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CONSOLATION

1945

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A JOURNAL OF FACT, HOPE AND COURAGE

"As in the Days of Noah"

The evil forces that gripped humanity then are rampant today

The Story of Ephraem

And how his name is associated with an important Bible codex

Ecclesiasticism Tempted

The three great temptations which it was unable to resist

Reconstruction Follows in Religion's Wake

Assemblies of Jehovah's witnesses for 1944 climaxed in Canada

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Vol. XXVI No. 660
January 3, 1945

* *

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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

OFFICERS

President — N. H. Knorr
Secretary — W. E. Van Amburgh
Editor — Clayton J. Woodworth

Five Cents a Copy
$1 a year in the United States
$1.25 to Canada and all other countries

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Published also in Greek, Portuguese, Spanish, and Ukrainian.

OFFICES FOR OTHER COUNTRIES

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Australia	2 Homebush Rd., Strathfield, N. S. W.
South Africa	623 Boston House, Cape Town
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Brazil	Rua Licínio Cardoso 330, Rio de Janeiro
Argentina	Calle Honduras 5646-48, Buenos Aires

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

In Brief

Mexican Convent Hidden for 77 Years

◆ The St. Louis Roman Catholic *Register* contains a story with a triple-column heading reading "Sisters Were Buried Alive for 77 Years; Mexican Convent That Disappeared Used Today for Subtle Attacks on Religion". It is illustrated by a cut also three columns wide showing the long narrow room in which, unknown to the civil authorities, the religious business of the Convent of Santa Monica was carried on. There is no hint in the Scriptures that Mary, the mother of Jesus, and of his brothers and sisters, ever lived in a convent; nor are such institutions even hinted at in God's Word, though they are common enough in paganism and heathenism. What is it that the monks and nuns are ashamed of, and are trying to hide? Probably the best answer is in the word of the Lord himself that "every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved". (John 3:20) It would be impossible to imagine a private home so steeped in rottenness as the Franciscan monasteries of Germany were shown to be about the time that Hitler was getting his "New Order" under way.

Kingdom News No. 11

◆ I was witnessing with the magazines at a corner on Fulton street, downtown Brooklyn, when a woman approached and contributed for subscriptions for both *The Watchtower* and *Consolation*, and requested someone to give her further information about God's kingdom. A back-call, made shortly thereafter, resulted in placing with her seven *New World* books, two *Children* books, two Bibles, nine booklets, and a *New World* study with seven in attendance. Questioning revealed that all of this interest arose from a single copy of *Kingdom News* No. 11 that fell into the right hands.—Chester de Wysockie, New York.

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CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVI | Brooklyn, N. Y., Wednesday, January 3, 1945 | Number 660

"As It Was in the Days of Noah"

"As it was in the days of No'e, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that No'e entered into the ark, and the flood came, and destroyed them all." —Luke 17:26, 27.

THE earth is in chains. Not the chains of enslavement forged by dictators or any other human agency are they, but chains invisible to man. Man cannot even touch them, much less break them; yet they bind millions of humankind in a grip so deadly that comparatively few will escape the cataclysm of destruction to which they inexorably lead, a catastrophe that will dwarf the deluge of Noah's day. Total war will never shatter those bonds. On the contrary, the postwar world of man's building will find itself more tightly bound than ever, more hopelessly enmeshed in coils stronger than steel. Strangely, the war of liberation now raging is forging those chains into mightier links, and will result in a monstrous creation that will strike at the only source of possible release. How so? you ask in amazement, or, perhaps, demand in resentment. Soberly consider the facts before reaching a conclusion.

The discussion hinges upon this: Who are the "chains"? The key unlocking that mystery in this time of Christ's second presence and the "last days" is the Scripture text above quoted. "As it was in the days of Noah"—and how was that? The above words of Christ Jesus foretell for these "last days" a materialistic human society devoted to self-service, and totally unconcerned about the divine reckoning impending at Armageddon. But the record of Noah's day found in the sixth chapter of Genesis sheds further light on the prophetic conditions existing then. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Why such depravity? The context discloses that wicked spirit creatures of Satan's realm had materialized as giants or Nephilim and were running rampant in the earth. They had, either directly or indirectly, induced other spirit creatures, the "sons of God", to materialize and cohabit with the daughters of men. Race contamination ensued. The resultant offspring were hybrid monstrosities. With the masses of the people under control of evil spirits and freakish giants, humanity was swept along in a boiling tide of wild revelry and violence. The demon hordes of Satan were on the loose!

"A World Possessed"

And so it is today. The same evil forces grip humanity in a vise-like clutch that will call for more than an earth-wide flood of waters to break it. Thinking people sense the presence of sinister forces at work, and wonder. Note the typical comments of Pierre van Paassen:

We are living in a crazy world, a world possessed. Our Puritan ancestors might well have called it a world possessed of the Devil. For evil and violence and heart-rending anxiety seem to have gained the upper hand for the time being, so that even the most Christian and the most peace-loving nations on earth are caught in a seething whirlpool.

The pillars of society have begun to shake. The foundations of truth and humanity, of reason and justice, which we thought of enduring character and of lasting value, sometimes seem to be disintegrating. At times we feel as if the very ground under our feet were trembling, and we no longer know on what to build or where to take our stand. The future weighs upon us as a terrible, incomprehensible burden under which nobody dares to plan and scarcely anyone dares to look ahead. Thoughts of the future darken the high hopes of the young, and they fill with gloomy forebodings the eventide of our elders.

What is going to happen? How is this crisis in human affairs going to end? Will it pass, as other great crises have gone by? Or are present events merely harbingers of still more cataclysmic happenings? What can we do to prevent the further growth of the evil? Who is responsible for these disasters? and what can yet be done to stay the spread of the blight that has come to darken the skies of this entire generation?

These are the thoughts and questions that harrow and torment us. Nor do they any longer torment us solely in the empty hours of the night, when the flame of life burns low and the surrounding gloom becomes peopled with all kinds of fantastic images and nightmares. Today the facts stare us in the face, and our feelings of disaster rest on sober judgment and observation. [*Woman's Day,* August, 1942]

Mr. van Paassen remarked, "Our Puritan ancestors might well have called it a world possessed of the Devil." But this, he infers, is too old-fashioned a view for this practical, realistic, scientific modern world to hold; so he turns his back on the underlying answer to his perplexed questionings, and gropes on in blindness. This, also, is typical of modern thinkers.

The fact stands true: the only explanation of startling and shocking events occurring daily is, it is the operation of invisible wicked spirits. It is not based on ignorant superstition, but the infallible testimony of the Bible is its foundation. A little girl in New Jersey goes next door, grabs a baby's bottle, hits him over the head with it, and kills him. In Ohio a youth of 16 years admits killing a 6-month-old baby girl. In Pennsylvania a boy 16 years old murders two women, each over 80. The accounts could continue indefinitely; papers every day add to the mounting toll. The killers have no motives, just an unexplainable and overwhelming urge of the moment to kill. Horrible sex crimes, so ghastly and inhuman that one shudders to read of them, are reported daily. Juveniles swell the flood of moral delinquents of all ages. Whole nations go mad and oppress and torture and kill with lightning-like rapidity. From the least to the greatest, humans are acting inhumanly, yes, demoniacally.

Subtlety of Demon Snares

Becoming more specific, What are some of the channels through which the invisible demons work? They are many and varied. They are fashioned to entrap different classes, all classes, of human society. Religion plays the major role. In Africa it is the tribal witch doctor, with his ceremonies, his magic potions, his casting of spells, his calling forth of curses, his conjuring up of the spirits; all of which "smart, civilized" peoples brush aside with the airy comment, "Poor savages." Nonetheless, the savages are thereby held in chains of bondage by the demons.

But turn attention to self-satisfied "Christendom". How do her millions fare? Just as badly; they are bound just as securely as the hapless ones they dismiss as "poor savages". The only difference is that the fetters take on a

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different outward appearance; but, for all their innocent appearance, they are just as strong as those enslaving the credulous savage. The sly devils invisible to man use more subtle things as they reach out to bind those that are more educated; but no class, because of worldly wisdom, is free from the clutches of the far wiser demons of Satan. A source of protection stronger than these invisible evil forces must be drawn upon for a way of escape. Yet in their smug wisdom and vain self-satisfaction "Christendom's" millions feel superior and secure. Their vain conceit makes them easy victims.

Wherein lies hope of release and freedom from demon snares? A knowledge of the truth concerning demonism. Christ Jesus said, "The truth shall make you free." (John 8:32) Striking at the very core of the difficulty, the apostle Paul warned Christians to be on guard against the evil spirits, saying, "Lest Satan should get an advantage of us: for we are not ignorant of his devices." (2 Corinthians 2:11) But the masses of humanity are ignorant of Satan's devices, and he does get an advantage over them; and that advantage is the deadly one of "secret weapons". Learn about them. Your life hangs in the balance.

Religion's Mask for the Demon Invaders

Foremost in the ranks of demonism tramps religion. Look at the religious frenzy of the Holy Rollers and Pentecostals when they "get the [evil] spirit". Certainly they have not sprung very far from the savage African witch doctor and his flock. Indeed, as one reads the following account of a meeting of the Holiness Church of God, staged in the mountainous area where the three states of Virginia, Kentucky and Tennessee join, he may well believe he has been transported to a tribal ceremony in the Dark Continent. Both claim to be and are religious. Read the report given in the Washington (D.C.) *Times-Herald*, June 12, 1944.

Holiness faith-healers, their fervor fanned to fever heat by a rhythmic hypnotic chanting of old hymns, proved their faith in their religion by their indifferent handling of the snake from whose fangs, easily visible at 20 feet, spurted at intervals a creamy liquid of potential death. While grey-headed women, pregnant women, and young girls screamed their ecstasy in "unknown tongues", jerking convulsively and jumping about a rope-enclosed outdoor square, the faith-healers passed the diamondback and an ugly two-foot copperhead from hand to hand. They took off shoes and socks and tramped on the reptiles.

They appeared insensitive to the flames of a kerosene torch in which they held their hands, their arms and their hair. Their skin blistered; but they went on singing and shouting [if this had been from the Lord, not even a hair would have been singed (Daniel 3:27)]. While some 200 persons watched in mingled horror and amusement, the faith-healers (coal miners all and their wives and children) acknowledged the core of their dangerous and spectacular conviction to be a quotation from the 16th chapter of Mark: "And they shall take up serpents."

The Bible text above quoted is Mark 16:18. Verses 9 to 20 of that chapter are spurious, not being found in the most ancient manuscripts of the Greek Scriptures. Such pathetically deluded persons have fallen into the snare Jesus avoided when the Devil tried Him. Satan challenged Him to show His faith in God by casting himself down from a pinnacle of the temple, but Jesus brushed aside such a foolish demonstration with the words, "Thou shalt not tempt the Lord thy God." (Matthew 4:5-7) Paul was not tempting God when a deadly viper sank its fangs into his hand, because the mishap was entirely accidental. (Acts 28:2-6) Any protection the God-tempting faith-healers may have from the writhing reptiles they fondle comes from the great Serpent, Satan.

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But this religion is too horrifying and terrifying for the majority; so the prolific schemer Satan advances hundreds of sects and cults, each with its own peculiar appeal, and each draws its share of victims into the demon snare. The very ones that look on in amusement and morbid curiosity as the snake charmers exhibit themselves are likewise entrapped by religious doctrines sounded from the pulpit of some more conservative church organization. Some of the most educated persons are reduced to a state of awe and superstition and credulity by the dimly-lit interior of an imposing, besteepled cathedral, with its stained-glass windows, and images, and altars, and its mystery-shrouded ceremonies solemnly performed by costumed priests chanting monotonous liturgies in a tongue unknown to the worshipers. They are as deluded as the handlers of serpents, and, oftentimes, not half as sincere. They have no grounds for feeling superior to the snake-handlers. Are not all religionists united in the claim that though there are multifarious brands of religion, they are all roads leading to the same place? This contention is true, too; but the destination is not heaven. All religion, be it obviously ridiculous or morbid or "high-brow", leads to demon ensnarement and death. Though the people be "smart", the wily demon hordes are smarter than the smartest.

From the frenzied emotionalists to the most refined cults, they all have their visions. These are interpreted to suit the fancy of the cultists, and strengthen the links of demonology. A striking example of the demons' tricks in this line was the hoax they worked recently on an entire town, and which gained widespread publicity. On April 27, 1944, hundreds of the residents of Ipswich, England, saw a vision in the sky. It first took the form of a large, white cross, and then thereon appeared the figure of Jesus, so they claim. The head was bowed, the feet crossed, and even the nails were claimed to have been visible by some of the excited townsfolk. The local "reverend" thus catapulted into the public eye made the most of the opportunity, and interpreted the sign as a promise and a warning, and in doing so managed to put in a "plug" for "more religion". He declared: "It is a call to people to see that the mistakes of the pre-war years are not repeated. During the years between the wars all kinds of well-meaning people made plans for world peace. They fell through because too much attention was paid to things material and not nearly enough to things spiritual."

Christ Jesus foretold the deceitfulness of lying "signs and wonders" in the "last days". (Matthew 24:24) He also said: "Yet a little while, and the world seeth me no more." (John 14:19) Furthermore, the fact that the vision took the form of the heathen cross and not a tree or stake, as the original Greek word *stauros* and also the Hebrew Scriptures show the death instrument to be, proves the vision's demon origin. It sprang from the same source as the cross the murderous Constantine saw in a vision, which converted him to the so-called "Christian" religion. Such demon-originated visions are for the purpose of distorting and nullifying God's Word and strengthening the religious grip of the wicked spirits on the people. They even appear as 'angels of light'.—2 Corinthians 11:13-15.

Demonism via Spiritism

Of the unnumbered brands of religion the Devil supplies to herd humanity into demon control, spiritism is one of the most obvious. Total war with its millions of fatalities has ushered in a boom in the field of spiritualism. A reporter for the London *News Chronicle* writes on this point:

There are now more than a million Spiritualists in Britain, according to Mr. Frank

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Hawken, secretary of the Marylebone Spiritualist Association, which claims to be the largest society of its kind in this country. He gave me the figure last night as an indication of how Spiritualism has spread since the beginning of the war. He estimates that a number of the new Spiritualists are people suffering from war bereavements. He says: "When a person comes up against a bereavement what can the church offer? Only hope. Whereas, we Spiritualists can offer communication with the lost ones on the other side."

But can they? "The dead praise not the LORD, neither any that go down into *silence.*" (Psalm 115:17) No voice has yet sounded out of the silence of the tomb. Jehovah God's Word of truth is very emphatic that the soul dies and loses all thought and knowledge and wisdom. (See Psalm 146:4; Ecclesiastes 3:18-20; 9:5, 10; Ezekiel 18:4, 20.) Still, it is not denied that spiritualistic seances do make contact with invisible forces, and that voices are heard. Jehovah condemns the practice, saying: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God?" (Isaiah 8:19) The wicked spirits impersonate the dead and delude the living into believing Satan's lie in Eden as to an undying soul within man.—Genesis 2:17; 3:4.

Though condemned by God, such contacts with the wicked spirits are condoned and dignified by worldly courts. The New York *World-Telegram,* June 19, 1944, reported:

Although "challenged" by science and regarded with skepticism by the "community generally", spiritualism (the belief in the power of communicating with the spirits of the dead) today "has been elevated to the dignity of a religion" in an interpretation of an executive act of New York state. This was re-emphasized in a decision handed down by Magistrate Francis M. Giaccone, former deputy fire commissioner, who dismissed a fortune-telling charge brought by the police department's legal bureau against Mrs. Marion Miller, a spiritualist medium.

The magistrate, in citing precedents for his opinion, referred to the witch of Endor. The earth is now being overrun by modern "witches of Endor", and the mounting list of war dead is responsible. The distraught people, ignorant of the Bible truth on the state of the dead and their resurrection hope, and ignorant of Satan's device of his unseen demons impersonating the deceased, turn in ever-increasing numbers to spirit mediums. The inevitable result is a farther drifting from God and a closer bondage in demon chains.

"Non-religious" Mediums

Many people are not "religious", within the commonly accepted meaning of that term. To ensnare them the sly adversary has a host of spirit mediums operating without any connection whatsoever with "religion". All are familiar with the stories of seances where tables tip, objects fly about the room, ghostly hands or other visions appear, and the medium wizard mutters messages from the beyond. Accompanying these stories of weird happenings is a chorus of cries of "Trickery! Fake! Faker!" Recently the *Reader's Digest* condensed a copyright article from *The American Mercury* entitled "Calling All Spirits". The opening paragraph read:

Hark to the gabble of ghostly voices! Give ear to the mumbo jumbo of vapid prophecy! The spirit mediums are in town again, your town and my town, trading on the gullibility of bereaved and lonely souls. Forlorn widows, restless wives, and mothers with boys overseas are the special victims of these catchpenny charlatans who profess to pierce the veil between today and tomorrow and to bring back messages from beyond the grave.

The article continues on to show the humbuggery of unscrupulous fakers, and infers that the whole business of mediums is just that. Undoubtedly the vast majority of seance meetings are pre-

dominantly faked and based on trickery. But the inclination to class all as the product of clever tricks by magicians is dangerous. The very cry of "Fake" is turned to the Devil's use. It causes the curious to attend seances "for fun", being lulled to sleep by the belief that it is only trickery. What started as supposed entertainment may culminate in the thrill-seeker's becoming possessed by the demons. Thus Satan's net catches more victims.

Pope Blesses Spiritist

Perhaps the outstanding spirit medium, so far as the records disclose, was Daniel Home, of the nineteenth century. His amazing feats took all Europe and England by storm. Nor was it the uneducated that were ensnared. Famous writers, scientists, nobility, all were captivated by Home's weird feats. During his trances his body would lengthen by many inches, float out a window of one room and enter another room through a window, his hands would dip up glowing embers from a fireplace and his head would be buried in them, and the spirits possessing him would perform the uncanny rappings and other demonstrations characteristic of seances. Among his admirers were Napoleon III and Empress Eugénie. Skeptics came to see wherein he faked: they left convinced of his prowess. Scientists conducted strict tests to trap him: they were rendered profoundly thoughtful and mystified. No one ever detected any trickery. So do not dismiss all spirit mediums as fakes. To deny the existence of witchcraft is to deny the truth of God's Word, which condemns its practice. But Pope Pius IX did not condemn; he condoned. More than that, he even went so far as to bless. An excerpt from an article on Home in the *Reader's Digest,* July, 1944, reads:

> Pope Pius IX (Home, during his career, became a Roman Catholic) gave him an audience, asked many questions, dismissed him with his blessing.

Closely allied to the fortune-telling spirit mediums are the pseudo scientists of astrology. These demon-controlled ones claim that the stars influence human affairs and that their positions foretell terrestrial events. Astrology flourished in the ancient pagan lands of Babylon and Egypt. Its practice is forbidden by the One who bedecked the heavens with these astral bodies: "Babylon, . . . thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. Behold, they be as stubble; the fire shall burn them." (Isaiah 47:1, 13, 14; 2 Kings 21:3) These monthly prognosticators with their twelve signs of the zodiac and horoscope-castings will render no more good than did the astrologers and stargazers of doomed Babylon. Yet in these war years educated persons flock to them. The *Christian Century,* January 12, 1944, describes the trend:

> In a time like this the future is full of foreboding. There is a restless desire to know what is around the corner; to what one may look forward. This roots back in fear and anxiety. Here belong, in addition to the religious cults which minister to this desire, the whole list of fortune tellers, diviners, crystal gazers, tea-leaf readers, numerologists and astrologers. There has perhaps never been a time in modern history when this class of seers flourished more than at present. Even supposedly conservative newspapers are printing astrological columns, for astrology has recently become, literally, big business.

Even the field of entertainment is invaded by the demons in their all-out blitz to enslave all peoples of all classes. Take games, for instance. There is the ouija board. Its inventor was a toy manufacturer in Baltimore. Department stores assure the customers that it is only a game. Its name comes from the French "oui" and the German "ja", both words meaning "yes". The New York

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Times magazine recently correctly stated what the ouija craze is. It said:

In spite of airmail, V-mail and soldier franks, America has returned to *spiritualism* as a speedy and exciting means of war-time communication. Between February and June, 1944, one New York department store alone has sold more than 50,000 ouija boards to credulous and incredulous customers. This is strictly a 1944 development, since last year there were few calls. . . . It is reported that murders have been committed on its say-so. On those rare and gory occasions the board, it seems, could see no other way out of the predicament for its questioner.

Reporting on a similar wave of popularity in Chicago, the Chicago *Sun* concluded its write-up, saying:

You might almost say that ouija boards have gone to war, by remote control of course. Right now they're presiding over the various battlefronts, directing the destinies of armies and nations, curing soldiers with the efficiency of plasma.

From games, turn to music. It is an admitted fact that the music produced during this war is far less valuable than that of the last world war. It lacks the qualities that make music last. But it is not just this. Ultramodern music, with its predominance of nerve-shattering brass, turns the dancers of this jazz age into demonized "hep cats", as they are called. Their music is as maddening as the weird African jungle chants, and the antics of these modern maniacs rival the bodily contortions of the dusky dancers led by a bounding witch doctor. It is claimed that when the "jitterbugs" are under the spell of their "music" and in full frenzy they do feats otherwise physically impossible. They are temporarily obsessed.

Snares for the Intelligentsia

But still there are many people too intelligent to countenance African voodooism, too refined to cavort as do the Holy Rollers and Pentecostals, too skeptical to submit themselves to spiritualism, too well informed to be drawn into the snares of mediums, too busy to dabble with ouija boards, and too sensible to "jitterbug". If these foregoing demon traps are too crude for the elite, then subtle Satan knows how to lure them under the control of the same demons that foster these practices. He merely gives his mediums such euphemistic names as "master mentalists". And this, also, is in the field of entertainment. Keeping some of his activities in this classification surrounds them with an air of harmless and innocent fun. The unwary are taken captive at Satan's will.—2 Timothy 2:26.

Foremost in the public eye at present is Joseph Dunninger, who is creating a mild sensation in radio circles with his feats of mind reading. So far investigators have been baffled in their endeavors to trap him. Mr. Dunninger disclaims any aid from the spirits; he takes full credit to himself. He has even challenged the spiritualistic phenomena of the mediums. Thus many who would not stoop to spiritism are nevertheless attracted to him. Whether he knows it or not, he is a tool in the hands of the demons, and those who are his fans leave themselves open to demon assaults.

Mind reading is not one of the inherent powers of man. Spirit creatures, however, can perceive man's inward thoughts. The Great Spirit, Jehovah God, speaking to His typical nation, said: "I know the things that come into your mind, every one of them." Again, "The LORD knoweth the thoughts of man." (Ezekiel 11:5; Psalms 94:11; 49:11; 139:2; 1 Chronicles 28:9) The evidence also indicates that the wicked spirits can, with limitations, read man's mind. But can one man read the mind of another man, without the aid of the supernatural? Let those who will heed the affirmative answer of Mr. Dunninger, yet God's infallible Word sounds the reliable truth: "For who among men knows a man's thoughts, except the man's

own spirit within him?" (1 Corinthians 2:11, Weymouth's translation) Mr. Dunninger and others like him not only read minds; they also project thoughts into the minds of others. Both feats are impossible without demon aid, and those dabbling therein are submitting to spiritism, whether they realize it or not. The audiences of such "master mentalists" number into the millions. The demons' victim toll mounts that much higher.

Education and Science

Enlarging their activities by spreading out from the field of entertainment, the demons invade the more serious field of education with telepathy. The following appeared in the Washington *Evening Star,* March 14, 1941:

When Dr. John Edward Bentley, head of American University's psychology department, set educators agog four months ago by instituting a course in telepathy and clairvoyance for girls and lads of the campus, he insisted he was a complete skeptic about his own project. Today he is "thrilled" by some of the results shown. He asserts that he spends hours each week successfully sending out brain waves to a group of 15 students gathered in a dingy room at Hurst Hall. . . . Dr. Bentley, one-time Boston Methodist preacher who turned to writing books on problem children and philosophy, is conducting his present series of mind-reading experiments in collaboration with Dr. Whatley Carington of Cambridge University, England, he said. Results will soon be shipped across the Atlantic for study and Dr. Bentley only hopes they won't be torpedoed. He was born in Yorkshire, England, himself and declares that the British are investigating telepathy as never before, despite the war.

More evidence of demon inroads on education, this time in the form of an Associated Press dispatch from Philadelphia, dated October 6, 1944:

All eyes in the suburban Springfield township high school auditorium focused on D. K. Ernst, hypnotist, as he began a demonstration of the power of the subconscious mind. Thirty-five students, acting as subjects, stared at a spot on the ceiling as Ernst waved his hands. Suddenly there was hysterical laughter, sobbing, and more than thirty students in the audience collapsed. The demonstration ended abruptly and for nearly two hours a school physician, nurse and hypnotist worked to snap them out of it.

Climb still higher up the "social ladder" of civilization to the respected and highly educated doctors and scientists of the ultramodern world. Far below this pinnacle is the "poor savages'" witch doctor, you say? Read the following amazing confession, published in the March 19, 1944, issue of the Baltimore *Sun:*

PSYCHIATRY TRAVELING WAY OF PRIMITIVE WITCH DOCTOR

Methods of primitive medicine men in curing or alleviating mental ills of their fellow-tribesmen have been closely studied in recent years by medical historians and anthropologists, who have uncovered striking comparisons with the work of today's psychiatrists. One fact firmly established by the studies is that medicine men—"witch doctors"—have exerted more powerful curative or destructive influences upon the minds of their patients or victims than are ordinarily, if ever, available to psychiatrists.

Two authorities of the Johns Hopkins Medical School have collected a vast amount of data on this subject, much of it now included in a voluminous work titled "Bulletin of the History of Medicine". The findings of Dr. Henry E. Sigerist, professor of the history of medicine, and of Dr. Erwin H. Ackerknecht, an anthropologist, together with those of other scientists, are extending the views of those interested in the treatment of mental ills, and go far toward clearing the medicine man of suspicion of charlatanism [or convicting modern medics of it]. . . .

The songs [of the medicine man] were in rhythmic, soothing sing-song. Very often they sent the patient into semi-hypnotic sleep; when he awakened he was refreshed and in good spirits. This is an example of primitive man's use of hypnosis in treating mental ills.

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The medicine man knew that this practice might benefit the patient but not why, unlike the modern psychiatrist, who uses it scientifically. . . .

Scientists agree, of course, on the vast cleavage between psychiatry of the aborigines and that of this more enlightened world. The belief of primitive man in the powers of the supernatural as represented by the medicine man or witch doctor was unquestioning; and that is why he was prey to curses and open to cures. He could be killed or cured by simply believing. The sincerity of the primitive medicine man or witch doctor is another phase of the study. Dr. Ackerknecht concludes that the majority of medicine men were sincere and believed in their supernatural powers. Their rituals are popularly considered hocus-pocus. But Dr. Ackerknecht believes that their ceremonies were symbolic; that the rituals carried the same implications for tribesmen religious ceremonies carry for those who believe in them today.

Also an article by Dr. Irving S. Cutter appeared in the New York *Daily News,* December 7, 1943, stating that interest in hypnotism is high, that many doctors find it useful, and that many cures have been effected by it. A report on Joseph Dunninger, previously mentioned, in the January issue of the *Reader's Digest,* discloses that he has been used by physicians in at least three hospitals to hypnotize patients. So the antics of witch doctors, long recognized as demoniacal, are lifted into the realm of modern science and garnished with impressive, technical phraseology.

To round out the picture of the demons' encroachments in the lofty field of science, two more evidences are cited. Australia's No. 1 radio scientific executive is convinced of the possibility of communication with the dead, via radio. (Reported in *Radio News,* June, 1944.) All this learned gentleman, Sir Ernest Fisk, need do to get widespread support from scientists is to prove the Devil's lie that the dead are not dead, but alive. (Genesis 3:4) The second evidence is seen in the paragraph quoted below, taken from the article "Limbo Calling", printed in the February, 1944, issue of *Coronet:*

The *Unobstructed Universe* is a carefully-authenticated record of some 40 conversations that Stewart Edward White had with Betty White after her burial. The book, published on October 14, 1940, went into its ninth printing April 14, 1943, and is still selling briskly around a war-rocked planet. Broadly speaking, it is about spiritualism, but it is so utterly divorced from the trumpet-in-the-dark school of the supernatural [so designed to appeal to and catch so-called "intellectuals"] that Booth Tarkington, for instance, calls it "one of the most important books ever written on what is to all people the most important of all subjects". *The book is regarded by some scientists as the key to a new and higher form of physics.* [Italics ours]

Whither, World Rulers?

For final consideration have been reserved world rulers. That class occupies a vital place in human affairs. They are extolled by fawning religionists as "the higher powers", and as rulers by divine right. It is all-important that the people know the path their leaders are treading, and especially on the eve of man's most ambitious governmental experiment, the postwar "new order". Invisible forces back them. Jesus said, "He that is not with me is against me." (Matthew 12:30) None of them are "on the fence": they are either on God's side or in Satan's camp. Where do world rulers stand? Do they try to stem the rising tide of demonism? or are they swept along with the maddening flood? Finally, is there a power capable of breaking the chains forged by the invisible demons? and, if so, what is it, and will it so exercise itself in man's behalf? An article entitled "Spirits of Devils to the Kings of the Earth" in the next issue of this magazine will present evidence answering in full the foregoing questions.

The Undesired Medal

THE Mercer (Pa.) post of the American Legion has made it an annual practice to award a medal each year to the boy and girl of the eighth grade who best meet the qualities of scholarship, honesty, courage, leadership and Americanism. The students to be so honored are to be selected by the teachers and fellow students. The awards are to be presented by the Legion and Legion Auxiliary as part of the eighth grade graduation program.

The girl to receive the award in 1944 was found to be Nina Smith. She is one of Jehovah's witnesses, as are also her sister, brother and parents. The Legion decided this must be changed, as it would be a crime to give Nina the medal of a noble organization like the Mercer post of the Legion. When Nina's name was presented by the school officials to the Legion the un-American members of the Legion got together and held a secret powwow. They mapped out a course of action that was anything but American. It had none of the qualities of scholarship, honesty, courage, leadership and Americanism.

