed blood of Christ Jesus. (Acts 4:12) Since Jesus gave His life as a man for the redemption of mankind, it is the will of God that all men shall hear the truth and thus be given an opportunity to believe on the Lord Jesus Christ and obey His righteous law and live.

Satan is bent on turning all mankind away from God and to cause their eternal destruction; hence he keeps the people in ignorance concerning the truth. For that reason Satan has caused so many confusing doctrines to be preached to the people. Such false doc-

trines do not find support in the Bible, but they are the teachings of men and they originate with Satan. The only place to find the truth is in the Bible. Jesus said: "Thy word is truth." (John 17:17) The sin of the first man Adam brought death upon all the human race, and the precious blood of Jesus provided the way for all men to have an opportunity for life. It is written, in Romans 5:18: "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

In order to accept Jehovah's gracious gift of life man must learn of the provision therefor. Although the Devil has for centuries attempted to keep all men from a knowledge of the truth, yet there have at all times been a few men on earth who have believed on and obeyed God. Since the days of the apostles of Jesus there have been comparatively a small number of men and women who have become true followers of Christ Jesus and who have been faithful unto God. To such the promise is made: "Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10) That means that such faithful ones will receive the highest element of life, which is existence in happiness in a divine state.

The great mass of mankind, however, have died in total ignorance of the truth, and hence have had no opportunity to accept Jesus as their Savior. It is written in the Scriptures that all of such shall be brought forth from the graves and be given a knowledge of the truth, that they may have opportunity to obey and live. There are now millions of persons on earth who are hearing the truth, and those who believe on the Lord Jesus Christ, and who obey Jehovah God's righteous law, shall live and shall not die. Concerning such Jesus said: "If a man keep my saying, he shall never see death."—John 8:51.

Life in happiness is what all creatures desire. It would be of no profit to you to gain all the

wealth of the earth and fail to get life. The Bible points out the way to everlasting life; and where to find the text, and the explanation thereof, is set out in the book *Reconciliation*. You should acquire this correct knowledge and be

diligent to teach the same to your children and to your friends. God made the earth for man to live on, and now is the time for you to learn how you may live for ever on the earth in peace and prosperity with those whom you love.

[The twelve brief talks, of which the above is one, are obtainable in the form of phonograph records, six in all (two talks on each disk). This unique, instructive and helpful set of records is issued by the Watch Tower Bible & Tract Society, 117 Adams St., Brooklyn, N. Y., and constitutes a splendid means of refresh-

ing one's mind on important and comforting Bible truths and an opportunity to share their helpful influence with neighbors and friends. The records may be played on an ordinary phonograph at the standard speed of 78 revolutions per minute. Inquiries about these records should be addressed to the Society.]

### This Blasphemy Speaks for Itself

TO *The Golden Age*:

The following is an excerpt from a letter received by me in my office, to wit:

Last Friday's newspaper, the *National-Zeitung* of Basel, contains an article "Christianity in Conflict". The article tells about the trouble of the Protestant church in Germany and about the movement of the "German Christians". The "German Christians" have stated: "We, German Christians, are the S.A. police of God"; and now the others are protesting against this betrayal of the Gospel and of the Word of God. The "German Christians" had a conference, and the Bishop Koch was present. A candidate of theology, Mr. Kunze, gave a discourse and he chose as his text the first words of the first chapter of the Gospel of John, but he changed the text to read as follows:

"In the beginning were the people and the people were with God and God was the people, and the same was in the beginning with God. All things were made by the people and without them nothing was made."

