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CONSOLATION

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June 1, 1938

WITH A SOUND CAR IN INDIA
"BEHOLD THE ELEPHANT"
BIBLE TRUTHS NOT SEDITIOUS

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Appetizers

Palmist "Blessed" the Cash



YOU have heard of these birds that, for a consideration, will "bless" automobiles, chickens, dogs, cats, pigs, guns, poison-gas bombs, battleships, and souls in "purgatory", all for cash. Well, Madam Lewis, palmist at Moundsville, West Virginia, told Mrs. Genevieve Dardinger, of that city, that if she would go to the bank and get her whole pile, \$855, and turn it over to her she would bless it good and plenty (so it would feel like a soul in "purgatory" feels the minute some sucker on earth counts out the long green into the itching palm of a male cash-register in skirts). It worked, like a million dollars. Mrs. Dardinger went and got her pile and handed it to Madam Lewis; and did that lady "bless" it? You bet she did. Now she cannot be found, and Mrs. Dardinger feels like a "purgatory" sucker feels after he has read Judge Rutherford's *Uncovered* booklet and finds that there isn't any such place as "purgatory" and that somebody has gotten his money and given him nothing in return. However, the "purgatory" grafter has it all over Madam Lewis. She had to skip.

Mr. Barr's Business Is Punk

◆ W. G. Barr, pastor, First Methodist Protestant church, Paris, Texas, says his business is punk. He admits he wants more members, more payments on his salary, more for the presiding elder, and more for the parsonage rent, but in his distress at the nearness of the plow handles he says:

Where are our sons and daughters, yea, our parents? They are gone — somewhere — certainly not to church, for 70 percent of the pews are empty today! Think of it! Empty pews, empty hearts, empty treasury!

Paid Cash in Advance

◆ To locate a pot of gold under his house Sam Romano of Los Angeles, California, paid a fortune-teller \$400 for a pot of cannibal's blood, \$150 for a magic prayer, \$1,500 for a share in the temple of gold in India, and \$300 for incidental expenses; total \$2,350. Neither he nor the police could find the pot of gold or the fortune-teller, and Sam wonders now if he should have paid in advance.

CONSOLATION

“And in His name shall the nations hope.”—Matthew 12:21, A. R. V.

Volume XIX

Brooklyn, N. Y., Wednesday, June 1, 1938

Number 488

With a Sound Car in India



ALLAHABAD, or “The Place of God”; from here I write. As to WHICH god—well, you would not be long in doubt if you were here; for this city is one of the many that are a blot upon the fair face of Jehovah’s creation. If you could not see or smell, if you could not taste, feel or hear, then it might be somewhat tolerable, or it would be a jolly fine place in which to be dead.

Of course, the monsoon has resulted in floods again. Poor India! how I long for that day when they will be delivered from all of this! Has ever any country been so cursed before with so much that is evil? Last evening we stood upon the bank of the Jumna and saw where a few days before there had been a fishing village; now one solitary hut stood just out of the water.

We are still in the house-car, but in this place we are not camping. Instead, we rented nominally an empty house and are living there. The reason, of course, is the monsoon. Already, with all our care, the van has tried to dig its way through to where you are via the earth’s center. So we are able to keep the bus on made roads and under the porch, where it is protected from the rains. The rent for the month, which, small though it is, is hardly spared by us, is ten rupees (about \$3).

Since writing before we have had a powerful sound equipment fitted to this van and are keeping it in good use. A few days ago we received a selection of records in the vernacular, and already we have been able to do a good work with them. Figure it out for yourself. Illiteracy here is about 95 percent, and of the other 5 percent their reading is in some obscure dialect when not in one of the primary

ones in which the Watch Tower Society’s publications are written.

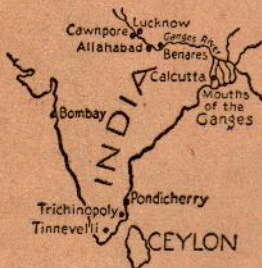
Incredible Poverty of Poor Hindus

Before we had these records these people were quite inaccessible to us. As it is now, they are almost so. Only after spending years amongst these people and knowing the diabolical kink that the Devil has been able to get into their minds is it possible to understand

this. So the sum of our difficulties is this: the cheapest booklet in the vernacular is equal to MORE than the average day’s earnings of an Indian; which average includes the salaries of viceroys, governors, and innumerable officials and the incomes of rajahs and maharajahs and fabulous accumulations of such as the Nizam—reputed the richest man in the world—and countless others who feed

well at the common trough; so if such parasites are included in an average which gives less than two annas (4½c) a day per person, then SOMEBODY is having a pretty thin time of it. Next, we have literature only in vernaculars known to about 3 percent of the people; and, lastly, their minds are so warped by their “vain philosophy” that the simplest writing only conveys to their minds results which are entirely different from those intended by Judge Rutherford or the translator.

So with the new records we are able to surmount some of these barriers. Two evenings ago it did my eyes good to see the whole congregation from a church stand to a man and hear some of the lectures through. And it was manifest that they not only understood but also enjoyed what they heard. All, that is, except the pastor. He, too, stayed, but he had something to say to us about what was said



about the clergy. It did not take us long to nail him down before those of his congregation that stood around.

Prison Keepers' Espionage

We hear that the sermon in the Catholic cathedral was entirely about us. Of course, the usual misstatements were made. The lady who told us this had ordered some books, and, when we went to deliver, said that she had heard and agreed with the lecture that had been given on "Purgatory", and that she was still of the same mind to find out the truth in spite of her priest's instructions. They certainly have a very uncanny espionage system. She had ordered the books but had told nobody; yet the priest knew about it, and told her so.

I am sure that, for the first time in history, the Hierarchy is really afraid. Even in most obscure villages where you would think nothing could penetrate, much less the truth, there we have found priests who behaved towards us as though we were contagious, and showed that they fully knew who we were. I have in mind one place in particular, a most remote place where I am sure no worker has been before. And yet the priest there knew us as well as if he had been a priest in your own New York!

We have found with Catholics that the better policy is to hit straight and to hit hard. It has surprised me, the number that will agree heartily with what you would expect would the most offend them, such as "Purgatory", "Fathers," and "Trinity". In this city alone at least two Catholics have taken *Riches* and other books as a direct result of hearing "Purgatory" from the van.

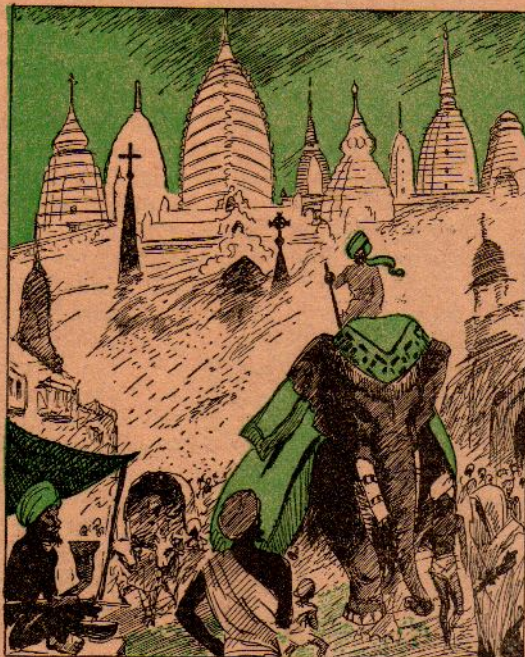
Good Interest at Cawnpore

Since being in these parts of India we have been having a very good time of it. At Cawnpore, a large manufacturing town, many manifested an interest in the Truth, as you shall hear. To be sure, the "great multitude" (Revelation 7: 9-17) is at last showing itself.

After our return and taking over this van again we were sent into the Telugu-speaking area, where we had plenty of excitement. The

Americans have their mission field down that side, and it was chiefly among the mission folk that we were working. Really, sound equipment does stir things up!

The fact of it is that these missionaries have a hard task of it to foist the idea of the "Trinity" upon the minds of their converts until it has become THE point of distinction between the "Christian" and the heathen. Anyway, news of our approach spread well ahead of us and served to advertise us and we were not in a place long before somebody would come to us and ask us to explain to them our position. So lectures were arranged



"Has ever any country been so cursed before with so much that is evil?"

and there was always a strong element present determined to resist regardless of evidence, and always some more reasonable and truth-loving who were convinced.

Of course, the missionaries were boiling over this. But never would they come forward and defend their doctrine before us and their converts although often invited to do so. Sometimes we would have three lectures in a night and not get home till one o'clock a.m.

The missionaries were holding meetings to combat the truth that we were spreading, and they brought to bear every effort to discredit us. Their flock were coming to them with questions innumerable that they could not answer,

and the non-"Christian" element were chuckling at their confusion.

A Y.M.C.A Secretary with Backbone

At one town a lecture was fixed up at the Y.M.C.A. The missionaries came down upon the secretary and threatened to withdraw their financial aid, but he stood firm by the contract. When the evening came there was a splendid audience, and when we had fixed up the PTM the leading missionary arrived and argued with the secretary for half an hour trying to dissuade him. All that while we entertained the audience with music. Then the missionary came on the platform and addressed the audience in Telugu and warned them that false prophets would arise, and so on. So before them all I suggested he should remain and then be in position to explain wherein our falsity lay; but he hurriedly declined even though the audience agreed that he ought to stay. So I asked him, seeing that I could not speak Telugu and he had chosen to address the people on our platform in that language, to tell them not to believe a word we said unless we gave them proof from the Bible for it.

The end was as usual. They saw what the Bible had to say about the subject, and had not a scripture with which they could support their position, and they left determined to thrash the matter out with their missionaries. Often I have wondered just what sort of time the missionary had at their hands.

First I must tell you about the broadcast we were able to arrange there. Note how providentially everything worked out. Our set had gone off color and we had failed to locate the trouble. At last we found an expert who attended to it for us. He was Catholic, but we told him our work, and he showed little interest until we told him that as a Catholic he was in the wrong boat. We spent some time there and put the whole truth briefly before him and he readily agreed that this is the truth—that his church has been teaching him falsely. He not only refused to accept payment for his services, but readily contributed for books and then offered us the use of his sixty-watt public address system (a total of six projectors) if we could make use of it. Shortly afterward we learned that all the "Christians" of Cawnpore were gathering for a "mela", that is, a kind of garden party, and we saw the convenor and it was arranged that we entertain them with "music and short interesting speeches".

A Noble-minded Catholic

The radio expert gladly lent us his outfit and came along himself to fix it in the field and brought his staff to arrange everything. That day we had about a thousand people hear actually in the field, and outside—who can say how many? for it was heard three miles away. Public officials attended, and, it being a "Christian" affair, many missionaries and their kin. Dog collars, I might mention, were not needed to identify the "dumb dogs"—you could tell them by their hang-dog air when such as "Hypocrisy" and "Why the Clergy Oppose the Truth" came through. A stall in front of our van displayed the books, and eighty pieces of literature were taken.

This happened during the April "Faithful Warrior" period [of giving the Kingdom testimony], and during those nine days we two were permitted to place over 1,200 pieces of literature.

We had landed in Cawnpore absolute strangers. It was well past eating time and we had traveled far in the heat of the day. A stranger had given us an address of some people who might provide us with accommodation. We found these, and not only did the gentleman of the house turn out of his own room to give us that, but, as we learned later, we sat down and ate what was to have been his lunch! These kind folk kept us there all the time we were in the station—a period of six weeks—and not only would not hear of payment, but also took books and ordered *The Golden Age* [now *Consolation*]. Since then they have made headway in the truth; particularly the lady.

Near by another couple showed much interest and we had regular studies there. They informed a Catholic friend of theirs about the Truth, and he and his wife came along eager to know more. We were able to satisfy them, and he, too, took the books and *The Golden Age*. The other couple here mentioned had both *The Watchtower* and *The Golden Age*. On the last day in the station a friend of this Catholic requested us to come over that evening to his house. We went, and found a little tennis party gathered there. These, after their game, all sat and heard some speeches on the gramophone and asked many questions, taking books afterward. Yet another man showed every interest and took every book and booklet and wants to get a gramophone and records so that he can pass the news along. All of this, and more besides, in one town.

The Siege of Lucknow

In Lucknow we had the good fortune to be staying with an extremely nice couple there. We were grateful to Jehovah for providing us with a place in which to escape the heat of the summer that by then was upon us. To come in from a morning's work and cool down beneath their electric fan was a boon indescribable.

In fact, the whole of this year we have been very fortunate to be given shelter. For the other nine months of the year we do not mind the camping life so much, but during the hot season, and in particular around these parts, camping is a killing proposition. Of course, it is the most practical way—I almost said the only practical way—of doing the work. It enables us to get into the parts not served by rail, and allows us the advantage of having the sound equipment with us.