They approached Nina's teachers with a brilliant plan. The teachers were told that Nina could not have been first choice, since she was one of Jehovah's witnesses. They must take back her name and give the Legion the name of the second choice. If anyone should ask any questions, then it could simply be explained away by saying that a recount of the ballots had been made and that Marianne Boyd was now first and Nina was second. The good name of the Legion must never be mentioned as having suggested such a thing. S-s-sh!

But the teachers, headed by Mrs. Howard Glenn, were honest, and the Legion's demands were refused. The boys had not thought of that, so it was here that the feet of the wicked began to slide. June 1, graduation day, came. Legion members with some sense, but no courage, were conspicuous by their absence. An honest Auxiliary member was then faced with the task of either presenting the award to Nina or not presenting it to anyone. She thought Nina should have it, and appeared on the stage, making the presentation. No sooner was the program over than great pressure was placed upon her to get that award back from Nina and to give it to Marianne. It was gladly returned. Marianne refused it, even though she did possess all the qualities it called for. The Legion now has the medal, but they are looking for someone to whom they may give it, because the public have been suggesting that *they* are not qualified to hold it, since they do not possess even one of the qualities that the medal calls for. Newspapers are not embarrassing the Legion any, as they dare not print the truth.

Legion meetings are controversial these days. Honest members are asking: Why did you not tell us of this secret meeting? What did we fight for in World War I? What are the boys now fighting for? Is this the Legion's idea of a new and better order? It is altogether possible that membership may take a drop.

It is here suggested that the Legion don school clothes and attend the eighth grade classes next year. Perhaps they might be able to learn a few things about honesty, courage, leadership, scholarship and Americanism from the teachers and children at the Mercer schools. —Elmer L. Smith, Pennsylvania.

Too Much Spinach

◆ At a cost to them of 80c a bushel, farmers raised 1,000,000 bushels of spinach near Norfolk, Va. They raised too much. The canners said they could pay only 45c a bushel. Uncle Sam didn't want it. The dehydrators didn't want it; they were up to their necks in spinach. If you had a spinach farm, what would you do with it?

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Ephraem Syrus and the Codex Ephraemi

EPHRAEM (e'fra-em) (Ephram or Ephrem or Ephraim) the Syrian is of interest to students of God's Word because, about eight centuries ago, someone copied a portion of his works over one of the oldest and best-made manuscripts of the Bible that have come down from ancient times. By this means scholars have access to 209 elegantly written leaves which embrace all of the "New Testament", with some of the "Old". Now for something about Ephraem himself, who lived A.D. 306-373.

This man of prodigious industry was born at the city of Nisibis, a city of some 55,000 people, once on a main route from Persia to Greece and now a railway station on the line which runs from the Persian gulf to the Mediterranean sea. It is 120 miles west of the ruins of Nineveh, on the Tigris, and about the same distance east of Haran, whence Abraham left Mesopotamia for the Promised Land.

Nisibis, now called Nusaybin, or Nisibin, is one of those places where scores of battles have been fought between the east and the west, and between the north and the south, and the people have been ruled by a great variety of governments. Just at present, the place is in Turkey, on the border of Syria. In the year 363 (A.D.) there was a war on between the Roman and Persian governments, and, as usual, Nisibis was in the midst of the fracas, and when the Roman government was beaten and the city was ceded by the emperor Jovinian to the Persians the Syrians or Armenians concluded to leave en masse for safer quarters to the west, and did so, and Ephraem went with them.

Within a year or so Ephraem settled in Edessa, some thirty miles or so from Haran, and went on with the work to which he was devoted, that of proclaiming the gospel of Jehovah's kingdom and helping to circulate and explain the Scriptures which bear the Kingdom message. Though most of his time after coming to Edessa was spent in writing, yet it is said of him, "When Edessa was suffering from famine, he gave assistance everywhere; he called upon the rich to help the poor and he himself undertook the care of seeing that the poor received what was intended for them." Those who know something about how wealthy Cardinal O'Connell was when he died, and the great success that he made of his fight *for* child labor and *against* child labor *legislation,* ought to be able to appreciate that remark.

Ephraem Was Humble

Humility is not a matter of hanging one's head. Anybody can do that, though some folks would get a stiff neck if they were ever to try it. Here is a Scriptural definition:

> Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.—Philippians 2:3.

Ephraem knew about that, and a lot of other texts that carry the same lesson, and he tried to put them in operation, with this unusual effect, from the article on his life and work in McClintock and Strong's *Cyclopædia,* volume III, page 255:

> His repute for piety and learning became so great that he was elected bishop; but when he heard of it he rushed forth into the marketplace, and acted in such a manner that the people thought he was out of his senses. "He then absconded until another had been appointed to the office of bishop in his place."

In these days one could almost imagine a man pulling every kind of wire to get himself elected a "bishop", but the number that would take to the woods after they got the job, and hide out till the excitement was over, and see some other man get it, is so small that if the story got into the daily papers few would believe it.

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The chroniclers say that Ephraem had a "naturally irascible temper", which, of course, is a bad actor; but Peter seems to have had one when he clipped the ear off the servant of the high priest, and Jonah must have had something of the sort when he got angry because Nineveh didn't go up in smoke at the end of the forty days. Having a bad temper is like having a big nose. If one has it, one has it. The owner has to mentally mark it "Handle with care". Anyway, Ephraem is said to have had it, but tried to keep it out of sight. On one occasion he had been fasting; a servant brought him food and, being nervous, dropped the dish and the food. The servant was overcome with shame and terror, but Ephraem arose to the occasion, saying: "Take courage; as the food has not come to us, we will go to it." Whereupon, saith the record, "Ephraem sat down on the floor, and ate the fragments left in the broken dish."

Almighty God hates pride worse than He hates anything else. Ephraem knew about that and so he ordered in his will that "no one should praise him, according to the common practice, in a funeral oration, that his body should not be wrapped up in costly robes, and that no monument should be erected on his tomb". It may, perhaps, be added that these things show he had good common sense, and this is substantially the practice regarding deaths and burials at the headquarters of Jehovah's organization in the earth.

Ephraem Was Obedient

Sufficient has been adduced to show that Ephraem had a good sense of justice; he thought that in times of famine those of God's people who have means should make it their business to aid those that need assistance and who, after they have done the best they can, are hardly able to get to the top of the hill without a little wisely-applied aid. He knew about the good Samaritan. He was also humble, as just set forth. And, in addition, and a very necessary addition, he was also obedient, i.e., he was eager to do Jehovah's will; he was not a slacker, not a bluffer, not a barnacle, not a dreamer; he was a worker.

Ephraem knew how to write; and did he write! There is no information that he knew any other language than Syriac, but he knew that and wanted every Syrian to become familiar with God's Word. So, one of the jobs that he set for himself was to explain the whole Bible in Syriac. So he wrote a complete Bible commentary, from Genesis to Revelation, and (and this is important) he omitted the apocryphal books, such as Esdras, Judith, Wisdom, Baruch, Susanna, Bel, Manasses, Maccabees, etc. His commentary on Genesis and most of Exodus is still extant in Syriac; and condensations of all the books are also preserved in the same tongue. Another account says:

"His commentaries extended over the whole Bible, 'from the book of creation to the last book of grace,' as Gregory of Nyssa says. We have his commentaries on the historical and prophetical books of the Old Testament and the book of Job in Syriac, and his commentaries on the epistles of Paul in an Armenian translation. They have been but little used thus far by commentators. He does not interpret the text from the original Hebrew, but from the old Syriac translation, the Peshito, though he refers occasionally to the original. His sermons and homilies, of which, according to Photius, he composed more than a thousand, are partly expository, partly polemical, against Jews, heathen, and heretics. They evince a considerable degree of popular eloquence; they are full of pathos, exclamations, apostrophes, antitheses, illustrations, severe rebuke, and sweet comfort, according to the subject; but also full of exaggerations, bombast, prolixity, and the superstitions of his age, such as the overestimate of ascetic virtue, and excessive veneration of the Virgin Mary, the saints, and relics. Some of his sermons were publicly read after the Bible lesson in many Oriental, and even Occidental churches."

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Ephraem Rendered Real Service

The foregoing comment on Ephraem's work could hardly be described as flattering, and he has been handed other like compliments about other work that he did. For instance, the *Catholic Encyclopedia* says that "Sozomen pretends that Ephraem wrote 3,000,000 verses". It was not foolish enough to accept such a wild estimate, for it is known that most of Ephraem's writing was done at Edessa in the last ten years (3,652 days) of his life, which, at eight hours a day, would have been an output of 100 verses an hour; and nobody could do it. The McClintock and Strong *Cyclopædia* says: "It is reported that he wrote no less than three hundred thousand verses. But, with the exception of his commentaries, all his Syriac works are written in verse." That would cut the output down to 10 verses an hour, and it is still too much. Somebody has been padding the record.

Nevertheless, Ephraem's work, much of it, volumes and volumes of Bible comments and sermons and hymns, still exist, and that he was industrious to the last degree and tried to honor God's name, even though he was much mixed up, cannot be questioned. What peculiar service to the truth did he then render? The *Encyclopædia Britannica* puts it all in a nutshell when it says, in volume VIII, page 645:

> His commentary on the gospels is of great importance in connection with New Testament textual history, for the text on which it was based was that of the Diatessaron.

It only remains to draw the reader's attention to the fact that this subject is treated at considerable length in the article entitled "Tatian and the *Diatessaron*", published in *Consolation* No. 643, issue of May 10, 1944. Jehovah used the *Diatessaron* as a sort of bridge for the safe conduct of the gospel of the Kingdom to the Syrian common people until such time as the Syriac Peshitta version was brought into general use. And He used Tatian and Ephraem to fulfill His purposes in that regard, and it is clear that their labor was not in vain in the Lord.

Codex Ephraemi Rescriptus

The special value of the Ephraem Manuscript or Codex Ephraemi is not in that it is a manuscript of the writings of Ephraem Syrus. It is basically and originally a handwritten copy of the original Greek Scriptures and which was produced about the fifth century after Christ. But later, about the twelfth century, someone who thought more of Ephraem's writings than of the inspired Scriptures themselves, and who was short of parchment material, scraped or rubbed out the original Greek Scriptures from the parchment and wrote over them a Greek translation of some works of Ephraem the Syrian. For this reason it is called Codex Ephraemi Rescriptus, and because of the erasure of the original text it is called a "palimpsest", meaning "scraped again".

The manuscript was recovered from the East early in the sixteenth century, and in the following century was noticed to be a rewritten codex. By means of a chemical preparation applied to it in 1834 the original writing of the Greek Scriptures was brought out with fair legibility, and thereby an ancient Greek manuscript of about the fifth century was recovered for use by Bible scholars in textual criticism. This was written in uncial (or all-capital) Greek letters, and is referred to by Bible text critics under the capital letter "C". In *The Emphatic Diaglott,* in the footnotes thereof on the text and translation of The Apocalypse, or Revelation, the readings of the Codex Ephraemi Rescriptus are given under the letter "C". (See page 813, footnotes, thereof.) The codex sets out portions of the Greek Septuagint on 64 leaves, and portions of every part of the so-called "New Testament" on 145 leaves. In general characteristics it compares with the Alexandrine Manuscript of the fifth century.



"THY WORD IS TRUTH"

—John 17:17

Ecclesiasticism Tempted

"ECCLESIASTICISM" as a term applies to all religious denominations, Catholic, Protestant, and Jewish, which have teamed up with the financial and political elements of the earth to form the governing or controlling factors to rule humankind. To these ecclesiastics the "god of this world", Satan the Devil, has presented the three great temptations, which like temptations he also presented to Eve. She yielded and fell. The same three temptations were presented to Jesus by the Devil, but He resisted them all and gained the victory. They have been presented to the ecclesiastical systems, and the facts show these have all fallen to the wiles of the Devil and have become a part of his worldly organization.

James 1:13-15 sets forth that God does not tempt anyone to worldliness. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." The desire of those ecclesiastical leaders for honor and power was what led them into temptation and fall into worldliness.

Jesus Christ is the great Shepherd of the flock of God. (Hebrews 13:20) In the organization of the church of God, Jehovah provided for undershepherds, designating them as overseers and teachers. Upon these are enjoined the duty and obligation of feeding the flock of God, to unselfishly look well to the interest of the sheep, and not to lord it over the Lord's people. (1 Pet. 5:2-4) Contrary to God's Word or Bible, the religious elders and shepherds of the denominational systems and cults have organized councils, synods, presbyteries, and like bodies politic, and have elected their own members to the high offices of pope, cardinal, bishop, doctor of divinity, reverend, etc., and thus formed and created what are termed the "ecclesiastics" of "Christendom", the high personages in the cults and sects, Catholic and Protestant. God did not tempt these men to do that. Of their own desire they were led to these steps. They thereby laid themselves open to the great tempter, who promptly presented to them temptations similar to those presented to Eve and Adam and later to Jesus Christ; namely, "the lust of the flesh, and the lust of the eyes, and the pride of life," which are not of the Father Jehovah, but are of this world.—1 John 2:15, 16.

As to the "lust of the flesh [or body]", the power gained by the ecclesiastics by reason of their position in their religious organizations they have used for their own selfish purposes. They have fed themselves and let the flock of God go without attention. (Ezekiel 34:8) Selfishly they have advanced their own private interests, permitted the people to go without spiritual food, and thereby prevented them from entering into the kingdom of God. So, yielding to the temptation to use their powers for selfish purposes to feed themselves, they fell to the temptation.

As to the "lust of the eyes [or mind]": Desiring to possess the seductive things of this world, and to be admired by men rather than to be approved by God, the clergy have yielded to the lust of the eyes; they have clothed themselves in scarlet and long, flowing robes, decked themselves with jewels, and have arrogantly assumed a form of godliness while denying the power thereof. They fell ready victims to this temptation.

As to the "pride of life": Jesus instructed His representatives to preach

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the Kingdom gospel and to await patiently His second coming, when He would enter upon His kingdom. He admonished them to keep themselves separate from the world. The ecclesiastics, or clergy, have boldly assumed to represent the Lord God on the earth. Satan held before them the temptation that, as such, they could establish the kingdom of God on earth without waiting for the second coming of Christ; the condition required being that they should join hands with the commercial and political powers of earth, that were already under Satan's control. This appealed to the clergy's pride of life. To them it was a wonderful thing to bring the capitalists and the politicians into their religious systems. They yielded to the seductive temptation; they set about immediately to obtain control and rulership of the world, without the aid of the Lord God and contrary to His Word, the Holy Bible.

The clergy came up against the conditions and they have failed. They have worshiped the Devil, sanctified wars of aggression, such as Mussolini's assaults on Ethiopia and Albania, have acted as military recruiting officers for totalitarian dictators, and have resorted to other devilish methods to gain their selfish and ambitious ends. They have ignored God and the Lord Jesus, and have waxed rich and powerful, and have done all this while associated with their allies and under the direction of the super-mind of Satan, "the god of this world." They have fallen to the temptation, and have carried out their part of his arrangement to blind the people to God's purposes. They stand self-confessedly guilty before God and man.

The ecclesiastics, namely, popes, cardinals, bishops, reverends, doctors of divinity, and theological professors, have claimed the exclusive right and authority to interpret the Scriptures, and presumptuously deny the right of any so-called "layman" to preach the gospel except such one be ordained by them. They have set aside the pure doctrines of God's Word, and have constituted themselves (through their various organizations, of course) the fountains of doctrines. These doctrines they have sent forth as a river, claiming such to be a life-giving stream for the benefit of the people, whereas in truth and in fact theirs has been a message of fraud and deceit and a stream of spiritual sickness and death. By these false and deceptive doctrines the people have been blinded to God's purpose, and His provision for salvation has been hid from their eyes.

Claiming for themselves the exclusive authority to interpret the Scriptures, for a long time the ecclesiastics have kept and strive to keep the people in ignorance of the text of the Bible by discouraging them in studying it directly. But now in this day of greater education, when the people can read and might read and understand the Scriptures, these ecclesiastical leaders boldly and flippantly deny the inspiration of the Word of God or make it of none effect by their traditions and philosophies. Foreknowing that this would be the fatal course they would take, Jehovah God caused His prophet Jeremiah to write concerning them: "They have forsaken me the fountain of living waters [the source of life and truth], and hewed them out cisterns [man-made systems of doctrine], broken cisterns, that can hold no water [really hold no life-giving truth]." (Jeremiah 2:13) Striking out on such an unscriptural course, they have had no other way to go than to fall right into the trap of the Devil and to succumb to his temptations. It therefore behooves the common people, the so-called *laity,* to compare their teachings and practices with the written Word of God and to see how they have departed from it and yielded to Satan's temptations; and then the common people will discern the reason for abandoning such fallen ecclesiastics and turning to the Lord God and His Word and Kingdom.

Reconstruction Follows in Religion's Wake

Assemblies of Jehovah's witnesses for the Year 1944 Climaxed by Canadian Convention

WORLD-BUILDERS are now busying themselves in earth's affairs. That a reconstruction work relative to the present world "order" is a vital need all will agree. But beyond this initial step disagreement takes over. Questions demanding decision press forward in rapid succession: Who shall be the reconstructors? Whose backing must they have if their efforts are to be crowned with success? What must be the foundation principles upon which they build? What progress toward reconstruction has been made? Do the fruits of the builders' labors make them known as freedom-lovers or as total-state–idolizers? The present is the time for wide-awake realists to search out the answers.

Men posing as world-builders are much in the news. Their schemes for a world organization to hold the international family of nations together are much discussed. One politician calls out for a world superstructure to control and hold in line members of the family. Another moves to set up spheres of influence and balance of power, thus dividing the house against itself by pitting one family member against another. A chorus of small voices cry for a revived league of nations wherein all members, large and small, can make themselves heard with effect. Stronger voices lean toward what amounts to a three-power, world-dominating rule. High-sounding charters of freedoms are heralded with much fanfare, all the while personal liberty shrinking with every expanding of the power of the state. And out of the already confusing picture comes the insistent cry of religion that she must be the foundation upon which to build and cement together the "new world order".

The only true world-builder is left out of the schemes of self-centered men. That One is Jehovah God, Creator of worlds. With himself He has associated a Master Workman, Christ Jesus. They are the all-important Ones; only their backing will spell success for Godly reconstructors. And do not be deceived: the addition of "more religion" to the recipe will not constitute a draft upon God and make Him a party to the confusing muddle. (1 Corinthians 14:33) Then let us turn attention from the vanities of men and focus it upon the Source of lasting reconstruction, Jehovah, the King of eternity. In the limited time and space at our disposal we limit our vision to some assemblies of earthly servants of The Theocrat. There answers to the previously raised questions will be found.

Reconstructors Theocratic Convention

Particularly is this true with respect to a recent assembly in the Dominion of Canada. Even the name of the gathering was significant, it being "Reconstructors Theocratic Convention". The theme pervading the two-day assembly was one of reconstruction. It was doubly appropriate in that northern Dominion. How so? For more than three years freedom to worship God had been snuffed out in that land. Religion, with the Roman Catholic Hierarchy in the lead, had been extremely active in trying to reconstruct the reigns of the Dark Ages and Middle Ages. Religious politicians bowed to her selfish will and banned the Christian worship of Jehovah's witnesses. The crop she hoped to reap was no new and better order of things, but a revival of the "Holy Roman Empire" was her devilish aim. She failed, and the true reconstruction work surged ahead irresistibly, by leaps and bounds. And just what is that work? The convention Jehovah's witnesses held in Toronto, Ont., on November 11 and 12, 1944, disclosed it.

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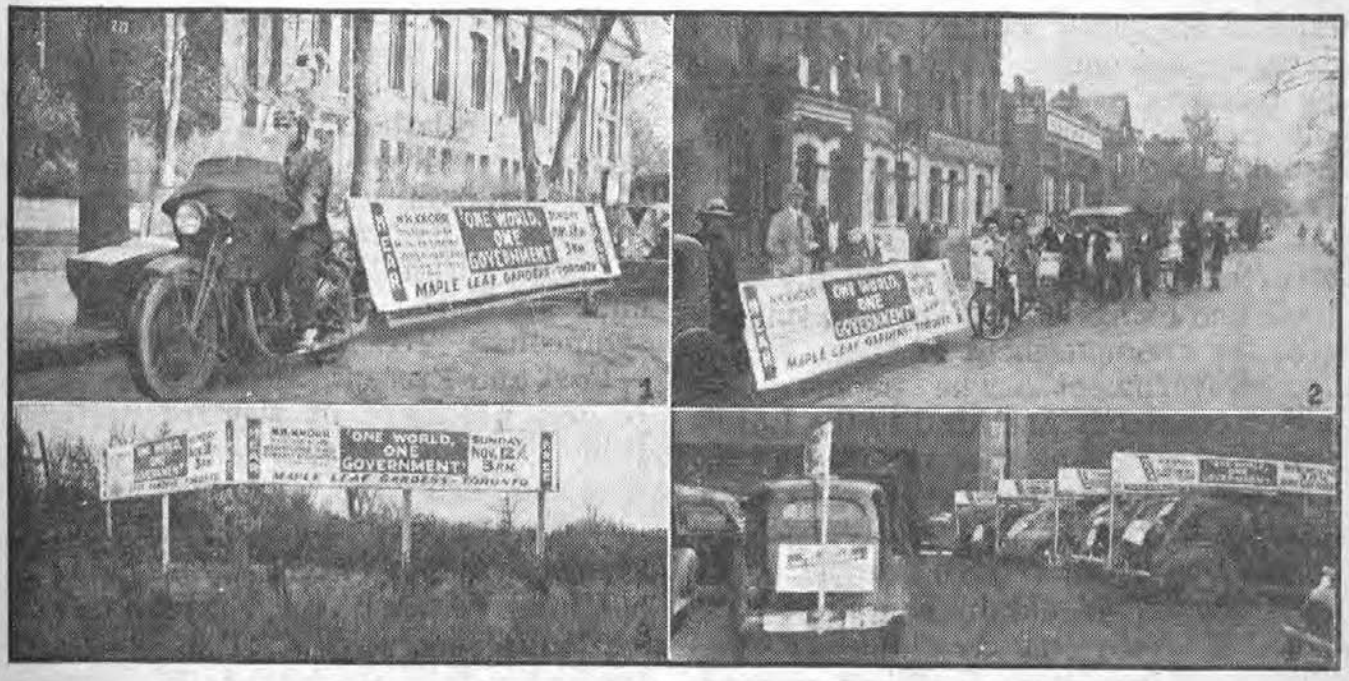
The announcement of a Canadian convention for Jehovah's witnesses was received with much joy. It was to be their first large assembly since pre-ban days; also, for the first time in more than ten years a president of the International Bible Students Association, a legal corporation of Jehovah's witnesses, was to be present. His announced subject for discussion at the public meeting on Sunday, November 12, was "One World, One Government". Preparations for the event went on apace. Massey Hall was engaged for Saturday all day and for Sunday morning. Sunday afternoon the Convention was to move into the spacious Maple Leaf Gardens. Inasmuch as this modern arena accommodates some 15,000 persons, its rental opened the way for thousands of the public to attend. Hence advertising was the order of the day.

Reconstructors Advertise!

Jehovah's ministers plunged into it with the zeal peculiar to them. Early and late they worked on signs, prepared by hand, by silk screen, by printing press. Leaflets by the thousands were printed. At a given signal the Theocratic advertisers went into action publicly. Within a forty-mile radius of Toronto leaflet distribution began. Six thousand paper signs and three thousand window cards were provided for use in store windows and elsewhere. Nearly 27,000 placards were used by the advertisers in information-walking on the city streets, distributing some 450,000 handbills in this manner and by going from house to house. Advertising leaflets on coat lapels could be seen in every part of the city. About 150 porch signs 8½ feet long were put up by persons of good-will. Fifty 15-foot signs were erected in prominent places along main thoroughfares. Massey Hall, in the heart of the downtown section of Toronto, displayed two large posters.

Vehicles were called into service. Sixty overhead car signs, fifty trunk signs, 200 stenciled signs and 250 bumper signs flashed out the announcement "One World, One Government" to unnumbered throngs as the cars mounting them moved through the city. Four



The Theocratic reconstructors in Canada advertise with (1) motorcycle trailer, (2) floats behind cars, bicycles, (3) road signs, and (4) signs mounted on cars.

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large floats were systematically toured throughout Toronto and its environs by motorcycles, while forty bicycles carrying four signs each likewise joined in the big advertising push.

Sound equipment was brought forth and used for spot announcements. One of the local radio stations beamed out the call to hear discussed "One World, One Government", its broadcasting covering southern Ontario and the northern part of the United States. Nineteen thousand persons who had signed a petition previously for the lifting of the ban on Jehovah's witnesses, when that totalitarian-like decree oppressed Christians in Canada, were invited by special letter to the public lecture. Six thousand two hundred other letters of invitation were sent to people who had shown good-will toward the work of Jehovah's witnesses.

Many full-time ministers of Jehovah came to Toronto early to assist local servants in preliminary advertising work, as did also hundreds of part-time workers. As the days passed, and the numbers of arriving delegates increased, the tempo of advertising mounted. It reached its grand climax on Saturday morning, November 11. At nine o'clock the morning assembly for field service convened in Massey Hall, with wire connections to the Odd Fellows Temple and Yonge Street Kingdom Hall for overflow attendance. From this session the advertisers streamed forth by the hundreds and blanketed the Toronto vicinity with the announcement of "One World, One Government". The people were indeed courteous and kind to the Lord's people in every part of the city as the invitation to hear was extended to them. One visiting witness actually had the people line up in a queue in the downtown section to obtain handbills from him. If religious truth-haters had thought to suppress God's reconstruction work through His witnesses by engineering a ban of illegality against it, what a rude awakening they must have suffered on this Saturday morning as in whatever direction they looked they saw the witnesses of Jehovah proclaiming His kingdom of unity and inviting people of good-will to hear it discussed in a public lecture!

The Convention's Official Opening

From this survey of the advertising campaign shift attention now to Massey Hall, where, at 2:15 p.m., the conventioners have settled themselves for the opening session of the Reconstructors Theocratic Convention. They lifted their voices in unison in joyous song, accompanied by a well-trained 17-piece orchestra. At 2:30 p.m. the local servant of International Bible Students Association in Canada, who served as convention chairman, formally opened the assembly. The four addresses that followed were a symposium focusing the light of Scripture upon the "stranger", a term applied in olden time to non-Israelites who associated and worshiped with Jehovah's typical nation of Israel, and who typified good-will persons of today who companion with Jehovah's anointed remnant of witnesses and worship and serve with them. The existence of "strangers" was traced from Noah's day, and their relationship to God's organization forcefully shown. The three talks, "The Stranger and His Right," "The Increase of Strangers," and "The Stranger's Right Maintained", gradually built up to the climactic fourth of the symposium, "His Right and Obligations —Past and Present," delivered by N. H. Knorr, president of the International Bible Students Association of London, England. Truly the "stranger" has come into his own, and in proper relationship together the "stranger" class and the anointed remnant forge ahead in the work of reconstruction. (These revealing truths are fully set forth in *Watchtower* leading articles, issues of November 15 and December 1.)

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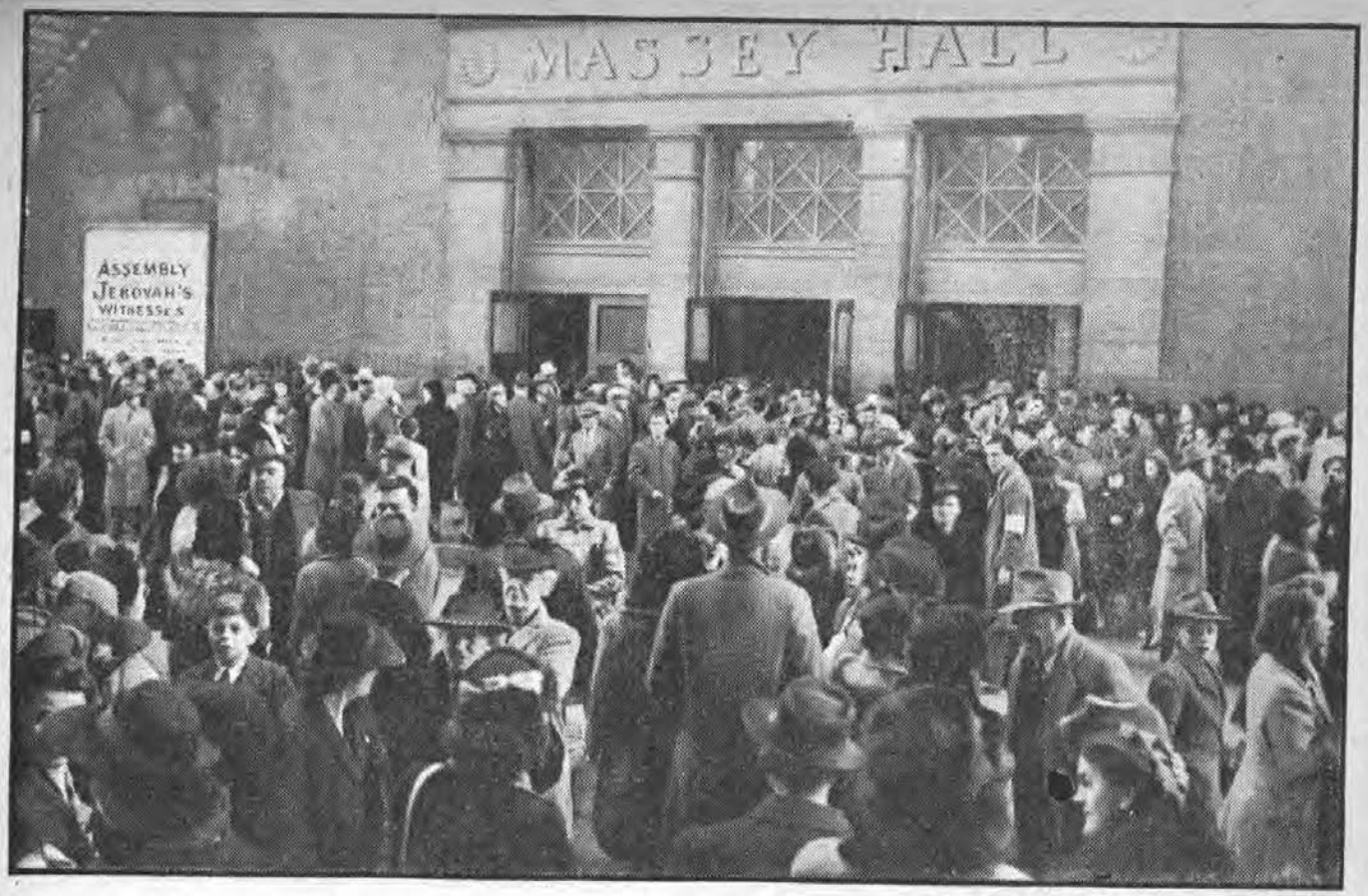

The conventioners in Canada exiting from Massey Hall after the Saturday afternoon session

After an intermission the Convention once again assembled in Massey Hall, this time for the evening session. Massey Hall could not accommodate the increasing throngs, however, and overflow audiences listened in the two other halls provided for the occasion. Following two short talks on "Organization for Postwar Work" and "Faithfulness Under Persecution", a surprise raised to high enthusiasm the 3,500 persons assembled. The chairman stated that he had a copy of a new *Kingdom News*, No. 14, entitled "OVERCOMING FEAR of What Is Coming on the Earth". He proceeded to read it to the delighted conventioners. This snappy, twenty-minute surprise feature injected into the program drew much applause and frequent laughter as it was orally delivered. Next the audience listened in rapt attention as the president delivered the powerful lecture, "Go, Disciple All the Nations." It stirred all consecrated servants of Jehovah to push the reconstruction work in all parts of the habitable earth, regardless of national boundaries. (The text of this discourse appears in the December 15 issue of *The Watchtower*.) Immediately upon its conclusion the president announced 100,000 copies of *Kingdom News* No. 14 were on hand and were released for use in the field. On this enthusing and climactic note the first day of the Reconstructors Theocratic Convention ended.