Moreover, a book was published in Germany ten years ago, by Franz von Wendrin, *The Discovery of Paradise*, with 43 pictures and 2 maps. He goes back into German mythology and claims that the paradise was in the province of Pommern, in northern Germany, near the Baltic sea. He further claims that the name "Jews" should not apply to the Hebrews. He claims that the Hebrews have falsified the Bible, and he further says that Jesus was not a Hebrew, but that Jesus was one of the Germanic gods who helped to chase the Hebrews out of paradise with the iron rod. He further says that "man" means a mixture or bastard (page 162), and then comes to the very blasphemous statement: "For this reason it is wrong if we Germans call ourselves 'men' as long as we do not consider ourselves bastards and are no bastards; for we Germans are no 'mulattoes', and we are no 'Creoles', and, in spite of such defilement, we are no Hebrews, and therefore we may not call ourselves 'men'. We are gods (Goths, good ones, children of God); we have built all cultures."

J. F. RUTHERFORD.

### Transcription Meeting at Germiston

JEHOVAH'S witnesses at Germiston, South African Republic, ran a five-inch double-column advertisement in the *Germiston Advocate* that Judge Rutherford would be heard at the Radio Theatre in a recorded talk entitled "Can the World Be Recovered? If So, How?" The advertisement was nicely gotten up and was accompanied by a good news story of about five inches. Every home in the town (20,000 population) was covered with the literature. The result was that the theater, with a seating capacity of 450, was crowded out and the addresses "His Organization" and "Requirements"

were put over from another machine to an overflow of 150 on the street outside. This was followed by a tiptop write-up, a column long, containing carefully selected paragraphs from the talks, published in the next issue of the *Advocate*. In the house-to-house effort 2,000 pieces of literature were placed, and 165 more at the meeting. The memorandum conveying this information says briefly: "The work with the transcription machines is now getting well under way; February, 89 meetings, 2,374 attendance; March, 122 meetings, 5,230 attendance."



## Obedience Made Ready God's Vindicator

**T**HE most important question that will ever be settled, at any time or in any place, is the question that will be settled at Armageddon, Who is God? This question we now see is the dominant question back of all the Holy Scriptures "written for our learning, that we through patience and comfort of the scriptures might have hope".

The theological questions that have perplexed everybody, including ourselves, will all be cleared up at Armageddon, in the vindication of Jehovah's name. It can be said that the word "vindication" and the word "vindicator" are not in the Scriptures (except in the *Rotherham* translation, at Psalms 37:6; 82:3; 103:6; Daniel 8:14; Zechariah 9:9; Deuteronomy 10:17, 18; Isaiah 1:17; 40:27; 49:4; etc.); and it can also be said that the thought of Jehovah's vindication and of Christ Jesus, the Vindicator, are on every page of Holy Writ, and that is true.

Here is a text that is familiar to us all, Hebrews 5:8, 9: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." The thing that is stressed in this text is obedience. That salvation for some results from that obedience is merely a secondary matter, and, as a matter of fact, that salvation does not come to them unless they also learn obedience; for so the text states. The salvation is to all them that *obey* Him.

The text speaks about Jesus' learning obedience and being made perfect. Was He not always obedient? Yes! When the Father sent the Son to be the Savior of the world, is there any hint that there was the least hesitation on His part? None whatever. Though "all things were made by him; and without him was not any thing made that was made", yet He laid aside the glory that He had with the Father before the world was, and took upon Him the nature of man, and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the tree. Is there any hint, anywhere, that at any stage of that great transaction Jesus was anything less than obedient? None at all.

### Let Us Try to Get the Setting

Let us try to get the setting and to see what it was that Jesus learned and in what sense He became perfect. We cannot get this without

bringing the Devil into the picture, for the history of Jesus and that of Lucifer are inextricably woven together. Without doubt these were the first works of creation: without doubt they were the two "morning stars" which sang together when the earth was made and all the sons of God shouted for joy.—Job 38:7.

Lucifer must have been witness of nearly all of the stupendous works of creation that fill the heavens visible, and must have known that these and all the invisible things of creation were the work of The Logos. Under instructions as to what to do and how to do it, he may even have had some share in some of these creative works.