Well, in Lucknow we met with a lady who has now taken her stand. She had obviously been searching for the truth and has actually had contact with the Society's literature for some time, but never before saw the depth of meaning that it contains. Within the few weeks of our acquaintance with her she has come right along and already is prepared to say "Come" to others about her. It seems to me that this "great multitude" have not taken their stand before this for the reason that it was not then the Lord's due time, but it manifestly is now, and we may look for and expect a great inundation before the complete end.

I would like to say a word in appreciation of the *G.A.*, in particular of the cartoons it has contained. There is nothing quite like them to put a measure of relaxation into the tensivity of the situation, and that without the danger of causing us to slack the hand. I mention that because there seems to have been some questioning as to if they should continue, and here I would like to express my vote.

Choosing Life or Death

At one small station the missionary invited us to lunch. We accepted and during lunch tried to bring the conversation round to the Bible, but he steered off it each time. After lunch we were leaving and I drew him aside and told him that he had taken books from us and given us lunch, but that did not in any way change his responsibility before the Lord to teach the truth. He asked if I thought he was not, and I told him that the Bible showed that to be the case. So he picked up a Bible

and put it into my hands and said, "Show me." We gladly did so. We confined ourselves to two points, "Trinity" and "Death". At the conclusion he said, "I see that we are teaching lies, that what you have shown me is irrefutably the truth as the Bible teaches it. My whole theological training has not taught me so much as you have this afternoon. My colleagues had lied about you, saying that you took only texts which agreed with you and ignored the rest, but you have given me pro and con." We pointed out to him the danger of his position now that he knows the truth, and advised him to get in touch with the office, but I am convinced that he, like Adam, chose suicide; the office never heard from him.

At some of the towns in that area the Indians would come to learn of the spot where we were camping and would come along with their Bibles, and there, while one was getting the food ready, the other was sitting on the grass with a small crowd around him learning the truth just as they must have done it in apostolic times.

A day or so later, as we drove into the colony the watch-and-ward man stopped us and said we were prohibited. I went to see the man responsible for the order and found that he had issued it with bad grace, but that the order had come down from the Agent himself—virtually the owner of the railway, and a Roman Catholic. I protested against this discrimination against us, but this availed nothing. However, we learned there was a little plot of government ground near the Catholic church; and so one evening we got on that, and after the service, when people were walking home, we put the power on full and most must have heard.

Devastating Demand for Literature

We went to Pondicherry, which is a French possession, with, as I thought, plenty of French literature from Paris for the purpose, and some lectures in French. The first night we waited at the spot where the crowd gathers to hear the band, and when that stopped we began with some good music. Now, this is to the taste of the French, and many came around the car to hear, including "von fader". Starting with "La Purgatoire", it was fun to watch the priest's face. First surprise, then assumed amusement, now scorn, and finally, as he marched away double-quick, anger. From my vantage point I enjoyed the fun as did many of the people standing around.

We did ever so well there. Besides the books and booklets we placed in English and Tamil, we placed every book we had in French. In fact, the last booklets that were left we put together and these were taken into an office, where three different persons wanted to take all of them and where they would gladly have taken a *Richesses* had we any left.

Benares—a week later.

Another “holy” city. I feel very sorry for those, mostly Americans, who have come so far to see this place, hoping to catch some of the “glamour of the East”. There is nothing here that could not be seen in any Indian city, excepting that there are so many more deaths here and the bodies are burned at the pyre and cast into the “holy” Ganges.

At one part there is a street where people bring their old folk to die. Sometimes, I fear, they are as was Charles II, “sorry to be such an unconscionable time dying”; for some of them seem capable of living for some time to come yet. But what a gruesome idea, to leave your home and people just for the blessing (?) of dying in this hole!

The “Mount Perazim” period [of testimony] is on and so far we have been blessed in our efforts, and that in spite of the fact that this is far from being an ideal place in which to spend a special period. Today, between us, we placed thirty-six bound books.

A Collapsible Oven

At this moment Ron is preparing his yeast for bread-making tomorrow. He has grown very smart in this, and we are able to enjoy real whole-meal bread as a result. Of course, space is very limited in the van, but he has invented and made a collapsible oven from galvanized sheet iron at a very small cost, and this is heated by a Primus stove. This has been so efficient that I have often contemplated sending in the design to *The Golden Age*, but have not wanted to waste the effort if it is not likely to be of any use.

This oven takes up space 14 inches by 16 inches by 1 inch when folded, and will bake three two-pound loaves at once at a cost of about one halfpenny (one cent) for oil. Our yeast we make ourselves at practically no cost.

It is true that in the days of experiment we were not so successful at this as we are now. We were taught nothing, and had to stumble on the knowledge as best we might; so we sometimes made experiments and failures instead of bread.

There was a phase that we passed through in our history in this van when we had a craze for making things collapsible. While Ron was busy making a collapsible oven and baking collapsible bread I was fixing up a collapsible mosquito net on the roof of the van for sleeping under. At first it took to collapsing at inconvenient moments and I was lucky if I escaped without a kosh on the nose from one of the poles; but a change in the design remedied that. You know that we get six months without any rain. Well, one night we had a most unexpected shower and I was asleep under the net. In my haste to get down and into the van I caused a premature collapse of the net which involved a struggling me and a pile of bedding. I was soaked before I found the inside. Our enthusiasm for things that collapse has waned considerably.

The Joy of the Lord

... There are times when I feel just ready to burst with pride and joy at being chosen by the Lord [Jehovah] to be among those who bear His name at this time and who are to be the targets of the enemy. As the years pass this feeling seems to wholly consume me, and while recognizing my absolute unworthiness of it I pray that when the day comes for my severest test I shall stand unwavering.

At the extreme south of the peninsula, Tinnevely, we had an experience not easy to explain. We had been giving the usual lectures and there was the usual anger on the part of the mission folk. We put our van at night on a piece of jungle just outside of the town near to the police lines. One night we were awakened by a weird noise, or rather, noises, for it turned out that there were half a dozen youths hiding about one hundred yards away and trying to give, I can only surmise, their idea of ‘the noise a ghost makes’. However, we showed no signs of life, but lay waiting to see their purpose. At long last they tired and went off, and I saw them go, not into the town, but along the road away from it. We were still wondering where they had gone and what they were up to, when they and a gang of about twenty others returned and made their way into the town.

What explanation have we to offer? I can only suppose that they thought to persuade us that that spot was haunted (these people are very fearful of such things) and thought we would shift along to another spot, and then when they had got us out of hearing of the

police lines they would be lying in wait to wreak their anger for the attack that the Truth makes upon their cherished lies. Anyway, whatever it was, they boded no good, and Jehovah delivered us.

Trichonopoly. Here is a large workshop and colony for railway workers. Of an evening we selected spots and used the sound instrument. Mostly, they were Catholic, and many came and stood around the car, nodding their agreement. One time a priest strolled in to the line of fire and he became fixed when "Purgatory" poured forth. Then he went around and instructed the flock to go inside their houses and not listen; but many refused, and others went inside but heard just the same. Shortly afterward we were denounced as atheists, Communists, Russians and other such in the churches.

An Excited Missionary



This evening we had a lecture on at a mission compound. The pastor there had heard us when giving some music, and invited us to give his congregation some music and Bible lectures. There were about 150 adults there and they enjoyed the introductory music. When the lecture started the padre started getting unsettled, and then when something about the clergy was mentioned he told me that he could not let this continue—that we must restrict ourselves to music, as the lectures were distasteful to him. I explained that we had come to give lectures, not merely to entertain with music, but he persisted that I go to the van and instruct Ron not to put on any more lectures. I told him that Ron was in charge of the machine and if Ron thought it right to obey his instructions (which I knew very well he would not) Ron would do so, and that he had better tell Ron what he had to say, and not me. So he marched off to tell him, and all the while the speaker was pouring forth the truth. The people, seeing that something was biting the padre, and guessing what it was, listened with great attention.

He got to Ron and Ron told him that he had better ask me—that he was in charge only of the machine and that I was in charge of the whole entertainment; and when padre sahib came back to me Ron quickly slipped on the next lecture. I argued with him for a bit and then sent him back again to Ron, but after Ron tried to shunt him back to me once more he got fed up with this and told me that if we did not leave his congregation would smash

our car and us too, to which I shrugged my shoulders. And the lectures poured merrily forth. By this time he was real angry and he went to the congregation and told them that we were teaching heresy and that they were to leave at once and not hear any more. Some of the congregation got up and left—these, I know, were in the employ, directly or indirectly, of the padre—but even these only withdrew to a far corner of the field and listened.

The rest sat tight. Then he began to abuse them, calling "Shame!" to them that they should hear "heresy"; so one fellow got up and said that so far he had heard nothing heretical, and as for what was said about the clergy, well, he heartily agreed that such was the truth. This rather flurried the padre a bit, and he soon found that most of his congregation were of the same opinion and they were not only inclined to stay and hear more but determined to do so. At this point Ron, with admirable judgment, put on "Why the Clergy Oppose the Truth". The padre faded and left.

Many hearers showed much interest. They agreed that it was only that we had the courage to say that of which most of them were already fully convinced—that these clergy have no interest beyond holding down a soft job. One lecture, the one that had first ruffled the padre, they asked to be repeated. Most had already taken books from us, and one came up for more.

We had not got in under false pretenses. The padre had had *The Harp* some time ago and had seen the Photo Drama and had taken books from me when I called upon him. As we explained to him, after making the engagement at the cost of time, petrol and of the opportunity of lecturing elsewhere, we did not feel justified in withdrawing just because one man disagreed with what was said.

It really is remarkable, the way the Lord directs His work. Many times we have seemed right up against it and have just kept on, only to find the way open up for us. It is only the absolute faith in the knowledge that He is behind His people that has encouraged us to tackle so often the seemingly impossible, and get away with it. When the padre threatened that the congregation would smash the car and us I really wondered if he could dupe them enough to do so. We have promised to return to some of the congregation who want first to read the books and then ask questions upon them.—Claude Goodman, India.

India

An Open Letter to Archbishop Roberts*

40 Colaba Road, Bombay 5.
December 3/37.



Dear Archbishop:

I read in the newspaper report of your enthronement that you had chosen the apostles St. Peter and St. Paul as your personal patrons and that you asked for the prayers from the clergy and laity to enable you to be identified more closely with them.

The example of these two saints is excellent and I suggest that you begin by noting what Peter did and said when a man fell down at his feet and adored him. 'But Peter lifted him up, saying: Arise, I myself also am a man.' (Acts 10:25,26) According to newspaper reports you allowed hundreds of people to "kneel devotedly" around you and kiss your ring when you arrived in Bombay. Hardly following the example of Peter, was it?

If anyone approached you saying, 'Good master, what shall I do to possess everlasting life?' I wonder if you would follow the example of Jesus, who replied to such a question: 'Why dost thou call me good? None is good but God alone.' (Luke 18:18,19) I wonder. I wonder.

I would not make public these things were it not that Jesus exposed the hypocrisy of the religionists of His day, and that true Christians are commanded to do the same in this day for the purpose of uncovering the fraud and deception practiced in the name of God, that honest people of good will may see the truth. (See Matthew 10:26; John 8:31,32.) The "church" to which you belong has 'made lies its refuge and protected itself by falsehood' (Isaiah 28:15); but its end is near, when Armageddon shall sweep away the entire structure, to the vindication of Jehovah's name and the blessing of the people.

With best wishes, I remain,

In Jehovah's Kingdom service,
F. E. Skinner.

(*This was distributed freely in Catholic centers of Bombay, and caused no end of a howl.—Revelation 9:6.)

Bholanath, the Demonized Ox

◆ In Bombay, India, the demonized ox, Bholanath, is giving exhibitions in which he unerringly picks out of an audience any person

desired. A man has lost four teeth; who is it? Bholanath walks unerringly to him. Another is importing foreign fowls; who is it? Bholanath goes to him. A number of envelopes are passed around in the crowd; one of them contains a slip with Bholanath's name upon it; who has it? Bholanath walks straight to him, when not even the man himself, or anybody else in the crowd, knew which envelope contained this particular slip. The keeper issues instructions to the ox from a distance. Demonism explains it perfectly.

Goddess Flunked on the Job

◆ At Lucknow, India, Mannulal, disturbed because his son did not recover from a long illness, went to the shrine of the goddess Sitla Devi, cut off a piece of his tongue and offered it to the lady. Sitla turned out to be a bum goddess, for Mannulal bled like a stuck pig and was taken to a hospital unconscious. Finally he was sent home, to make two sick people in his house instead of one, and to reflect on the perverseness of these cantankerous, crotchety, undependable, eatlike female goddesses. Betcha the next time he cuts off a chunk of his tongue and hands it out as a titbit it won't be any shemale that will get it.