Sunday, November 12, dawned with a flood of sunlight, a beautiful day greeting the reconstructors as they convened for the morning activities. A baptismal service made clear the import of water immersion as a symbol of consecration to do God's will, and 60 candidates filed out at its conclusion to undergo such dipping. Encouraging applause from the many onlookers followed them. A dis-

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course on "Laying Up Treasure in Heaven", followed by the usual morning assembly for field service, and the conventioners once again scattered throughout the city of Toronto to preach the gospel and put the finishing touches on the advertising of the public meeting scheduled for that afternoon.

Long before the zero hour, 3 p.m., throngs of people poured into Maple Leaf Gardens, whither the Convention had now been transferred. Eleven thousand persons assembled to hear the discussion on "One World, One Government", fully 5,000 of this number being persons of good-will from Toronto and vicinity. They had come in response to the intensive advertising campaign, and to hear a vital message. It was a day of triumph for Jehovah's witnesses, emerging, as they were, from more than three years' oppression under government ban. At the outset of the lecture the vast audience gave undivided attention. It was likened by one unto a vast wilderness drinking in precious rivers of water, in this case being waters of truth from God's throne and which will bring forth fruitage to His praise.

The president was at his speaking best, every word being clearly understood, and the full import of every sentence being driven home by the spirit of God, the active force of Jehovah being manifest on this occasion. Ushers reported that tears of joy welled up in the eyes of many as transition from the miserable failures of this divided, fighting, dying old world was made to the glorious condition of unending peace and unity to be realized in Jehovah's new world, a "one world" united under one government, a Theocratic government. Joy and enthusiasm reached a grand peak, when, at the conclusion, the speaker announced the lecture was on hand in booklet form, and that all present were to be favored with free copies.

Reconstruction Work Identified

After a brief intermission the concluding session got under way. It was at this time that the significance of the name, "Reconstructors Theocratic Convention," was fully disclosed. A four-part symposium developed the argument. The addresses were "Commission of the Anointed", "Carrying Out the Anointing," "Raising Up the Reconstructors," and "Reconstruction Work in Progress". It was this series of speeches, the final one of which was presented by N. H. Knorr, that showed clearly who the reconstructors are, who authorizes and backs up their work, and the glorious progress made therein to date. The symposium centered around the 61st chapter of Isaiah, and the entire matter may be studied in *The Watchtower,* issues of January 1 and 15, 1945.

Religion's teachings tear down and destroy faith in God. Her religious traditions tend to make void God's Word and law. Religious destructors cannot share in the work of true reconstructors, for the latter ones build upon the rock-like foundations of solid Bible truth, of Christ Jesus, and of Jehovah God. (Deuteronomy 32:4; 1 Corinthians 10:4; Matthew 7:24-27) Religion's agents not only shun these enduring foundations but backslide farther by putting obstacles in the path of those who would build securely upon them. (Matthew 23:13) Their stumbling stones of religious traditions and false doctrines must be gathered out and cleared away that reconstruction work upon enduring foundations may begin. The process followed is described at Jeremiah 1:10: "I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." (See also Isaiah 62:10.) Jehovah's witnesses, the true reconstructors, fulfill this by exposing religion's falsities and then building up those having hearing ears by declaring the Bible truth, un-

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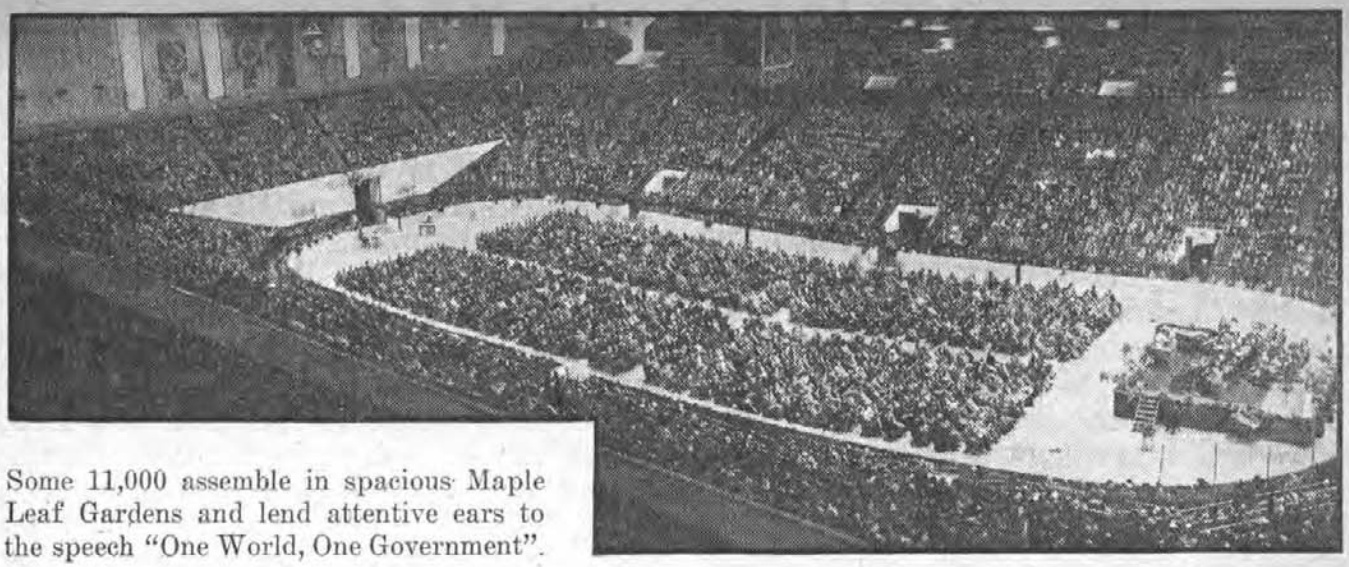

Some 11,000 assemble in spacious Maple Leaf Gardens and lend attentive ears to the speech "One World, One Government".

adulterated. And furthermore, if self-centered men posing as world-builders think to set up an enduring "new world order" having as its basis "more religion", they will be building upon an unstable and sandy foundation, and will fall with their world-structure when the inevitable disastrous crash comes. Only Jehovah's Theocracy will stand unshakable on rock foundations.

These things were thoroughly appreciated by those attending the Reconstructors Convention. Had not the witnesses survived religion's destructive efforts to stamp them out, the truth-haters even stooping to totalitarian methods of banning free worship? Even during the blight of government ban reconstruction work forged ahead. Jehovah's witnesses greatly increased in numbers and in activity. In some localities the congregations increased fivefold. Never will religious destructors prevail over Theocratic reconstructors!

In this exultant frame of mind the conventioners listened appreciatively to closing remarks by the president. Then expression was made by Canadian witnesses that the president return sometime during the year 1945 and that a much longer convention be held. The 6,000 present at this closing session rose *en masse* to show their desire for this. In the meantime reconstruction work moves majestically forward in Canada, unstoppable by Satanic opposers. Prayer to Jehovah God closed the glorious Convention.

The work of reconstruction is earth-wide, not just limited to Canada. Before closing this article brief mention will be made of two other assemblies. One was at South Lansing, N. Y., one week later; the other took place in September, in Australia.

Bible College Forwards Reconstruction

Located at South Lansing is Kingdom Farm, and situated on these rolling acres is the Watchtower Bible College of Gilead. There it was that N. H. Knorr, who is the president of the college, delivered by special request his stirring lecture "One World, One Government", on November 19, 1944.

For three weeks before the public assembly arrangements were made to greatly advertise the meeting. In that brief time all persons of good-will in the Ithaca Company territory were visited and personally extended an invitation by letter to come to the meeting. Additionally, witnesses in the near-by companies of Cortland and Auburn aided in contacting their good-will interest. Eight hundred letters were delivered.

The Bible College students aiding the above three companies enabled the united group of publishers to distribute 40,000 folders. Hundreds of placards were used by information walkers in the three small cities. (Ithaca, 21,000; Cortland, 15,000; and Auburn, 37,000) The Cornell University radio station WHCU, at Ithaca, and station WMBO, of Auburn, made frequent free spot radio announcements Friday, Saturday and Sunday before the meeting. Twelve newspapers in the general area of Gilead carried free articles announcing the lecture.

Saturday afternoon and evening (November 18) climaxed the advertising campaign. All the Bible College students, Kingdom Farm workers, and company publishers of the three near-by companies filled the three towns with information walkers wearing the placards and passing out handbills, in addition to motorcars bedecked with advertising signs. The four-block-long main street of Ithaca was a sight to behold. Saturday afternoon was the homecoming football game of near-by Cornell University, which won a hotly contested game over Dartmouth. Late afternoon and evening the town was full of thousands of university students of both Cornell and Dartmouth, as well as football fans. But there were also students of a third college, namely Gilead, that were most picturesquely in evidence every twenty feet along both sides of the four blocks with their red and brown painted signs. A friendly atmosphere prevailed and many of the secular college students stopped to find out what this one world with one government was all about. They were told to come to the lecture to find out. One Cornell student told an advertiser that he would 'be going to classes at Gilead on Sunday', thus implying his intention of attending the lecture.

Accommodating the Visitors

It soon became apparent, a few days before the lecture, that there were going to be more than five hundred in attendance, which is the normal capacity of the college auditorium. So arrangements were made to obtain additional chairs for the occasion. The largest department store in Ithaca displayed their good-will by loaning a hundred chairs. Then a call was made at Cornell University to see whether it would be possible to obtain a number of chairs from them on loan. Yes, they could rent out 400 chairs. Now the seating capacity was raised to the thousand mark. But, really would there be that many persons attending this meeting, in view of considerable prejudice in the community? All manner of stories have circulated among the people as to supposed goings on at Gilead. Curiosity might arouse many to come to see for themselves that Jehovah's witnesses are not Nazis, etc., but that they are real Americans standing jealously for their freedom of worship.

By noon several cars began to arrive. Witnesses from near-by companies came early to look over the campus and to see the farm. At one o'clock a few hundred had already arrived. Previously arrangements were made to taxi many interested persons from Ithaca the eight miles to Gilead, as there are no buses running past Gilead. By two o'clock the whole auditorium of the college was filled. Not a seat left. The adjoining classrooms were then shortly filled, followed by the dining-room and the basement, all of which places were tied together by loud-speakers. Finally an overflow hall was arranged in Classroom C building, which is located about five hundred yards from Gilead. Here 125 packed the place to hear the afternoon's proceedings. Loud-speakers were also placed on the roof of Gilead, to serve those standing outside, and another loud-speaker served some in the machine shop across from the C building.

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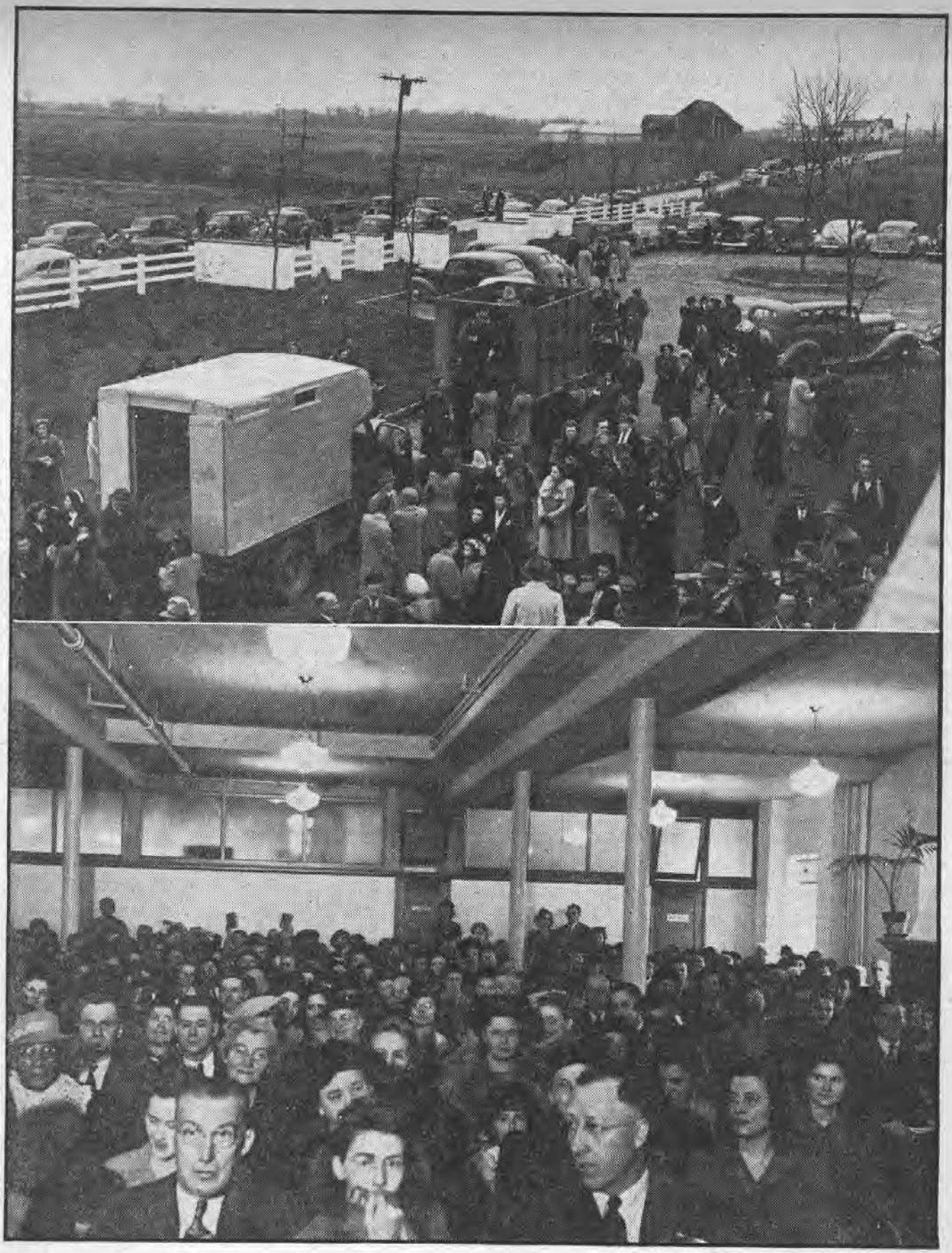

Top: Arriving at Watchtower Bible College for the public lecture. Bottom: Waiting expectantly for the talk "One World, One Government" to begin.

Promptly at 3 p.m. the meeting was opened with the joyous song "Take Sides with Jehovah". After a brief introduction N. H. Knorr began his talk "One World, One Government". Students, farmers, neighbors, visiting Jehovah's witnesses and people of good-will all listened intently. The final count revealed an audience of 1,200. About 30 percent of the audience are judged to have been new interest and visiting neighboring farmers. At the close of the lecture the new booklet containing the lecture and entitled *One World, One Government* was released for the first time to an American audience.

The assembly was a real effort made to extend the hand of fellowship to righteously disposed American neighbors, persons who are "strangers" seeking true worship. Gilead wishes to do its part in the reconstruction work. Many of the students mixed with the crowd after the meeting and, in discussing the Kingdom truths, placed sixty books and 113 booklets other than *One World, One Government*. Many expressions of appreciation were forthcoming from Kingdom Farm's neighbors, and it was a pleasure and privilege to Gilead College to have them as guests on the occasion.

Reconstruction Work in Australia

The other assembly mentioned was Australia's share in the United Announcers' Theocratic Assembly, held world-wide in August. However, Australia did not hold theirs until September 7-10. Eight cities were tied in as participants: Sydney, Cairns, Townsville, Brisbane, Melbourne, Launceston, Adelaide, and Perth. Like Canada, the "land down under" had clamped a governmental ban on Jehovah's witnesses, at the behest of Papal Rome's minions; but, as in Canada, that encroachment on freedom has been removed and the witnesses were able to worship freely. Full advantage was taken of this liberty, and widespread publicity was given to the public lecture, "The Kingdom of God Is Nigh." Their convention program followed that used internationally in August. Excerpts from the report of the Society's representative in Australia will supply some local color:

Each morning the conventioners assembled for morning devotions. The consideration of the text, the field experiences and the opening prayer provided just the stimulus needed to make each day's field-service campaign an outstanding success. In all, 2,481 publishers devoted 8,947 hours to the service, placing 15,953 books, booklets and magazines. In Perth alone 53 new publishers started out in the field work.

The convention street-witnessing campaign was greatly blessed by the Lord. Thousands of booklets were placed on the Saturday



Brisbane's Town Hall accommodates 1,200 during the Assembly.

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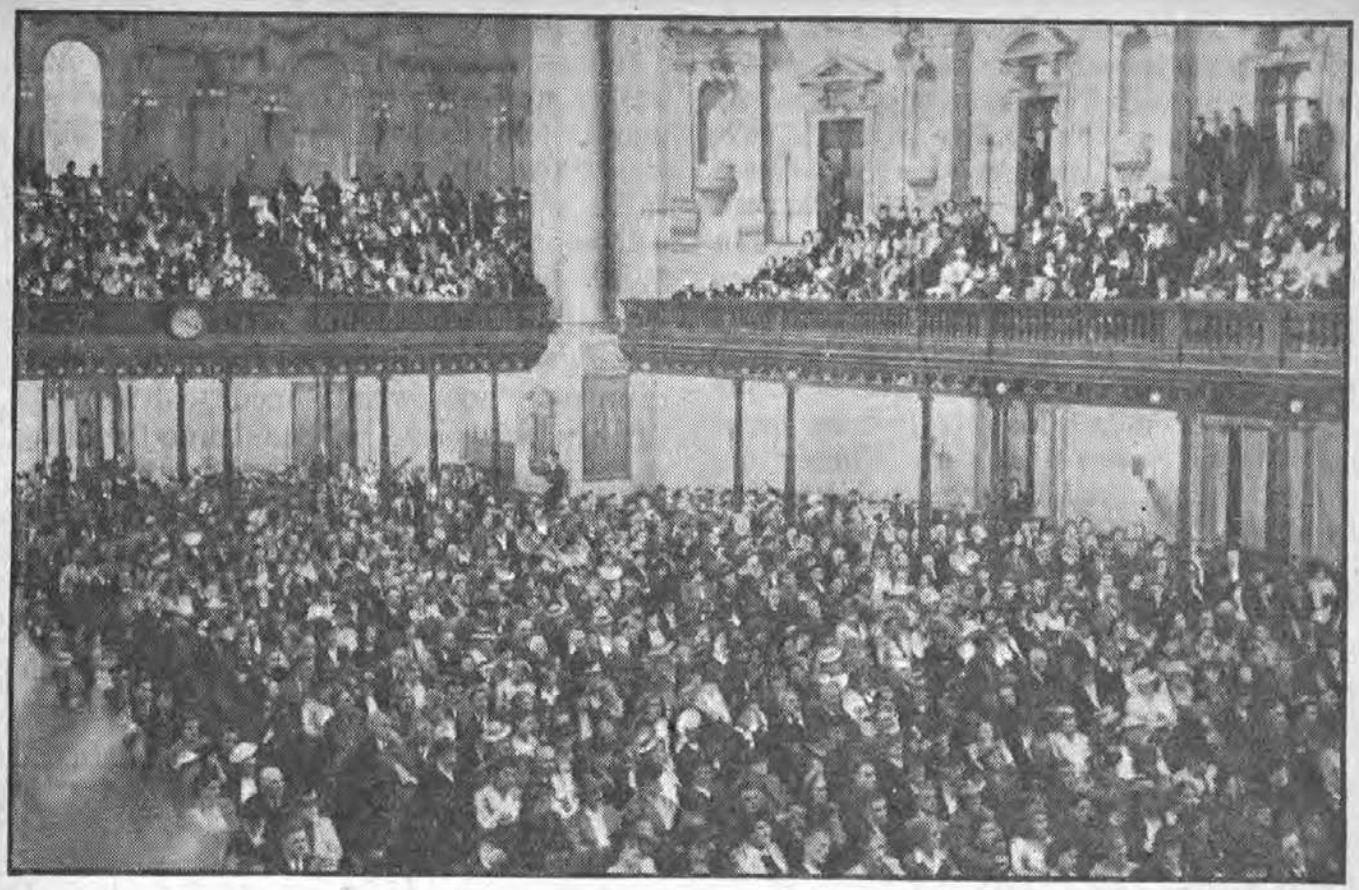

A section of crowd in Sydney's Town Hall, listening to the public lecture

morning, and the workers returned to the halls rejoicing in their many experiences. At Launceston and Adelaide the police showed a kindly interest in the publishers and gladly accepted literature. A Launceston constable was seen later at a busy intersection directing traffic, with two Watchtower booklets in his hand. It is not so long since the possession of this literature would have branded him a criminal! In Perth a publisher hesitated to have part in the street work because she could speak only broken English. However, she went along with another publisher. It so happened that the first person they approached was also unable to speak English. Imagine the new witness's joy when she found this person was a fellow national and she was able to give the witness in her own tongue!

Greeks, Italians, Spaniards and other foreign nationals were much in evidence. Some of these were among the 82 immersion candidates. But most spectacular of all convention attenders were the native Australian aborigines. A group of 16 aborigines, who accompanied a West Australian special publisher, sold their horse and rabbit traps to pay their way to Perth, and reckoned it was well worth it. One of them commented that the last day of the Assembly seemed to pass "like an hour". On returning home they started witnessing to the local policeman, blacksmith, and others of the community, placing much literature. The entire aborigine settlement is showing intense interest, and many are attending the weekly study in *"The Truth Shall Make You Free"*. The pioneer is teaching some of them to read and write, and they appreciate that this is something their "reverend" superintendent had never essayed to do.

The widely advertised public lecture, "The Kingdom of God Is Nigh," was everything to be desired as a convention climax. The thou-

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sands of people of good-will who packed the halls to overflowing also testified to their delight at the message they had heard. At the Sydney Town Hall an evangelist remarked to a publisher: "For thirty years I have preached on street corners, but at last I have found the truth. My colleagues will be expecting me at Pitt Street tonight, but I won't be there, and I'll never be there again. What can I do to learn more?" In Melbourne a seaman told a publisher of his search for the truth in the churches and synagogues of many lands. Never in all his life had he heard anything so powerful as "The Kingdom of God Is Nigh". Attendance at the public lecture was 7,965.

Forward, Reconstructors!

So the work of reconstruction goes on earth-wide. Religion has held sway over earth's deluded millions for centuries. But now in her "last days" Jehovah sends in her wake His reconstructors. The message they proclaim restores and builds up faith in God on the part of people of good-will, faith that had been weakened by religion's traditions and false doctrines and her un-Christlike course of meddling in world politics. While self-exalted and self-proclaimed world-builders among men croak out their grandiose schemes for a more religionized "new world order", Jehovah's faithful witnesses will continue fulfilling their commission as stated in the sixty-first chapter of Isaiah. They will continue their service as reconstructors, pointing ever to Jehovah God as the only successful world-builder, and to His promised unending New World. Let the grand work go forward.

Three Bible Renderings in One Volume

THE EMPHATIC DIAGLOTT, published exclusively by the Watchtower Society, contains the original Greek text of the Bible from Matthew to Revelation, and in a parallel column an emphatic modern English translation of these same texts. The third rendering is an English translation, word-for-word, immediately under each line of the original Greek text. Supplementing the boundless value and accuracy of the *Emphatic Diaglott's* renderings are numerous cross-references and explanatory footnotes, and appendix. *THE EMPHATIC DIAGLOTT* contains 924 pages, is bound in blue leatherette, gold-stamped, flexible cover. It is sent postpaid on a contribution of $2.00 per copy.

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Studying *The Watchtower*

JEHOVAH is the great Provider of all things needful. We are all interested in food and ask Jehovah to give us our necessary food day by day. Is physical nourishment all that is implied in that? Those who seek His approval and life need something far more important to sustain them.

Jehovah made the necessary provisions for Adam in the garden of Eden to sustain life in perfection. But to have lasting life man had to heed God's word. Also, Jehovah provided food for His covenant people Israel even in the wilderness, but He made them know that 'man doth not live by bread only, but by every word that proceedeth out of the mouth of Jehovah doth man live'. On the same point Jesus was tested when He was tempted by the Devil in the wilderness. He refused to use His power for self-service and to make His belly His god. His eternal life was nourished by a knowledge of God's will and an uncompromising obedience to that will.

Jesus as the great Educator and Example taught His disciples the importance of this spiritual food when He said: "My meat is to do the will of him that sent me, and to finish his work." And: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The physical food energizes and activates our bodies, but the body action is controlled by the mind. The spiritual food must be assimilated by the mind and change its disposition to induce a course of action in harmony with God's purpose.

This food cannot be seized and wasted by the Devil's agents. They have no control over it. While they are famine-stricken, Jehovah makes a "feast of fat things" for all people in His organization. This food in due season is the material published in the WATCHTOWER publications, and especially in *The Watchtower* (a companion magazine to the *Consolation* and devoted exclusively to Bible study), because it comes through the "faithful and wise servant", who looks only to Jehovah and Christ Jesus as the Teachers. Therefore it behooves everyone to give diligent study to those things which the Lord has set on His table for sustenance and upbuilding.

How should one proceed in studying *The Watchtower?* First read the heading text, the caption text. This announces the theme treated in the article. It immediately brings to mind what one knows about the subject, the conception that he has of it, and it creates an attitude of curiosity. One is eager to find out what information this article contains that sheds light on the subject.

If the article deals with some prophetic drama, it is well to read the whole record in the Bible first, so as to familiarize oneself with the original setting. The characters and their relationships, the time and place of the events, and the meanings of all the names, are of great significance.

As one now proceeds with the reading of the article he will be alert and watch for every point bearing on the theme suggested by the caption text, how that theme is introduced in the opening paragraphs, developed in the body under the different subheadings, and brought to a climax and concluded. Much valuable information is contained in the scriptures that are just cited in support. By way of illustration, paragraph one of the *Watchtower* article "The Theocratic Alignment Today" (appearing in the issue of November 1, 1944) draws attention to the disappearance of proper Theocratic order within the ranks of professing Christians following the death of the apostles and their close colaborers, such as Timothy and Titus. Then it states: "This very apostasy Jesus and his apostles foretold." Follow-

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ing this, in parentheses, these texts were cited but not quoted: Matthew 13: 24-30, 36-43; Acts 20: 28-31; 2 Thessalonians 2: 1-3. They support and give authoritative backing to the point being made. Such supporting texts should always be looked up and read.

After finishing a paragraph one should review it by trying to answer in his own words the corresponding question at the bottom of the page. If unable to do so, he should reread, and he may want to underscore a few main points that bring out the gist of the paragraph. This will make an impression on his mind and later will serve to refresh his memory. When opportunity permits it is well to read aloud. Then a double impression is received: through both the eye and the ear. It will also give practice in emphasis. Another point: there may be a word used with which one is not so well acquainted. One should not guess at it, but turn to the dictionary and find its exact shade of meaning and pronunciation. Not only will this add to one's own understanding, but will also increase his vocabulary, and thus enlarge his ability to present the truth to others.

But is such private study and meditation sufficient to digest all this instruction? Since the gaining and right application of this knowledge is of such vital importance, one should consider any supplementary means toward that end. One of such additional means to advance one's studies is conversation.

Further, the *Watchtower* studies in assembly are a provision of the Lord to discuss these truths among familiar friends, those of like precious faith. They are held at all Kingdom Halls of Jehovah's witnesses. One should not just sit in as a listener, and with that be content. Everyone who thoughtfully puts forth an effort can take part in the discussion, even though such part be very small sometimes. When answering a question one should not read a portion of the paragraph, but express in his own words the thought he has on the question. There is the first chance to apply in practice some helpful point found and fixed in the mind during private study. When introducing the present study method *The Watchtower* said: "It is hoped that this arrangement will aid all persons to give diligent study to those things brought forth in *The Watchtower* and that it will help them, too, to make these truths their own so that they will be able to express them to others as opportunity affords." By giving a comment not only do we benefit ourselves, but we aid others; and to be able to do this well we must first study in private. Thus one can see how the two ways of study, private and in gatherings, complement each other.