It was when he was left as caretaker of the earthly works of the Lord's hands that he deliberately permitted the jealousy which is a part of every perfect creature to outgrow its proper function of zeal and loyalty to the Most High, and make him determine to have a kingdom of his own. It was there that he said in his heart, "I will ascend above the heights of the clouds: I will be like the Most High."—Isaiah 14:14.

Lucifer, who then became Satan, must have known that The Logos remained true and faithful to Jehovah God. When, with two of the faithful angels, The Logos appeared to faithful Abraham, Satan no doubt knew of it, but the powers of the true and faithful Son of the Most High were such that he could do Him no harm. At other times, no doubt, and especially on the march from Egypt to the Promised Land, The Logos was present with the Israelites, as the Angel of Jehovah's presence. Satan knew of this, and resented it, but knew of no way to give play to his jealousy and rage.

### Knowledge of a Coming Vindicator

It is certain that the Devil knew there would sometime come a vindicator of Jehovah's name. We know this, because the plain notice was served on him at the time of his defection: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Genesis 3:15.

About four thousand years Satan had to wait before the holy angels of God broadcast the good news, "Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." Jehovah does nothing by stealth. He had centuries previously shown where Jesus would be born and that He would be born of a

virgin. Satan tried to have Mary stoned to death as a harlot before Jesus ever came to birth. As soon as He was born Satan stirred up the magicians of the east and provided the false star to lure them to the place where Jesus was to be found. The object was to get Herod to kill Him. In these instances Jehovah, using His holy angels as messengers, did for the babe what the babe was unable to do for himself.

But a great change came when Jesus had reached His majority, thirty years of age, according to the Hebrew law, and had presented himself to John for baptism. Immediately the holy spirit descended upon Him, assuring John that this one was the Messiah, the coming Vindicator. Be assured that the Devil, too, knew it.

Now was his chance; and so, in Luke 4:1, 2, we read: "And Jesus, being full of the holy [spirit], returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil." In every way that he could think of, the Devil tried to kill Him.

If Jesus had fallen in worship before him He would have violated God's law and could have been put to death as a malefactor; if He had jumped from the pinnacle of the temple, that would have killed Him; if He had selfishly used for His own comfort the powers conferred upon Him as the coming Vindicator, that would also have demonstrated that He was not obedient and not worthy of the high honor now His.

### ***"Then the Devil Leaveth Him"***

The account says that "when the devil had ended all the temptation, he departed from him for a season". The heavenly Father does allow His chosen ones to be tempted, but He does not permit them to be tried above that they are able to bear. Jesus had made a declaration of war against the Devil, and the Father gave Him what help He needed to have in order to begin the conflict. The account says that "angels came and ministered unto him". He girded up His loins for the conflict that He knew was on.

Jesus' first miracle was performed at a wedding. There, much to the anger of the prohibitionists of that day and every day, He turned water into wine, and His inquiry of His mother, "Woman, what have I to do with thee?" was probably the beginning of a stress in the human relationships which culminated in the fact that, as recorded, even His brethren "believed not on him". The Devil made use of every item.

Jesus' next step was to visit Jerusalem and to throw out of the temple the principal of the flock who used their church connections for the making of money. He referred to the whole outfit as a den of robbers, and the record is that when the chief priests and scribes heard of it they sought how they might destroy Him. The Devil was getting results.

On the way back to Nazareth He stopped and preached to one poor fallen woman, and immediately lost caste with the Devil's crowd. As a result many of the Samaritans believed on Him. This was still worse, for the Samaritans were a lot of nobodies, neither one thing nor the other. The Jews had no use for the Samaritans. No doubt the Devil was well pleased to see the kind of people that were accepting the truth. He could say to the chief priests, 'You see the kind of people that are taking stock in this man, publicans, harlots, Samaritans, and such like. You will be greatly honoring God if you have Him put out of the way.'

### ***Back to the Old Home Town***

Jesus came back to the old home town, stood up in the synagogue, and announced himself as the Messiah. The whole town turned against Him. They cast Him out of the synagogue and hustled Him to the top of a cliff, intending to kill Him; but His hour was not yet come.