The Price of Ceylon Tea

◆ Maybe you would like to know something of the real price of Ceylon tea. Wages are 7d (14c) a day for an adult, 4d (8c) a day for a child, for an eight-hour day. On this wage, it is calculated, the worker may have $\frac{1}{2}$ pound of meat per month and 1 $\frac{1}{2}$ d (3c) worth of vegetables; the bulk of his food is rice. The school ages are from 6 to 10, but only about half of the children of school age attend. A fifth of all the babies die at birth.

Science Does Not Support Falsehood

◆ According to Professor F. A. E. Crew, of Edinburgh University, lecturing in Calcutta, India, at the Indian Science Congress, there is nothing in brain surgery that supports the Devil's statement to mother Eve that the soul lives on after death. He said:

As the brain is destroyed area by area by the growth of a tumor or by a surgeon's knife, the personality progressively fades out until the individual is left with little sign of consciousness, though he may be still alive.

Progress of Hebrew University

◆ There are now 110 members of the faculty of the Hebrew University, Palestine. Thirty-five of these were connected with the now decaying universities of Germany. In the thirteen years in which it has been in existence the Hebrew University has added one department after another, and is a success in every way. There are at present about 800 students.

A Busy Devil in Beirut

◆ In Beirut, Syria, an Armenian woman lost three children in as many minutes. Her eldest boy, aged 7, in the course of play accidentally stabbed his brother, aged 5. Hearing cries the mother rushed from washing her baby. The eldest boy, terrified, ran and fell on the knife, which killed him instantly. Returning to the house, the mother found the baby drowned in the bath.—Melbourne *Herald*.

'Behold the Elephant, Which I Have Made'

(Job 40: 15, margin)

“THE works of Jehovah are great, sought out of all them that have pleasure therein.” (Psalm 111:2) “Everything hath he made beautiful in its own time, also intelligence hath he put in their heart, without which men could not find out the work which God hath wrought, from the beginning even unto the end.” (Ecclesiastes 3: 11, *Rotherham*) Consider the elephant, which God has made.

Perhaps few would at first think of the elephant as a beautiful creature. Rather the general attitude is expressed in the somewhat inelegant statement, “As graceful as the bird they call the elephant.” Yet, beauty is not limited merely to that which has liveness and grace, as the deer, but includes everything that has a fitness in itself for the particular place it fills in the purposes of God, which are as vast as creation itself.

While at first thought the elephant may be considered ungainly, awkward and somewhat ludicrous, more careful observation will reveal that it has a beauty all its own, a rugged and strong harmony of build and dignity of movement that are entirely appropriate to this unique and interesting creature of the hand of God.

The elephant is a pachyderm; which is just another way of saying that it is a thick-skinned animal. The hippopotamus and rhinoceros are also in this classification; although science has in recent years adopted a different arrangement. However, the animals mentioned have skins you may not be particularly anxious to touch, but which, nevertheless, are suited to their particular needs.

In spite of its great size, the elephant, when tamed, is capable of a gentleness, a docility and affection that are truly remarkable. An elephant in its work will step over a sleeping child with the greatest caution. It fondles its young and its benefactors with its trunk with a tenderness that belies its ponderous form. It will perform assigned tasks and obey the orders and proddings of its keepers with patience and docility.

But the elephant is not to be trifled with, and will punish its foes or tormentors in a manner that is to be dreaded, and which is sometimes amusing.

The elephant has the distinction of being the largest land animal in existence. It often attains a height of ten feet at the shoulders, though there are smaller elephants that must content themselves with a height of seven feet. As to weight, 10,000 pounds is not impossible, though that is about the maximum.

The color of an elephant's hide shows good taste. It is a slaty or bluish gray. At this point an anecdote may be pardoned, of a lady who was large in the full sense of that word and who called on her dressmaker in garments of flaming red. The dressmaker pointed out that while there might be little birds dressed in that shade, the elephant had the good sense to stick to taupe.

The Elephant's Legs and Trunk

Naturally, in view of the weight of its body, the elephant must have good underpinning. Hence an elephant's legs are quite substantial, and are appropriately styled 'columnar'. For

convenience the knees of the hind legs bend out, if you know what that means. This arrangement probably makes for balance. Besides, the elephant can lie down with the greatest ease, and also rises easily, though sometimes, for reasons best known to itself, it will go off to sleep leaning against a tree or a cliff. Its foot makes a track the size of a half-bushel measure.

The elephant has the horse beat when it comes to climbing mountains, or descending them, for that matter. On the level its gait is described as a shuffling walk, and even its charge upon an enemy is something of a shuffle, but double-quick, and fast enough. When charging it makes upward of twenty miles an hour.

The elephant's trunk is easily its most unique feature; and what a life-saver it is! It comes in tremendously handy in all the aspects of elephant activity. It is used in eating and in drinking, in fighting and in showing affection, in work and in play. What, with its necessarily short and thick neck, would the elephant do without its trunk? With this it can pick things off the ground and reach leaves and fruit many feet above its head. With it the female elephant fondles her young or tackles her foes. With its trunk the elephant will seize an enemy and throw him violently to the ground, then trample him with the heavy feet. The tiger is its chief enemy.

Domesticated elephants have been known to live a hundred years. In their wild state, it is believed, elephants live even longer.

The Elephant's Tusks

The Indian elephant (see cover) differs from the African elephant in that it has smaller ears, a longer head and smaller eyes. The hind feet are usually five-hoofed, whereas the African elephant's hind feet are four-hoofed. While the African elephants all have tusks, it is only the male of the Indian species that has them. The tusks are of great size, weighing around a hundred pounds, and sometimes as much as two hundred pounds. They are used in digging, but are not so useful as a weapon. It is found that the right tusks of African elephants are usually more worn than the left.

The elephant's tusks furnish the ivory which has always been highly prized for ornamental uses. The psalmist mentions "ivory palaces",

while the prophet Amos speaks of the luxury represented by "beds of ivory". Solomon built himself a throne of ivory, but Ahab had an ivory palace, probably heavily ornamented with the precious material. The elephant's teeth were brought to Israel from a great distance, in all probability from somewhere on the African coast. (Psalm 45:8; Amos 6:4; 1 Kings 10:18; 22:39; 2 Chronicles 9:21, *marginal reading*) Objects of exquisite beauty are still made from ivory.

Some African elephants have tremendously large ears. These, when extended, at the will of the animal, appear to have a spread almost as broad as the animal is long.

In their wild state elephants live in herds, of which an old male is usually the leader. Younger males contend for the leadership, and if able to beat the older male in combat, assume that position, the old male then being banished from the herd.

The elephants are vegetarians. They are fond of sugar cane, but as a rule have to be content with humbler fare.

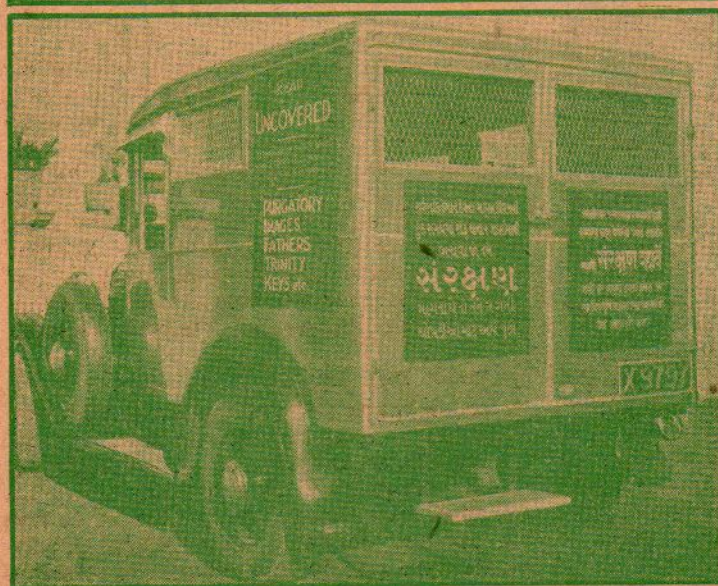
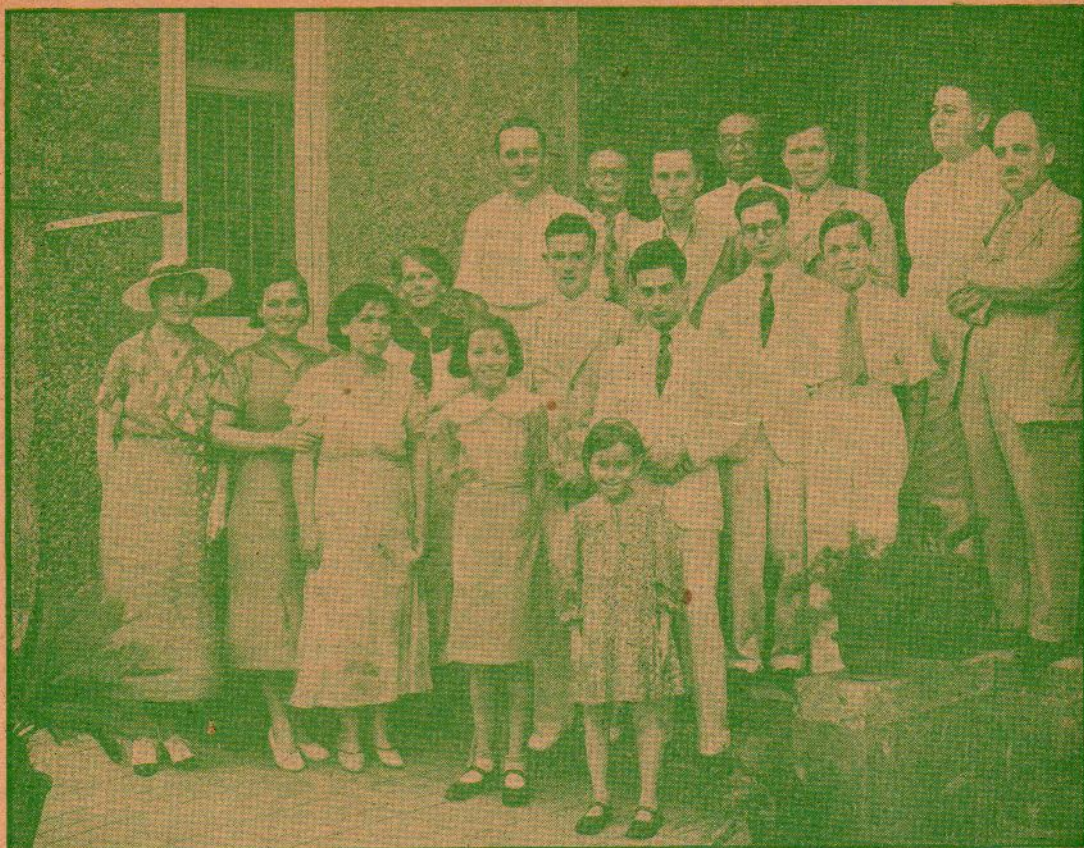
Elephants do not breed in captivity; hence wild elephants have to be captured and tamed from time to time. This, incidentally, is cheaper than raising them from infancy, although that is sometimes done.

To capture an elephant, various methods are employed. Sometimes they are decoyed into a stockade by tame female elephants, or are separated from their herds by the same means, and then fastened to a tree by the legs. When once captured it is first subdued by hunger and punishment, after which it is treated gently and every sign of good behavior is rewarded in some manner, usually by a treat of sugar cane. Once tame, the elephant is trained in a few months to do its work. Often they are so gentle that it is quite safe for children to play with them.

The Domesticated Elephant

In India the elephant often is a sort of animated bus. He carries a howdah on his back which will accommodate one or many persons, while the driver, called the mahout, sits upon his neck or his head (it is hard to tell where one ends and the other begins) and directs the beast by words or by means of a small iron-pointed stick.

The princes of India, when riding in processions, use elephants richly caparisoned. The



anklets, saddlecloth and other trappings of the beast are often as costly as those of the prince who occupies the curtained howdah, gorgeous in silks and jewels and gold.

The albino or white elephant is highly prized in India, and is considered sacred. One of these elephants was parading through the street of Bangkok, not particularly interested in what was going on around him. All he had to do was jog along. But suddenly he saw something that thoroughly aroused him. A small automobile was parked near the curb. He had no use for such cars. Seizing it with

(Continued on page 14)

China

Offsets to Japanese Aggression

◆ THE Japanese navy burns oil, but her leased oilfields in Sakhalin produce only 10 percent of her peace-time consumption. She is therefore almost entirely dependent on her imports. Even though she has recently been storing oil, the "Petroleum Press Service" thinks that the supplies in hand would hardly suffice her for more than one or perhaps two months' requirements under war conditions.

Japan's iron-ore production, plus that of Korea, meets only 30 percent of the peace-time demand. The working of the low-grade Manchurian ores has not yet been made an economic proposition.