Making these truths one's own does not end there, however. Paul, at Hebrews 2: 1, according to *The Emphatic Diaglott,* says: "It behooves us to attend more earnestly to the things heard, lest we should ever let them glide away." How can one attend to these things? Continual giving forth of the truth fixes it more deeply and inerasibly in one's heart and mind. The Lord has made provision for one to continually remind himself of these things which he has first learned through the columns of *The Watchtower.* He has commanded that the gospel truth be widely proclaimed; and as faithful servants and ministers do this in house-to-house preaching, in back-calling on interested persons, in conducting home studies with them, these Theocratic witnesses rehearse the truths previously learned, and thus firmly fix them in mind. The gospel-proclaimer and hearer mutually benefit.

All these provisions are part of the great feast Jehovah has made for all people. Constant partaking of that feast is more essential to health and life than any big meal of material food. Now the "prodigal son" class is partaking of that feast, and no one need go lean and in hungry dolefulness. To be consistent with our daily prayer, we cannot afford to show contempt for the Lord's table,

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lest we come to an end like that of Adam and of the unfaithful, murmuring Israelites. Let us consider Job, who pictures all who maintain integrity, and who said: "I have esteemed the words of his mouth more than my necessary food." By continual study and application of God's words, we too can have a part in the vindication of Jehovah's name and in His new world without end.

Result of a Book Study in Washington, D. C.

A TRUTH-SEEKING Catholic lady opened her home for a book study in Washington, D.C., and made excellent progress in learning of her privileges and responsibilities respecting Jehovah's name and kingdom. Word got to her cousin in De La Salle college and he wrote her in part as follows:

For you, my very dear cousin, who have been born and brought up in the Catholic Church, there is no salvation outside of it. Are you willing to spend an eternity of excruciating pain in the midst of devouring flames of hell in the company of the damned reprobates and the devils? Are you able to keep just the end of one of your fingers over a candle flame for just one half of a minute? Can you plunge your hand in boiling water for just five seconds? Of course not. Well, dear, not to speak of the terrible agony and mental anguish caused by the loss of heaven and its infinite happiness, you are preparing yourself to fall into the terrible bottomless pit of hell where you will be subjected to indescribable and unimaginable tortures and that for ever and ever. I don't say a billion billion years; that is quite too short. But for ever and ever. How would you like to be buried alive in the same coffin with a stinking, rotting corpse? That would be a very sweet and most delightful condition with which any one of the damned souls in hell would gladly make the exchange.

My very dear cousin, I'm not trying to frighten you, but I myself am trembling for fear at the terrible punishment which God in His infinite justice is bound to inflict upon you if you continue in your blind obstinacy in evil.

The lady wrote him a kind letter of appreciation of his good intentions and explained the terms Sheol, Hades, Gehenna, and Tartarus, all of which confirm the oft-repeated Bible statements that the penalty for disobedience is death, and not torture.

A Church That Founded Itself

She explained to the young man that she was glad he was not trying to frighten her, and helped him with the information that there is no evidence in the Bible that the Catholic church was founded by our Lord, but that this view is supported only in books issued by the Catholic church itself, which in reality means nothing.

She marveled that Catholics cannot see the humble manner in which Jesus lived, and that they cannot see the self-exaltation of popes and their retinues. She considers it an insult for the pope to be called "The Holy Father", a term properly applicable only to God himself, and a further insult for the popes to grant plenary indulgences, and thus again trespass on what belongs to God alone.

She concluded with this moving statement:

Right now, dear cousin, I face the loss of my husband's love, also my only child's love, and possibly the love of my two darling grandchildren, because I have given up the Catholic faith. But I love God more than earthly creatures, and I am leaving it to His holy will to lead me aright, and to lead them aright, if they will have it so, that we may all be together in eternity. May God direct us all. Our parents were sincere in the only way they knew. They had faith in God and He will not forget them in the day of judgment. Those of us today who have the chance to know God's Word, and refuse that chance, are really the blind ones.

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January 17, 1945

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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

OFFICERS

President	N. H. Knorr
Secretary	W. E. Van Amburgh
Editor	Clayton J. Woodworth

Five Cents a Copy
$1 a year in the United States
$1.25 to Canada and all other countries

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Published also in Greek, Portuguese, Spanish, and Ukrainian.

OFFICES FOR OTHER COUNTRIES

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Australia	2 Homebush Rd., Strathfield, N. S. W.
South Africa	623 Boston House, Cape Town
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Brazil	Rua Licínio Cardoso 330, Rio de Janeiro
Argentina	Calle Honduras 5646-48, Buenos Aires

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

In Brief

Mary Baker Glover Eddy Versus the Sacred Scriptures

◆ Here are three quotations from Mrs. Eddy's *Science and Health:*

The efficacy of the crucifixion lay in the practical affection and goodness it demonstrated for mankind. [Page 24, paragraph 1]

The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the "accursed tree" than when it was flowing in his veins as he went about his Father's business. [Page 25, paragraph 1]

Christian Science acts as an alternative, neutralizing error with Truth. [Page 162, paragraph 1]

Here are three quotations from the sacred Scriptures:

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.—1 Peter 1:18, 19.

And almost all things are by the law purged with blood; and without shedding of blood is no remission.—Hebrews 9:22.

For it is not possible that the blood of bulls and of goats should take away sins. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.—Hebrews 10:4, 19, 20.

Doctor Butler Has the Blues

◆ Dr. Nicholas Murray Butler, president of Columbia University, New York, characterized 1941 as "the most disastrous year in the history of civilization" marked by the "complete abandonment and wreckage of the rule of law, moral principles and mental obligations" and,

We are swinging back into the jungle. We are compelled to suspend our whole life and civilization while we bend all our efforts to crush the most highly organized band of economic gain-seekers that the world has ever known.

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"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVI | Brooklyn, N. Y., Wednesday, January 17, 1945 | Number 661

Spirits of Devils to the Kings of the Earth

> "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Revelation 16:14.

"WHEN the wicked beareth rule, the people mourn." (Proverbs 29:2) Do the people now mourn? It is not even necessary to answer that question. There has never been a time in human history when they had more to mourn about. The same proverb quoted above also states: "When the righteous are in authority, the people rejoice." The undeniable physical facts convict as unrighteous and wicked the powers that bear rule.

But the fault goes higher than imperfect man: it reaches into the invisible realm of spirit creatures. Bible prophecy opens the eyes of understanding to discern the hordes of evil demons behind the wickedness and violence seen on every hand. These wicked spirit forces are organized under powerful princelings, and over them all and crowning the forces of evil presides the Devil himself, the god of "this present evil world", the "prince of the demons".—2 Corinthians 4:4; Galatians 1:4; Matthew 9:34 and 12:24, *Am.Stan.Ver.*

Satan's organization, visible and invisible, was seen in symbol many centuries ago. The vision is recorded in the second chapter of the Bible book called "Daniel". It was a great and terrible image, with head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet part iron and part clay. A recent book published by the Watchtower Society and entitled *"The Kingdom Is at Hand"* discusses this vision, and shows that the head of gold represents Satan, the silver parts stand for the demon princelings, the brass belly and thighs the legions of lesser spirit demons, and the legs and feet foreshadow visible earthly governments, with plenty of religion commingled in. Concerning the brass parts just over the iron legs *"The Kingdom Is at Hand"* says (pages 185-186):

> The legions of other spirit demons Satan the Devil formed into a subsidiary organization under the demon princes. He appointed them to have immediate or closest touch with humankind upon the earth. They would be intermediate between man and the spirit princes. The assigning of this position to such demons or unclean spirits may be what is pictured in the Revelation as the dragon's drawing a third part of the stars of heaven with his tail and casting them down to the earth. These keep in touch with religious humankind by means of spirit mediums, astrologers, magicians, and other religious racketeers, and spread their "doctrines of demons" by means of religious clergymen. (1 Timothy 4:1; Deuteronomy 18:10-12; Isaiah 47:1, 12, 13) The religious clergy are the direct visible link between mankind and the invisible demons. The organization of this lower order of spirit demons next under the spirit princes is what the prophecy means in saying: "And after thee shall arise . . . another third kingdom of brass, which shall

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bear rule over all the earth." They correspond, therefore, with the 'belly and thighs of copper' in the terrible image, and are under the gold head. Brass (or copper), and silver, and gold, are superior metals, and hence are well used in symbolizing the unseen spiritual parts of Satan's totalitarian organization.

Fantastic? It would be fortunate for humankind if it were; but, alas, the physical facts fit too well for the foregoing to be brushed aside as mere fantasy. Repeatedly, and as recently as the previous issue, this magazine has published information on demon activity, the channels through which it works, and the stepped-up tempo of its assault in this present world crisis. The legions of demons hover over humanity like a gigantic umbrella and move their human puppets in harmony with their will. In these perilous "last days", for which the Scriptures foretold a demon blitz, the wicked spirits have pushed their all-out campaign into every field of human endeavor. Religion is their base of operations, and from there they have invaded the fields of entertainment, medicine, science, education, etc.

But most important to men of today is the position of their visible rulers. Are they guiding governmental affairs in an attempt to block the demon invaders? Are they sticking to the high Bible plane of avoiding everything smacking of evil spirits? Or does an examination of the facts bring us up face to face with the realization that they permit the demons to keep in touch with and direct them through various channels, even such obvious ones as astrologers and spirit mediums? If so, then any branding of the foregoing quotation as fantastic is false, and the mourning people must admit that they are under a wicked rule honeycombed by invisible demons.

The Axis Rulers

Look first at Germany. Little opposition will meet the claim that Nazidom is driven on by demons. Hitler is often referred to as a madman, which is one demon-possessed. In an article about Hitler's being reduced to witchcraft William Seabrook, noted explorer and student of voodoo magic, said (Los Angeles *Examiner*, December 19, 1943):

Shaw Desmond, founder of the Institute of Psychical Research, says Hitler is so steeped in black magic that he never makes a decision without consulting his "demons". "When in doubt," asserts Desmond, "he retires to his dark hole at Berchtesgaden, which he believes is impregnated by the black vibrations of his ritual. Invoking his 'guides' or 'demons', he goes into a seeming trance, and is then 'possessed' by the supposed spirits who advise him. He feels a pricking in the thumbs when they come."

In his public orations, there is a weird chanting effect that almost hypnotizes his hearers. It is an effect well understood by voodooists, who use it themselves. And, after hearing it just once, I was personally convinced that the mystic of Berchtesgaden had made a close and intimate study of diabolism. Personally, I don't dally with witchcraft any more [his article tells of his seeing strong men turned into "hopeless cripples or mumbling idiots in a space of weeks" as a result of black magic]. But, if I did, . . . and if I wanted to know just when Hitler is going to come to the end of his road, I wouldn't consult a military expert. I'd talk to a certain old Ubangi witch-doctor. And I rather think I'd get the right answer.

Hitler is a rabid stargazer. A recent report shows how the demons are preserving, for the present, one of their star performers. Widely broadcast and published, the account was given as follows by one of the country's dailies:

Hitler is very fond of strong black coffee, heavily sugared, drinking as many as 20 cups a day. After a long session in the Room of Stars in his Berghof home, he called for coffee. As he lifted the cup, his private astrologer, Ossietz, looked up from his book on hermetic sciences and shouted: "Mein Fuehrer, don't drink that coffee! It is poisoned!" Analysis revealed the coffee con-

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tained a potent and tasteless poison, the German said.

A quick glance at Japan. Very little argument will be needed here, either, to convince "Christendom" of demon activity. The emperor claims to be the son of the "sun goddess", alias the "queen of heaven". (Jeremiah 7:18; 44:17-19) But it is not only the highest potentate of that land who is under demon control: the people are likewise in bondage. The following quotation, taken from the magazine *Prophecy,* September, 1944, starts off with a quotation from a book, and then continues with its observations:

"The Japanese are more than people. These that live and walk and work are not the real Japanese. For every Japanese, there is another invisible being, aside from his physical body. Don't laugh. The Japanese live with these spirits, talk to them, know them. These spirits guide them and help them. The Japanese say they are gods. They are right, but they are evil, malicious gods. . . . The entire life of a Japanese is continuous black magic."

There are doubtless those who will pass all this off as the ravings of a tortured mind. The Bible student, however, will not dismiss the story too lightly. If iniquity is approaching a climax in the world, and if the hosts of darkness realize the shortness of their time, it is not inconceivable that they are actually duplicating by a demon power every devil worshiper fighting with the Nips and the Nazis. It could account for the diabolical demonstrations of which we hear so much from our soldiers. "Gremlins" have come to be a joke in the popular mind, but the discerning Christian knows of the existence of beings of the realm of darkness, against whom we can battle only with the whole armor of God.

Evil Spirits to the Whole World

But these rulers of the Axis nations are not the ones who are going to create the postwar government arrangement, you say. No, they aren't; neither are United Nations leaders: the demons will do it, using visible dupes. They control all the world leaders, whether the means be obvious or subtle. Satan and his invisible hordes control: "the whole world lieth in the evil one." (1 John 5:19, *Am. Stan. Ver.*) See also John 12:31; 14:30; 2 Corinthians 4:4. Revelation 16:13, 14 says:

"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, *which go forth unto the kings of the earth and of the whole world.*"

They miss none.

Candidly consider the two most powerful combinations of peoples today, the United States and the British Commonwealth. First, Washington, D. C. Under the heading "Soothsayers Get Capital Boodle", a reporter for the San Francisco *Examiner,* October 25, 1942, wrote:

The anterooms of the town's fortune tellers are filled with customers. The "important" clients who are guided by the mystics rather than the constituents back home come by appointment and slip in the back door, so Washington gossip says. Palmists, fortune tellers, psychoanalysts, mind readers and tea leaf experts lurk in the potted palms of half of Washington's restaurants and cocktail lounges. . . . Here, in this capital where the nation's master minds mastermind the nation, even theater lobbies are infested with fortune tellers. They tumble out of the proscenium arch.

The article further stated that the most-sought-after seers are booked up solid two weeks ahead. But that was in 1942. Things have changed. Under the title "War Jitters Blamed as Capital Goes Occult", the Washington *Daily News,* April 4, 1944, brings us up to date on the matter:

War-jittery Washington is turning to ouija boards, mystics and just plain garden-variety fortune tellers to learn the answers to a wide variety of questions that defy answers. Indeed, a survey shows the urge has become so strong that some seers are booked up *six weeks* in advance, and stores cannot

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keep ouija boards in stock. . . . About fifty spiritualists, connected with churches, have staffs of six to eight mediums each. They aren't required to pay license fees because they practice for "spiritual or religious reasons".

Dr. U. L. Ghilini, employed to expose frauds in Washington, says that if one wants to get ahead in the capital he should "see the clairvoyants, for these exponents of the mystic arts hold the balance of power in the capital today". Some of his other expressions are, "If you contact one palmist or crystal-gazer you automatically contact about 50 legislators directly or through their wives or sweethearts," and, "I estimate the readers collect ten percent of the salaries of fifty percent of the Washington political strata, both men and women."

If the fortune teller you visit is a fake, you are wasting time and money; if he is no fake, then it is the work of the wicked spirits and you are in danger. That fortune telling is the work of the demons, note the experience of some early Christians. In their travels they met a slave girl who "had a spirit of divination and was accustomed to bring her owners large profits by telling fortunes". Her activities vexed the apostle Paul and he "turned round and said to the spirit, 'I command you in the name of Jesus Christ to depart from her.'" It did, and the owners of the girl realized that her career as a fortune teller was over, with the absence of the demon. —Acts 16:16-19, Weymouth's translation.

It is reported that Mrs. Franklin D. Roosevelt has consulted a spirit medium regarding a political question involving her husband. *The Defender,* of October, 1941, published the following:

In the beginning of the Roosevelt administration a Chicago man, named Hadrian H. Baker, founder of an angel-worship cult, announced that the New Deal was the product of "high astrals". He claimed that high officials at Washington, including the president himself, received revelations from astral spirits who appeared at intervals in the tribunals of the cult in Chicago, and dictated their advice and doctrines through an automatic device. Baker condemns other forms of spiritism, but his system does not differ materially from the teachings of others known as "familiar spirits".

In the *Reader's Digest* article on Joseph Dunninger, mind reader and "master mentalist", the statement is made, "President Roosevelt has had him to Washington twice. The last occasion was virtually a cabinet meeting."

A previous article has shown the trend toward spiritism in Great Britain. The following paragraph, quoted from *The Christian Century,* January 12, 1944, links together that country and the United States in their pursuit of demon-fostered will-o'-the-wisps:

Nor is this craze confined to America. An English writer in the *New Statesman and Nation* asserted that there are thousands of private astrologers in England and, on the basis of an investigation, declared that nearly two-thirds of the adult population glance at or read more or less regularly some astrological feature. Both in England and in America, it is asserted, men prominent in politics and financial circles are regular subscribers to some astrological service, and many of them refuse to sign an important document or make an important decision on a day that is not declared propitious by the astrological adviser. . . . Astrology is, of course, not a religious ism. It masquerades as science, and through its pseudoscientific method and language makes a certain appeal to a generation which in large numbers has rejected religion because it is not scientific.

The Height of Folly

Even the widely eulogized British prime minister sinks to Hitlerian depths of vanity and folly when he says that we "look ahead to those days which will surely come when we shall have finally beaten down Satan under our feet". (In a lecture delivered at Harvard Univer-

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sity on September 6, 1943) That amounts to a declaration of power equal to that of Jehovah God and Christ Jesus; for it is not a man-sized job the prime minister is tackling, but one which only Jehovah through Christ can perform. To the monstrous Serpent the Almighty said, "He [Christ] shall bruise thy head." Again, "The God of peace shall bruise Satan under your feet shortly." (Genesis 3:15; Romans 16:20; *Am. Stan. Ver.*) It is worse than twaddle for vain men made of dust to prate about crushing that mighty spirit creature, Satan.

Quite the reverse is true. The Devil and his demons have the masses of mankind held in their snares, of one kind or another, and the possibility looms up mightily that the majority of earth's millions may find themselves alongside Satan under the bruising heel of Jehovah's Vindicator-King, Christ Jesus. May it not well be that the demons under Satan are herding world leaders into an association of peoples and nations that will not stand, as it tries to palm itself off as a world-saver and Devil-destroyer? Recall the warning words: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand."—Isaiah 8:9, 10.

"Christendom" claims to worship God and Christ. Yet, "they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God?" The foregoing facts show beyond doubt that the people and the rulers have not sought the Lord, but have fulfilled the words of the prophet, "They shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards." (Isaiah 8:19; 19:3) What will the result be? Divine history answers.

A King Consults a Witch

Turn back the pages of time some three thousand years. We find ourselves in the reign of Saul, first king of Jehovah's covenant nation of Israel. This nation professed to be worshipers of God. They had requested a visible king, and at that time they were warned of the distresses into which he would lead them. "Ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day." (1 Samuel 8:18) The course of the ruler would affect the ruled.

King Saul was instructed by Samuel. He knew of Jehovah's law against delving into spiritism, and the death sentence to be enforced against spirit mediums. For a time he obeyed. "Saul had put away those that had familiar spirits, and the wizards, out of the land." (1 Samuel 28:3) Then he backslid. Following Samuel's death and before David's enthronement a tide of demonism swept through the land of Israel, and it caught up King Saul and carried him to his destruction. Though he claimed to, Saul did not worship and serve Jehovah God, and he persecuted and sought the life of God's chosen one, David.

Then up loomed a national crisis. The Philistines pitched themselves in battle array against Israel. King Saul was in doubt and perplexity as to the right course and Israel's future. Religiously, he called upon Jehovah God for help. No answer. So he turned to the demons, the ones he served, for help: "Said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her." All are familiar with the succeeding events: the visit to the witch of Endor, the request to speak with the dead Samuel, a demon's impersonation of that prophet, and Saul's death in battle with the Philistines. His demon gods did not deliver. (See 1 Samuel chapters 28-31.)

Spirit mediums and clergymen maintain that the witch of Endor did make

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contact with Samuel. She did make contact with the invisible spirit realm; she was not a fake. But it was a demon impersonating the lifeless Samuel and deluding the credulous, religious Saul, and perhaps the witch, also. The Scriptures plainly show that the dead are dead, in the grave, void of all knowledge or life or power. (See Psalms 6:5; 49:12-14; 89:48; 146:4; Ecclesiastes 3:18-20; 9:5, 10.) Hence it could not have been Samuel speaking through the spirit medium of Endor. The very existence of the witch was a violation of God's law. God would not use her. Samuel, if he were living in a spirit world, would not be at her beck and call, because he was faithful to the Lord and would not deal through her. Circumstantial evidence, as well as the direct Bible testimonial evidence, is against any appearance of Samuel to backsliding Saul.

Let honest persons today be warned by this divine history. As Saul's deflection to demonism resulted in a crushing defeat for all Israel, so the turning to supernatural, wicked spirits by world leaders at this time will involve the ones they rule. Now is a time of crisis. Many call on the Lord, as did Saul. But they do it religiously, calling for "more religion", alias demonism. They get no satisfactory answer. Why should Jehovah God answer them? They have "transgressed the [divine] laws, changed the ordinance, broken the everlasting covenant [concerning the sanctity of life]". The Almighty says, "Ye have forsaken me, . . . Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation." This world leaders are now doing. They will end as did Saul: "So Saul died for his transgressions which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; . . . therefore he slew him."—1 Chronicles 10:13, 14; Proverbs 1:24-33; Isaiah 24:5, 6; Judges 10:13, 14.

A Climactic Conclusion for Demonism

The modern "Sauls" continue to flock to Endorian witches and mediums and astrologers. In their dilemma they rush to the very source of the trouble for guidance: "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you." (Revelation 12:7-12) Blindly they welcome him with open arms. His working is with "signs and lying wonders". (2 Thessalonians 2:9) And his greatest 'lying wonder' lies in the very near future: the post-war collective security combine of nations. The beastly total world-state will emerge from the fires of the present global war of "liberation", and will take freedom from its supporters. Smeared with religion's blessings, it will stand in the place of Christ's kingdom, and constitute the abomination Jesus foretold. (Matthew 24:15, 16; Revelation chapters 13 and 17) It will persecute and seek to destroy Christ's faithful followers and their witness work. It will strike out in desperation at the only source capable of bursting the bonds of the invisible demon hordes, namely, the kingdom of God by Christ Jesus.

Honest people of good-will toward God will heed Jesus' warning and flee from Satanic rule to God's kingdom rule. They can now see the swing of world leaders from Jehovah God to Satan and his demon agents. The Bible prophecy foretelling the demon blitz also shows the result: a conflict with God at Armageddon. From that battle they will not return alive. (Revelation 16:13-16) At the outset of this article reference was made to the vision of Satan's organization in the symbol of a terrible image. That prophecy describes the toppling over and destruction of Satan's realm, visible and invisible, by Christ's kingdom. (Daniel 2:34, 35, 44, 45) That will be the climactic end of demonism. All mixed up in it will die at its fall.

How to Avoid It

The divine formula is: "Resist the

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devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." (James 4:7, 8) Know the subtle devices of Satan and his demons and avoid them; draw nigh to the Almighty God by obedience to His will. The converse is likewise true: if one does not resist the Devil that wicked one will triumph. Is it not true that hypnotists and mental telepathists and other dealers in demonism say you must make your mind blank, become will-less, unresisting? The demons cannot overcome those aware of their devices and who keep up their Christian guard. This is done not by religiously reading a chapter in the Bible each day, but by *studying* the Scriptures and then *acting* in obedience thereto. The Bible is not some charm to keep away the "spooks". Its instruction is what counts. (2 Timothy 2:25, 26) Proving this, and also proving that the conflict with demons is not imaginary, Ephesians 6:11, 12 counsels: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places." (Marginal reading) The verses that follow describe the armor: a knowledge and understanding of God's truth and zealous service in its behalf.

Jehovah gives signs that the end of the demons is near. Not spectacular ones, like the Jewish religionists demanded of Jesus, but "the sign of the prophet Jonas". (Matthew 12:38-41) As Jonah's preaching to the Ninevites was sign enough for them to repent, so the deliverance during World War I and the preaching of Jehovah's witnesses thereafter is sign enough for these "last days". The gospel is being preached, then the end comes. Also, people of goodwill are told to flee when they see the postwar abomination men set up in the holy place of Christ's kingdom, and that the "Peace and safety" declaration the demon-controlled rulers will make is merely the forerunner of destruction. When spectacular Armageddon begins, with its dazzling display of Jehovah's unlimited power, that is the sign for destruction of all the demons and their visible dupes. No fleeing then! Now, in the important present, is the time to shun, to resist the Devil and his demons and his visible agents. Now, too, is the time to draw nigh to God.

Grand Raffle—in Christ

WOULD you think that anybody would have the presumption to offer a grand raffle prize of $1,000 in cash in the name of Christ, and back it up with an offer to bless your automobile and furnish you with two home-cooked Sunday dinners, all you can eat, for 45c each? The chance to get the $1,000, which you are told may be the way to get a new mink coat or a new car, it is explained, will cost you 5c.

The offer is put out by St. Christina Church, 11005 South Homan Avenue, Chicago 43, Illinois, and is signed "Sincerely yours in Christ, Father Bendziunas, Father Rebedeau, Father Waldron". It relates to a carnival, September 10 (Sunday) to September 17, 1944, explaining, "There will be a Booth of Chance Books on the Grounds."

The temple at Jerusalem was typically holy; when Jesus drove the moneychangers out of it, He had the honor of Jehovah's name in mind. Of course, a modern church building is not God's house in any sense of the word, but those who think that it is would certainly have a hard time explaining why they let these gamblers work their racket there without the least shame and even in the name of the One who wielded the whip of small cords in Jerusalem.

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Why Senator Bouchard Lost His Job

FORMER speaker of the Quebec legislature, for some years a cabinet minister, and now one of Quebec's senators to the Canadian legislature at Ottawa, Telesphore Damien Bouchard, arose to make his maiden speech. The subject under debate was that of uniform and reliable history textbooks for all Canadian schools. As a conscientious and capable Roman Catholic he modestly stated what he knew to be the truth. When he had finished, he had sufficiently exposed earth's greatest racket, which is a sin that racketeers never forgive. When he sat down, his political career was over, and Premier Godbout of Quebec flew to Ottawa and had him fired from the $18,000 a year job to which he had appointed him only two months previously, that of chairman of Quebec's Hydro Commission.

Mr. Bouchard's reaction was merely: "I knew what was coming when I made the charges. When I accepted the position of president of Hydro I did not give up my right of freedom of speech." "After forty years of political activity in my province, don't imagine that I did not expect what happened to me when I decided to denounce the secret menaces which have grown up in our province and in the French part of Ontario in the past few years, and which lately have menaced the unity of Canada."

The reason why Mr. Bouchard so suddenly lost his $18,000 a year job is that he disapproved the plans and methods of the Roman Catholic Hierarchy to take over and dominate completely every enterprise on earth, ecclesiastical, political, industrial, while all the time claiming to have only spiritual motives of the highest sort. In Spain it controlled the bullfights and the red-light districts, and entirely without shame.

Jesus Christ and Peter and all the other apostles except Judas were glad to serve the cause of the gospel without money and without price, but today a first-class parish may net a priest as much as $25,000 a year. This is made up of fees for baptisms, weddings, funerals, masses, and other like fandangos, and of these fees the priest never gives any accounting to anybody in the church or out of it. To illustrate, the Canadian *Gospel Witness and Protestant Advocate* tells this story of what happened to the family of a poor, hard-working man in the province of Quebec, as narrated to it by a lady principal of a Roman Catholic school in Quebec who had two teachers under her:

Wanted $175 to Attend a Funeral

In the school were six children of one family, children of a workingman who had ten children in all. The eldest of these children was barely sixteen, and not yet able to earn anything. The father of the family died, and the principal of the school gave instruction to her subordinates that, out of respect for the six children included in their list of pupils, belonging to this family, the whole school would attend the funeral service in the church. The principal sent a group of children who were directly under her hand to church, which was near by. In a few minutes they returned, saying the priest had forbade them to enter the church. She then took the children herself to the church, and entered, the children following. The other two teachers, fearing the anger of the priest, did not attend, nor did their children. After the service was over, this school principal called upon the priest at his presbytery and asked his reason for refusing to allow the children to enter the church. His answer was: "The woman did not pay enough for the funeral to permit the children to attend. She would pay only $125.00, and I told her it would cost her $175.00 to have the attendance of the whole school at the service."

Not only is there almost no end to the fees that can be collected by a cunning priest, but the taxpayers are robbed politically and persistently. With World

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War II at its height, building materials scarce and building permits of any kind hard to obtain, the government-subsidized Roman Catholic Indian mission of Alberta went ahead full speed with building operations on a huge scale at Calais, Spirit River, and elsewhere.

In the province of Quebec, when one buys a meal in a restaurant he pays 3c and upward as a tax called a hospital tax. If you guess that the nuns have the management of the funds thus obtained, you guess right; and, no matter how much they already have, they are always after more. An item translated from one of the French Catholic papers of Montreal exults as follows:

> One after the other, two pieces of good news have come to us: The grant of $250,000 from the provincial government for the construction of the Maternal School, inaugurated Thursday last, on the Boulevard Saint-Michel, and the additional grant of several tens of thousands of dollars for the transformation and modernization of the [foundling asylum] on Dorchester street.

It has all been fixed up politically that debts contracted by the Province of Quebec for these purely Roman Catholic projects automatically become a charge of the federal government at Ottawa, and one can but wonder if, at least indirectly, some of the lend-lease largess doesn't find its way eventually into this particular sewer.

Church Syndicates and Education

Had Mr. Bouchard seen fit to do so, he could have readily made some interesting observations on the "Church Syndicates" and on education. He could have explained that throughout French Canada the church had been organizing labor unions called "Church Syndicates", with a priest at the head of each; that wageworkers had been persuaded to leave their other labor organizations and to join these; that the threat had been made that if they did not do this they would be excommunicated and refused the so-called "last sacrament"; and that they had even been urged to put their "union" fees in the collection plate.