He went from Nazareth down to Capernaum and there again went into the synagogue to teach, as was His right. The Devil was taking note of all He said, and on this occasion one of the Devil's comrades in the spirit world came into a man and used the man's tongue to say, "What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God." Of course, he knew who Jesus is, had known it right along, for thousands or perhaps millions of years, and was now right on the job to do everything possible to prevent Him from doing the vindication work which he rightly foresaw would mean his own destruction.

Then Jesus healed many sick, and the account says that "devils also came out of many, crying out, and saying, Thou art Christ the Son of God". They hoped that in some way they could start a riot, a tumult, anything at all, that would operate to Jesus' disadvantage and get the people down on Him, and perchance result in His destruction.

At this time He healed the palsied man, let

down through the roof; and because He told the poor man that his sins had been forgiven the scribes and Pharisees began to reason that He was a blasphemer, and therefore worthy of death under the law.

He went and dined with Matthew, a tax collector. The Jews did not like the tax collectors any better then than they do now, and that is little enough. The Pharisees and scribes threw this up against Him, and Jesus explained that He came not to call the righteous, but sinners to repentance. They were so good that they were good for nothing: He was looking for people who knew at the start that they are "no good", and who could, if they would, be obedient. And that is all anybody can be.

### *Pharisees Getting More and More Bitter*

The Pharisees perceived that as a result of Jesus' teachings the people were rapidly finding out that they were a bunch of hypocrites, and so they did all they could to get Him in wrong with the people. They pointed out that they fasted but He and His disciples did not. To their chagrin Jesus explained that He was there as the heavenly bridegroom and it would be quite out of order for His disciples to fast while He was there with them.

The next we hear of Jesus He is again at Jerusalem, this time healing the sick man by the pool, and on the sabbath at that. This roused His antagonists to a frenzy. The account says that they sought the more to kill Him, because He not only broke the sabbath, but also called God His own Father.

The sabbath question began to loom. It was about the same time that Jesus and the disciples went through the fields on the sabbath day, and ate a few grains of wheat as they went along, which was their right under the law. But the Pharisees were 'too holy' to do a thing like that: they considered that He and His disciples were harvesting and winnowing grain. They knew their complaint was all a fake.

The same chapter tells that He went into a synagogue, also on the sabbath, and healed a man with a withered hand. Were the Pharisees glad because this man with the withered hand was now able to use it? If they were, they had a strange way of showing it; for it says that "the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him". Meantime, the men

with unclean spirits ceased not to fall down before Him and cry out, saying, "Thou art the Son of God."

### *Enter Herodias and Salome*

So far the women had kept out of it pretty well; but the Devil knows that to really start something it is always desirable to have some women mixed up in it, so he got two crooked women, Herodias and Salome, to cause the imprisonment of John the Baptist. John was Jesus' own cousin, and His own dear friend, and, in point of greatness, the greatest of all the prophets.

The only effect this had upon Jesus was to cause Him to say in His first recorded sermon: "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."

Jesus seems to have already discerned that the Pharisees and scribes had lined up on the Devil's side and against Jehovah God; for in the same sermon He said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

In the same sermon He went after the hypocrites: "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward."

He gave them another shot on this matter of putting on a false front. "Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward."

He landed on the covetous and avaricious: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

He went after the people that are always misconstruing the motives of the pure in heart: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged."

He paid His respects to the "dogs" and "swine", the false prophets that are ravening wolves inwardly but come in sheep's clothing, and to the loud and eloquent prayers and boasters that would lose out because they did not

have at heart the doing of the will of the Father in heaven.

### *Rejecting the Counsel of God*

John the Baptist was about to die, and Jesus knew it. He knew that the publicans and harlots had been baptized by John, but that the Pharisees and lawyers had rejected for themselves the counsel of God, because they had refused his baptism of repentance and said instead that John had a devil. Jesus knew that this crowd that sought John's life would also seek His, but He went straight on with the work which the Father had assigned to Him to do at that time.