The manufacture of airplanes is still very unsatisfactory, as the Japanese military have themselves admitted. The big enterprises farm out part of their contracts to small workshops, and assemble the parts. The small workshops in their turn give out part of the work to be done in households. Naturally these small enterprises are too poor to possess high-precision machinery, and find it difficult to work to standard. Hence the technical defects of Japanese-built airplanes, the large number of accidents, and the reliance upon imports from Britain and the United States.

The aim of the repeated air raids on Nanking, Canton, Hankow, and the other 60 towns which have already been raided, is to kill and devastate so far and wide that China will surrender although her armies remain undefeated.

The Japanese have been equally ruthless on the sea. Their submarines torpedo the Chinese fishing junks, which are like little villages afloat, since the fisherman's whole family lives with him on his boat. The Shanghai correspondent of the *New York Times* reports that the Japanese take no prisoners, wounded or otherwise. Private reports from Peiping hint at the shooting of hundreds of unarmed students in cold blood.

To the protests against such deliberate massacre of civilians as is daily conducted by the Japanese air force, the Japanese reply that so far we have had only the *hors d'œuvre*. This is how the famous code of Bushido is carried out in practice; this is how the Japanese officers, whose "Samurai spirit" has been so much admired by certain British writers and army men, behave on the field of battle.

The Japanese army calculates that however

brutal, cowardly, and contrary to all international law, their actions may be, the "civilized world" will do nothing but watch and shudder, and that Japan will now be able to realize her long-cherished hope of acquiring the hegemony of China if only her methods are sufficiently frightful to win her a quick victory.—Freda Utley and David Wills, London, in "Japan Can Be Stopped".

Loh Pa-Hong Murdered

◆ Loh Pa-Hong, multimillionaire Catholic leader of Shanghai, tried to please the pope by switching over to the Japanese, and it cost him his life. Two Chinese, disguised as orange peddlers, assassinated him. He is described as having had on his breast medals enough to make his front look like a pawnshop window. In the past eighteen years the pope had made him a Knight of St. Sylvester, Knight Commander of the Holy Sepulchre, Knight of St. Gregory, member of Permanent Commission on Eucharistic Congresses, president of Chinese Catholic Action, and other Catholic associations. He was director of many huge public utilities and general manager of a steamship company, a "principal of the flock".

Agnes Smedley, Newspaperwoman

◆ Agnes Smedley, American newspaperwoman, spent four months in the winter of 1937-1938 with Chinese armies resisting the Japanese invasion. She reports many Chinese soldiers' marching for days over snow-covered mountain trails in weather 30 degrees below zero, many of them without shoes, and oftentimes for days without food. Their weapons are often clubs. They make their own hand grenades. The source of more guns and shells is capture from the Japanese. She reported Japanese troops as putting to death any of their own soldiers who may chance to be captured by the Chinese and afterward released.

Humane Boy Among Inhumans

◆ At Shanghai, China, a Hungarian boy, Valentine Holdosi, received medals from both United States and British governments for going through the Yangtzepoo zone, where the Japanese were butchering the Chinese, to save his pet dog. Probably both western governments were glad to thus rebuke the massacre now going on of the peace-loving Chinese.

'Behold the Elephant'

(Continued from page 12)

his trunk, he lifted it and smashed it down and then finished it with his huge feet.

Elephants delight to play in water, sousing themselves and their fellows with the water blown from their trunks. They can swim like fish, and often go down so far that only the tip of the trunk is seen above the water.

On one occasion elephants employed by a Siamese teak company went on strike. Their rations had been reduced on account of the expense, and they stood it for a week. Then they quit and didn't go back to work until their old rations were restored. They had no use for the efficiency expert who recommended the reduction, and it is probably just as well that they were unaware who was back of the experiment.

Elephants in saw mills in Burmah pile logs hours on end with the regularity of a machine. But when the whistle blows they stop where they are, drop their work and leave. They know that the whistle means mealtime.

In Kandy, Ceylon, elephants abroad at night are required to wear tail lights. These, however, are not attached to the tail.

It takes a lot of pulleys, ropes and tackles to teach an elephant to stand on its head. With forty men handling the situation—and the equipment—it can be done.

A circus elephant named Rosie refused to continue her tour with the rest of the circus when at one point she was daily treated to three gallons of ale. She refused to take the train for the next stop, but was finally induced to do so by the simple expedient of placing a bucket of ale in her private compartment. Absorbed in absorbing the ale, Rosie didn't notice that the door of the car was locked after her, and then there was nothing to do about it.

Elephants Have Good Memories

Lyzzie, a huge Abyssinian elephant, suffered from colic on one occasion, and a druggist was called to minister to her in her distress. He effected a cure. Four years later the circus in which Rosie was the main attraction returned to the same town. The druggist was among those watching the parade. When Lyzzie spied him in the crowd, she ran to him with great joy and fondled him with her trunk. She hadn't forgotten her benefactor.

The world-famous elephant "Jumbo", largest ever in captivity, was struck and killed

by a locomotive while crossing railroad tracks near St. Thomas, Ontario, in 1885. Alice, another elephant in the procession, passed the same spot again 44 years later, and showed great signs of grief, trumpeting and stamping her feet in distress. Alice was 110 years old, but had not forgotten the tragic end of her friend Jumbo.

The first elephant to come to America was "Buffon", who arrived at New York in the spring of 1797. The poster announcing the debut of Buffon is still to be seen at the Essex Institute, Salem, Mass. The elephant was sold for \$10,000.

When sleeping with an elephant (not in the same bed, of course), it is best to hide one's clothing. Albert Eninga failed to take this precaution, and in the morning found that the elephant that had shared his room had breakfasted on his clothing. So he had to stay in bed until someone brought him something to wear.

Tusko, who enjoyed wrecking things, was finally given a job to his liking. No piling logs nor lifting stone blocks for him. He is having a wonderful time toppling buildings from their foundations. Tusko is a house-wrecker now, and his owner gets paid for what he does.

Khartoum, who came within a half inch of being as big as Jumbo, who was ten feet, nine inches high, died a bad elephant. At one time gentle and friendly, his mind went back on him and then he became a rogue. He doused nursemaids and children with trunkfuls of water, and pelted people with whatever he could lay his trunk to. His keepers couldn't come near him. He simply had no use for humankind. But he liked birds, and took great interest in a pair of robins that made a nest in the fence of his outside yard. He watched them constantly, and occasionally touched the nest gently with his trunk. He is dead now, but his mounted skin has been sent to a museum.

Sylvia and Pete the Pygmy

Sylvia, a former soldier-elephant, didn't like the idea of traveling by rail. She was put in a car specially built for her, but when inside picked up her keeper, set him outside, and then proceeded to smash up the car. Two more private cars were built for her, and with them she did the same thing. Now she is permitted to travel on foot.

(Concluded on page 31)

“Parochial Stupidity” in Australia

THE Roman Catholic Hierarchy, acting for and in behalf of the Devil, and being now and always his specially chosen and anointed representative in the earth, stuck its foot in it in terrible shape in Australia. In trying to use a few cheap and wooden-headed politicians to prevent Judge Rutherford from speaking in the Sydney Town Hall, they only helped to advertise the meeting and make it a big success. The Hierarchy is like that.

Reports which reached this office are not complete, and cover the situation only down to and including Australian newspapers of April 12, but they are enough to give every honest person some insight into the sinister influence and underhanded methods of Catholic Fascism. Australia is not Spain or Italy or Mexico—not *yet*. The Hierarchy has not been in the saddle long enough, and the people can still read, and think for themselves; hence the laughable flop they made of trying to stop the message of God's truth.

Here is the story, based on available clippings. There will be more to this later, in future issues.

Will Judge Rutherford Speak or Will He Speak?

When the news was first made known that Judge Rutherford would visit Australia and address a public meeting at the Sydney Town Hall, somebody got busy, and it hardly requires the attention of Scotland Yard to find out who it was. Anyway, newspaper articles yielded the following significant extracts:

APRIL 5, 1938: There is a suggestion that Judge Rutherford should not be allowed to speak in the Sydney Town Hall.—*Sydney Daily Telegraph*.

APRIL 7, 1938: Speaking last night to a meeting of 300 Jehovah's witnesses . . . in protest against the threatened banning of the judge from the Town Hall and the radio network, Mr. MacGillivray said:

“We have hired the Town Hall; we have paid for it. We are going to meet in it on April 24.

“We are not going to be hounded from pillar to post by any bunch of God-forsaken city councillors.

“Let them keep the people of Australia from hearing our leader's speech if they can.

“Jehovah Himself will find a way to have it delivered.”—*Sydney Daily Telegraph*.

Mr. MacGillivray described as “a malicious bogey” statements that if Judge Rutherford spoke in the Town Hall returned soldiers in Sydney for Anzac Day might stage a riot, because Judge Rutherford had been imprisoned in America for advising young men not to go to the war. . . .

Ald. Grant said the proposal [to cancel the letting of the hall] was astounding, coming from people who claimed to favor a democracy, the principal feature of which was freedom of speech.—*Sydney Labour Daily*.

The City Council's decision not to allow Judge Rutherford to speak in the Town Hall is a sad display of parochial stupidity.—*Sydney Daily Telegraph*—editorial.

APRIL 8, 1938: Mr. A. MacGillivray . . . said yesterday that Judge Rutherford . . . had never been refused the use of a public hall in any other part of the Empire.

Legal advice was being sought on the cancelling of the Town Hall letting, and until that opinion was received he could not say what attitude might be adopted.—*Sydney Herald*.

Mr. A. MacGillivray complained yesterday that the Strathfield Council had ordered the removal of a sign which had been erected in Homebusch Crescent, Strathfield, advertising Judge Rutherford's lecture in the Town Hall on April 24.—*Sydney Labour Daily*.

Hundreds of petition forms from Jehovah's witnesses in Sydney have been carried by air to all States. The forms, not yet signed, urge the Federal Government to make arrangements for Judge Rutherford's Sydney speech to be broadcast over national stations.—*Sydney Daily Telegraph*.

APRIL 9, 1938: “Judge Rutherford will speak at the Sydney Town Hall on April 24

at 4 p.m." This was the message broadcast last night from loud-speaker equipment on special cars which toured the City, Drum-moyne and Compsie. Officials of the Watch Tower Bible and Tract Society accompanied the cars, but refused to disclose the reason for announcing that the lecture would proceed in the Town Hall as originally planned.—*Sydney Labour Daily*.

The Commonwealth Government will not intervene to prevent Judge Rutherford from landing in Australia. No formal decision has been announced, but it is understood that the Ministry has tacitly agreed to ignore the whole incident.—*Sydney Labour Daily*.

At Strathfield headquarters of Jehovah's witnesses, workmen yesterday were painting hundreds of signs. These signs advertise Judge Rutherford's meeting at Sydney's Town Hall on April 24. This despite the fact that the City Council on Tuesday cancelled the letting of the hall for the meeting. Mr. H. E. Gill, a leader of the witnesses, said they had plans which he could not divulge, to upset the ban. "We have another shot in the locker—a ten-pounder," he said. "Just wait and see." "Spiritual or legal?" he was asked. "Ah, I'm not saying. We have implicit faith in the truth and right of our claim." . . . More canvas signs are being prepared for cars driven by witnesses.—*Sydney Daily Telegraph*.

APRIL 10, 1938: The refusal of the City Council to let the Town Hall on April 24 to "Judge" Rutherford, Chief Prophet of a religious sect, known as the Witnesses of Jehovah, and alleged anti-British propagandist, is commended by prominent returned soldiers and leaders of Church organizations.—*Sydney Sunday Sun and Guardian*.

APRIL 11, 1938: Returned soldier members of Jehovah's witnesses at Ashfield last night demanded a public apology from the Lord Mayor and City Council Finance Committee. The apology was demanded because the Finance Committee has banned their leader, Judge Rutherford, from the Town Hall on the ground that his alleged anti-British sentiments might cause resentment among returned soldiers. . . . "The reason submitted for the cancellation is without foundation, and a slur on the integrity of returned soldiers," the resolution read.

APRIL 12, 1938: The Lord Mayor (Alderman Nock) refused yesterday to reopen the subject of the letting of the Town Hall for

Judge Rutherford's meeting on April 24. . . . Alderman Grant pointed out that only seven out of 20 aldermen had the opportunity to vote on the matter before the Finance Committee. He asked if the Lord Mayor would refer it to a special meeting of all the aldermen. The Lord Mayor: No.—*Sydney Daily Telegraph*.

The excuse that returned soldiers might object to Judge Rutherford was a mere subterfuge. Alderman Donald Grant said last night. In a broadcast address he protested against the banning of Judge Rutherford from the Town Hall.

"The Lord Mayor and some of the aldermen have tried and sentenced him without a hearing," said Alderman Grant.—*Sydney Daily Telegraph*.