On the educational angle, had he seen fit to do so, he could have quoted the declaration of the Loyal Orange Association of Canada:

> The Church of Rome is not like any other church. It does not demand liberty in order that it may be free to extend the principles of its faith, for it has the utmost freedom now. It demands liberty in order that it may destroy liberty. It is not simply a religious body, but primarily a huge political machine working for supremacy.

On the same general plane he could have quoted with disapproval Cardinal Villeneuve's boast:

> In Canada the role of the Church develops with greater grandeur. Mistress of all public institutions in the old province of Quebec, she progresses happily also in the others.

He could have said that for a church that claims to be the virgin bride of Christ to admit that it is a political mistress is almost too much of an admission, in view of what the Scriptures have to say about spiritual harlotry.

And he could justly and properly have read in the senate chamber these statements from the *Gospel Witness and Protestant Advocate:*

> It is grimly humorous to behold a church that has kept its "faithful" chained in ignorance and slavery wherever it has held sway, now brazenly heralding its exclusive monopoly of true education. The Middle Ages, with their pestilences and the ignorance of the great masses of the people, were the inevitable outcome of the religious slavery that the Church of Rome exercised without rival for almost a thousand years. . . . The province of Quebec, where the bishops are the undisputed masters of the school system, is the most ignorant province of the Dominion of Canada, and if it were not for the competition of Protestants and the fine example of the English schools in the province, French-Canadians would still be as illiterate as they were when Wolfe's soldiers first scaled the heights of Quebec in 1759.

But Bouchard Was Gentle

But Bouchard was gentle. He just explained in this maiden speech that the Jacques Cartier Order, founded in 1928 with the blessing of the Catholic and French clergy, was advocating a new state that would be Catholic, French and corporative; that he did not wish to see Canada's free institutions sabotaged; that he regretted anti-Semitism, and a teaching of history that is not in accord with the facts, and which would convey to the pupil that the unclerical rule of the past had been one of tyranny and oppression.

He gave samples of the false teachings as found in the history books in use in Quebec, saying:

I have given typical examples of how our Canadian history is taught in Quebec. They clearly demonstrate this teaching cannot be according to the facts and that it is made intentionally, to prejudice young minds against our compatriots of a different tongue and creed. It is un-Canadian and un-Christian.

He objected that such false teaching would ultimately bring mob rule and civil war. He thought it unwise and unfair that in the Quebec schools English was taught so poorly and so stupidly that the parents could see that their children were making no progress in learning the English tongue.

He objected that the general president of the Jacques Cartier Order had sent out a message projecting a revolution of the type that had swept Spain a la Franco; and that it had been backed up by Monsignor Mozzoni, charge d'affaires at the apostolic delegation in Canada, when that gentleman exclaimed: "What we want and what we shall work to attain by all our means is a state completely Catholic." Summarizing his objections to the Jacques Cartier false historical teachings he said:

Their ultimate aim was not only to disunite the people on lingual and religious matters but to disrupt confederation, to abandon the more human North American concept of a large nation composed of people of different religious beliefs and racial origins and to revert to the old European concept of smaller nations of the same religious and racial descent.

Actually, Senator Bouchard's address was in the highest degree patriotic and unselfish. All such persons are *persona non grata* to the Roman Catholic Hierarchy, and so the premier of Quebec had to hasten to fire him off his Hydro job, and this will be followed by the removal of his political scalp as soon as conditions permit. Canada is to be congratulated for having such an honest and courageous man in its senate, even temporarily.

Religionia-Babylonia-Coughuppa

◆ "St. Christina Church, 11005 So. Homan Avenue, Chicago, Illinois. Dear Friend: Our greatest carnival will open on Sunday, Sept. 12 and close Sunday, Sept. 19 [1943]. Again we will serve another of those outstanding delicious dinners, that, for thirteen years have made us famous. 'ALL YOU CAN EAT FOR 45c'—*Armour Star Meats.* Our booths will be packed with the finest merchandise money can buy such as blankets, bed sheets, pillow cases, towels, chairs, furniture, bisque dolls, scotty dogs, card tables, cutlery, and a good many articles that you do not see on your merchant's shelves any more. Then there will be a number of catchy and attractive games for everyone. The prices on the merchandise will be practically the same as last year. In all of our years we have never mailed Chance Books to our friends unless they ask for them. This year we feel that many of our friends will want them because of the prize and the price of the chances. THE PRIZE IS $1,000.00 CASH —THE PRICE 5c A CHANCE. If you desire a book of chances to buy a few and to sell to your neighbors drop me a card or call Cedarcrest 2060. Until the Carnival, Your old friend, Father Rebedeau. *We will use all Armour Star Meat.*"

Dual Citizenship

(As viewed by a Catholic)

HERE is a problem which I would like to see clarified. Just what is the status of an American citizen who is of the Roman Catholic faith and that of the Vatican state as a political state headed by a physical ruling head, king, pontiff, or whatever title you wish to use? I am not confusing the issue with a religious or spiritual matter, but consider it on purely political lines. Nor is this a matter of stirring up a religious controversy. No so-called "enemy of the Catholic church" is concerned with the dogma or the way Catholics worship God. It is today, as it was centuries ago, the political collusion between the Catholic church and all nations out of which came the several reformations leading up to Luther's time, which resulted in the Roman Catholic church's being driven out of those countries; result: the disestablishment of the Roman Catholic as a state church, only to set up in its place a Protestant, Lutheran or some other form of state church. The evil was not entirely removed by so doing. It was merely setting up the same idea under a new head. It was still political corruption of the Christian religion as far away from God as it was under the Roman Catholic church as the political state church.

The Vatican state is the political center of the Roman Catholic church, and its empire extends into every country on earth. Every Roman Catholic is a subject of the Vatican state, and the pope is the ruling head as a political ruler with absolute authority. That is fact, not supposition. When a priest takes "Holy Orders" he gives all to the church and accepts the pope as his ruler who in his "infallibility" can do no wrong. In the final analysis he is subject to and of the Vatican state above and before anything else, even the nation to which he belongs. If that is not absolute authority, what else can it be?

Of course, if that nation to which the priest belongs happens to be a powerful one, the pope leans a bit in that direction, whether it be Protestant or one like the United States, which recognizes no form of religion or church; even taking sides with that nation against Catholics when necessary; a sort of diplomacy, more correct, hypocrisy, to be on the side of the powerful in any event.

We see these non-Catholic nations "playing ball" with the pope just to please him and they in turn have diplomatic envoys at Vatican City and also envoys from the Vatican state to these same countries. Supposing the Church of England or some other state church were to send their political envoys to this country, what then? There would be a howl of indignation go up, even from Catholics, against such political activities, and rightly so. Supposing the Protestant church in the U. S. and other countries were to unite under the head of the archbishop of Canterbury and hold him in the same authority as the pope? What then? There'd surely be a howl that we were becoming subjects of King George, as he is the head of the Church of England, not the archbishop of Canterbury, who is also a political figure in the House of Lords, a position handed down from the days when the Roman Catholic was the state church and religion.

There is a vast difference between the church as a spiritual body concerned only in the spreading of Christianity and the Word of God, and one that is a political institution which sets up God and Jesus Christ as political figures under the jurisdiction of the Roman Catholic Church and this church comes first. To be a real Christian one must first be a Roman Catholic (!). I am a

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Catholic but I am not silly enough to believe that one. As a Catholic I believe Jehovah's witnesses or any other group have the right to express their views, and if they point out some of the dirty spots the church should at once clean up those spots, not try to put a gag on them or use such contemptible methods as have been used in order to choke off those whom the Roman Catholic Church does not like. If they call for tolerance this method is a poor way of showing it. If we have religious liberty we cannot let Catholics attack others not of their faith and at the same time spew the venom of malice and hate toward nations whose form of government is not O. K.'d by the Roman Catholic church. That is intolerance indeed.

Yet the Roman Catholic church seeks to send missionaries into all countries not under the Catholic faith to "convert" those peoples and at the same time forbids other missionaries to enter that domain where they claim all rights and privileges. Under such autocratic and despotic rule a Catholic is a subject of the Vatican state regardless of nationality. To put it another way, a Catholic is one of that "nationality" and owes allegiance to the pope first of all, not to his native land or to the one of which he is a naturalized citizen. He actually serves two masters, first the pope and secondarily the United States, if that is his native or adopted country.

A lot of discussion has gone on regarding the dual citizenship, and they have not proved anything different from that a Roman Catholic who is faithful to the Vatican state is a subject of the pope. All this talk of being a spiritual head of a religious body is absolute bunk. There was a mild excuse while the pope and the Vatican were shorn of temporal, which means political, power, which it took centuries to do up to the time of Garibaldi, when he took the Vatican out of its political status. And it remained that way until Mussolini and Ratti made that deal espousing Fascism in exchange for restored temporal power, as much so as restoring a monarchy from a republic to the pretender.

We never recognized the Greek or Russian Orthodox churches as political states, neither did we ever recognize the "schismatic" churches, which were still Catholic as much as they were under the papal yoke. Why, then, do we have to recognize the Roman Catholic church or the Vatican state as a political state? When we do that we too place God and Jesus Christ as political figures, which, to say the least, is an abomination in the eyes of those of us who hold our religious faiths, Catholic included, as matters of spiritual concern. To be more emphatic, it is blasphemy, and to set a man up in the exalted position where he is to be obeyed and venerated is nothing short of creating a man-god as much so as the emperor of Japan is the 'direct Son of the Sun god'. Ridiculous? No more so than to say the pope is the vicar of Christ and was appointed by Him through some mystical power, when the truth is he was selected in true Fascist political fashion by a "packed court" where Italians are in control and who see to it that only an Italian shall occupy the 'exalted throne of Peter', to whom we Catholics must bow down and pay more homage than Christ himself would expect us to do. That is Roman Catholicism, not Christianity; despotism, not humility.

This is not an attack on the religion of Catholics. The object of this article is to find out just where Roman Catholics stand. We hear all this talk about dual citizenship. Catholics, including those not under the pope, are followers of practically the same dogmatic ideas. Even the High Church or the Apostolic Church are known as Catholic. This is from a religious standpoint.

Take it now from a political standpoint. When the pope was recreated a political head of a political state he became a sovereign ruler as much so as the duke of Luxembourg or any other

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ruling head. All those faithful to the Vatican state are subjects of that state. That is fact, not supposition; leave out the emotional stuff; all the excuses that can be offered do not hide the facts. Why should there be a Roman Catholic political state? Just what has the political status to do with God? Furthermore, why should we recognize the Roman Catholic church as a political state? Our Constitution does not recognize such a political status of any church. The truth is, the Roman Catholic church has never recognized the fact that it was deposed as a political state. The "Holy Roman Empire" still exists, even though the Vatican state is only a fragment of that empire. Its political influence is still used as a power. It is as much so as if the British Commonwealth were dissolved, leaving only England as a fragment of that empire, never giving up its claims.

Could a citizen of the duchy of Luxembourg become a naturalized citizen of the United States and still be under the rule of the duke of Luxembourg? Of course not. Would he be allowed to give support to that potentate? If he did, he would not be an American citizen, regardless of how his fidelity toward that potentate stood. No other church in the world exists as a political state and no other church meddles in world politics as does the Roman Catholic. It is time for it to remove itself from all this political action and corruption, or quit talking about its being a Christian institution.—J. R., Rhode Island.

"Purgatory" Nothing New

THE glory of ancient Greece has long been extolled by historians. As is often the case, the story of Hellas has become whitewashed with the passing of the centuries. The blots of corruption, superstition, and ignorance are erased and only the contribution of culture remains in the memory of modern man.

The civilization of ancient Greece has, without a doubt, influenced tremendously the philosophy, art, and government of the later world. Not the least in influence has been Greek religion. In the Roman Catholic religion of today are perhaps most apparent the pagan beliefs and rites of ancient Greece. Eleusis was one of the many places in Greece where mystic rites were performed for the worship of Greece's many gods. The chief festival held there was that of the goddess Demeter, in the autumn. The underlying theme of the festival was agriculture with various ceremonies, complete with priests, communion (the drinking of wine and eating of "holy" cakes), fasting, etc. The sowing of the seed and the harvest symbolized the basic idea that as the seed is reborn so the dead have a renewed life. When almost everything else in Greek religion had been discarded, the great lie, 'Thou shalt not surely die' (Genesis 3:4), was retained, and became in the hands of so-called "Christian" religion the weapon with which to blind the Western world.

During the seventh century, in Greece there came into great prominence the doctrine of Orphic theology. This was based on the familiar legend of Orpheus, whose ability to charm wild beasts and even rocks and trees with his music led to his being worshiped as a god. He married the beautiful Eurydice and, heartbroken at her untimely death, descended into "Hades" to try to bring her back to earth. His magic lyre charmed the inhabitants of the underworld and he was allowed to lead his wife back to life on the condition that he must not look at her until they had reached the surface of the earth. Impatience overcame him and he looked back, only to have her snatched back to "Hades" again. From this legend Orphic

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theology devised the doctrine that after death the soul goes down into "Hades" for punishment, the length of punishment depending upon how good or how evil one's previous existence has been. The infamous doctrine of "purgatory" is its counterpart. Both in Orphic theology and in Roman Catholic theology the unfortunate soul could be redeemed from the torture of this state by penances performed by priests at the expense of the living.

This is only a brief sketch to show how one of the tenets of the ancient pagan religions parallels modern pagan religion masquerading under the banner of Christ. The true followers of Christ on earth today are free from the yoke of religion, which from the beginning has been based on the lies spoken by Satan, 'Thou shalt not surely die,' and "Ye shall be as gods". They know that "the dead know not any thing" and that "there is no work, nor device, nor knowledge, nor wisdom, in [Hades], whither thou goest". (Ecclesiastes 9:5, 10) They know, too, that 'there shall be a resurrection of the dead, both of the just and the unjust', and therefore have hope toward God for the future life of all who shall ultimately "be accounted worthy to obtain that [new] world [now dawning], and the resurrection from the dead".—Acts 24:15; Luke 20:27-38. —E. P.-V., New Hampshire.

Bishop Oxnam Asks for Information

MOVED by the 21 cases of assault on Jewish children in Rhode Island, and the still greater number in Massachusetts, Bishop G. Bromley Oxnam, of the Methodist Church, made the following statement in Boston which, by its omission of the sect that is always boasting of its numbers and power, indicates just where the trouble lies. He said:

The beating of Jewish boys must stop. The beaters must be apprehended and punished. The beating of any boys by gangs is bad enough at any time. The beating of boys of a particular race is worse. But the real menace lies in the apparent fact that these beatings are an expression of incipient fascism, that they follow a similar pattern, and that, in one case, at least, the beaters wore black shirts. Who is flooding the nation with anti-Semitic literature, and why? Who finances these movements? . . . Why has Franco, the Fascist dictator of Spain, been extolled? The beating of Jewish boys is not the work of hoodlums. It is not a prank that can be passed by with complacency. Jewish and Protestant leaders regard these beatings as serious. . . . I was in Germany when these things began there. It is the same pattern in which organized gangs beat up a scapegoat race whether they be Jews or anyone else.

It may be that the replacement of that destroyer in the arms of Mary by a "Baby Jesus" a while back will quiet the spirit of those whose principal idea of Christianity seems to be to go out and bust somebody in the head who dares to think differently. What a silly idea it was, anyway, to have Mary carrying a warship around in her arms!

New York Cows Feel Insulted

◆ New York state cows, with a little gentle persuasion, used to proudly give fresh milk to the summer boarders in the Catskills, but, according to the *Sullivan County News,* the milk trust has worked it around so that summer guests and boarders must now pay more for milk and cream than the dealers charge in New York city, and the milk is not as fresh as it could be and should be. The cows feel insulted; for they do their best work in fields within plain sight of the best summer hotels.

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"They Hate Everybody"

THE following early references to Christianity are found in Tacitus:

Neither religious ceremonies nor the liberal donations of the prince could efface from the minds of men the prevailing opinion that Rome was set on fire by [Nero's] own orders. The infamy of that horrible transaction still adhered to him. In order if possible to remove the imputation, he determined to transfer the guilt to others. For this purpose he punished with exquisite torture a race of men detested for their evil practices, by vulgar appellation commonly called Christians.

The name was derived from Christ, who in the reign of Tiberius suffered under Pontius Pilate, the procurator of Judea. By that event the sect of which he was the founder received a blow which for a time checked the growth of a dangerous superstition; but it revived soon after, and spread with recruited vigor, not only in Judea, the soil that gave it birth, but even in the city of Rome, the common sink into which everything infamous and abominable flows like a torrent from all quarters of the world.

Nero proceeded with his usual artifice. He found a set of profligate and abandoned wretches, who were induced to confess themselves guilty, and on the evidence of such men a number of Christians were convicted, not indeed on clear evidence of their having set the city on fire, but rather on account of their sullen hatred of the whole human race. They were put to death with exquisite cruelty, and to their sufferings Nero added mockery and derision. Some were covered with the skins of wild beasts, and left to be devoured by dogs; others were nailed to the stake; numbers were burnt alive; and many, covered over with inflammable matter, were lighted up, when the day declined, to serve as [lamps at] night.

For the convenience of seeing this tragic spectacle, the emperor lent his own gardens. He added the sports of the circus, and assisted in person, sometimes driving a curricle, and occasionally mixing with the rabble in his coachman's dress. At length the cruelty of these proceedings filled every breast with compassion. Humanity relented in favor of the Christians.

The foregoing extract from Tacitus, the historian, writing about the year 90, shows how the Christians were used as scapegoats, the chief charge being that they were against the government. Like Jehovah's witnesses today, they were accused, too, of "hating everybody"; a curious charge, in view of the fact that their truthfulness makes them the hated ones, for, as Jesus stated, the darkness hates the light.

Another early reference to Christianity is found in a letter which Pliny (the younger), administrator of the Roman province of Bithynia (A.D. 103), sent to the emperor Trajan, in which he sought advice as to how he should deal with the Christians. He wrote:

It is, sir, a rule which I prescribe to myself, to consult you upon all difficult occasions. For who can better direct my doubts or instruct my ignorance? I have never been present at the resolution taken concerning the Christians; therefore I know not for what causes or how far they may be objects of punishment, or to what degree our complaints may be carried on against them. Nor have I hesitated a little in considering whether the difference in ages should not make some variation in our procedures, or whether the weaker and the more robust should be equally punished. Are those who repent to be pardoned? Or is it to no purpose to renounce Christianity, after having once professed it? Must they be punished for the name, although otherwise innocent? Or is the name itself so flagitious as to be punishable?

In the meantime I have pursued this method with those Christians who, as such, have been brought before me. I have asked them if they were Christians, and to those who have avowed the profession I have put the same question a second and a third time, and have enforced it by threats of punishment. When they have persevered, I have put my threats into execu-

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tion. For I did not in the least doubt that, whatever their confession might be, their audacious [bold] behavior and immovable obstinacy [steadfastness] required absolute punishment. Some who were infected with the same kind of madness, but were Roman citizens, have been reserved by me to be sent to Rome.

Soon afterwards the crime, as it often happens, by being pursued became more diffusive, and a variety of matters of fact were specified to me. An information [unsigned] was put into my hands, concerning a list of many persons, who deny that they are or ever were Christians; for, repeating the form of invocation [to the gods] after me, they called upon the gods, and offered incense, and made libations to your image, which, upon this occasion, I had ordered to be brought out with the statues of our deities: and they uttered imprecations against Christ, to which no true Christian, as they affirm, can be compelled by any punishment whatever. I thought it best, therefore, to release them.

Others of them, who were named to me by an informer, have said that they were Christians, and have immediately afterwards denied it, by confessing that they had been of that persuasion, but had now entirely renounced the error, some three years, some more, and some even above twenty years. All these worshipped your image, and the images of the gods; and they even vented imprecations against Christ. They affirmed that the sum total of their fault, or of their error, consisted in assembling upon a certain stated day before it was light, to sing alternately among themselves hymns to Christ, as to a god; binding themselves by oath not to be guilty of any wickedness; not to steal, nor to rob; not to commit adultery, nor break their faith when plighted; nor to deny the deposits in their hands, whenever called upon to restore them. These ceremonies performed, they usually departed, and came together again to take a repast, the meat of which was innocent, and eaten [by all]: but they had desisted from this custom since my edict, wherein, by your commands, I had prohibited all public assemblies.

From these circumstances I thought it more necessary to try to gain the truth, even by torture, from two women who were said to officiate at their worship. But I could discover only an obstinate kind of superstition, carried to great excess. And therefore, postponing any resolution of my own, I have waited the result of your judgment. To me an affair of this [kind] seems worthy of your consideration, principally from the multitude involved in the danger. . . .

The emperor replied as follows:

You have exactly pursued the method which you ought, my Secundus, in examining the several causes of those persons who, as Christians, were brought before you. For in an affair of this general nature it is impossible to lay down any settled form. The Christians need not be sought after. If they are brought into your presence and convicted, they must be punished; but with this reservation, that if any one of them has denied himself to be a Christian, and makes his assertion manifest by an invocation to our gods, although he may have been suspected before, his repentance must entitle him to a pardon. But anonymous informations ought not to have the least weight against any crime whatever. They would not only be of dangerous consequence, but are absolutely against the maxim of my government.

The motive, probably the chief one, back of the persecutions of the Lord's witnesses in the first century of Christianity is indicated in a portion of Pliny's letter not quoted above. It states that the heathen temples were practically deserted and nobody bought the animals offered in sacrifice to the gods (1 Corinthians 10: 19-21). The heathen priests, then as now, resented interference with their business, and then as now got the government to do their dirty work for them. 'These Christians, who hated everybody, ought to be persecuted. It served them right!' But no amount of persecution stopped them; in fact, Pliny had to admit that persecution seemed to increase their numbers and even Trajan decided it was best to go easy, and suggested that Christians need not be sought out.

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Who Supervised the Preparation of the United States Constitution?

MOST readers of this magazine were intensely interested in the flag-salute case, finally settled in the United States Supreme Court in favor of Jehovah's witnesses, but only after a long and grueling fight, the outstanding features of which were Chief Justice Stone's one-man stand for freedom of worship when the subject first came up, and the court's final reversal the last time it was brought to their attention.

When the Gobitis case (the one first bringing the flag-salute issue before the Supreme Court) was first brought to the attention of the court, the brief of counsel for Jehovah's witnesses contained this paragraph:

God-fearing men of Pennsylvania who wrote the Bill of Rights of that Commonwealth said:

"We the people of the Commonwealth of Pennsylvania, grateful to Almighty God for the blessings of civil and religious liberty, and humbly invoking His guidance, do ordain and publish this Constitution."

Thus those faithful men bore testimony to the name of Jehovah God, and therefore were Jehovah's witnesses.

There is much reason to believe that as the framers of Pennsylvania's Constitution were Jehovah's witnesses, so were the framers of the Constitution of the United States, which was born suddenly on Monday, September 17, 1787, when the Union of separate states was about to fall apart after eleven years of perilous "Confederation".

Look Up Your History

Look up your history and you will readily remember that it was in June, 1776, that the Continental Congress had appointed a committee to frame an instrument of government. You will also recall that the surrender of Cornwallis took place on October 19, 1781, but yet Washington did not become president the first time until the spring of 1789.

What Was It That Intervened?

What was it that took place during those eight years from the time of Cornwallis' defeat until Washington became the country's first president? They can be described as days of painful effort of thirteen states to get along together without any national government worthy of the name. The states had Articles of Confederation, but, says *The Encyclopedia Americana:*

The longer the Confederation existed the more hopeless the chance for a strong central government became. From all sides came expressions of fear and alarm for the Union itself. As early as 1783 Washington, in a circular letter to the State governors, had expressed the fear for the Union and declared that there must somewhere be lodged a supreme power to regulate and govern the general concern of the Confederated Republic or it would go to pieces. Jay, in a letter to Washington in 1786, said: "I am uneasy and apprehensive, more so than during the war." From our former friends in Europe came the disquieting news that they no longer had confidence in our credit. Congress had lost the respect of the country through no fault of its own. The most capable men had deserted its halls for those of the State legislatures. Everything seemed to point to a speedy dissolution of the Union as it existed under the Articles of Confederation, when aid came from an unexpected quarter and quite by accident. This was the Alexandria Convention, called to settle commercial disputes between Virginia and Maryland. From this grew the Constitutional Convention. ["Alexandria Convention" in the article should properly read "Annapolis Convention", for it was at the latter city that the suggestion was made that a new and stronger national government be framed.]

A Tremendous Task Quickly Done

The Constitution-makers finally met together in Philadelphia in the summer

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of 1787, 55 of them, including Washington, who was made president of the assembly. Fifty-one of the members took part in the debates, and 39 finally signed the Constitution, with Washington as one of the signers. On one occasion, while the United States Government was thus in its birth pangs, Washington rose from his presidential chair and said most solemnly:

> It is too probable that no plan we propose will be adopted. Perhaps another dreadful conflict is to be sustained. If, to please the people, we offer what we ourselves disapprove, how can we afterward defend our work? Let us raise a standard to which the wise and the honest can repair; the event is in the hand of God.

That isn't a very long speech. It did not need to be. It is evident that Washington was not trying to please his fellow citizens, not even his fellow patriots, but he did wish to please Almighty God.

These 55 men (counting them all, for the opposers and obstructionists did a great work too) worked without stenographers, without typewriters, and without clerks, and in 85 working days produced what Gladstone described as "the most wonderful work ever struck off at a given time by the brain and purpose of man". There were serious difficulties in the way. Franklin wanted the legislative power vested in a single house; Hamilton wanted a government in which the president and senators should hold office during good behavior, i. e., for life; Madison wanted the veto power of legislation to rest in the Supreme Court. Any one of these propositions would have wrecked the Constitution before it was adopted, and have made the government essentially different from what it is.

The Constitution still stands. Get it out and read it. It has survived the storms of the greatest of civil wars, survived World War I, and today is admittedly the backbone of the freedom-loving governments of the world.

The Bar Association Stands by It

The American Bar Association stands by the Constitution, and openly expresses its shame and its regret that "lawyers are being graduated from our law schools by the thousands who have little knowledge of the Constitution".

Daniel Webster said of it: "It is the bond, and the only bond of the Union of these States; it is all that gives us a national character."

Chief Justice John Marshall said of it: "The people made the Constitution, and the people can unmake it. It is the creature of their will, and lives only by their will. But this supreme and irresistible power to make and unmake resides only in the whole body of the people, not in any subdivision of them."

The United States Constitution upholds the sovereignty of the individual; it provides a government of law and not of men; it stands as a buffer between freedom and despotism; it protects freedom of speech, of press and of worship; it does not discriminate against any man because of his race, color or creed; it protects the weak against the strong, the minority against the majority; it balances the ruling power by distributing it over three independent branches; under it none can be deprived of life, liberty or property without due process of law; and, finally, as Claude E. Holmes, of Illinois, says:

> It permits Congress to establish a court but not a religion; to suppress an insurrection but not a newspaper; to close a port but not our mouths; to regulate commerce, but not our lives; to take a vacation, but not our property.

The Constitution of the United States was made for the benefit of the people, but it seems quite certain that God permitted these just and fundamental laws long ago to be made for the very purpose of affording His people a means not only of protecting themselves against the assaults of religionists at the present time, but of carrying on their witness unhindered.

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Here are some scenes of Jehovah's witnesses giving out the Kingdom message in winter. (1) Ward and Warren Patton, ten-year-old twins, on the way to their respective corners in Paoli, Kans. (2) A pioneer in Detroit, Mich., dressed for the zero weather. (3) Eight-year-old Donald Bohman, of New Britain, Conn. See the ear muffs? (4) A special pioneer witness at Chisholm, Minn. Can he make it? (5) It gets cold in Colorado too, according to J. R. Miller, of Englewood. (6) Mrs. Goldie Howland, of Clinton, Iowa, doesn't seem to mind the cold. (7) A publisher at Elkhart, Ind., on his way, and thinking of Ecclesiastes 3:11.

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A Courageous Australian Mayor

THERE are many interesting things about Australia, and some of them just at hand make good reading. As is well known, it is the world's greatest producer of wool, having more than twice as many sheep as are to be found in the United States, 110,000,000 in the one case and 51,000,000 in the other. Australia, with a population of only 7,000,000, has 13,500,000 cattle, while the United States, with 132,000,000, has only 78,000,000, whereas it should have 254,000,000 in order to be in the same class. One reason why America did not need to cramp itself in the use of meat in 1942 (though it did do so) is that in that year Australia and New Zealand supplied the American forces with 7,000,000 more pounds of beef than America shipped abroad in that entire year.

Australia has some other very interesting animals. There is, for instance, the koala, a living 'teddy bear', a soft bundle of fur two feet long that obtains all its moisture from the leaves of the eucalyptus tree on which it feeds. It never drinks at all. Then there is the platypus, a combination of fish, bird and animal which lays eggs and yet nourishes its young with milk. Only one other animal in the world does that, and that is also an Australian one, the echidna, or ant-eating porcupine. The "land down under" also has a mole that is deaf, dumb and blind, and it has a lizard that barks, and it has rats that build houses, and when it comes to house-building it has white ants that make castles twenty feet high. And it has fish that have lungs.

And All Kinds of Religion

And, oh yes! they have all kinds of religion in Australia. It is mostly the Church of England, but the Roman Catholics have half as many people as the Church of England. They make up 22.3 percent of the population, which is much more than they do in the United States, where they are only 15 percent. Also, Australia has the boomerang-throwers; and how they make a weapon that they can throw in such a way as to make it return to the thrower is something that has all the wise ones puzzled. But they do it. If a boomerang-thrower does not know his business he might get hurt after he makes his throw. His weapon might come back and with force enough to injure him.