He let a poor woman of the street bathe His feet with tears and wipe them with the hair of her head, and let her kiss them and anoint them with perfume. It was a marvelous act of contrition and love on her part, but Simon the Pharisee, in whose house the incident occurred, was so pious in his own sight that he could see nothing in it but a woman of the street and a prophet that, in his own eyes, was very much beneath himself. Jesus called him down off his high horse, and probably Simon was offended because He did so; but it made no difference to Jesus, none at all.

Jesus then healed one who was possessed with a devil, and because of it was blind and dumb. Would you not think that anybody would rejoice over such an act of mercy? When the Pharisees heard of it they said that Jesus had done this through the power of Beelzebub, the prince of the devils.

Having already seen all of these marvels of God's grace the scribes and Pharisees then came to Jesus and wanted Him to show, for their own private satisfaction, some evidences that the power of God was with Him. He would do nothing of the sort. Again they were offended.

### *His Own Brethren Offended*

Jesus' family thought He was going too far with His teachings. They sought to estop Him, and some came to Him saying, 'Behold, thy mother and thy brethren stand without, seeking to speak to thee.' Jesus then and there explained that His real mother and His real brethren were those that do the will of His Father which is in heaven. Here again was a chance for His earthly relatives to take their stand on the wrong side.

He followed this by saying to His chosen disciples that He spoke to them plainly, but to others only in parables, so that others might not

understand. Here again was an excuse for many to turn away from Him. Jesus was not trying to save any tares. They belong to the Devil, and he is welcome to them all.

Then Jesus told His disciples that if the children of the Devil had called the master of the house Beelzebub, they would call the members of His household still worse things. Mentioning this, and having it get around among the friends of the Devil, would make them still more angry with Jesus and also with His followers. Jesus explained that a natural sequence, and one which we have seen, would be that His followers would be brought before synagogues and councils and before kings and rulers, for a testimony against them.

### *Resorting to Other Tactics*

When the Devil cannot swerve one by persecutions he resorts to the opposite extreme: he tries prosperity. When Jesus fed the five thousand they wanted to take Him by force and make Him a king. The Devil put them up to that, and it resulted in Jesus' going apart into a mountain and spending the night alone in prayer, so that He might have the strength to go on in His way of obedience unto death. Many have been overthrown entirely by prosperity who would not have been affected at all by trouble.

Pharisees came up from Jerusalem to find fault with Jesus because His disciples ate without the usual ceremonial washing of their hands. Jesus rebuked them and taught a great lesson when He said it is not what enters into a man that defiles him, but what comes out of his heart. The Pharisees were greatly offended when they heard this saying.

Again both Pharisees and Sadducees came to Him demanding a sign from heaven. This Jesus declined to give, but told all His followers to beware of the leaven of the Pharisees and Sadducees and the leaven of Herod. He was thus pointing out those whom He knew would line up on the Devil's side. From that time on Jesus began to show His disciples that He must go to Jerusalem and suffer at the hands of the elders and chief priests and scribes, and be killed.

A little later came the vision on the mount of transfiguration, and even while it was going on the demons were waiting for Him in the person of the poor epileptic boy, thrown by them first into the fire and then into the water. This demon, too powerful for the apostles to cast out, had

taken away both the speech and the hearing of this poor boy. His probable motive was to show that Jesus could not cast him out, and thus he could indirectly bring some dishonor to Jehovah's name.

### ***Efforts to Apprehend Him***

We next hear of Christ at Jerusalem itself, where the chief priests and the Pharisees sent officers to take Him, but the officers had more sense than the religionists and refused to take Him into custody. It is often so today. The priests and other religionists would be glad to kill all of Jehovah's witnesses, but, while some of the officers would like to comply, some of them would not be willing to have any part in what they can see is an entirely illegal and ungodly thing.