Telegrams, which came from various parts of Australia, protested against the refusal by the Lord Mayor of Sydney (Ald. Nock) to allow Judge Rutherford the use of the Sydney Town Hall.—*Sydney Sun*.

While all this was going on Judge Rutherford was on the *Mariposa* on his way to Australia.

What happened after that has not yet been learned, but a cablegram from Sydney to the Brooklyn headquarters of the Watch Tower reported:

Twenty-five thousand visible audience heard Rutherford: Catholic Fascist opposition squelched.

(To be continued)

Training Mexican Priests

◆ Believing it to be for the good of the Mexican people, the government of the republic to the south forbids the education of any more Roman Catholic priests in that country. The Hierarchy is getting around this by opening a seminary at Las Vegas, New Mexico, a short distance across the national boundary line, as readily reached by Mexican youths as if it were located in Mexico itself.

Fascism (Catholic Action) in Mexico

◆ Representative Jerry J. O'Connell, of Montana, declares that information came to the liberal bloc of Congress as early as January, 1938, that Germany was then supplying arms and ammunition to an army of 100,000 men then forming in the Guadalupe hills of Mexico under the Roman Catholic General Cedillo.



QUESTION: Does man have or possess any rights that are inalienable and which the "state" or government cannot properly take away?

ANSWER: Man's first duty is to his Creator. God created man and gave him life. (Genesis 2:7; Isaiah 45:12, 18) God is the fountain source of life, and He gives life to creatures according to His good pleasure. God is therefore supreme, and His law is above the law of any organization of men. All creation is commanded to worship God, and those who do worship Him in spirit and in truth are pleasing to Jehovah God, and men thus show their love or unselfish obedience to Him. Those who willingly take a contrary course are wicked. The law of God, therefore, concerning the good and the wicked reads: "The Lord is nigh unto all them that call upon him, to all that call upon him in truth. The Lord preserveth all them that love him: but all the wicked will he destroy."—Psalm 145:18, 20.

Therefore the right of man is to worship and serve Jehovah God, and that right is an individual and inalienable one which no "state", government, or nation has any proper authority to interfere with or take away from man. The fanatical monstrosity that rules Germany, and that is called the "state" and under the leadership of one Hitler, attempts to take away from man or deprive him of the right to worship and serve Almighty God. In so doing that "state" and its rulers act in complete violation of God's law. Germany imprisons men and women because they have in their possession the Bible, which is the Word of God, and song books, and other books which enable them to understand and appreciate the Bible, and they prohibit men and women from meeting together to study God's Word and to openly praise Him. Such not only is a gross violation of man's inalienable right, but is a defamation of God's name and a reproach to Him who has commanded man to serve Him for his own good.

Jehovah God has specifically commanded His covenant or consecrated people to preach

to others the good news of His kingdom by telling others of His purpose through Christ Jesus to establish His government of righteousness amongst men and to grant to all obedient men through Christ Jesus the blessings of life everlasting. The Devil, the adversary of Jehovah, attempts to turn all men away from God, and therefore he uses such as the German government to accomplish that wicked purpose. Any man who desires to worship Almighty God possesses that right, and no man, "state," or company of men can properly take away that right from one. When men are persecuted and imprisoned because they attempt to render themselves in obedience to Jehovah God's commandments, and are compelled to suffer because of obeying His commandments, then they are suffering for righteousness, and God declares His purpose to justly recompense the oppressors of those who love and serve Him. The kingdom of God under Christ Jesus will administer the proper recompense or punishment to those who oppress men, and will render protection and blessings to the poor who in truth and sincerity obey and worship God; and concerning the Lord's dealing with such it is written: "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor."—Psalm 72:4.

The Declaration of Independence of the United States, adopted by God-fearing men, recognizes certain inalienable rights that man possesses, and the American government has for a long while upheld those rights; but in recent years the Roman Catholic Hierarchy and other radicals who desire to govern the world have gained power amongst the political and commercial elements, and now attempt to operate and take away the inalienable right of man to worship and serve God, and substitute in the place thereof ceremonies which originate with the Devil and are practiced by men. Those who truly love God and who desire to obey Him will follow the rule that the apostles laid down when they said to the ruling powers: 'We must serve God, and not man.' (Acts 5:29) They will fear God, and not man, and take the course that Jesus marked out when He said: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in [(Greek) Gehenna]."—Matthew 10:28; see *American Revised Version*, margin.

"A Man Supremely Honest"

CARDINAL O'CONNELL, of Boston, is reported as contemplating writing a drama (for the screen) of a man supremely honest. That is a splendid idea. This man, supremely honest, would have to admit that there is not a syllable of truth in the "Purgatory" doctrine; not a shred of honesty in the teaching that Mary was without sin, or that she was the mother of God; not a whisper in the Bible about holy water; nothing whatever to justify the substitution of the traditions of men for the teachings of God's own Word; no foundation to the belief that Peter instead of Almighty God and Christ Jesus constitutes the Rock upon which the true church is built;

nothing to justify the practice of the mass; nothing to permit the adoration of images; nothing about beads; nothing about indulgences; nothing about the pope; nothing about the cardinals; nothing about the Hierarchy; nothing about the Roman Catholic church. If he sticks to his subject it ought to make a hit. Cardinal O'Connell says that "a small, very keen group of men has set out to break down all the normal standards of human life, and especially religion". The cardinal does not say who they are. Let all honest men hope that these unnamed men that are bent on busting up religion are real Christians, and that their motive is to replace religion with Christianity.

Bible Truths Not Seditious

SOUTH AFRICA'S Supreme Court last March had before it the case of one of Jehovah's witnesses. At the same time justices of the United States Supreme Court were considering the questions of "freedom of the press" and "freedom of worship" in the now famous case of another of Jehovah's witnesses, Alma Lovell, against the Georgia city of Griffin.

In both cases the same fundamental rights were involved.

The African case, entitled "The Magistrate, Bulawayo *versus* Oliver Maidstone Kabungo", was decided March 22, 1938.

Six days later, on March 28, the Supreme Court of the United States decreed that an ordinance requiring a person to ask a civil officer for a permit or license to distribute literature "setting forth the gospel of the 'Kingdom of Jehovah'" was invalid and void as an attack on the "very foundation of the freedom of the press".

In South Africa, with a very long and painstakingly reasoned opinion, the Supreme Court adjudicated and decreed that the message of the Kingdom of Jehovah is not a seditious attack on the civil government.

Further comparison is interesting.

In June, 1936, when the recorder's court of Griffin, Ga., tried and convicted one of Jehovah's witnesses whose case finally was

brought before the highest American court, stirring words were being uttered in South Africa in parliamentary debates on a "sedition bill". At the instance of the Roman Catholic Hierarchy's Jesuits and other "religious" persons, that bill was introduced for passage at the Legislative Assembly of Southern Rhodesia. That British Crown colony's Minister of Justice and Defense was, as the record shows, speaking much and often in the effort to "put over" a job launched, admittedly, against Jehovah's witnesses by Hierarchy agents.

Referring to *Vindication, Light, Deliverance*, and other WATCH TOWER publications from which he read to the assembled legislators, the Minister of Justice argued untringly for passage of the "sedition bill", saying, in part:

... I almost overemphasized the dangers when I quoted at length from the type of seditious literature at present rampant in this Colony. The type that is being dealt with under the criminal code of Canada and South Africa, and Northern Rhodesia, but which we in Southern Rhodesia as yet have no legislation in this Colony to cope with ...

Voices of the Hierarchy's agents and of this official servant of "Justice" prevailed. Within a few weeks thereafter, the "sedition bill", duly framed as law entitled "Sedition Act, 1936", enabled the magistrate of Bulawayo, principal city of Southern Rhodesia, to seize

and brand as seditious fourteen WATCH TOWER publications, importation of which into that part of the British empire had been prohibited by the colonial governor. The seven books and booklets so branded are entitled,

Jehovah	Supremacy
Riches	Righteous Ruler
Preparation	The Kingdom
Government	Angels
Creation	The Final War
Deliverance	Beyond the Grave
The Harp of God	Where Are the Dead?

The magistrate claimed that these books would incite and excite disaffection against the king or the governor or the government. An appeal was taken from the magistrate's decision to the High Court of Southern Rhodesia, which court upheld the contention of Jehovah's witnesses, as reported in *Consolation* No. 476.

Unsatisfied, the prosecuting authorities appealed to the Supreme Court of South Africa, which quickly and completely squelched the accusers by declaring that the books are not seditious and that the author and publishers had no intention or purpose to incite disaffection against the government, the king, or any other official. The following is quoted from the final decision:

... I am therefore of opinion that the word "disaffection" must be construed in section 2 of the Rhodesian Act in the sense above suggested, viz., as meaning discontent or dissatisfaction tending to, or accompanied by, the use of force, tumult, riot, insurrection, or breach of the peace.

I come now to . . . whether the publications are expressive of an intention to excite disaffection in this sense of the word; in other words, to put it badly, does the writer intend to incite people to use force against the government, or to revolt, and to commit breaches of the peace? I may say at once that in my opinion the writer had no such intention, and his books are not expressive of such an intention. He is . . . burning with the zeal of his convictions. He condemns many things in modern political, ecclesiastical, and commercial life; and he quotes extensively from the Bible, mainly from the

prophets. He may perhaps intend to inspire his readers to look with disfavor and disapprobation on all modern forms of government, but nothing could be further from his mind than to advocate the use of force against any government. The burden of his teaching is, "Come ye out from amongst them, for they will be destroyed by Jehovah." Mr. HOEXTER freely and fairly admits that the books do not indicate an intention of inciting to fight, and rightly so. But, as MR. BEADLE points out, the matter goes much further than that, for the author, RUTHERFORD, expressly warns his readers not to use force. Thus in the volume "Kingdom" he writes (p. 10):

"Our faith forbids us to engage in war or any other enterprise that would work harm to mankind."

In "Government" (p. 247) he states that:

"What is said here against the various forms of government is not said with a view to provoking revolution."

So again in "Supremacy" (p. 51) he writes:

"Every nation has laws, and every citizen of such nation must obey those laws unless the law is in direct violation or contravention of God's law."

There are many similar passages to which MR. BEADLE has referred the Court.

My conclusion is therefore that the books are not expressive of an intention to excite disaffection in the sense above stated by me.

There is, however, another point which, though not ventilated in the Court below, is raised in this Court by MR. HOEXTER. He contends that the books are seditious because they disclose an intention to bring His Majesty in person into hatred and contempt (Section 2 (a) of the Act). This argument need not detain me. It suffices to say that there is neither jot nor tittle in the fourteen books reflecting on His Majesty in his private, or personal, or individual, capacity. MR. HOEXTER's contention in this behalf must therefore fail, as it seems to me. It follows that in my opinion the Court below was right in ordering the books to be released and returned to the Respondent KABUNGO, and that the appeal should be dismissed with costs."

And so it appears that there remain a few courts on this mundane sphere in which the judges can think straight and have not sold their birthright to the Roman Catholic Hierarchy.

Educating an Illinois Sheriff

CURIOSITY concerning Jehovah's witnesses seized Marcus G. Olson, sheriff of Peoria County, in Illinois, one September morn in 1936. Representations about them had

been made to him by a Roman Catholic priest of Brimfield. So the sheriff concluded it would be all right to arrest one of them on sight.

On September 7, 1936, he suddenly learned

that one of Jehovah's witnesses, S. N. Van Orsdel, was visiting the people of Peoria at their homes. Immediately he caused the arrest of Mr. Van Orsdel and held him in the county jail for two days. Olson knew that his prisoner had violated no law, but that seemed to make no difference to him. It was just his quaint method of securing from one of Jehovah's witnesses the information he desired.

In the course of a couple of days friends of the prisoner called to find why he was being detained. Then Olson released him, and considered the matter ended.

But that did not end it.

The "prisoner" brought suit against the sheriff in the Circuit Court of Peoria County, for damages, for malicious prosecution and false arrest. Apparently that official is quite a prominent political figure in the county; therefore strenuous efforts were made to prevent the case against him from coming to trial. Peoria County judges pigeonholed it. But Landon L. Chapman, attorney for Van Orsdel, secured an order from the Illinois Supreme Court directing the judges to transfer the case to another county. It was then tried before Clyde H. Thompson, Circuit Judge of Livingston County. On April 25, 1938, he rendered a decision, awarding damages of five hundred dollars to S. N. Van Orsdel against Marcus G. Olson, the said sheriff.