It is like that about the American films. Everybody can remember when, a few years ago, the Roman Catholic Hierarchy reached out and grabbed control of the movie industry, just like taking candy away from a baby. Ever since then the movies, and the same applies to the newspapers and the radio, have been tolerated by the Catholics and hated by everybody else, and all together they have been accumulating a fund of ill will that will make everybody cheer when Armageddon comes along and finishes them off. At the moment, the Catholic-controlled films are in wrong in Australia because they have too much brag in them, too much super-patriotism, too much flag-waving, and because, contrary to the facts, they seem to be trying to convey the impression that everything that is being done everywhere is being done by Americans. Not only are the Australians getting sick of this dominant idea in the American films that go to Australia in such large quantities, but the Americans that are down there are disgusted with the constantly reiterated idea in the captions, "Well, boys, the Yanks have done it again." Lewis B. Sebring, Jr., writing on the subject to the New York *Herald Tribune,* from somewhere down in Australia, says, "It is a well-known fact that for years American motion pictures have given the peoples of other countries a most inaccurate impression of what Americans were

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like and how they lived." In other words, the Roman Catholic film censors have bungled their job, as usual.

Oh yes! what has all this to do with the title of this story? Just this. Not long ago they held in the city of Newcastle, Australia, what they called an "Interdenominational Religion and Life Week Conference". There were all kinds of clergymen present, Catholic, Episcopalian, Methodist, etc., and the proposition was made that "the churches should be represented at the Peace Conference after the war". The mayor was there and was invited to make a speech; and did he make one! He told these international and national mischief-makers that the churches have become nurseries of crime, "because they encouraged housie-housie and raffle tickets." He went on to say that in Newcastle sundry community leaders, who were also representatives of various churches, set poor examples to the rest of the citizens. To be sure, the newspapers panned the mayor. The headlines in the Auckland *Star* were "Church Attacked; Cards and Raffles; Mayor's Unusual Welcome". This was done to let the mayor down, but he rendered a real service when he pointed out to his fellow citizens that "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." (Revelation 18: 2) He might have gone further and quoted all the rest of the chapter.

Youths Enjoy Theocratic Songs

I WAS just reading the article on the songbook, in *Consolation,* and thank you for it, and also for the songbook itself. I have been working for several years with a group of 'teen-age youngsters, and they were always singing some kind of hip-hip popular songs.

I gathered the youngsters together, and we had a singing bee, until they learned the Theocratic songs.

Now they use them in the car, when coming and going to the territory, and I no longer hear any of the popular songs, and I don't miss them one little bit. The kids are more happy; there are no more puppy spats in the car.

I have found that by taking a group of youngsters out together they become publishers more quickly than when each one goes out with an adult. I work with first one and then another. Meanwhile the others are on their own, which gains for them confidence.

The best answer to the flag-salute issue was from a ten-year-old girl. After a tirade from a woman, this little girl asked permission to ask her a question. It was, "If Jesus were on earth, which flag would He salute?" I have never found an answer to that one.

I cannot carry a tune in a bushel basket, yet the Theocratic songs have already helped to carry me over many a hump.—James A. Barton, pioneer, California.

In Hitler's Likeness

◆ In one of his outbursts of "wisdom" Hitler said:

> A violently active, dominating, intrepid, brutal youth—that is what I am after. . . . I want to see in its eyes the gleam of pride and independence of the beast of prey. I will have no intellectual training. Knowledge is ruin to my young men.

Thus does Hitler shape German youth after his own image and moral likeness. He has succeeded in producing numerous Germans of this type. On the other hand, there are many who have resisted Nazification, and one reads of brave men and women, and even children, who have suffered in concentration camps, more correctly called torture camps, and who have faced calmly the firing squads.

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"Why We Don't Smoke"

THERE are some good points brought out in a little 5c booklet of that name written by John Robbins Hart, and put out by James M. Armstrong, Inc., 2116 Locust street, Philadelphia, Pa. The first is that unsightly ash trays, burned table cloths and upholstery and damaged floors make a cigarette smoker an unwelcome guest.

The belief is widespread that the nicotine used to kill insects on plants injures the small and delicate germ plasm and ovum of human life. Fetal hearts are speeded up by the smoking of expectant mothers; female tobacco workers seldom have children; one-third of the infants born to them die in the first year; one-fifth show evidence of poisoning of the brain and nerves and die of convulsions. The milk of these mothers smells of nicotine. The mothers "become easily tired, extremely selfish, without intellectual acuteness, moral sense and nervous resistance"; so once said a famous physician, when writing on this subject.

The glycerin and rum and other ingredients that are used to "dope" the cigarettes, so as to make the victims slaves to that particular brand, produce furfural acrolein which injures the brain cells and nerve centers and leads to youthful criminality.

Smoking affects respiration, or, in plain speech, "cuts the wind." It injures the sensitive membranes of nose and throat, weakens the blood stream, and causes the smoker to present old-age appearances. Smoking breaks up the symmetry and beauty of a girl's face. "Her stained finger tips are not attractive, nor are nicotine-lined nostrils."

Rijstafel

RICE is the basic food of Java, in common with all other Eastern countries. From the native dishes the Dutch have evolved a dish known as *rijstafel* (meaning rice-dish, or, literally, rice-table).

The composition of *rijstafel* explains the state of coma that takes place after its indulgence and the midafternoon sleep (common in those parts). The manner of eating it explains the existence of the fingerbowl on the table.

First-class hotels employ an army of native waiters to serve this concoction, which consists of anything up to 48 dishes with each dish of from four to ten ingredients. Private homes generally run about twelve dishes, while the hotel where I stayed served about twenty.

Now for the *rijstafel.* The diner is fortified with a deep soup plate and a couple of reserve or overflow receptacles. The convoy arrives, headed by a Malay "boy", carrying a gigantic bowl of dry-cooked rice (obtainable only in the east or special restaurants elsewhere) of which the prospect transfers a mountain into his plate. Then follows *sajoer* (stewed nuts and vegetables). On comes the convoy, and *rundvleesch* (cubes of beef roasted with onions and gravy) is supplemented from the next plate with *smoorvleesch* (curried beef), followed up with *frikedel* (minced meat fried in cocoanut oil). Generally there are many sorts made and served with *rijstafel,* each one diminishing the glory of the rice mountain. Now on the next plate are sticks skewered through goat's flesh and broiled, called *saté.* I warn visitors to take only one stick!

A cucumber dressing comes next, saturated with many things, but vinegar is the strongest. *Ei en tomaat gepest* gives color to the dinner, being eggs and sliced tomato, "treated." Then

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follows a procession of cabbage and sauce, beans and sauce, potatoes and what not. Curried fried chicken then adds efficiently to the color scheme, while some roast chicken gives one something to bite. *Katjan-goring* (roasted peanuts) are then generously sprinkled over this conglomeration, to the accompaniment of brown cocoanut and several other such digestion-destroying dishes. By this time the soup plate is long since full and the side dishes are receiving the overflow. Now comes a light crisp affair called *kroempoek,* which looks like a wafer but is not. It is made from crushed prawns, very old, dried and then fried in fat. To cap all, the last tray has from five to fifteen compartments containing freshly made condiments, in which chili plays a warm part. No other drink is provided than iced water. There is always plenty of fruit to finish on.

The stranger eyes the procession in alarm and pecks warily here and there. The American says, "I'll try anything once," and so he is initiated into the intricacies of *rijstafel,* the finger bowl and the after-dinner sleep. Rice does not satisfy the stranger for more than about an hour, but he soon gets to like it and becomes stoic to the aftereffects of *rijstafel.*

The foregoing is from a letter from C. A. Deschamp, who was in Java some years ago. He appears to have been under the impression that one must eat the whole of the *rijstafel* instead of making selections from among the varieties of food presented, but seems to have survived long enough to write his description for the benefit of future visitors to Java.

Anti-Fatigue Advice to Women

THE Department of Agriculture has extended some anti-fatigue advice to women which seems to be good common sense. It advises that when a woman is doing work such as ironing, which may require standing at a table, she balance her weight on the balls of the feet, keep her knees relaxed, her hips under her spine, her stomach flat, her chest up, and her head erect, with her arms swinging from the shoulders in pendulum fashion.

It advises that mopping floors be done with a long-handled mop, and that the back be not bent but the whole body be bent slightly from the hips; that when preparing vegetables the hips should touch the back of the chair at the point where it joins the seat, the feet should be flat on the floor, and the whole body should be hinged forward from the hips when bending forward is necessary.

It recommends that when hanging out a wash the clothesbasket be on a child's wagon or wheelbarrow, to avoid constant bending forward. When lifting anything the weight should be thrown on the legs instead of on the back; and the same principle should be used when moving furniture. Push against the center of gravity, not above or below it.

Teeth Need to Be Fed

THAT isn't a joke; it's the truth. A writer in the Vancouver *Daily Province* draws attention to the fact that in one county in Texas there is not a decayed human tooth; that all the animal teeth are sound; that phosphorus abounds in the subsoil and that the foods grown in the county are all astonishingly high in phosphorus. You can't eat phosphorus direct, but, if you can get it in carrots, lettuce, meat or milk, get it.

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"Despised and Rejected of Men"

(From the French of Victor Hugo)

WAS it a dream? Was I awake? Imagine it. A man: was he Greek, Jew, Chinese, Turk, Persian? A member of the party of order, truthful and grave, said to me: "This judicial death striking this charlatan, shameless anarchist, is just. Order and authority must defend themselves. How suffer them to be discussed? Besides, the laws are there to be executed. They are eternal truths that must be made to prevail, even at the price of the scaffold.

"This innovator preached a philosophy: love, progress, empty words that I mistrust. He ridiculed our ancient and venerable worship. This man was of those who regard nothing holy; he reverenced nothing that we reverence.

"In order to inoculate them with his suspicious doctrine, he went about picking up in all the most wretched places, cowherds, fishermen, choleric rogues, unclean tatterdemalions having neither money nor scrip; he entertained this rabble even in his guest chamber.

"He did not address himself to the intelligent man, wise, honorable, having rents, money wealth; he cared for nothing; he led the masses astray; with grimaces and fingers raised in air, he pretended to heal the sick and wounded, contrary to the laws. But that was not enough; the impostor, if you please, raised the dead from the graves.

"He took fictitious names and counterfeit qualitie he passed himself off for what he was not. He rambled about at random, saying, "Follow me"—sometimes in the country and sometimes in the town. Was it not enough to stir up civil war, contumely and hate among the citizens?

"One saw running toward him frightful pagans, lying in the ditches and in the limekilns, one a cripple, another deaf, another with a plaster over his eye, another scraping his sores with an old piece of broken glass. The honest man, indignant, retired into his house, when this juggler passed with such a crew.

"On a holiday, one day I no longer know which, this man took a whip, and, crying, declaiming, he drove out of the temple, and very brutally, licensed merchants (the fact is authenticated), very worthy people who kept shop on the temple grounds, by the permission of those who, I think, had the right of the clergy, who received a part of their profit.

"He drew in his suite a sort of girl. He went about perorating, shaking the family, religion and society; he undermined morality and property; the people followed him, leaving their fields fallow; it was very dangerous.

"He attacked the rich, he fawned upon the poor, affirming that here below men are equal and brothers, that there is not any great or little, neither slaves nor masters, that the fruit of the earth is for all: as for the priests, he tore them to pieces: in the short, he blasphemed. That in the street he related all these horrible things to the first cloakless and shoeless beggars that came. An end had to be made of it, the laws were explicit. HE WAS CRUCIFIED."

These words, spoken with gentle air, struck me. I said to him: "But who, then, are you?" He replied: "Indeed an example was necessary. I am called Elizab, and I am a scribe of the temple." "And of whom do you speak?" I demanded. He replied: "Why, of that vagabond who was named JESUS CHRIST."

80,000 Species of Butterflies

◆ There are 80,000 species of butterflies and moths, or Lepidoptera, as the zoologists like to call them. Not all have been described, but you know some of them, and when you caught them, as a child, the scales came off from their beautiful wings upon your hands. It

seemed only like soft dust, but somehow you didn't feel just right about it.

Butterflies and moths are a life study. The biggest one, the Troides Alexandrae, of New Guinea, female, is 10 to 12 inches across; the male of the same family is 8½ inches. There are some other big ones. The Ornithoptera Cassandra of North Queensland is 6½ inches across, and the Hebomoia Celebensis of Celebes is 4½ inches. The Ornithoptera Brookeana of Borneo is 7 inches, and the Ornithoptera Paradisea of New Guinea is 6 inches across the open wings.

Though the butterflies migrate, yet, so the zoologists say, none completes the whole journey:

The bird returns to its home grounds, the butterfly pauses on the way to lay eggs, dying soon after. The new generation follows on. The migrant arriving is not the one that started the trip, but the next or perhaps the third generation. Thus the butterfly travels are the most mysterious. There is no "remembering the way" as with birds, no goal to be reached, only a forward urge until family impulse prevails. After the "Monarch", strongest of the butterfly migration, the "cabbage white" is thought to be the most vigorous of wanderers. Many caterpillars in the cabbage patch do not mean more butterflies here next year. Those hatching here will go elsewhere.

Ulfilas, the "Little Wolf"

ULFILAS (ul'fi-las), "Little Wolf," is the name they gave him, so perhaps his parents were not Christians when he was born. At least that is the idea some have, but the *Catholic Encyclopedia* says that "there seems to be no valid reason for thinking Ulfilas was not born a Christian". That may mean that they do not see anything inconsistent with being a wolf and a Christian at the same time, and, then, again, it may not. At least there have been plenty of wolves who professed to be Christians, just as Jesus said, speaking to the disciples: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." The apostle Paul likewise warned Christians against such pretenders, saying, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Ulfilas, however, appears not to have been that kind of "Christian".

His history begins when he was a young man, when he was sent to Constantinople, either as a hostage or as an ambassador. There he served as a lector in a church for a while. That means that he used to read the Scriptures for the assembled congregation. After a few years he was made a caretaker, or overseer, now having reached thirty years of age. He was appointed by the then very prominent bishop Eusebius of Nicomedia. Shortly thereafter he was sent back to Dacia, where, in 310, he had been born of Cappadocian parents, who were captives to the Goths.

Ulfilas went to preach the gospel to the Goths (about 341), and, after receiving permission of the emperor Constantius, settled in Moesian territory, near Nicopolis. He had mastered the Gothic, Greek and Hebrew languages, and got busy supplying the Goths not only with a Bible, but also with an alphabet. This he based on the Greek, which, together with a few letters from Runic or other sources, furnished the necessary twenty-four characters. Now it was just a question of teaching the Goths to read, a subject to which he conscientiously devoted his energies, along with earnest labors on his Gothic Bible, which included all the books of the Bible, with the exception of the two books of Kings, which he unwisely considered it unwise

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to give to the warlike Goths at the time. They, thought he, needed no encouragement in the direction of warfare. Ulfilas used the Septuagint for his translation of the "Old Testament" Scriptures, and a Greek version of the "New Testament" that was not then the most popular, but which he probably considered the more accurate. His translation was faithfully done. Some fragments of it are still extant. One of these portions contains the four gospels, written with silver letters on purple parchment, a beautiful copy, doubtless made many years after his death. It is called the Codex Argenteus and is preserved at Upsala, Sweden. Another portion, in palimpsest form, contains nearly all of Paul's epistles.

Ulfilas lived at a time when creeds of various kinds were in the making. He avoided accepting either the homoousian (same substance) or the homoiousian (like substance) doctrines about Jesus Christ, considering the expression "ousios" (substance or essence) unscriptural. He preferred the statement that 'the Son of God was like unto the Father according to the Scriptures', but that phrase was not acceptable to the trinitarian Roman bishop and others, although it was accepted at the Council of Rimini when presented by what is known as the Homoeian party.

The creed-makers, however, were not satisfied with a mere statement of agreement with the Bible, and another council was called to be held at Constantinople in 381. At this council the Arians were divided and Ulfilas had been sent for in the hope that he could bring them together. Before he could take up his work, however, he died, shortly after reaching the imperial city. The Arians' anti-trinitarian position was weakened by their division, and the Nicean party was victorious.

Ulfilas had faithfully taught the truth, adhering closely to the Scriptures. His Bible translation was used by the Goths for many centuries after his death, and still stands as a monument to his devotion and diligence.

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Practical Illustrations of Talk Introductions

INTRODUCTION, from the Latin *intro,* meaning "to the inside", and *ducere,* meaning "to lead", is, in a talk, the art of leading the mind of an audience from a broad scope of general knowledge "to the inside" of a relatively confined area of a specific subject. The functions of an introduction are threefold: (1) to establish contact with the audience; (2) to arouse and fix the interest of the audience in the subject; and (3) to disclose and, if necessary, clarify the subject.

Establishing contact is the first thing a speaker must do to reach the minds of his prospective audience. As in considering a book the reader first sees and has impressed upon his mind the cover rather than the first words of the book, so a listening audience first sees and has impressed on its mind the outward appearance of the speaker. Hence, dress, posture, and the manner of approach to the speaker's stand or place before the audience should be considered. The introduction of a talk really begins at the time one is announced or expected as the speaker. For this reason, a calm, unhurried approach to the place before the audience, and a momentary pause before launching into the first words, is helpful in establishing contact and securing the attention of the audience.

The extent to which one must go to establish contact will depend a great deal on the type of audience. Before a friendly audience it is not necessary to spend much time on this feature, but before an audience not too familiar or friendly a calm, respectful pause will usually secure contact. If the audience is inclined to be hostile, a respectful but firm request, such as, "Your attention, please," may be necessary.

In *arousing interest* the type of the audience must again be taken into consideration. If the audience is already interested in one's subject, as in the case of the service meeting, where all in attendance are Jehovah's witnesses and those of good-will, not much time need be spent in arousing interest, because all are vitally concerned with a subject pertaining to the Kingdom. However, for even such an audience the subject should be presented in the most interesting way, so as to "stir up your pure minds by way of remembrance". —2 Pet. 3:1.

The attention of an indifferent audience may be aroused by the use of a startling remark, something that is out of the ordinary, hard to believe, or incredible. But be sure you have grounds for your statements. An example of such an introduction may be found in *Consolation* No. 604: "Mobocracy 'Takes Over' Little Rock, Springfield, and Klamath Falls"; "Three American cities fall to the dictators!" Unbelievable! Unheard of! Yet it catches the eye and impels the reader to follow and see just what has happened.

To rouse curiosity, and hence interest, an array of good, pertinent questions can be asked as an introduction. More than arousing curiosity, it stirs the audience to think on the subject by causing them to try to answer such questions in their own minds before hearing the speaker's explanation. An excellent example of this type of introduction is contained in the book *The New World.*

Closely allied to this question method is that of presenting to the audience a problem to be solved, as in the speech "Religion as a World Remedy", found in the booklet *Conspiracy Against Democracy:* "Self-government of the people is rapidly vanishing from the earth. Harsh, scornful dictators are taking control. Great distress is upon the world, and millions are seeking a place of refuge. What is the remedy for such terrible conditions?"

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Introduction by way of general narrative "story" form is another method used to good advantage. The story must illustrate the subject and must be interpreted in concrete terms in its relation to the subject, so that the audience can see the timeliness and importance of the subject. The book *Salvation* well did this by graphically describing a streamline express rushing at a hundred miles an hour toward certain destruction, dramatizing the fear of the passengers and the question of saving their lives. The story is pure fiction, but this illustration of the fearful conditions at once ties in with the subject of the parallel rush of the nations into destruction and the question of safety for individuals.

Disclosing the subject, and clarifying if it is necessary, becomes a vital part of the introduction. The central theme should be disclosed, so that the audience will not be wondering what one is talking about. One such method is by the simple means of partitioning or outlining. At the outset the speaker sets forth the subject and enumerates the points he is going to make. The article in *Consolation* No. 608 "Does God Torment in Hell?" sets forth the subject, the popular conception, the results, and then sets forth four points for argument in proving that the popular conception is not true: "(1) because it is unreasonable; (2) because it is repugnant to justice; (3) because it is contrary to the principle of love; and (4) because it is entirely unscriptural." The article after that short one-paragraph introduction proceeds to prove the points made. This method is used extensively in legal argument, especially in written briefs. The points for argument are generally set forth at the beginning in boldface type and then repeated throughout the body of the argument as those points are discussed. Partitioning and definition of terms is the method used to introduce this article, and should have had the effect of helping to retain in mind the three main functions of an introduction, *establishing contact, arousing interest,* and *disclosing the subject.*

Defining terms in the introduction helps toward eliminating misunderstanding and to some extent qualifies the subject and in that way narrows the scope of material and lets the audience know the particular meaning one is attaching to the subject.

The use of a proverb or familiar quotation also provides an interesting, catchy introduction, but not to appear out of place it must tie in well to the subject, announcing or clarifying it. As an example, one might use the proverb "Truth is stranger than fiction" and then proceed to show how the truth of God's Word actually seems strange to people acquainted only with fictitious religious teachings based upon man-made traditions rather than the Bible; but how, actually, though strange to such, the truth of the Bible is the proper guide for all.

This brings us to another method of introduction, that of beginning with historical events and making them applicable to those listening. The historical method could be used by showing the words and attitude of the chief priests and Pharisees in Jesus' day when they rejected Him as king and said, "We have no king but Cæsar." (John 19:15) Applying such to the modern day, reference could be made to the present-day religious leaders, particularly in totalitarian countries, who fully support the unrighteous wars of conquest of such countries and thus acknowledge that "Caesar" or the worldly state is their king, thereby rejecting the now enthroned King, Christ Jesus.

The introduction of a talk has been likened by some to a funnel with its open mouth and narrow spout. From a general wide area it narrows down the material poured into it for guidance into some container. So the introduction, the purpose of which is to "lead to the inside", becomes a funnel that guides

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one's accumulated thoughts into the body of the talk, carrying along the minds of the audience. To do this properly the "funnel" should be of the proper size and fit, not too long nor too short.

To see if the introduction properly fits the talk, test it by asking, Will it establish proper contact? will it arouse interest on the subject? has the subject been disclosed sufficiently or clarified if necessary? is it of the proper length? If yes, the introduction is complete.

That "Strange Stench" in the Bronx

ONE of the most nearly perfect things in an imperfect world is the way in which newspapermen can conceal the truth from the people; and the people love to have it so. Nothing makes them so mad as to tell them the truth about something which in their hearts they know is a lie. This is illustrated in the "purgatory" and "eternal torture" humbugs. Thus, the Los Angeles *Times* contained a 32-line story that the Bronx, New York city, twice in a month had a strange stench polluting the air, like a combination of rotten eggs and a mud flat, at low tide; it disturbs sleep, creates nausea, discolors paint, and tarnishes metals. The story says, "No one, expert or layman, has found the source of the smell."

It is well known to the Associated Press that hundreds of carloads of food come into New York city every day, and that the bulk of that food goes into the waters adjacent to the city. The muck in the harbor is six feet deep, and in the Harlem river, which flows through the Bronx, it is so deep that the river is the worst kind of open sewer. What disturbs the slumbers of the citizens of the Bronx is the sweet odor of rotten sewage, and those who cannot find the source of these odors in the bodily waste of some 7,000,000 human creatures, all of which goes down the sewers and into the waters about New York city, and especially the Harlem river, are even more stupid than the "purgatory" and "eternal torture" devotees.

Polio from Tonsillectomy

THE K family—mother, father, and six children—were all well and happy when their physician suggested that the tonsils of the five oldest children be removed. On August 22, 1941, the five K's were operated upon in a private hospital and returned to their homes the same afternoon. On September 8, two children died of infantile paralysis. The next day one more died. The two others also contracted the disease but lived after a tortuous siege. Neither the youngest child, who had not been operated on, nor the parents showed signs of illness. What made the tragedy more startling was the fact that their city of Akron, Ohio, had recently had only two scattered cases of poliomyelitis.

Dr. Thomas Francis, Jr., of Ann Arbor, Mich., and three other physicians studied all phases of the Akron case and last week reported their conclusion in the *Journal of the American Medical Association*. They found that at the time of the operations the children had been carrying polio virus, but only in minor infections which they would normally have survived. The "provocative factor" which opened the way for virus invasion of the central nervous system was the tonsillectomy. This, said the doctors, showed the danger of removing children's tonsils during the summer-end months when infantile paralysis virus is most active.—*Newsweek.*

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CONSOLATION

A JOURNAL OF FACT, HOPE AND COURAGE

When Hitler Lost the War

How and why Hitler made his mistake; and some things he did not know

Liberation of France

What continues to threaten the freedom of the French people?

Why the Righteous Suffer

Persecution and suffering serve a definite purpose for Christians

Archbishop Spellman and the Pope

John Chrysostom

Golden-mouthed and golden-hearted

Five Cents a Copy
One Dollar a Year

Vol. XXVI No. 662
January 31, 1945

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Foreign Countries

Published Every
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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

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Five Cents a Copy
$1 a year in the United States
$1.25 to Canada and all other countries

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

In Brief

The Communist Bogeyman

◆ Most persons are familiar with the scriptures which say of the early church that "all that believed were together, and had all things common" (Acts 2:44), and that "the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common."—Acts 4:32.

Now that the Russian people have tried the same experiment, and have given it up, and it is no longer an issue anywhere in the world, maybe a few things can be said on the tremendous propaganda against Communism which was waged by the Roman Catholic Hierarchy. Why did they do it?

The answer is simple. The Hierarchy is for itself first, last, and all the time, and for the common people never, at any time. It always sides with the aristocracy if there is one; it sides with those that have the money, if there are such; it sides with those that have power, and never with the underdog. This is true in Spain, Argentina, and in every other country. In *Germany Will Try It Again*, page 151, Sigrid Schultz explains:

> If ever hypocrisy profited by gullibility on a gigantic scale, German hypocrisy did in rearming behind the general, blinding fear of Communism in the rest of the world. Behind, too, the allied fear that if pushed too far, the defeated colossus of Germany would join with the revolutionary colossus of Soviet Russia. Back of this curtain of fear, the Germans worked with impunity.

Quite probably the entire campaign of the Roman Catholic Hierarchy against Communism was to give Germany a chance to rearm and make its second attempt to grab the world. All the Big Business crowd and all the Allied governments knew what Germany was doing in its armament factories while the pope was shrieking against Communism.

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CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXV | Brooklyn, N. Y., Wednesday, January 31, 1945 | Number 662

When Hitler Lost the War

ADOLF HITLER, Jesuit-trained, was making rapid progress toward the re-establishment of the "Holy Roman Empire". He, and his fellow Jesuits, had destroyed the German republic shortly after he became chancellor, January 30, 1933. They destroyed the Austrian republic when he entered Vienna, March 12, 1938. They destroyed the Czechoslovak republic when he entered Prague, October 1, 1938. They destroyed the Spanish republic when their man Franco entered Madrid, March 28, 1939. They destroyed the Polish republic when their armies entered Warsaw, September 27, 1939. They destroyed the French republic when they entered Paris, June 14, 1940.

They lost the war, however (except as the pope may be able to induce a negotiated peace), when they invaded the Union of Soviet Socialist Republics, June 22, 1941. For Hitler it was a fatal error. The Muscovite republic, with its area of 8,819,791 square miles, and its population of 192,695,710, is the largest country in the world, having, as it does, one-sixth of earth's land surface. It embraces almost every climate, many and great rivers, every mineral and other natural resource, almost every variety of timber, every character of cereal, vegetable and fruit lands. It has the stupendous total of 1,037,400,000 acres suitable for cultivation, of which one-eighth is under cultivation. It contains 49 recognized nationalities.

Except for the bellowings of the Roman Catholic Hierarchy and the plutocrat press the United States has always gotten along nicely with Russia. This may be quickly discerned from the census of 1940, wherein the birthplaces of foreign-born citizens were shown thus:

Italy	1,623,580
Germany	1,237,772
Canada	1,044,119
Russia	1,040,884
Poland	993,479
Ireland	678,447
England	621,975

Things He Didn't Know

Since he lost the war Hitler has complained that he did not know Russia was so well prepared to meet his attack. The reason why he did not know what was going on was that there were virtually no Roman Catholic priests in the country to keep him posted. Now all the world is aware that in ten years the output of Soviet industry has shown a sixfold increase. The state industries, which include all of the most important enterprises, account for more than 99.97 percent of the total industrial output of the country. The government drafts annually about 1,000,000 youths for industrial training, after which they work for the state for four consecutive years. There are 243,000 collective farms, operated by 18,800,000 households. That makes about 77 families, or, say, 400 persons, to a farm.

The Russians have a penchant for getting along with each other. Is there anything wrong about that? A few years ago Big Business, prodded along by Big Church, would have screamed "Bolshevism" clear across the top of the paper, in letters three inches high, if one

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had even dared to ask the question. Now they meekly admit that in the production of iron ore in 1938, the last year for which the figures are available, the largest producers were as follows:

France	32,600,000 long tons
United States	28,400,000 long tons
Russia	26,000,000 long tons
All others together	74,000,000 long tons

In the production of manganese in the same year Russia yielded 2,273,000 metric tons out of a world total of 5,200,000 tons.

Within two years from the time Hitler hopped into Russia Uncle Sam had also arrived with $2,444,000,000 in lend-lease materials of all kinds, including plenty of 32-ounce kersey overcoating and overcoats for the Russian soldiers, and these had more to do with defeating the Germans on the cold eastern front than can be quickly imagined. It was one good-natured giant backing up another in a fight for the liberty of both.

The Disarmament Conference

Several years ago, and, no doubt, you remember it well, there was a disarmament conference at Geneva. At that conference Maxim Litvinoff, now Soviet ambassador at Washington, but then acting as spokesman for the Russian people, made the suggestion that all the armies and navies be disbanded. The proposal was sneered at and treated with contempt by International Murderers, Inc., who longed for the world to be once again where it is now.

After that conference the Russians trained a million youths in topography and map reading, a million and a half in the care of horses, and many thousands in the care of airplanes. They taught five million housekeepers, factory workers, school children and collectivist farmers how to put on gas masks, how to degasify rooms, how to gather debris after bomb explosions and how to extinguish fires started by incendiary bombs. The OGPU knew what was coming, and so did Stalin. That is why he offered to stand by Czechoslovakia when Chamberlain backed up International Murderers, Inc., at Munich. They divided Russia into eight industrial units, and six of the eight units they put in Asia, so as to have as much as possible to fall back on when the Germans should go over the top eastward.

Finally the Germans came, but there were Russians in every forest and on every hilltop. As the tanks came along they were met with a barrage of bottles filled with benzine, with stoppers of tow or raw cotton soaked in the same fluid. With two bottles, one aimed at the front and one at the rear, and with the stoppers lighted just before they were thrown, a single Russian infantry battalion claims to have destroyed 100 tanks in a month, by putting the motor out of action or exploding the fuel tank.