Jesus then said to His critics, "Ye are of your father the devil, and the lusts of your father ye will do." Their reply was, "Say we not well that thou art a Samaritan, and hast a devil?"

About this time a scribe wanted to get into the witness work. Jesus told him plainly that if he did so he would not have where to lay his head. Another wanted to take care of his father until the old gentleman died of old age. Jesus told him to let somebody else do that, but to give his own attention to the Kingdom work then in hand. No doubt both of these occurrences made additional enemies.

In the parable of "the good Samaritan" He represented a priest and a Levite as passing by, while one of the disesteemed Samaritans rendered aid. This answer to a lawyer helped to put the lawyers into a position where Jesus could and did say to them, "Woe unto you, lawyers!"

The Pharisees were offended at Jesus because He opened the eyes of one that had been born blind. They said, "This man is not of God, because he keepeth not the sabbath." When He gave the parable of "the good shepherd" some of them said, "He hath a devil, and is mad; why hear ye him?"

As Jesus was teaching in one of the synagogues on the sabbath day He healed a poor woman who had been ill for eighteen years. The ruler of the synagogue, the old hypocrite, was moved with indignation, not against Satan for having bound the poor woman this long, but against the One who had released her from her bonds.

### ***The Desire to Kill Him***

About this time some Pharisees came to Him and told Him to depart in a hurry, for Herod wished to kill Him. Whether this was true or not there is no means of knowing. What the Devil wanted was to get Him to remain silent. The Devil never wants anybody to say anything against him or his.

The parable of "the prodigal son" was originally told as a rebuke to the Pharisees and scribes who murmured against Him because He received sinners and ate with them. The parable of "the unjust steward" is a direct reproof of these evil and selfish men.

It was the raising of Lazarus from the dead that caused the chief priests and the Pharisees to come together formally into council to determine to find some way to put an end to Jesus. Their argument was, "If we let him thus alone, all men will believe on him." Poor fools! That is just what is going to happen, in God's due time.

About this time Jesus told the story of the Pharisee who trusted in himself that he was righteous, and the poor publican who would not so much as lift his eyes to heaven, but smote upon his breast and said, "God be merciful to me a sinner."

The Pharisees tried to get Him into trouble on the divorce question. They tried to kill Him for His second cleansing of the temple. The chief priests and elders came to Him as He was teaching in the temple and demanded to know by what authority He was doing what He did. Jesus told them plainly that the publicans and harlots would go into the kingdom ahead of them.

The parable of 'the man who planted a vineyard and let it out to husbandmen who proved to be traitors', the scribes and Pharisees saw was a reflection upon them and made them determine the more to kill Him. The question, "Is it lawful to give tribute to Cæsar?" was a definite plot on the part of the Pharisees and the Herodians to entrap Jesus.

### ***The Sadducees Take a Hand***

The Sadducees, who denied the resurrection, were quite as eager as the Pharisees to get Jesus out of the way. It was they that raised the question about the woman who had seven brothers in succession as her husband. They hoped to get Jesus confused, or to entrap Him in some way.

When Christ had put the Sadducees to silence and the Pharisees heard of it they made another

attempt, asking Him which is the great commandment under the law. One of the scribes had the manhood to admit that Jesus' answers were impregnable, and it says that after that nobody dared ask Him any questions.

All these experiences led Jesus up to the place where He gave His denunciations against the scribes and Pharisees, the most terrible and the most pointed statements against the clergy that have ever been made. Whoever has failed to read the twenty-third chapter of Matthew has failed to understand the full bitterness of the scribes and Pharisees, and their determination to put Jesus out of the way even though it meant annihilation for themselves. Whether they knew it or not, they had fully placed themselves on Satan's side.