Judge Thompson's decision is a stirring declaration of the rights of innocent persons to be free from interference and arrest. The following is quoted from the decision:

It may have been that the sheriff's action in detaining the plaintiff in the county jail for the length of time he did, was actuated and prompted through outside influences and by reason of feelings other than those of the sheriff himself. But be that as it may, it is this court's understanding of the law that in an action for false imprisonment the burden is upon the defendant to show and prove a justification for such arrest and imprisonment, and in the instant case the defendant, Marcus G. Olson, has entirely failed to prove any probable cause of justification for either the arrest or the imprisonment of the plaintiff. If that be the case, then under the above definition as to what acts may constitute malice, this court is of the opinion that the defendant, in, through and by his acts of keeping the plaintiff confined in the county jail for the length of time he did, was guilty of malice, and being so guilty, the plaintiff is entitled to recover therefor in addition to his actual damages sustained, exemplary or punitive damages for such malicious and unlawful arrest and imprisonment.

This, then, leaves one question to be determined in this case and that is the amount of damages which the plaintiff is entitled to recover. The actual damages suffered in loss of earnings did not exceed Three Dollars (\$3.00). It did not appear from the evidence that the plaintiff was greatly injured in his reputation either in the city of Peoria or in the place where he now resides, in Indianapolis, Indiana. The fact that no charge was made against him and that he was not taken into any court and no record made, and the fact he was later discharged without the same having been done, would indicate that his reputation was not greatly injured through the fact that he had been apprehended and confined in jail and charged with some offense, either real or imaginary. The mental suffering and humiliation which the plaintiff underwent and the indignities which he suffered and had to forego through conduct of other prisoners in the county jail during his confinement, are elements for which this court thinks the plaintiff should be awarded some damages, and in addition to those damages the court believes and is of the opinion that this case is one in which exemplary damages are properly, and should be awarded to the plaintiff.

The rights to liberty are just as dear and sacred to the humblest law-abiding and peaceable citizen as they are to the most distinguished and prominent citizen, and while there may be a difference as to the damages which may occur to a person's reputation owing to their position and station in life and their standing in the community and state and nation, there should be, in law, no difference as to the amount of damages which should be imposed in the way of exemplary damages where arrest and imprisonment have been falsely, unlawfully and maliciously made, between the most prominent and dignified citizen and the lowest and humble law-abiding peaceable citizen.

This court is of the opinion that this plaintiff is entitled to recover the amount of his actual damages, which are fixed in the sum of Three Dollars (\$3.00), and in addition thereto is entitled to recover the sum of Four Hundred and Ninety-seven Dollars (\$497.00), by way of damages for the indignities and humiliation, mental torture and suffering and fear which he suffered while in the county jail and as exemplary damages for the wrongful, malicious, false and unlawful arrest and imprisonment. . . .

Peoria County officials now have, doubtless, enlarged respect for law and order. Less than two years ago 114 of Jehovah's witnesses were unlawfully arrested and thrown into prison in that county. The only offense alleged against them was that they were preaching the gospel that is offensive to some of the Roman Catholic element of the county.

Now Jehovah's witnesses carry on their God-given work without interference.

Metropolitan Medication

Give the Public Their Liberties



IT IS a matter of record that for the past quarter of a century the mortality from smallpox in the United States has never been as high as one per hundred thousand in any one year and that in 1935 a total of only 22 fatalities were reported. Also it is a matter of record that vaccination is not required for admission to schools in the majority of states.

It is a matter of record that disastrous epidemics of smallpox have occurred in Italy, Mexico and the Philippine Islands during the past quarter of a century and that each of these countries has stringent laws for compulsory vaccination and revaccination. The mortality from smallpox is exceptionally high in India, where sanitation and general living conditions are backward. In England the ratio of vaccinations to births since the Acts of 1898 and 1907 have dropped to less than 50 percent and with this falling off in vaccinations the fatalities from smallpox have also continued to decline to the vanishing point. Australia is also known as an unvaccinated country and is practically free from smallpox.

Comparatively few civilians have been inoculated against typhoid fever, but this disease is rapidly being wiped out through the work of sanitary engineers. Many millions of children have been inoculated against diphtheria and now a special article reviewing diphtheria mortality in the *Journal of the American Medical Association*, June 26, 1937, states that "no attempt has been made to determine the relationship between an active program of diphtheria prevention and the prevalence of this disease". It adds its opinion that the preventive programs are resulting in a lower death rate from diphtheria, but "opinions" must be accepted as such and not treated as facts. The point we make is that the disease was on the down grade before anyone thought of inoculating all children against the disease and that a continuance of that decline does not necessarily mean that the inoculations brought about the added decline.

All that this bureau asks is that governmental agencies in their relation to controversial medical practices show the same respect for the views of persons who do not adhere to these forms of treatment as they do to those

who do, and to this end we maintain that governmental agencies have in many instances tended to confuse sound health work having to do with sanitary problems, quarantine, etc., with attempting to tell physicians what to prescribe and the people what they should submit to. Medical procedures will still be controversial even though millions of children are inoculated, as evidenced by the many serums which in recent years have been widely proclaimed and later abandoned.

The attitude of the bureau in opposing intolerance is in line with American ideals and the Bill of Rights. The bureau favors letting the medical profession work out its own problems in its own way through its own private channels. Also the bureau stands for good government in that we oppose the improper use of public funds wherein controversial forms of treatment are made to appear noncontroversial through use of the fear appeal, sensationalism or selected statistics.—H. B. Anderson, Secretary, Citizens Medical Reference Bureau, Inc.

The Pertussis Vaccine Fake

◆ Pertussis vaccine is one more of those experiments on mankind that were supposed to work such wonders in the prevention of whooping cough, but failed to produce the hoped-for results. The Quarterly Bulletin of the New York City Department of Health in its August (1937) issue said:

Heretofore the vaccine was administered on request at all baby health stations. This practice will now be discontinued. Through the experimental project the department hopes to arrive at definite conclusions as to the value of this vaccine.

That's progress for you! After a thing has been touted all over the country as a sure cure for something, and thousands of babies have had their blood streams poisoned with it, it is solemnly decided to investigate the matter, by further experiments on somebody, until some massive intellect can decide whether the stuff should be used at all or not. Meantime the same beetling brows are wondering, after millions have been vaccinated with cowpox, to prevent them from catching smallpox, if maybe that is not the reason for the multitude of cases of infantile paralysis of which so much has been said in recent years.

Safe in the Ark



DEAR SON AND FAMILY: In reply to your question as to 'how I am progressing in the studies of the Truth' I want first to thank our great Jehovah for revealing His truth, as needed, and then to express my appreciation for the "helps" in its study which you folks have furnished. Twenty years as a "Baptist preacher", reading Baptist periodicals, etc., even though they have some, or even much, truth, sufficiently clouds one's mind to make progress plenty slow. Such "medical practice" as I have leaves quite a lot of time for study, though, and I keep at it, and will continue to do so.

I have read everything that you mailed to me, besides reading the two books *Riches* and *Enemies*. I am constantly being astonished at the amount of truth (much of it almost identical, in words, even) which I had perceived, from the Bible alone, and taught, with increasing light, all through those years during which I was still entangled in the "religious" world. There was the perception, years ago, that God's Word does NOT teach that man is "immortal" or an inherent possessor of "eternal life", and that it certainly does not teach any such slander against God as the "eternal torture" of any of His enemies, but does teach their final annihilation—until a clean universe remains; 'a new heaven and a new earth, wherein dwelleth righteousness.'

For a long time I did think that there must be SOME good in "religion", and therefore I tried to work along, for several years, with the "religious" system, but teaching as much truth as I could perceive and dig out of the Scriptures without assistance—and as I was permitted to teach. Quite a while ago, though, I began to wake up to the fact that the amount of opposition which one provoked and the amount of hatred which was directed towards him was in direct proportion to the amount of unvarnished Bible truth which one taught. The final result, to me, was the appreciation, at last, of the fact that religion and Christianity have nothing whatever in common, but that religion is the Devil's substitute for Christianity, and by which the millions, many of them of really honest heart, are held in bondage to himself and to his "system".

I marveled, for years, at the thousand and

one extra-Scriptural (which, of course, are the un-Scriptural) activities in which the clergy keep their "membership" engaged, and wondered how and why it all crept in (I mean all the "young people's organizations", "women's organizations", "laymen's organizations", "Sunday-school class organizations," and even "babies' organizations", etc., etc., endlessly—literally hundreds, possibly thousands, of "religious" organizations), when all that one could discern in the Word of God alone is the simple "assembly" of Christian believers and their concern over studying, learning, obeying and spreading that same Word.

But I can see it all now. All of this is necessary to the Devil, in "religion", as a substitute for Christianity. Having no real love for The Word, they must have something else to study and to be busy at, both to "make 'em feel pious" and to "keep 'em contented" in the religious systems and (very important—to the Devil) "keep 'em too busy and satisfied ever to study or to question any part of the legends, traditions and falsehoods upon which that particular 'religious' structure was reared"; because serious, sober, leisurely BIBLE study, and a simple believing of what it teaches, would "unsettle them" and lead them out of that frenzied "religious" activity and out of the organization.

Well, children, I do "run on", in a letter, because the themes are endless as well as dear to my heart; but I must close. As far as I have studied them, I have found nothing in the WATCH TOWER publications to stumble me, but a wealth of material to aid me in the study of God's Word. So thanks again, for such material as you have furnished me. I'll "be seeing you before long", then we can talk.—Dr. K. B. Ford (now a Kansas witness).

What America Got

◆ What, specifically, did this country get for the 250,000 dead and wounded boys and one hundred billion dollars it invested in the late holocaust? The answer is: A flock of new millionaires, three-cent postage stamps, prohibition and the flu, followed by 18 million unemployed, six million bankrupt farm families, seven thousand busted banks and a variegated but large assortment of middle class and professional dole eaters.—*The American Guardian*.

By Trail and Stream and Garden Path — A "Shadow"

JANE stood on the log which had fallen across the little woodland stream, and looking back called, "Buddy! Buddy!"

"Over here, Jane," came the reply.

"Quit playing with that turtle and come along or I'm going to leave you."

"But he's so funny, Jane. He's about half as long as a ruler—that would be six inches, wouldn't it? And he has yellow marks on him."

"Oh, then he's a box turtle, a nice little friend. He eats insects, among other things. Turn him over, Buddy. It won't hurt him."

"He closed his shell up tight all over."

"That's why he's called a box turtle. Now, look at his under shell. Do you see a kind of crack across it?"

"Yes, I found it."

"That's a hinge. Not all turtles have them. But you've seen enough of him for the present."

"All right, I'm coming."

Buddy ran up to the stream while Jane was still crossing. Moving softly, he stepped onto the end of the log. Then, standing sideways, Buddy made the "bridge" roll—first one way, then the other.

Jane screamed when the log began to move under her feet. "Buddy, stop! I'll fall!"

"Then promise—"

But Jane had reached the other side by then; and since the fun was over, Buddy ran easily across to join her.

"Where are Sally and Bunny?" asked the little boy, pausing to make faces at a spider that had poked her head out of her burrow.

"They're far ahead by now."

"We'll soon catch up," Buddy declared, as he caught hold of a wild grape vine and swung himself into the air.

A little later Jane and Buddy joined Sally and Bunny. "Now, for home," said Jane.

"I'm glad," Bunny murmured. "I'm tired."

"It's been a long walk for such a little girl," Sally said.

"Are you tired, Sally?" asked Jane. "Because if you aren't, I'd like you to go for a walk with me out the hill road tonight."

"I'd like to. I'll be ready any time."

Several hours later Jane and Sally were walking along the unpaved road which skirted the suburb. Soft stars twinkled above, as if caught in the lacy leaves of the locust trees which lined the sides of the road.

Suddenly Sally gasped. "Something brushed past my head."

"I don't see a thing," said Jane.

"It disappeared into the shadows. Oh, there it is again."

"Yes, I see it now."

"There, Jane! It's on the wire beside the last street light. See it? That pale yellow thing? Why, it's a butterfly!"

"No, Sally. It isn't a butterfly and it isn't yellow."

"Are you looking at the same thing I am?"

"Of course. In the first place, butterflies don't fly around the countryside at night."

"Then what is it?"

"A moth—a Luna moth; one of the most beautiful things on wings."

"A moth! I've never seen one before. But," Sally added, "it is yellow."

"No. It is green—the softest, downiest green imaginable, with an edging of fluffy, creamy white and a band of rich wine, almost orchid."

"Orchid and green—" said Sally, "that would be beautiful. But how do you know it's a—a looney moth?"

"Not looney; Luna. Why, I can tell mostly by the long tails on the hind wings. None other of our moths have those graceful tails."

The moth suddenly flew off, but returned at once and lighted on a tree trunk. Jane put her finger against its front legs, and the moth climbed slowly onto it.

"Oh, Jane! I didn't know anything so small could be so beautiful!"

"And to think, Sally, Lady Luna wastes her loveliness in the deep shadows of woodlands at night. Watch, she's going to leave us. See her wings quivering? She is getting ready for flight."

"Oooo! There she goes, Jane. Off into the night. It makes me feel strange."

"Gone! Without a sound! Just another shadow," whispered Jane.—Contributed.