The Germans got within twenty miles of Moscow but never arrived. They were stopped by a flaming barrier of hay, straw and other combustibles. No soldier wants to walk into a huge fire; and they didn't. Hitler was honest enough to admit that his men had run into unexpected and immeasurable difficulties, and that the Russians had far more equipment than he had imagined.

The Invisible Bridge

One of the reasons why the Germans left several million men in Russia is that they were met with a combination of courage, resourcefulness and determination seldom equaled. An illustration of this was the successful building of an invisible bridge within 150 yards of German sentries, enabling tanks to cross a river and open an offensive where least expected. The bridge, with its top two feet under water, was put together at night by men standing chest deep in freezing water, and without the sound of a hammer. It takes a combination of brains and grit to do a thing like that.

After the Stalingrad siege was lifted, resulting in a loss to the Germans of

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500,000 men and an immense booty in planes, tanks, guns, rifles, trucks and railroad cars, the Cossacks began riding again, and as they were in their home land, and are at home in the saddle, they made the retreat back across Russia a terrible experience for the disheartened Germans. Often the Cossacks rode 100 miles in a day to strike their blows. They penetrated where other troops could not go. In one instance 118 tanks were surrendered to the cavalry at one time. In 140 days after the retreat started the Russians drove the Germans back 435 miles, regained 185,328 square miles of territory and, when winter came, were halfway from Stalingrad to Berlin. It is best not to chase a bear into his den unless you have decided what to do if he turns around and starts in the other direction.

The *CIO News* reports that most of the workers in Russian factories are women; that they are flocking into the factories, freight yards and repair shops of railroads and steamers in astonishing numbers, and with a good degree of adaptability to their new duties as well.

The London *Lancet* tells how the Russian nurses have stood up to their job. They have helped to build hospitals, cut down trees, square timbers, make window frames, and dig foundations. The British surgeons marveled when they were taken to a forest, were passed through an entrance, and at length found themselves in a thousand-bed hospital with trees projecting through the roof. Most of this was the work of nurses.

En Route to Stalingrad

At Taganrog, when the Germans arrived on their way to Stalingrad, a woman bookkeeper volunteered to show the German commandant and his staff the best house in town. They moved into a well-furnished house for the night, and during that night the house was blown up, the 50 officers were buried in the wreckage, and the woman escaped.

At both Kiev and Odessa, just before the Germans came in, the Russians planted time bombs, with fatal results to those who were present when they exploded. At Kiev fires were started which demolished twenty blocks in the center of the city, and at Odessa a single bomb killed fifty Axis army and navy officers. German officials expressed the belief that the bombs were exploded by radio impulses, which is not improbable. This would seem extremely likely to be the case in Odessa, where the bomb exploded four days after the Russians had removed from the city every man, woman and child, and every piece of military or industrial equipment that could be of any value to an invading army. By the way, the evacuation of Odessa in that manner on the single day of October 16, 1942, was in itself a very remarkable occurrence.

In their retreat eastward the Soviet armies destroyed all waterworks, electric power stations and factories. Bridges, railways, houses and entire villages were obliterated in a belt sixty miles wide. The Germans found it almost impossible to get fuel to the front. The Russians let the tanks pass, then killed the drivers and set fire to the fuel. Some 37,000,000 fled with the Russian armies toward the Urals and the Volga. As the great dam at Dnepropetrovsk was blown up there were 3,500 around it trying to cross and follow the army; all these were killed by the explosion. The flood which followed raised the water level of the Dnieper river fifteen feet, and this took the lives of 6,500 more.

When the Russians withdrew from Smolensk they left behind them only 20,000 people in what had been a city of 160,000 population. Fully ninety percent of the buildings had been reduced to smoking ruins. There were numerous instances in which bombers loaded an old plane with dynamite and sent it head on into the target. The bomber, of course, was killed with the explosion which followed the impact, but there is no way of standing off such an attack.

In the first three months of the invasion the Germans lost a million men a month.

The Soviet Palace, which was to have been 115 feet taller than the Empire State building, was demolished because the iron which would have been used in its construction was needed for the war. The Palace was to have had at its top a 325-foot figure of Lenin, and thus would have been an idol on a stupendous scale. It is best that the thing was never built.

Could Not Endure the Cold

As the Germans got farther into Russia they found that they could not endure the cold. The *Hamburger Fremdenblatt* acknowledged that the German soldiers had endured hardships exceeding anything previously experienced; supply columns were unable to reach the front-line troops; the soldiers lost weight and many of them reached a state of physical and mental collapse.

Not only could the soldiers not endure weather 57 degrees below zero, but before the roads froze up they were in such condition from the rains that automobiles went in to their hubs and could be pulled out only by teams of six to eight oxen. This called for more food, which they could not spare. But when one is out to rob his neighbor's house, one cannot be too particular about how much it costs to get there.

In the effort to make the withdrawal from Russia palatable to the German people, who have been brought to ruin by this Jesuit misadventure, a German broadcast before the withdrawal made this statement:

> Gray is the country, gray is the sky, everything gray and empty. With its aspect of forlornness, the whole country is frightening. The road to Moscow resembles one vast soaked sponge along which men, horses and lorries slog along painfully and strenuously. Slowly they move, dragging themselves step by step. Time after time they are bogged down. This is Russia.

But the country which looked so forbidding to the Germans looks good to those who make it their home and who are fighting for the right to live along the lines of the four freedoms without asking any permits from either Hitler or Pacelli. An American officer who acted as an observer reports the patience of the Russian soldier as boundless; notes his endurance, good humor under hardship, capacity for fighting on an empty stomach and under difficulties, and his steadiness under defeat and adversity. Like other soldiers, the Russians need good officers, but they never get panic-stricken, and they can stand the cold better than any other soldiers on earth.

Massacres of Civilians

In the fall of 1942, when the German invasion of Russia was under way, Prime Minister Churchill, in an address in Edinburgh, Scotland, said that the Germans shot 54,000 civilians, men, women and children, the day they entered Kiev. Readers, that is not war. That is demonism. That is the foretold loosing of the demons among men in the last days of Satan's empire on earth. And, without a question in the world, every regiment of Hitler's soldiers that engaged in such devilish work had a "chaplain" along to encourage and bless the murderers. Mr. Churchill is usually very careful about his statements. In his book *World Crisis,* volume 4, page 75, written before this war, he is alleged to have said, by way of emphasizing the coming deluge:

> The Bolshevist "Red Lords" of Russia have killed: 28 bishops, 1,219 priests, 6,000 professional teachers, 9,000 doctors, 12,950 landowners, 54,000 officers, 70,000 policemen, 193,000 workingmen, 260,000 soldiers, 355,250 intellectuals and professional men, 815,000 peasants.

Fourteen months after Mr. Churchill made his declaration that on their way into Russia the Germans had, in the single city of Kiev, shot 54,000 civilians,

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including women and children, the Russians hanged four criminals in Kharkov for such crimes committed in that city. It is probable that the confessions which these men made before they were hanged were extorted by prison methods which reflect no credit upon those who obtained them, but, anyway, here is what these men said just before they were executed:

Mikhail Petrovich Bulanov, Russian chauffeur for the German Gestapo, testified that sick and starving children were mowed down with automatic guns as they cried, "Daddy, don't kill us, we want to live." Russian children commonly address strangers as "daddy".

Police Corporal Reinhold Ratzlaw testified that he participated in the beating of Russians and in such tortures as pulling hair out of the men's beards and sticking pins into the women; and he also operated an automobile in which Russians were put to death from carbon monoxide gas. He estimated 35,000 killed in Kharkov city and province in this manner; 35,000 at Kiev; 8,000 at Zhitomir; 4,000 at Lubni. He declared that in what he did he was carrying out the orders of his chiefs.

Hans Ritz, Nazi storm trooper, testified that he helped falsify documents which led to the execution of hundreds of innocent Russians, and that he himself, in fulfillment of his orders, took a gun and fired into the people. This information is in an Associated Press dispatch from London, published in the Baltimore *Sun,* admittedly the most honest newspaper in the United States.

Demon Obsession Manifest

Another five months passed by and in May, 1944, came a report, published in the New York *Times,* of matters of which the Soviet Academy of Scientists took note when, as physicians, or otherwise, they re-entered the cities from which the Germans had been expelled. As you read, ask yourself, Are these things the work of soldiers, or are they the work of demons, devils, that have taken possession of the minds and bodies of humans that have yielded themselves, as have Hitler and his associates, to their full control?

At Artemovsk, in pursuance of the planned extermination of the population of occupied territories, the head of the public health department forbade the townspeople to send food to prisoners of war dying of starvation in his hospital, and when withdrawal became necessary nineteen public health centers of all sorts, including a children's hospital, a children's tuberculosis sanatorium, an infants' home and eleven nurseries, were blown up.

At Stalino and four other Russian cities all medical schools and research institutions were plundered and destroyed.

At Kremenchug camp for prisoners of war the food was purposely kept beneath the starvation level, so that the mortality rate from exhaustion and starvation was 300 a day. At this same camp twenty-one Russian physicians were stripped to their underclothes and forced to dig a pit. The filth from the camp latrines was then poured into the pit, and then the physicians themselves were driven into the pit and shot. In this camp, at another time, another Russian physician, Dr. Bulochnik, was beaten, his arms broken, his eyes gouged out with a pen, and his pelvis broken; this was done by Dr. Orland, the head doctor of the prisoners' war camp.

Have You Had Enough?

Have you had enough to convince you that the Devil and the demons are loose, and that they will stop at nothing? There is plenty more. At one time, in the same camp, eighty prisoners of war were shot, among them two university teachers. All the Jewish doctors in the occupied regions were shot.

Especially devilish was the job done at the village of Gastogayevskaya. There the German police detained forty children, all of them under thirteen years of age, and pumped all the blood out

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of them for their use in blood banks. Of course, all the children died. If you were a wounded soldier, dying for such devils as Hitler and his cronies, would you want to live if you knew that some little boy or little girl had been robbed of life for you in such an unspeakably contemptible and horrible manner?

At Orel seventeen men were poisoned with mustard gas, then hospitalized and frequently photographed so that, when the stage of gas warfare is reached, there will be at hand scientific data to know how it is to be conducted to get the most vicious results.

The *Information Bulletin,* of 8 or 16 pages, published three times weekly by the Russian Embassy at Washington, gives endless information on this horrible subject. From these, two paragraphs are selected from recent issues:

In the two and one-half years of German occupation 25,000 persons were shot or starved to death in Nikolayev. They were buried in common graves. Eyewitnesses state that about three months ago the Hitlerites tried to cover up their crimes. They opened up the graves, dragged out the bodies, poured petrol on them and set them on fire. For an entire month the heavy smell of burning flesh hung over the city. Then the fascists shot all hostages and prisoners who had been forced to do this work.

About 40,000 civilians were put to death by the Gestapo [at Krivoi Rog]; they were shot in gullies outside the town, near the coal pits and around the brick-kilns. Others were sent to Germany or left to rot in concentration camps. A large camp for war prisoners was set up in the military area. Here behind two rows of barbed-wire Red army men and civilians were herded into dirty, ramshackle barracks. No medical help for the sick and wounded was available. Hunger, festering wounds, and filthy rags giving no protection against the cold brought slow death to them.

The Russians Wish to Live

The Russians wish to live, and they would be more than human if they failed to resent such things as just narrated. If you were a Russian, how would you have felt if you discovered the following document, which was found at Bryansk?—

Order No. 15, Headquarters of the Hungarian Group of Occupation Troops. Indentification marks for Soviet War Prisoners. Escaping Soviet war prisoners frequently discard their identification marks, thus rendering identification as Soviet prisoners impossible. To prevent this, the general staff of the German armed forces has ordered that the design of a sloping cross be burned on the underside of the left arm of the prisoner with lunar caustic.

The Russians have lots of friends in the Balkans, and when they came to the Carpathians their friends within the German lines lit a chain of beacons that guided them to the passes through which lay their access to the Hungarian plains beyond.

Radio heckling has become a fine art. Some Russian who speaks German perfectly stands at attention when Goebbels or some other German propagandist puts out his product over the radio. The Russian knows the exact wave length of the station to which he is listening. At length the German speaker pauses for breath, and the instant he does so the listener is astonished to hear the comment, "It's all lies!" or "Do you expect people to believe that?" or "This fairy tale will be continued tomorrow" or some other equally devastating comment. The result is that the listeners of the Berlin broadcasts do not know what to believe; but they did not know it anyway, even before the new system of interruption and heckling was installed.

The German noise gun turned out to be a flop. The soldiers facing the Nazi troops soon got to know the difference between real noise of battle and the same sounds when tremendously amplified and put on phonograph records. Moreover, the German soldiers were affected adversely by these tremendous noises put forth in their midst. The actual noise of

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battle is enough to quail the stoutest heart. It has been observed that frightened dogs find the noise so terrifying that they often jump into rivers and swim across them to get away from such devilish environment.

Stalin Is a Capable Man

Stalin is a capable man. True, he studied for the priesthood, because he wanted an education; but that was the only way he could obtain it. He never helped to operate the religious racket. He knows when to act. He dissolved the Comintern at the right time. Everything in a sixth of the world belongs to the people as a whole. That is enough to satisfy any man, for a while at least. Through Orlemanski, after he had re-established the Russian Orthodox Church, he played hide-and-seek with the pope. No politician today leaves the biggest political racket entirely untouched, and Stalin as a politician is as clever as Churchill or Roosevelt.

The smartest thing Stalin did as a politician was to solemnly announce to the world that hereafter the sixteen republics that go to make up Soviet Russia shall each raise its own army units and deal directly with other countries. By that adroit move the Finns, Letts, Poles and others have their fears dispelled, and feel as safe as Canada, South Africa, Australia and New Zealand feel in relation to the British Commonwealth of Nations, or as the 48 states feel with respect to the United States.

At Teheran Stalin offered the toast:

Without American production, the United Nations could never have won the war.

Long before that, and a month before Pearl Harbor, Stalin startled his guests at a banquet in Moscow, at which British and American guests were present, when he raised his glass for a toast to President Roosevelt and said:

May God help him in his task.

In the following address Stalin gives in temperate language a statement of why the Jesuits have lost out in their plans to grab the world:

There can be no doubt that the idea of defense of one's country, for the sake of which our people are fighting, must produce and is actually producing in our army heroes who are cementing the Red army, whereas the idea of seizure and plunder of a foreign country, for the sake of which the Germans are actually waging war, must give rise and actually is giving rise in the German army to professional robbers deprived of any moral principles and the deterioration of the German army.

Secondly, advancing inland into our country, the German army is getting far away from the German rear, is compelled to act in hostile surroundings, is compelled to create a new rear in a foreign country, which, moreover, is being undermined by our partisans, who are utterly disorganizing the supplies to the German army. This compels it to fear its own rear and kills its faith in the firmness of its position, at a time when our army, operating in its native surroundings, enjoys the uninterrupted support of its rear, is ensured of its supply of man power, munitions and foodstuffs and is firmly confident in its rear. That is why our army has turned out to be stronger than the Germans expected, and the German army weaker than could have been supposed judging from the boastful publicity of the German invaders.

70,000 Tons of Hurricane Apples

WHEN the hurricane that hit Brooklyn September 14, 1944, went through Massachusetts a few hours later, it blew 70,000 tons of apples off the trees at Littleton, 32 miles west of Boston. But New Englanders are frugal and industrious. In jig time those apples were cider; and New Englanders enjoy fresh cider, even if a hurricane does help to make it.

WHEN the dawn broke over France on the morning of January 1, 1944, it was to the masses of her people just another dark day. Not because the eternal sun of our heavens failed to beam forth with its usual splendor, but rather because the thick clouds of the Conqueror hung so heavily over those once free people. For more than three years now this pall of slavish darkness had covered the land. And, with the coming in of a new year with still no sign of deliverance from under the brutal totalitarian yoke, surely it must have seemed to the French people to be an exceptionally dark New Year's Day.

It is impossible to describe the hardships and sweat, the toil and tears, the sorrow and suffering that these people of France had experienced. How long would their bodies ache from lack of the necessary things of life? Not many of her children over five years of age had milk, and as a whole the children were attaining only 65 percent of their normal growth. Exorbitant prices due to the black market were the common thing. Shoes selling as high as 3,000 francs ($60) were things not uncommon. How long would their minds be fed on the husks of foreign propaganda? Paper used by the daily press had shrunk from 300,000 tons in 1939 to 60,000 tons in 1944. How long would they groan under the cruel tortures of the German inquisition? Family life was far from normal for some 800,000 French civilians. Fathers and sons had been drafted and deported to work in Germany. The question that was muttered under the breath of every freedom-loving Frenchman was, "How long before liberation comes?"

No answer to these questions was heard for six months, until the explosions on the shores of Normandy, June 6. Events then moved fast, and it appeared to many that it would be but a question of weeks and France would again live and breathe as the free democracy she for four long years had hoped to be.

Four-Year Cost

Totalitarian rule is expensive. The cost that France paid in indemnities for the support of such oppressive rule, as computed by the New York *Times* (October 29, 1944), is staggering.

> The French Government paid Germany and Italy a war indemnity totaling 946,000,000,000 francs ($18,920,000,000 at the present rate of exchange) during the four years of occupation, official estimates revealed today, an amount nearly six times as great as the total expenditures of the nation in World War I.

Even a high percentage of the locomotives and rolling stock of railroads were requisitioned by the Germans and used in its campaigns in Russia. France, once a strong nation, had been weakened with sickness and death. Some figures on this appeared in the New York *Times* (June 15, 1944):

> A year ago deaths from tuberculosis were up 60 percent over prewar levels. Doctors recorded that manual workers were below prewar weights by twenty to thirty pounds. One-third of the school children made no gain in weight in a year. Newborn babies weighed an average of less than six pounds. Since 1940 deaths have exceeded births by three or four times the prewar rate of 35,000.

The blood-chilling atrocities committed against the helpless French will never be itemized, but can be summed up by counting the graves of those unfortunate men and women who were executed—75,000 or more!

Invasion of France

The invasion of France by the Allied armies had a twofold purpose. First, the driving out of the demonic Nazi hordes, and, second, the alleviating of both the mental and physical agonies of the

French people. The prosecution of the primary purpose progressed with the landings on the shores of France. The surge of battle quickly passed from west to east over that country. But it left in its wake a deplorable condition among the French populace. With inflation and black-market bandits robbing and pillaging the people on every hand, the struggle for existence continued. Francis Aldham, writing in the Vancouver *Daily Province* (October 27, 1944), says:

Inflation in France was started and deliberately encouraged by the Germans of the occupation. It was already rampant in Paris when the Provisional Government moved in. None knew better than the German that it is easier to start inflation than to stop it. Overcrowded Paris is today a fertile breeding ground of speculators and black marketeers. . . . Food and clothes and the simple comforts are disappearing from the markets as soon as they are placed on sale. One orange or a gallon of gasoline will command a price equivalent to $1.50. Cigarettes are anything up to $4 a packet. Until there are enough of these to go 'round, the black market will flourish, especially when the people have no faith in the value of their currency.

Another thing that aggravated the money situation was the fact that the Nazis before leaving flooded France with phoney American money bearing on it the forged signature of Morgenthau.

This chaotic financial condition, however, in no way affected the money-men of France, the high financiers. Seldom does such bracket of society suffer either under democratic or totalitarian rule. Why? Because they are always "patriotic"—patriotic to any thing or any cause that will further their interests. Says the New York *Weekly People* (September 16, 1944):

The German officers themselves took it for granted that all French capitalists were collaborators with German capitalism. The general report of American newspapermen in France is that of John Chabot Smith in the New York *Herald Tribune* on August 23: "The collaborators were mostly large property owners, whose leaders were Fascists who would stop at nothing." And that of Carey Longmire in the New York *Post*, September 6: "The men of money were too often the collaborationists, and the people of France know it."

True, some of the financial collaborators are brought to trial, but, as a class, they escape the tribunals of retribution. It is a great mystery to most persons how the International Bankers of France could prosper under Nazi rule, and then not suffer from inflation along with their fellow-countrymen. Enlightening, therefore, it is to read Drew Pearson's report in the Washington Merry-Go-Round:

Added details of State Department cooperation with Vichy leak out, and make sad reading. Latest chapter is how the big bankers in Paris knew in advance about the American landing in North Africa and transferred their funds there, 25 billion francs, or $350,000,000. After sneaking this sum out of France, the bankers, with aid of their friend U. S. Minister Robert Murphy, brought pressure to raise the exchange rate on the franc—and succeeded. This increased holdings of the State Department's banking friends to $525,000,000.

Since the fall of France, Germany has been taking over French property from Jews, labor unions and refugees who had fled. Preparing for a long-term throttle-hold on France, they worked carefully, sought to avoid litigation in French courts after the war. They arranged details through certain French banks. Jewish, union and refugee property was ordered taken and given to the banks. Germans bought the property from the banks, paying in francs. But the francs were taken out of the "Occupation Francs" which the Bank of France paid to Germany every day, for cost of occupation; so actually the deals cost the Nazis nothing.

The French bankers, permitted to keep the purchase price, amassed huge profits, which were transferred to North Africa before our landing. . . . Overnight, the French banking clique made $175,000,000!

But, remember, there were only a few individuals who reaped this harvest. The masses had sunk down into a deplorable condition of poverty and want by the time the Allied armies reached Paris.

Military conquests and victories are not necessarily political ones. The driving of the Germanic armies out of France was only part of the task of liberation. The secondary phase was the relief of the suffering of the multitudes and the restoration of peace and order. The policy of the Allies was to turn this difficult job over to the French people themselves. Probably no greater task has ever been undertaken by the French than that of extricating themselves from the mire of political and ecclesiastical confusion in which they are now bogged down. Internally, France is a mass of parties, sects, and cults, with a cross section showing streaks of communistic and atheistic strata. We see, therefore, that to unify and weld France into a strong and powerful nation is a colossal undertaking.

Collaborationists

The ones responsible, in a large part, for the four agonizing years were the collaborationists, French "Quislings", Fascists, and "fifth columnists". There can never be unity in France so long as this element is dispersed throughout its society. The problem, therefore, of first concern to the new French government was the rounding up and cleaning out of these traitors. Strange as it may seem to some, we find high on the list of conspirators the dignitaries of that age-old and "venerable" politico-religious organization, the Roman Catholic Church. Not "small fry" like parish priests, by any means, but gold-decked nuncios, red-capped cardinals, and purple-robed archbishops, men who are in constant touch with, and do the explicit bidding of the pope of Rome.

It was therefore sensational liberation news to read a two-column article appearing in the Columbus *Citizen* of September 9, 1944. In part, it reads:

FRENCH TO REQUEST CARDINAL TO RESIGN
Government Contends High Church Official Sided with Nazis in Paris

PARIS, Sept. 9.—While shots rang out in Notre Dame as Gen. De Gaulle and other French generals gathered to attend Paris' first liberation ceremony, another drama was progressing in the sacristy of the great cathedral which may bring an upset in the hierarchy of the Catholic Church in France.

It was at that moment that Msgr. Beaussart, archbishop of Notre Dame, learned that when relations are formally established between the new French government and the Vatican, the papal nuncio will be asked to request his resignation and that of Emmanuel Celestin Cardinal Suhard, archbishop of Paris.

Your correspondent is able to reveal this historic incident on the authority of Father Bruckberger, a Dominican priest of the French Forces of the Interior, who conducted services at Notre Dame on Saturday, Aug. 26, when Vichy militiamen attempted to assassinate Gen. De Gaulle and his colleagues.

Father Bruckberger points out that the French church is divided between those who accepted the Vichy regime and collaboration with the Germans, and those who refused to have anything to do with the Germans officially. He describes both the cardinal's and the archbishop's activities during the German occupation as far exceeding their duties as leaders of the Catholic hierarchy in France. Official German services, he says, were held in Notre Dame with the archbishop officiating, with German priests participating, and with special pews reserved for the German high command. On more than one occasion, he says—and others confirm this—the church was closed to all but Germans. . . .

This record of events, as set forth by Father Bruckberger, is a necessary background for the situation which will arise when the Vatican is requested to ask for the resignations of Cardinal Suhard and Msgr. Beaussart. Bruckberger emphasizes that the rift in the church is a matter of personalities. He, as a priest, believed it impossible to serve both his God and the Germans. To him, as

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to many others, Vichy was synonymous with Germany.

There you have it, a cardinal and an archbishop of the Roman Catholic Church "far exceeding their duties", i.e., going out of their way to give comfort and succor to the German high command, who were directly responsible for the sorrow and suffering inflicted by the Nazi army of occupation.

Following closely on the heels of the above news dispatch appeared this one in the Columbus *Citizen* (September 23, 1944):

The Catholic Church issue in France took a new angle Sunday when Cardinal Suhard of Paris stood beside Archbishop Francis J. Spellman of New York at a mass held for American troops at the Cathedral of Notre Dame.

As reported, the French provisional government intends to make a formal request to the Vatican for the resignation of Cardinal Suhard and Msgr. Beaussart, auxiliary bishop of Paris, owing to their activities during German occupation.

On Aug. 25, when Gens. De Gaulle, Jacques-Philippe Lecler, Alphonse Juin and Joseph-Pierre Koenig attended a special Te Deum service at the cathedral, the Paris Resistance government prevented the cardinal from attending by throwing a police cordon around his residence.

Both prelates are accused by French Catholics of going out of their way and exceeding their episcopal duties in their reception of the Germans.

On the following Sunday, the cardinal held a special service in Notre Dame for American troops. The service was arranged between the cardinal and a U. S. Army chaplain who did not consult French authorities. This created an unfortunate impression among Resistance people.

Last Saturday, *Combat,* a Resistance newspaper, carried a strong editorial on the subject of the church. In the first paragraph the editor wrote:

"Although many prelates, like Msgr. Saliege of Toulouse, upheld the honor of their faith and of their country, a minority of dignitaries displayed, during the occupation, an attitude against the interests of the nation. In Paris, Cardinal Suhard was one of these."

The French recall that until Sunday, when he accompanied Archbishop Spellman to Notre Dame, the cardinal's last big public appearance was at the funeral of Philippe Henriot, assassinated Vichyite minister of information. On that occasion he eulogized Henriot, who had called on the French to resist the Allies and to help the Germans. They find it unfitting that the same churchman should receive the Americans and an American archbishop.

The Free French found it "unfitting", but the American archbishop, Spellman, didn't. Rather suspicious, isn't it, why an American archbishop who is the chief chaplain of the army and navy should be so chummy with an outright collaborationist, one whose last big public appearance was for the purpose of eulogizing Philippe Henriot? And who was Henriot? The Vancouver *Daily Province* (June 30, 1944) tells us that he was the "Vichy minister of information, of the known and avowed Fascist extremists, the right-hand man of Joseph Darnand, the 'Himmler of France'. He helped to send a million Frenchmen to work as Hitler's slaves in Germany. He had contributed to the death of innumerable French patriots of the underground and had had complicity in the murder by the Gestapo of many innocent hostages". This was the man whose hands were stained with innocent French blood, the man whom a cardinal and prince of the Catholic Hierarchy publicly praised and extolled.

It is not as easy as one might think to get rid of collaborationists who wear hideously long black skirts that cover up their true identity. And the French government found it out. Three months after the resignation of Cardinal Suhard was requested this distinguished gentleman was still in Paris. How does it come? A line in the New York *Times* (December 10, 1944) gives the answer: "Since the liberation of France there has been a quiet rapprochement between the

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episcopate and the Resistance movements." No longer do we see this celebrated cardinal as a seditious collaborationist giving succor to the Nazi high command. No, he has changed his make-up and plays the role of a French patriot. He speaks out in favor of French reforms, presumably the reforms urged by the Resistance movement. In the New York *Times* (December 3, 1944) the report on this was published.

Emmanuel Celestin Cardinal Suhard, archbishop of Paris, spoke today in favor of those social changes that the French call "reforms of structure" and that have been urged by the Resistance movement and by the Catholic Democrats, who are strongly represented in the government.

Without specifying the character of reforms he advocated, the cardinal, writing in the *Semaine Religieuse,* asked: "How could the church not view favorably what tends toward the disappearance of the proletariat? And since it appears that the proletariat is the direct product of the Liberal capitalist system, why may not the church desire that reforms of structure be applied to that system?" . . .

The cardinal said the church would encourage movements like the Catholic Action and Catholic Trade Unions and the employers' associations in seeking a solution of this social problem "for the good of France, for the union of her sons and for the good of souls".

The cardinal couches his proposals in shady language, but still it is plain that he is in favor of tearing down the Liberal capitalistic system. He is heartily in favor of (French) Fascism. And furthermore, Suhard said, "the church would encourage movements like the *Catholic Action* and Catholic Trade Unions" to do the job. We in America know what that means, for here we have seen these groups in action for the accomplishment of Jesuit Catholic aims.

Suhard showed that this was more than a friendly gesture on his part and that he really meant business. He was willing to play ball with the new government, and he had his own ball team, a "new Catholic political group, called the Popular Republican movement". The article above mentioned from the *Times* of December 3 continues:

At a meeting last Monday of the new Catholic political group, called the Popular Republican movement, a manifesto was adopted that spoke still more specifically of the kind of reforms these Catholic leaders desired.

This movement "affirmed its revolutionary purpose". It specified that the revolution it desired presupposed "transformations in the structure of the state" and a "planned economy directed by a state freed from powers of money".

It presupposed, also, according to the manifesto, "the nationalization of key industries, of private monopolies and of credit" and the participation of trade unions in the direction of the nation's economy and of industrial undertakings.

This program, following on the lines of the program adopted last March by the National Council of Resistance in which the whole range of parties from Catholics and Conservatives to Communists were represented, reflected the thought of those Catholics who are most conspicuous now in the politics of France and who find much common ground between themselves and the Socialists.

Gen. Charles de Gaulle, who is an ardent Catholic, said at Lille Oct. 1 that it was no longer possible "to permit those concentrations of interest called trusts" and that the state must take over the direction of the "great sources of common wealth". This his government has done in taking steps toward the nationalization of mines producing two-thirds of the coal of France.