How odd that the very language that Jesus used against the clergy of His own day can be used today without changing a word! Today these men bind heavy burdens and grievous to be borne, and will not lift so much as a finger; today all their works they do to be seen of men; today they love the chief place at feasts and the chief seats in the churches, and salutations in the market places, and to be called of men Rabbi, Reverend, or Father, as the case may be.

Today, as then, these hypocrites devour widows' houses and make long prayers as a pretense; today they shut others out of the kingdom of heaven and refuse to enter themselves; today they compass sea and land to make one proselyte, and when he is made he is twofold more the child of hell than he was in the first place; today, like whited sepulchers, they appear beautiful outwardly, but inwardly are full of all uncleanness; today they appear righteous unto men, but inwardly are full of hypocrisy and iniquity.

### ***Obedient unto Death***

You all know what followed: that when the passover drew nigh the chief priests and the scribes sought how they might put Him to death and finally fixed it up with Judas Iscariot to deliver Him into their hands. The details of the hours thereafter are familiar to all.

What must be very apparent from the examination we have made is that in order to be approved as the Vindicator of Jehovah's name Jesus had to be obedient in the face of persistent, strenuous, unprincipled and malicious efforts on the part of the Devil and the Devil's agents to get Him to discontinue His course.

This obedience to God cost Him something: the wrath of the Devil and of the demons who are his companions and assistants, the unbelief of his brethren, the disesteem of His fellow citizens, the hatred of scribes, Pharisees, Sadducees, Herodians and lawyers, chief priests, elders and the principal of their flock, including Herod.

If He had been willing to step on the soft pedal He could have had all these as His friends and comrades. As it was, His chief friends were among the poor and lowly, publicans, fishermen, harlots, and the like.

Though He was innocent of any crime, He had to hear himself branded as the chief of all the devils, a Samaritan, an insane man, a man who was not fit to live. The cleverest men in the land were constantly trying to get Him to put His head in some noose, so that they could have legal excuse for placing Him behind bars or cause Him to be put to death.

It is not pleasant, when one's intentions are of the very best, toward both God and man, to have opposers constantly standing athwart one's path, bent only on retarding or discouraging what they have no right and no reason to oppose. All this caused Jesus conscious suffering, but it was the price which He paid for unbending obedience to the Most High God, His Father and ours. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect [as Jehovah's Vindicator], he became the author of eternal salvation unto all them that obey him" and like Him are 'obedient even unto death', no matter what the kind and no matter when it comes.

Throughout the ages before He became man Jesus honored the name of His Father. During the days of His flesh He continued to honor that holy name, and now the time approaches when He will for ever vindicate that name before all creation and manifest that Jehovah is worthy to be honored and loved, and that to Him all majesty, blessing, power and might must be ascribed.

Exalted as the Vindicator of the name of the Eternal God, Jehovah, the obedient Son receives the tribute of earth and heaven. His own name is for ever joined with the name of His Father, whose honor He so faithfully maintained. Earth and heaven will unite in the song of praise, saying, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

### *Title to Property Still Retained*

SOMEBODY sent us a copy of Form BA13-A and B, put forth by the Reorganized Church of Jesus Christ of Latter Day Saints, Presiding Bishopric Auditorium, Independence, Missouri. On one side is a chance to list all one's resources and liabilities, his age, age of wife, of children and other dependents; and on the other side, his income from all sources, including profits on all transactions, together with a statement of the cost of his food or board, clothing, laundry, rent, taxes, insurance, repairs, light, gas, water, fuel, ice, transportation, doctor and dental work. He is supposed to file this statement once a year with the bishop. On both sides of the blank it says, thoughtfully: "Filing this financial statement does not deed your property to the church, and in no sense places a legal obligation upon you. You still retain the title to your property." Now, isn't that nice? Can you imagine Jesus Christ or any of the apostles going around with a bunch of those blanks and trying to get every mother's son in the congregation to tell to the last soumarquee just how much he is worth, so as to give them a better stranglehold on his purse?