Mussolini's Shameless Bloodthirstiness



KAISER WILHELM was a saint, compared to either Hitler or Mussolini. Mussolini, speaking at Berlin on the subject of Spain, openly defended his course of murder there as follows:

Our struggle is directed against a régime of blood and hunger—Bolshevism. Fascism has fought this form of degeneracy, fought it with words and weapons. Sometimes it is necessary to resort to arms if words and other deeds are insufficient in the fight against Bolshevism. Therefore Italy did this in Spain, where thousands of Italian volunteers fell in defense of European civilization.

Mussolini could have added, but did not, that, like Hitler and the pope, he is completely opposed to liberty and, like them, is eager to do everything in his power to destroy democracies wherever they exist.

Pact of Mutual Assistance

◆ Nicholas Horthy de Nagybanya, dictator-regent of Hungary, was in command of the Hungarian navy, fighting the Italians in the Adriatic. He has now made a pact with Mussolini, and these two intend to stick together to fight some other enemy. Horthy has an understanding with the pope, too, of course; the latter having bestowed upon him the Order of the Golden Spur. In view of all this, is it surprising that the Truth is far from popular in Hungary? While there is supposed to be "full toleration for all denominations", the rule is applied only to those religious organizations which the state is pleased to recognize.

Yes! Yes!

◆ At the Palazzo Venezia in Rome Mussolini addressed 60 Italian bishops and 2,000 priests,

and asked them if they would co-operate with him in the "More babies" campaign, because, said he, "only big families yield the big battalions without which victories are not won." The priests shouted "Yes! Yes!" and cheered enthusiastically. Every baby born means that much more in baptismal, confirmation, wedding, burial and "purgatory" fees, and the Roman Church is not now, and never was, opposed to the mass murder called war. Mussolini's bodyguard greeted the ecclesiastics "with drawn daggers lifted on high". How appropriate!



Pact of mutual assistance

Italy, states that on the island of Ponza, in Mussolini's "civilization", in 1933, he saw one of his friends beaten into unconsciousness with 60 blows of a steel bar on the soles of his feet, and saw another one lifted with ropes and let down on hot plates.

Mussolini May Have to Leave

◆ The Brussels Socialist newspaper *La Peuple* claims great unrest in Italy, anti-Fascist newspapers and pamphlets being distributed throughout the land, soldiers returned from Ethiopia organizing protest marches, and revolutionary emblems being sold.

In Military Formation

◆ Italy usually supplies Germany with 30,000 farm laborers to work during the eight months of the German agricultural season. In 1938, for the first time, these went out in army formation. They receive food, lodging and 40 cents a day, besides disability and sick insurance. The German government pays the transportation.

Mussolini's "Civilization" in 1933

◆ Count Massimo Salvadori, formerly of

Fascism

An Opinion-forming Juggernaut



I have been postmaster here about eight years and can appreciate the vast amount of propaganda being sent through the mails, all of it franked. The farmers are simply being deluged with it, and it is a vast opinion-forming Juggernaut being rolled over the farmer and labor in general. Why is it necessary for the farmer and labor elements to have their opinions made to order for them? What is the aim and object and end to be attained by all this?—A country postmaster.

“What About Fascism?”

◆ “What About Fascism?” is the title given by *The Catholic Herald*, London, to a book by J. K. Heydon which the writer himself designated by the name “Fascism and Providence”. In the review of this book, Michael Derrick shows plainly enough that Fascism is the program of the Roman Catholic Hierarchy, and therefore of the Devil, for destroying the liberties of humanity. He says:

This book does not merely defend and advocate Fascism; it does not merely seek to identify Fascism with the teaching of the Catholic Church; its chief purpose is “to argue, with complete seriousness, that Fascism may be God’s providential means of re-uniting England with the Church.” Fascism, he thinks, has been sent by God to restore the Faith to Europe and England.

Forward on Every Front

◆ Forward on every front marched the legions of Catholic Action in the United States in the last year as they expanded their activities and speeded up their programs to meet

the greater demands of a stirring time. Progress of the Church Militant under the guidance of the Hierarchy was shown in every report made to the 82 Bishops and Archbishops attending the Bishops’ annual general meeting at the Catholic University of America. . . . If State aid for Catholic schools becomes a reality, and there is every reason to believe that it will, a whole series of problems will be created for the Church. . . . Almost

10,000 Catholic college students got government aid in the year, as did 134 graduate students.—From the leading article in November 28, 1937, issue of *The (Roman Catholic) Register*, Denver, Colorado, under a Washington date line.



The doubtful guest at the party

Nightshirt Lunacy and Communism

◆ Secretary of the Interior Harold L. Ickes made America laugh and clap her hands the other night at the way he lambasted the nightshirt lunacy of the Ku Klux Klan and joined it up with the Communist scarecrow parade. Of the latter form of lu-

nacy (which is today featured in everything that goes out from the world’s Fascist center) Ickes, at the annual dinner of the American Liberties Union in New York city, said:

Just as certain nations, uttering the excuse that they are stamping out Communism, commit crimes at which savages would blush, so in our own land those who would undermine our democratic institutions do it under the same hollow pretense. Every candidate for office in America who lacks a real issue proceeds to shout “Communism”. Any male or female hysteric, gluttonous for notoriety and unscrupulous about receiving it, can always uncover a “red network”. As a matter of fact, it is the Fascist-minded men of America who are the real enemies of our institutions.

Britain

High Fines in Aberdeen

◆ For driving when drunk, and knocking down and seriously injuring an inspector of the Aberdeen, Scotland, police force, the "Reverend Father" Stephen Keane, Roman Catholic priest, of Fraserburgh, was fined £50. Immediately after the levy of the fine Keane's ecclesiastical superiors transferred him to another part of the country. It was his third conviction for similar offenses. When arrested he could not walk a straight line.

Anticlerical Outbreaks

◆ "Reference to Spanish history completely dispels the idea that anti-clerical outbreaks in Spain must be prompted by communism, for they were familiar long before the day of Karl Marx"; so said the archbishop of York and a considerable group of other British clergy repudiating the so-called "United Christian Front" of Protestant clergy of Britain that hope they may sometime get jobs working for the Roman Hierarchy.

Long and Short of It

◆ The average height of Englishmen is 5 feet 7½ inches; Irishmen average 5 feet 8 inches; Scotsmen, 5 feet 8¾ inches. The minimum height for enlistment in the army is 5 feet 2 inches, but only 7 in 1,000 of the British population are under that height. Nearly one-third of the adult males are over 5 feet 10 inches, which is the height necessary for service in the Guards. Napoleon and Wellington were each 5 feet 6¼ inches.

Air Transport Competition

While the gale was at its height on Saturday, January 28, one of the competing air liners broke the London-Paris record by doing the 205 miles in 55 minutes. A competitor took the chance of an afternoon blow, and snatched the record by a minute. Smart action, quick flying, but both were dependent upon the "wings of the wind".

Old People Would Better Not Run

◆ At Newhaven, England, a man 74 years of age lived 1½ miles from his work in a sawmill. In forty years he had not been late to his work, but one day he overslept, and, in an effort to clear his record, ran all the way to his tasks, and died on arrival.

In the Prisons of Great Britain

◆ In the prisons of Great Britain on March 28, 1906, there were 2 out of every 100,000 members of the Salvation Army, 3 out of every 100,000 Congregationalists, 9 out of every 100,000 Baptists, 10 out of every 100,000 Methodists, 46 out of every 100,000 Presbyterians, 116 out of every 100,000 Jews, 118 out of every 100,000 Church of England, and 247 out of every 100,000 of the Catholics in the country.

Britain Can Feed Herself

◆ Henry Ford claims that on his 4,000-acre farm at Borham, Essex, England, he has already demonstrated that in case of a protracted war the British people would be abundantly able to produce all the food needed to carry on. Four thousand acres, over six square miles, seems like a good-sized farm for one man to have in crowded Britain, but Henry can afford it.

British Exhibition of Idolatry

◆ There was a surprising exhibition of British idolatry at Westminster Cathedral on the return of Cardinal Hinsley from Rome. Crowds fell on their knees in the streets, and the London *News Chronicle* carried a large picture of the duke of Norfolk, with his plug hat in one hand, kneeling and kissing the new cardinal's ring on his arrival at the Victoria station.

Legal Efficiency in Britain

◆ A firm of lawyers in Britain wrote to a woman threatening her with imprisonment if she did not pay a debt of a few shillings within a given date. The letter was accidentally delivered to another woman, entirely innocent, but she was so alarmed that she went and paid the debt anyway. In America this would have landed some of these lawyers in prison.

Dress Your Wife in Banana Peelings

◆ The first thing you know you may be dressing your wife in banana peelings. A British textile concern has produced from this source a yarn which is described as being soft as wool, light as cotton, uncrushable as silk, and with rubber-like elastic qualities. The practical value of the discovery is not yet known.

CONSOLATION

Ambrose Smells the Cookies

◆ When the pope made Archbishop Hinsley of Westminster cathedral, England, a cardinal, he expressed a special regard for the British people, and a desire to embrace all England. Now, in view of his attitude towards the poor Ethiopians, and the Spanish Republicans, and the Basques, what is the motive? The answer must be, and is, that he hopes soon to control the British Commonwealth of Nations, and seeks the good will of the British people to back up his claims and pretensions. The pope's regard for Britain, therefore, is of the same general nature as the sudden regard of a hunger-smitten boy for his mother when he comes into the kitchen and sees a pile of hot doughnuts or cookies on baking day.

For Only \$15 a Year

◆ When I arrived at Killarney my sister told me she thought I was dead. She had gone to the priest to confession and told him that she was worried about her brother, who was in America, and that she had not heard from him for a long time. The priest then told her I was dead and in Purgatory, and that he would pray me out for 15 dollars a year, and she had been paying that sum for a number of years. When I appeared on the scene, this old popish fraud tried to make my sister believe I was not her brother at all, but he completely failed in his deception, for he was certainly unable to persuade my sister that I was not her brother. What a delusion of the Devil! —Reverend Griffin, in the *Ulster Protestant*.

"Divided Foreign Office"

◆ *The Scotsman*, Edinburgh, contains a protest by J. C. Wedgwood, M.P., of the fact that the British embassies abroad are now so largely staffed with Roman Catholics, because the religious cleavage is now the political cleavage as well. He said that the impression given to all the foreign countries, including America, is that Britain is today the defender of Franco rather than of democracy and liberty.

Sign in Eighteenth Century Hostelry

◆ "Fourpence a Night for Bed, Sixpence with Supper. No more than five to sleep in one Bed, no boots to be worn in bed. Organ grinders to sleep in the wash house, no dogs allowed upstairs. No beer allowed in the kitchen, no razor grinder or tinkers taken in."

What an Incendiary Bomb Will Do

◆ An incendiary bomb will go through an ordinary house roof in twenty seconds, and through a bedroom floor in another twelve seconds. Women are now being taught in Britain how to put out, in that short time, bombs which cannot be directly soused with water without causing an explosion that would completely wreck the premises. Looks like a difficult job.

In Manchester, England

◆ The London *Daily Express* scolds Manchester, England. It says that in Manchester, on a Sunday, one can see a wrestling bout or a prize fight, or sit in on a card game, and it is all legal, but it is illegal to attend a cinema, and so the movies are kept closed. However, says the *Express*, if one has a car he can drive to the town of Ashton-under-Lyne and see all the movies he desires.

Big Sharks in British Waters

◆ British fishermen have been disturbed by the appearance in their coastal waters of great sharks, some of them as much as 30 feet in length, which have worked havoc with their nets, and in one instance caused the loss of three lives by upsetting a skiff. The sharks are not man-eaters.

The Carpet Market of London

◆ The center of the world's trade in fine oriental carpets is in Cutler street, London, and is in the hands of Jews. From Persia alone come 200 styles. Prices depend not only on designs and materials, but upon the number of stitches per square inch, which, in some instances, run to nearly or quite one thousand.

British Ministry of Health

◆ The Ministry of Health has once more warned the public that it does not approve of the vaccination of children of school age who have not been vaccinated in infancy, unless there is a very good reason to believe that they have come into contact with smallpox.—John Langdon-Davies dispatch from London.

Tax-Dodging at Donegal

◆ At Donegal, Irish Free State, in the church at Gweedore, there is one meeting a year, with a congregation of one person. The object is to prevent the church building from being sold for taxes. The minister would better hunt the nearest overalls store, and turn honest.



British Comment

By J. Hemery (London)

Fear of War

THE signing of the pact between Britain and Italy as represented in Mussolini has eased the political tension of the past weeks, and the revulsion of feeling which was aroused in Britain when Mr. Anthony Eden was practically forced to resign his office as State secretary for foreign affairs has almost died down. When Hitler violated Austria there was again a sudden fear lest that action should start a European war, but the professed readiness of Austria to accept their union with Germany soon calmed the fears, especially as France made no objection. The old-time union of the two German peoples was accepted as a thing accomplished, and to be accepted. Now that Britain and Mussolini are in professed agreement there is no immediate trouble in sight and a feeling of ease has taken the place of the unrest or uncertainty: it is as if an evil day had been put off for a time.