### *"The Wrong Church"*

THE "Interboro Review" recently said editorially: "The Bergenfield mayor and council and heads of the police and fire departments, as is their wont to do occasionally, went to church in a body last Sunday, worshipping this time in the First Baptist church. But, alas, it was to the wrong church. It was at the Clinton Avenue Reformed church last Sunday that the pastor asserted that if Christ were to visit Bergenfield today He would be well pleased with a well-governed municipality." Bergenfield, it should be explained, is a place famous in all New Jersey for the repeated arrest and imprisonment of Jehovah's witnesses for faithfully following their Lord and Master and Head, Christ Jesus, in His work of vindicating the name of Jehovah God and proving to all men that the clergy are absolutely the biggest hypocrites that ever lived.

### *A Broad-minded Priest*

AT EAST ST. LOUIS, Illinois, a broad-minded priest signed the petition to assure Judge Rutherford equal rights with others on the air, and also invited his housekeeper to sign.

## A NEW BOOKLET FREE

TO ANYONE sending in a year's subscription for *The Golden Age*, with the coupon below, we will send free a copy of Judge Rutherford's new booklet BEYOND THE GRAVE. This booklet will greatly cheer you, because it is based on the Word of Jehovah, the "God of all comfort", and furnishes a real hope for a perfect government soon on earth, with lasting blessings for the living and the dead.

In addition, *The Golden Age* will bring to you every two weeks a summary of the important

news items of the day, and the truth about many things which the newspapers dare not publish. It will keep you in touch with the progress of Jehovah's kingdom, which Jehovah's witnesses are proclaiming throughout the earth. There isn't another magazine published like *The Golden Age*, and we believe that once you become acquainted with it you wouldn't do without it.

We urge you to fill out the coupon now, before you forget it, and take advantage of this special offer.

### The Golden Age, 117 Adams St., Brooklyn, N. Y.

Kindly enter my subscription for *The Golden Age* for one year and send to me free a copy of Judge Rutherford's new booklet BEYOND THE GRAVE. Enclosed find \$1.00. (Canada and other countries, \$1.25)

Name .....

Street .....

City and State .....

# MORE RECORDS FOR YOUR PHONOGRAPH

## Judge Rutherford's Lectures Greatly Appreciated

FOR the past few months now, many individuals have been using Judge Rutherford's lectures which are recorded on 12-inch records for use on phonographs. Many expressions of appreciation have been received setting out what an advantage there is to the listener to have these subjects discussed so clearly and made so plain in but four and one-half minutes.

Thousands of these lectures have already been placed with the public, and now Judge Rutherford has made a few more, in which we know you will be interested. The latest recordings are on double-faced records.

P-13 HOLY

P-15 TRINITY

P-17 SANCTIFICATION

P-14 TRUTH

P-16 KEYS

P-18 SHEEP AND GOATS

These, in addition to the other lectures you may already have, you can use in spreading the KINGDOM message. If you do not already have some of these records you should get a complete set for your phonograph and have everybody in the neighborhood hear them. The complete set comprises 18 lectures, which are recorded on nine discs, double-faced, and can be run on any phonograph with a turntable, at 78 revolutions per minute. Any disc, 2 lectures, 70c. Six discs, 12 lectures, \$3.50. Nine discs, 18 lectures, \$5.25.

**The Watchtower, 117 Adams St., Brooklyn, N. Y.**

Please send to the address below the discs checked. Enclosed find remittance of .....

P-1 Jehovah

P-2 Rebellion

P-3 Redemption

P-4 Life

P-5 Kingdom

P-6 Armageddon

P-7 Soul

P-8 The Dead

P-9 Purgatory

P-10 Resurrection

P-11 Whose Servant? (Part 1)

P-12 Whose Servant? (Part 2)

P-13 Holy

P-14 Truth

P-15 Trinity

P-16 Keys

P-17 Sanctification

P-18 Sheep and Goats

Entire set of nine discs

Name .....

Street .....

City and State .....