But war preparations do not stop; rather there is increased acceleration. The agreement does not mean much more than putting off an evil day; for the pact means little more than an agreement not to quarrel about certain things: it does not affect the security of the British Empire, nor in the least alter the ambitious schemes of Mussolini. Neither party has actually gained: it is just an understanding for a time, while the combatants take breath. One of the leaders of the Labor party calls attention to the ending of the wording of the pact: it ends, "Done at Rome." He asks, "Who has been done?" He answers his own question and gives his reasons. He says, "England has been done, and Spain, and Abyssinia, and in its ideals, The League of Nations is done also."

Mussolini's gain is that his prestige in the eyes of his supporters is increased: to them it seems as if Britain had been forced to come to terms with him.

Religious Meetings

● The season of religious meetings has set in.

From mid-April until mid-June almost all the religious sects hold in London a yearly meeting for some branch of their activities. There is a spate of talk: the clergy and the principal of their flocks are to be heard, talking of their many interests, but little about the Word of God, and less about the kingdom of heaven. The daily press takes but little notice of these meetings: the meetings are not news, unless a speaker lets out a spicy bit. These supporters of religion are amongst the last of those to whom the message of Jehovah, by His witnesses, makes an appeal. What they want is the prosperity of their cause, and they are all for such amendments of present conditions as will produce the kingdom of heaven or something as nearly like it as would bring a feeling of satisfaction; the rule of the rightful King would put them out of commission, and that they do not desire.

Vicars Disturbed

● The parsons are getting disturbed by the witness against religion and the message of truth which is carried from house to house throughout Britain and Northern Ireland by Jehovah's witnesses. One of them, writing from the south of England, careful not to give his address, and signing his letter only by initials, tells of his annoyance on finding a *Cure* booklet in his parish church. Rather sarcastically he says, "Holy week and Good Friday is indeed an opportune moment for the underworld of Protestantism to distribute its literature." He sends the booklet to us with some words underlined. Judge Rutherford says in it of the Catholic religious organization, "Many of the leaders and priests are morally putrid." Probably the vicar does not like this, but he does not say, and perhaps he agrees. But he is a priest of the Church of England, and is therefore of the catholic church: he does not like these party labels, which distinguish between Roman-Catholic, Anglo-Catholic and Catholic churches. The Church of England claims it is a catholic church; it allows the same claim to the Roman and the Greek churches, the common ground of right or liberty to use the term is acceptance of the Nicene and the Apostles' creeds. All of these systems acknowledge these creeds; but the Papacy does not acknowledge the standing of the Church of England, for it claims to be THE church. The Greek church

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goes one better: it styles itself as the "Orthodox" church, thus putting all others in their proper place. They have the quarrel amongst themselves, but dare not expose themselves by disputing. They are in fact professing to forget their past differences in face of the danger of extinction. The Scriptures tell of the church of God, composed of those who are called according to His purpose, and for the honor and vindication of His name. All other church systems are in reality anti-God, whether they like the designation or not.

Another Vicar Noticed

● The vicar of All Saints and St. Margaret's, Pakefield, Suffolk, in his localized magazine for April, says to his parishioners, "May we very earnestly warn everybody against the books of an anti-Christian publishing company who call themselves by various names, 'The International Bible Students Association,' 'The Watch Tower Bible and Tract Society' . . . books hawked from door to door." Now if the vicar had said "an anti-religious publishing company" he would have been correct, so far. As to the Association and the Society, both are under the same direction: the Association is the British registered corporation; the Society is the American parent corporation, chartered for the purpose of spreading Bible knowledge amongst the people, and this work has been done consistently since the year 1884. The vicar says the books are mostly written by "Judge" Rutherford. It might interest him to know that since 1922 more than 250,000,000 of Judge Rutherford's books and booklets have been put in the hands of the peoples of earth, each one with the message of Jehovah's purpose in Christ, of the coming judgment in Armageddon, and of His protection for those of good will who seek His refuge. Religionists, like the Jews of Jesus' day, have both refused to hear and sought to hinder and even stop the message of truth. It is therefore taken to the people by those who have the love of God in their heart, and who seek to be obedient to the manifested will of God, and it is a glad service, rendered voluntarily. The single object in this wide distribution of Scriptural knowledge is to turn men to the true worship of Jehovah and His Son. There are no other books on earth that set forth the need at this time for knowledge, whether of the way of salvation, because of the impending judgment on the nations, or

how to worship God in spirit and in truth. This witness is undoubtedly fulfilling the word of Jesus, when, speaking of the end of the world, He said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." The publications are Christian in the only sense in which that word can be used: they carry the words of Christ, and guide those who would do His will into full accordance therein.

Apparently the vicar does not yet know that the religion he practices is anti-Christian. It is religion as taught and practiced by the great religious systems that has darkened the people's eyes as to the counsels of God. Not one of what are called the "fundamental doctrines of orthodoxy" is to be found in the teachings of Jesus Christ or in the epistles of the apostles. No one in these days need seek far to discover that the dogma of a trinity of Gods, which yet make only one God, is an abomination to truth, and is derogatory to God. The same is true of the religious dogma of the natural immortality of the soul. This misrepresentation of the teachings of Christ, so persistently maintained by the sect of religion the vicar supports, is repugnant to the Scriptures. Religionists who accept the creeds of the churches, or what are called the "fundamental doctrines", cannot in these days be counted as true followers of Christ; for the day is come when the truth of the Scriptures is available to all. Christianity, the following of Jesus as "the way, and the truth, and the life", is once again a separation from all the forms devised by men, as it was in the days of Jesus. The great church systems have assumed the right to interpret the Scriptures, but their doing so is altogether contrary to the teaching of Jesus and the apostles, and the day is come when they must be told of their presumption, and the peoples told that the religionists have wrested the Scriptures to uphold their self-appointed claims. Religion is the great hindrance in the way of truth and Christianity.

Christianity is another matter altogether. The Christian is a disciple of Jesus, and a faithful follower in all things. Religion is at variance with Christianity: in its essence it is anti-Christian; and the vicar and the class he represents will of necessity before long discover that they are in the ranks of Anti-christ.

"Saints" and Their Churches

● Is it of Christianity or of religion that names are given to church buildings? There is only one answer, namely, that religion began and continues the practice. Christianity knows nothing of this: the practice is foreign to it. It is the custom of the Church of England to dedicate a church building to one of the church-made saints, the idea being to make the saint a patron of the particular church. Perhaps short of names, or to make certain of patronage, it became a practice to count all the "saints" to attention, hence the "All Saints" designated buildings. In the case just noted, "Saint Margaret" was adopted also. All this is part of the deception of religion, and to aid the business of the churches.

The pope has now canonized three more "saints", making three more by whom invocation may be made to "God"; three more by whom supplication may be made for things desired, and to whom candles may be lit. It is not to be supposed that these saints will be called upon by the clergy or others of the Church of England sect, nor will any of its church buildings carry the names of these "saints": these belong to the Roman section. Christianity is absolutely free from all such practices: they are definitely anti-Christian. Christianity has its saints; and it has had them from the first Pentecost. Its saints are those who have accepted the word of God by Jesus Christ, and, consecrating themselves to God, have been accepted of Him, and set apart for His service. In this there was no distinction between the most prominent apostle and the bondslave; it was the act of God through the begetting to newness of life which made the believers saints: they were thus sanctified for Jehovah's service. As it was then, so it is now: God has His saints, separated to His service, seeking in all things to do His will; and they know that they do it. The Church of England, in common with other church organizations, makes a man a 'reverend' when it separates him to its service; but neither the church of England nor that of Rome, the chief sinner in this matter, can make a man a saint. Nor does a man made a "reverend" thereby get a better chance of becoming a saint; general observation is that the process does him harm, and lessens probability.

Both the Roman and Eastern (Greek) churches in the days of their degeneracy,

and when they began to assume positions of power, allowed themselves to fall into this Devil suggestion that they had power in heaven as well as in earth. Ignoring the Scriptures in that which is clearly taught about the saints' sleeping till the return of Christ, and the then resurrection, they taught that the faithful were taken to heaven at death. (The dogma of "Purgatory" came later.) They began to arrange affairs in heaven, and the pagan cult of a woman saint was followed: the virgin Mary was exalted to a high place, and Mary was made the chief suppliant for the church. The apostles were made saints, though in their life they knew each other only as Peter and Paul and John, or like name. As the pope or other 'authority' continued to canonize saints, certain days were specially allocated for their adoration or special invocation. Now the calendar is overfull, but the Roman church, having begun, cannot stop. One quick result has come out of the pope's latest canonization. Franco hastened to thank the pope for the exaltation of a Spaniard, and the pope lost no time in telling Franco and the world that he had invoked the divine blessing for his war. No doubt many of the dupes of the Papacy will believe that the new "saint" is already busy in Franco's behalf. This "saint" business of the churches, whatever form it takes, not only is non-Christian, but is definitely anti-Christian; and if the vicar of "All Saints and St. Margaret's" really wants to be a Christian he must come clean from all this deception.

Catholic Action

● Some of the old Protestant section in the Church of England are alive to the activities of the Roman church, directed by the Hierarchy. One lecturer says: "The Roman Church aims, above everything else, at the recapture of Protestant Britain . . . that church is sending innumerable foreign priests, monks and nuns to do its propaganda work here. These are at the command of the Italian church and owe allegiance to the Italian priests in Rome. That Latin church is in close co-operation with the Fascist régime of Italy, and we see that every foreign Roman Catholic priest, monk or nun is a danger to Britain—possibly a potential enemy in case of war . . . There seems little doubt that the Roman Church under the Fascist cloak is making a bid for political world domination."

'Behold the Elephant' (Concluded from page 14)

A few years ago Pete, a pygmy elephant in the Bronx Park Zoo, New York, discovered a hole in the fence between himself and Alice, the great Indian elephant. He visited her regularly, and it was thought to be a real love match until it was discovered that Pete, calling at dinnertime, managed to convey part of Alice's dinner into his own yard. Now Alice butts him out when he calls too near mealtime; and one can hardly blame her. It seems a human thing to do—very human. At other times Pete is still welcome.

Baby elephants are playful and mischievous. They cause their mothers quite a little trouble, as they like to hide and make noises of distress. When mother comes to the rescue, all upset, they rush out and nearly upset her literally and physically, as well as mentally.

Very small baby elephants do not know how to use their trunks, but they have a lot of fun learning, blowing bubbles in the water or taking a trunkful and spraying it all around.

That the elephant's intelligence is superior to that of most other animals is shown in many ways. One instance, in addition to those already mentioned, is given. The consideration and precision with which the elephant handles

his huge bulk when his human intimates are around is noteworthy. This gentleness and care are directly due to his understanding of the fact that he has great power to do damage. Such self-knowledge is rare in animals. Dogs and horses must be trained to realize it, but the elephant seems to know without being told.

In view of the fact that carcasses or skeletons of elephants are so seldom found, speculation has arisen as to what becomes of these when they die. The supposition that they go to some mysterious elephant graveyard, guided by an equally mysterious premonition of death, is now quite generally discounted as fanciful.

As elephants live to a good old age when unmolested, and since many are killed by man, it may be concluded that few actually die a natural death. When they become old and feeble they are more easily slain, and the native hunters utilize most of the carcass, the remainder being scattered by dogs and wild animals. Hence, quite naturally, entire carcasses of elephants are seldom found. The elephants themselves, doubtless, care little about what becomes of the carcass, having had the use of it for a hundred years, more or less.

For Those Who Have Phonographs

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Special Offer Continued to June 30

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JEHOVAH'S witnesses and their companions throughout the world will put forth another special effort in the great campaign which began April 9. This special effort will be made during the period June 4-12, entitled "BOLDNESS" Testimony Period. During these nine days every witness for the Kingdom will call on as many persons as possible, distributing Judge Rutherford's latest booklet, *CURE*, which is already being read by millions of people. They will also offer the book *ENEMIES*, a 384-page volume, and a year's subscription for this magazine, *CONSOLATION*, on a contribution of only one dollar (\$1.25 outside of U. S. A.). The regular subscription price of *CONSOLATION*, which is published every other Wednesday, is one dollar per year (\$1.25 outside of U. S. A.). However, if you subscribe before June 30, you get additionally the book *ENEMIES* and the booklet *CURE* free. If you have not already taken advantage of this special offer, use coupon No. 1 below. If you have, and want to put out more of the booklet *CURE* and the book *ENEMIES*, then use coupon No. 2, and have a share in the witness for the Kingdom during "BOLDNESS" Testimony Period.

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