It is such a program and such measures as these that the phrase, "reforms of structure," denotes in France today, and the cardinal doubtless used the phrase with full consciousness of the implication it bore for his readers. The cardinal long has been regarded as highly conservative.

Now, after tracing the snakelike maneuvers of these cunning ecclesiastics through the last six months of entangled French diplomatic underbrush, where

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do we find the Catholic church in France at the end of 1944?

Business as Usual

If you are a manufacturer and your salesman is in a fight with the customer because the customer doesn't like your merchandise, all you have to do is to send around another salesman. At least this is the business policy of the Vatican, as we read in a recent U.P. dispatch:

Rome, Dec. 6 (U.P.)—The Vatican has reached an agreement with the French Provisional Government by which Mgr. Valerio Valeri, papal nuncio in Paris, and several French bishops accused of collaboration with the Germans will retire and normal French-Vatican diplomatic relations will be re-established, it was said authoritatively today.

The French Government had demanded the recall of Mgr. Valeri on the ground that he was unacceptable because of his previous accreditation to the Vichy regime. The removal of certain bishops had also been demanded.

Informants said that the Vatican had refused to accede to the French demand. However, they added, after long negotiation by Mgr. Pierre Theas with French officials, an agreement had been reached by which the prelates involved would voluntarily retire.

Mgr. Valeri will return here because "his mission has ended", it was said, and the bishops will give up their dioceses. This will mean a diplomatic change by the Vatican from relations with Vichy to relations with the new French Government. The Vatican, it was said, will preserve its neutral position and the final result, it was hoped, will be entirely friendly relations between the Vatican and France.

Gen. Charles de Gaulle had especially objected to Mgr. Valeri on the ground that he had been a friend of Marshal Henri-Philippe Petain, it was understood.

So you see everything is fixed up. The Vatican will continue to peddle its goods, wares and merchandise as it formerly did under German occupation.

To the Frenchman in the street this seems like a complete somersault on the part of the Vatican, from Petain to De Gaulle in one flip. The fact is that such diplomatic intrigue is all in the day's work at the "holy" city. The Papacy is the oldest, most crafty, tricky, sly, and slippery (or should we say slimy?) political organization in the world. She has for generations carried on her nefarious and illicit relations with the kings and potentates of the world. As a harlot has many paramours, who are among themselves deadly enemies, so likewise has this apostate and adulterous system whose headquarters are in Rome.

But what about these men recalled "unofficially" by the Vatican? What about the papal nuncio Valeri? Will he be reproved and disciplined for his collaboration with the Nazis and their puppet Petain? Traitors are usually court-martialed and decapitated in a hurry.

On the third anniversary of Pearl Harbor, December 7, when there was a burning desire for the punishment of traitorous criminals, Americans were shocked to read in the New York *Times* of that date, in an article dealing with the recall of Valeri, the following:

Monsignor Valeri is expected to receive a much higher rank in papal diplomacy and has been mentioned as the next secretary of state. Cardinal Suhard, it is believed, will remain in Paris.

Even those with a little sense of justice wonder why men like Henri Chamberlin, alias Lafont, Pierre Bony, and Paul Clavie, members of the French Gestapo, are brought before Paris courts of justice to answer for their heinous crimes while a dignitary guilty of atrocities against the French republic is given "a much higher rank in papal diplomacy". And when we say the prelates of Rome are guilty of the worst atrocities we mean it. The hirelings of the French republic were guilty of embezzlement, theft, torture, rape, and murder, all of which deserve the full penalty and punishment of the law with-

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out mercy. These underlings were, comparatively speaking, only paupers in the practice of crime, for they were perpetrated against individuals. But what were the crimes of the Catholic Hierarchy that eclipse such glaring atrocities as those just mentioned? In addition to those already mentioned there are a few more listed in the New York *Times* of December 10, 1944.

One churchman, Albert Dutoit, bishop of Arras, was arrested on a charge that, during the German occupation, he published in a church bulletin articles against the Allies and the Resistance forces. Another, Francois Auvity, bishop of Mende, apologized in a public pastoral letter for having advised French youths that it was a patriotic duty to accept forced labor in Germany. A third, Emmanuel Celestin Cardinal Suhard, archbishop of Paris, has defended himself in a pastoral letter and in the press against charges that he had supported the Vichy regime and had acted as an intermediary when Pierre Laval returned to office two years ago.

These charges sound mild and soft, but when we consider the far-reaching results of such *official* fifth-column work it is apparent that not a few individuals were their victims, but rather we see that whole communities, yes, the whole nation had been beaten and tortured, raped and murdered, by reason of these gentlemen of the Gold and Red and Purple, who know only too well the art of refined crime in its highest form.

Truly France has suffered untold miseries. Nor is she yet delivered from the furnace of affliction. She has, of course, had the external German military heel removed from her neck. And relief, though limited, is reaching her in the way of food and clothing. Her monetary system is being repaired slowly, and her railroads are being reconditioned. But internally France is far from being restored to a nation of free and happy people. The tenacious tentacles of the Papal system seem to encircle her tighter than ever. There are, however, forces within her veins that will continue to fight off this virulent disease. And it is hoped that some day the people of France will be for ever liberated.

Who Discovered Brazil?

REFERRING to the article "Brazil's Place in Paradise", in *Consolation* No. 654: the articles in the encyclopedias *Americana* and *Britannica,* written in 1903, were never revised, and give Pinzon the honor that belongs to Pedro Alvarez Cabral. In Volume 1 of *South American Republics,* by Thomas C. Dawson, secretary of the United States legation to Brazil, pp. 300-301, I quote:

In January, 1500, Vincente Yanez Pinzon, who had commanded the Nina on the first voyage of Columbus, saw land in the neighborhood of Cape St. Roque. Bound westward, he bore away to the west and north, following the prevailing winds and currents as far as the Orange Cape, the present extreme northern limit of Brazil. He was, therefore, the discoverer of the great estuary which forms the mouth of the Amazon. He named it the "Fresh-Water Sea", because the great river freshens the open ocean far out of the sight of land, but he did not ascend, nor even see, the river proper. It is also claimed on good evidence that, six months before Pinzon, another Spanish navigator, Alonzon de Ojeda, accompanied by Amerigo Vespucci, had made the South American coast not far from Cape St. Roque; and that a month later still another, Diego de Lepe, did the same. None of these Spanish voyages produced any results. They were not reported until after the news of Cabral's discovery had been solemnly promulgated to the courts of Europe, and were soon forgotten. The honor of making Brazil known to Europe belongs to Cabral just as certainly as that of discovering America does to Columbus.

And so I put the facts before you, and if some day you should go to Brazil, please do not forget them.—John J. Vieira, Jr., California.



"THY WORD IS TRUTH"
—John 17:17

Why the Righteous Suffer

IT HAS pleased Almighty God to prepare the members of the kingdom of heaven under adverse conditions. The righteous sons of God have never been popular with this world. During the entire "Christian era", so called, they have suffered much persecution. They have been counted as the offscouring among men. From what source could we reasonably expect persecution and adversity to come upon true Christians? From the Devil and his organization, of course. Why? Because God declared in Eden that there must be enmity between the seed of His "woman", which seed is His Kingdom class, and the seed of the Serpent, which seed is the Devil's organization. (Genesis 3:15) We are not left in doubt as to who constitutes the seed or children of the Devil.

When Jesus Christ was on earth those who persecuted Him were religious scribes, Pharisees and priests, together composing the clergy of that day and claiming to be representatives of Jehovah God. They were hypocrites. Jesus said they were. That class exalted themselves, even as religious clergymen do today. They posed as men of great righteousness. To them Jesus said: "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation." (Matthew 23:13, 14) These same hypocrites claimed to be the sons of God; but Jesus plainly said to them: "Ye are of your father the devil."—John 8:44.

There is a period in world history known as the time of "The Inquisition". In that period of time the ecclesiastical courts were organized in certain countries, and men were haled before these tribunals and charged with the crime of "heresy". They were put through a mock trial and subjected to all manner of wicked torture to compel them to confess a senseless creed. Who was responsible for this cruel treatment of Christians? The clergy, who claimed to be the representatives of God and of Christ, but who in truth and in fact represented the Devil. They were hypocrites.

But persecuting was not confined to the Roman Papal system. In due course the Protestants resorted to like persecution. Call to mind the "reformer" John Calvin, the father of the Presbyterians. He signed the death warrant of Michael Servetus and had him slowly roasted to death at the stake because he did not agree with the so-called "orthodox" doctrines of that religious system, such as "the trinity". All the wicked persecution that has been inflicted upon Christ Jesus and His followers has been done by the clergy or at the instigation of the clergy, who hypocritically claim to represent the God of love and also His beloved Son Christ Jesus.

The Serpent, the Devil, the father of these religious systems, was the real inducing cause for such persecution. Those ecclesiastical systems, particularly the clergy and the principal ones of their flocks, are and ever have been a part of the world which is under the control of Satan the enemy. These have taught conflicting doctrines and have fought among themselves, until someone would come forward with the truth of God's Word. Then they combine under

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the direction of their father the Devil to fight against such one.

Persecution and sufferings are not to be desired by anyone. Everyone would rather dwell in peace and in happiness. Jesus and His true followers have been persecuted because of their loyalty and faithfulness to God. This being true, and God being all powerful and being the very expression of love, why would He permit His beloved Son and His faithful followers to suffer persecution at the hands of the Devil and his seed or representatives?

The answer is that God has not interfered with Satan's pursuit of his course of willful wickedness. He has permitted him to demonstrate his malignant disposition, and to reproach God and reproach everyone who has been faithful to God. Why? Because these persecutions would furnish the opportunities for the Lord Jesus and His faithful followers to prove their loyalty and faithfulness to Jehovah and to prove the same under the most adverse circumstances.

Concerning Jesus it is written: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered." —Hebrews 5:7, 8.

If a man prefers bodily ease and comfort and peace rather than the approval of God, then he will put himself in a condition to not be persecuted; and this he may do by proving disloyal and unfaithful to God. But he who would willingly suffer the most ignominious death in order to maintain his loyalty and faithfulness to God can be forever trusted. Concerning Jesus it is written in that regard: "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2:8-11.

Thus did the Foundation Stone, the Chief Corner Stone of God's kingdom, become a tried and proved stone, as stated at Isaiah 28:16. Before God granted to the Lord Jesus the exalted reward of being the Head of the Kingdom, He put Him to the most crucial test. Those who will be approved of God and become a part of the Kingdom must follow in the footsteps of Jesus, which includes their suffering for doing right. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—1 Peter 2:21.

Why do genuine Christians suffer? Because God has chosen them out of the world and because they refuse to show allegiance to the Devil's organization. On this Jesus said to His followers: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." —John 15:19, 20.

Like his Master and Exemplar, the Christian can bear persecutions for righteousness' sake without developing a feeling of bitterness against his persecutors. He realizes that God permits it even as He permitted such upon the Lord Jesus, that the loyalty and faithfulness of the Christian may be tested. He relies upon the promises of Jehovah God and rejoices in the Lord and in His kingdom.

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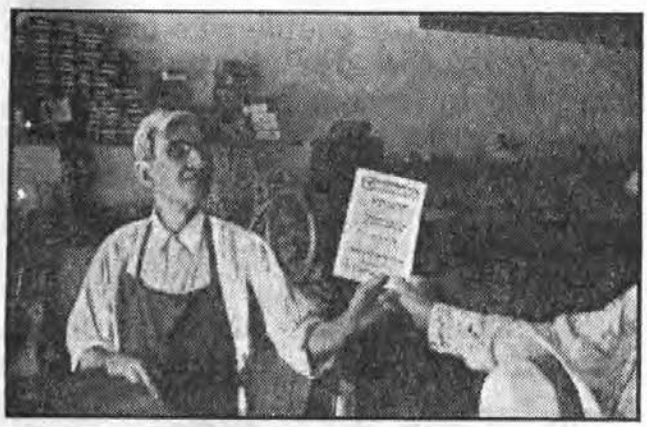
D. D. Graham, pioneer witness in Pennsylvania, crossing 205-foot bridge near Medix Run, to reach "men of good-will" on the other side with the message of God's kingdom. (Bridge cannot be crossed on a windy day.)



Sam Mai, pioneer publisher of Jehovah's kingdom, breaking camp at sunrise, somewhere in Idaho



This Kingdom smile (in Oregon) not dampened by the alleged fact that the engine for the Model T was fished out of the river



Store-to-store witnessing, Bakersfield, Calif. A cobbler with a nose for news accepts a copy of *Consolation,* on a 5c contribution.

One Way to Find the Sheep

◆ Last Saturday my son, who is ten years of age, walked into the office of one of the lumber companies here in Orland and presented the late *Consolation.* "Thank you just the same, sonny," said the man, "but I read those over at the hotel where I stay." Well, there are only two hotels here, and one is the Royal Hotel, where, by permission, I place *Consolation* and *The Watchtower* every week. Today I asked permission, as usual, to leave the magazines in the lobby for the people of good-will to read. This was the reply from the proprietor:

The men here seem to enjoy reading those; they seem to be the only magazines here which the men will really swipe. I have seen them fold them up, put them in their pockets, and carry them away to read.

I surely thrilled at this. I feel that it is not casting our pearls before swine, but is planting seed in our Father's garden.—Doris Viola Kenyon.

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Good News from Ohio

MERLE LEON MILLS and Earl Robbins, trying to make a living in the evangelist business, were advertised for their meetings in Toledo as "not in any way connected with Jehovah's witnesses". This is good news. Jehovah's witnesses would be ashamed to be connected with any business that has brought such great dishonor to Jehovah's name as the evangelist racket. Mills and Robbins not only are represented in their advertising matter as not identified with those living to honor Jehovah's name but go out of their way to appeal to the ignorant, the biased and the religious with the silly statement that (no matter how conscientious others may be in obeying Deuteronomy 5:8, 9) "we are glad to be Americans and have the privilege of saluting our nation's flag". Does anybody remember where Jesus said He was glad to be a Roman and to salute the flag of the Roman empire? Or where Paul said it? Or Peter? Why all the modern craze to swing the arm? Who benefits by it? But in this case there is hope for a bigger collection.

Are Mills and Robbins any better Americans for the arm-swinging? Their rightful place is in Milford, Ohio, down near Cincinnati. In that supposedly American town two boys were refused an education because they had reverence for the commandment of Almighty God above cited. Then, and for the same reason, the father of the boys was fired from his job. Then one of the boys tried to pay for an education by selling chickens; and the people, influenced by some traveling religious ignoramuses perhaps, refused to buy the chickens. So, if Mills and Robbins find it hard to make a living in Toledo by lying about Almighty God, here is a suggestion that they go into the chicken business in Milford, where all patriotic chickens must salute the flag or off come their heads.

More and Similar Hypocrisy

Another reason for Mills and Robbins to head for the vicinity of Cincinnati is that R. J. Markham, of Hartwell, another suburb, advertises, among other things, "I believe that in God there are three divine persons." This is in flat contradiction of the Holy Scriptures, "There is but one God" (1 Corinthians 8:6), "No man hath seen God at any time" (John 1:18; 1 Timothy 6:16), and every other statement on the subject. Mr. Markham goes on, "I believe that God the Son became man, without ceasing to be God." There isn't a syllable in the Bible to substantiate such an unreasonable statement. If it were true, what sense could anybody make of Jesus' cry, "My God, my God, why hast thou forsaken me?" (Matthew 27:46) Does Mr. Markham and do the Mills and Robbins firm think that Jesus was merely putting on a show? Do they honestly believe that the very first requirement of Christianity is that the would-be follower, the prospective fellow witness of the True and Faithful Witness (Revelation 1:5), is that he must believe "that Christ died for our sins according to the scriptures". —1 Corinthians 15:3.

It wouldn't do for Mills and Robbins to take on jobs as guards at the Cleveland State Hospital, at the other end of the state. The Cleveland *Press* says that at that home (for people who have gone insane over the stuff that evangelists have tried to scream into them) "in the last six months at least a dozen attendants have either personally beaten patients or encouraged others to do so". So, one who aims to get through life by excessive arm-swinging should keep away from care of the insane. He might get written up if he tried to make a working combination of his eternal torture theories and his belief that one of the most important things on the earth is to swing the arms.

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THE politicians learn something every few hundred years. Thus they noticed that a certain strip of land to the northeast of France is a favorite route of militarists bent on making millions of widows and orphans; so the people living there had the hard luck of being made into a nation. Then they had their neutrality and inviolability guaranteed by Austria, Great Britain, the Netherlands, Prussia, and Russia, and the result is the same as it was before. See any history of 1870, 1914, or 1940. The Belgians themselves are a peaceful, peace-loving people.

Belgium is the most densely populated country in Europe, with a population of 710 to the square mile. On its 11,775 square miles it has an industrious population of 8,386,553. By way of comparison, the four garden states of Rhode Island, Connecticut, New Jersey and Maryland, in their 24,636 square miles, have 8,403,997 inhabitants. The Flemish, akin to the Netherlanders in language, live in the provinces of the north and east, along the border of the Netherlands; the Walloons, akin to the French, live in the provinces of the south and west, along the French border.

Nearly all Belgians are Roman Catholics. At first the "Church" insisted on running everything of an educational nature; then there was a revolt, and secular schools were the order of the day; but the loudmouthed and constant opposition of the bishops gradually wore the people out, and now all education is back where it ought never to have been, in the hands of those who hate it and fear it as they hate and fear nothing else. Some liberties have been retained: all religious marriages have to be preceded by civil marriages, and a portion of the salaries of ministers of all the sects operating in Belgium are defrayed by the state.

Agriculture the Basic Industry

Belgium has plenty of light and heavy industry; there are 500 square miles of coal fields, and the output of iron and steel runs to something like 12,000,000 tons a year; but agriculture is the basic industry.

But for the periodic raids of the Bismarcks, Hohenzollerns and Schickelgrubers, Belgium would be considered the model farm land of Europe, because it is so level and so fertile, and because the farmers know how to care for their crops. The fields are square and have their highest part in the center. The farm implement on which the greatest dependence is placed is the earliest and simplest of all, the spade. By an ingenious system of handling the earth, the result of the creating and removal of five crops is that the fields in the meantime have been dug to a depth of 18 inches and at the end of the period are in the same relative condition as when the five-year period of rotative digging and planting was started.

Scientific Conservation of Manures

Belgian cattle, instead of being grazed in fields, are fed in the barns on a succession of foods grown for the purpose. Every farmstead has a tank into which all the liquids of the cattle sheds are conveyed. This liquid manure promotes the growth of flax, one of the most valuable of all the Belgian crops.

A private company has leased for 75 years the 6,422 miles of Belgian railways, and expects to electrify them.

There are 1,040 miles of navigable rivers and canals; so that means for getting movable crops to market is ample.

It is a surprise to learn that in this most thickly settled country in Europe there are extensive tracts of natural forest still sheltering wolves and wild boars.

Nonviolent Treatment of the Insane

IT IS encouraging to know that there are some members of the human family who do not believe in clubbing the insane, and that they get better results without any clubs than do those who use them. In a little booklet entitled "They Asked for a Hard Job; CO's at Work in Mental Hospitals", published by the Plowshare Press, Room 414, 2 Stone street, New York 4, N. Y., Frank Olmstead says, in part:

One objector assigned to the violent ward refused to take the broomstick offered by the Charge. When he entered the ward the patients crowded around asking, "Where is your broomstick?" He said he thought he would not need it. "But suppose some of us gang up on you?" The CO guessed they wouldn't do that, and started talking about other things. Within two or three days the patients were seen gathered around the unarmed attendant, telling him their troubles. He felt much safer than the Charge who had only his broomstick for company.

Francis was one of the three hundred patients in the big day-room. He would go into tantrums if he couldn't get his own way, throw himself on the floor wailing and screaming, and would scratch and bite anyone who attempted to move or otherwise control him. There were great sores on his temples from his violent contacts with the cement floor. Sometimes another patient would inadvertently get in his way and Francis would bite his ear. This was no gentle bite. One patient had a piece of ear an inch long hanging down as a result of such an encounter.

I tried earnestly but unsuccessfully to reach Francis. One of my hands still carries a scar from his scratching and he almost had my hand in his mouth more than once, grabbing it to try to bite it. No one on that shift was able to make any headway with him. Then came another shift that brought a CO who greeted Francis with a cheery word and an arm thrown around his shoulder. There were no tantrums all morning.

In the short time at my disposal I tried pacifist techniques on a few patients. One was a prize fighter, whose friendship I soon won. He attached himself firmly to me, threatening to "clean up" anyone who offered to do me harm. There was not another fight in that ward for the rest of the day, for this was the man who caused most of the trouble. Every time he wanted to fight he was right at my elbow where I could talk him out of it.

California's Superlative Weather

IN YOUR issue of June 7, 1944, page 18, I noted a very good article on "California". Only, the writer ran out of superlatives.

REGARDING SNOWFALL

Place	Av. in inches	Max. in inches	Feet
Norden	408.7	783.0	65′ 3″
Cisco	369.2	755.0	62′ 11″
Fordyce Dam	383.9	598.0	49′ 10″
Tamarack	541.4	884.0	73′ 8″

REGARDING RAINFALL

Place	Av. inches	Max. inches
Greenland Ranch	1.45	2.90
Bagdad	2.28	5.70

But the LONGEST dry spell goes to Bagdad, from January, 1917, to February 1919, with total rainfall of 0″ for a period of 24 months. If we ignore four times a T (or trace only) and one rainfall of .01″ (which would hardly drown anything) the dry spell would extend from January, 1917, to February, 1920, a period of 36 months.

MAXIMUM TEMPERATURES

Greenland Ranch, 134° F.; and this has been exceeded.

AUTHORITIES

Climatic Summary of the United States, Section 17, 18.—B. H. Reddy, California.

Why Should the Church Wish to Be a Political State?

(By a Catholic)

THE National Council of Catholic Men is now substituting lay speakers on its "Catholic Hour", instead of that eloquent Fascist, Fulton J. Sheen, and others of the clergy. A Mr. C. Manion, who is a very able speaker, now has the "mike", and he gives fine talks on the Constitution, Bill of Rights, and all the good things we Americans enjoy, including free speech and religious liberty. From the way he talks it seems that declaration of independence and our "Sacred document" were copied from the Roman Catholic Church. That certainly is enough to make a horse laugh, when we Catholics, that is, those of us who think, know that, long before Mussolini or Hitler were ever thought of, fascism was the method of the Roman Catholic Church, and it has been ruled by a super-dictator ever since it took the administrative portion of the church away from the people who comprise and support the body, or the church, to be more specific, and became a political institution whose greatest ambition is to rule over all nations.

Mr. Manion now uses the words "atheists" and "pagans", who seek to drive God out and replace Him with their social system to create a better world. You will notice the old Roman Catholic bogey "Bolshevik" and "Communists" has been used until it has no longer any terror in it; so they now substitute "atheists" and "pagans". Maybe that is because the pope had one of the leading Italian Communists in audience recently and probably has found that Communists don't have horns or a tail, that they are like democrats, republicans, or any other brand of political thought, and that they also believe in God in a practical way rather than with the fumbling of beads, thumping the breast, sprinkling holy water all over themselves, and other outward signs which have nothing to do with God or the salvation of the soul.

Mr. Manion seems to be a very honest speaker and believes all he says. If he does, then that portion of the Constitution that no form of union of religious church and state is permitted is absolutely forbidden. If he (and all the clergy also) believes that portion is good enough for the United States, why should there be a Roman Catholic political church in Spain or any other country, or any form of state church, regardless of its denomination?

Why should the Roman Catholic Church be a political state? Is it more glorified with God and Jesus Christ as political figures under the leadership of a dictator who assumes to be vicar of Christ? For any man who was elected by a "packed court" in true Fascist political fashion to assume that he is the vicar of Christ is blasphemy. He might just as well finish the job and say he is Christ. As a matter of fact, more homage is paid to this man, as well as his predecessors, than would be paid to Christ if He were on earth. He would not expect it, nor would He have it. Well, the emperor of Japan is also a mystical figure, the direct "Son" of the Sun goddess, and there are those who believe that one, too!

What is Mr. Manion's idea? Does he want to sell us to the idea of accepting the Roman Catholic State to the further aggrandizement of its political ambition as a superstate? When we look at this political state and its record of the past and the way it lined up on the side of Fascism and Nazism and both these popes did everything they could to destroy the great ally, the Soviet Union, that should be enough for any person with an ounce of reason to have nothing to do with it.

We used to hear Coughlin talking his

brand of Social-Justice Americanism, using "left wing" thunder to stir up his mob psychology, and I was one of those who believed all he said until he let the cat out of the bag: "I choose the road to Fascism!" That was enough; yet there are those who still believe in him and follow his ideas. Then there were the 'Christian Fronters' and others of the same stripe, all using the old boloney of "Americanism", putting up a good argument, and they too turned out to be pro-Nazi and pro-Fascist. Then came those K. of C. Hibernians and other groups of the "Roman Catholic Action" persuasion who were lauding the "Savior" Franco, Edward Lodge Curran, Michael J. Ahern, and others too numerous to mention, all enemies of the Spanish Loyalists and the Soviet Union. The sin they had committed was that they removed the Catholic and Orthodox church from politics the same as it is in this country and as it should be.

Restoration of the church and its corrupt Hierarchy to political power was the main reason for Ratti's blessing of Butcher Franco and dubbing him "Savior" after he let Hitler and Mussolini try out the "blitz" on the "Spanish dogs". And, of course, "Mussy" sent in his bill "for services rendered". How much Ratti paid toward that bill nobody knows, but some money paid out by American Catholic suckers went toward it. The pope, like all the other "high" cockalorums, never has to make an accounting of expenditures.

"The pope is only concerned in the Kingdom of God." So we are given to understand. Well, why make it a political kingdom? Isn't the political system corrupt enough without extending it to heaven? Next thing they'll try to extend it to hell; and when that happens old Lucifer will throw up his hands in disgust! But the Vatican state seeks to be the superstate over all nations, even heaven. Why not hand the whole business over to it and let it go at that?

What is needed is a "bolshevik" purge of the Roman Catholic church in Spain like the one in Russia. Can anyone say that would lessen the faith in God of the Spanish people any more than the purge of the Orthodox church did the Russians? Until the Roman Catholic church is purged of its political corruption it will continue to be held in contempt by all thinking people regardless of its claimed charities.—J. R., Rhode Island.

The Statue Turned Black—Maybe

ONE of the News Weekly publications, date of May 7, 1944, contains a story entitled "Poisoned—but a Statue Saved Him". The story embraces a picture of a man kneeling at the feet of a statue the upper part of which is white and the lower part jet black and underneath it these words, "When the Poisoned Man Kissed the Feet of the Snow-white Statue of the Savior He Was Miraculously Saved from Death as the Statue Gradually Became as Black as Coal." The miracle is supposed to have happened near Mexico city in 1649. A man is supposed to have tried to poison his rival, but with the unexpected result advertised. It shows the straits in which the Devil and his crowd are confined when they have to resort to such manifest swindles as this to keep the common people worshiping them instead of Almighty God, and causing them to trust in idolatry instead of in God's Word. The claim is made that many Mexicans still bow to this image and kiss its feet, as they would kiss the feet of the pope if they had the chance; and as they would be wrongly and unscripturally and blasphemously invited and encouraged to do.

Archbishop Spellman and the Pope

A WASHINGTON dispatch published in the St. Louis *Post-Dispatch* mentions a letter dated July 21, 1941, addressed to William Dudley Pelley, in which Eugene N. Sanctuary, of New York, a retired army colonel, made the following statement:

> The deal which you referred to about the delivery of the 1936 Catholic vote was made on a Pullman when Roosevelt, Farley, Mundelein, Gallagher, Pacelli (now Pope) and a congressman were present. I am sworn to secrecy about the name of the member of the House.

Archbishop Spellman was not in the Pullman at the time the deal was made. He was in Rome or the Vatican. Since he got the job of traveling all over creation at Uncle Sam's expense he has often been at Vatican City, though there was no real need of his going there, for he was in daily communication with the pope by long-distance telephone before he became, in the words of that gentleman, "Military Vicar for all those serving in the armed forces of the United States."

The Roman Catholic Hierarchy has stepped things up considerably when, constituting, as they do, but 15 percent of the population, one man can be "Military Vicar" for the whole country, and get his title, not from America, but from Vatican City. But Pacelli is, no doubt, impressed by the many conversations he has had with Mr. Spellman, and the reports Spellman has given him of his conversations with those named above (some of them—Mundelein is dead) and with King George of England, Winston Churchill, Generals Clark and Alexander, and others of power and influence.

Borrowing Trouble About the Pope

After one of his earliest trips to see the pope Mr. Spellman said that death to the pope in his agony of suffering would be a mercy, but a few months later the American newspapermen saw the pope at the Vatican and made the remark that he looked surprisingly well. On July 23, 1944, so says a dispatch from Rome,

> The archbishop entered the pontiff's personal apartment at 5 p.m. and emerged at 8:30 p.m.

This is a long interview to impose on a man that the archbishop has described in such lurid phraseology as "literally dying for peace". Moreover, since Spellman is on Uncle Sam's pay roll and traveling at his expense, he should spend his time with the soldiers (which he has done, too) and not spend so much time at the Vatican.

Reynolds Packard, writing about the above interview, said:

> Vatican City, July 24—(UP) Pope Pius discussed with Archbishop Francis J. Spellman of New York yesterday a program which the pontiff hopes might bring the war in Europe to an end soon, it was learned today. The pontiff yesterday granted Spellman his second private audience since his arrival from New York last week. It took place in the pontiff's apartment from 4:45 to 8 p.m.—one of the longest private audiences ever granted by the pope.

The Job of Planting Trees

IT USED to be quite a job planting trees. But not any more. The story now is that machines designed to set out celery plants can set out pine seedlings at a cost of less than 50c per 1,000. But what will the men do that used to plant the seedlings? Their job, as one wit put it, will be that of "sidewalk superintendents". But will they be on the pay roll? Not so that you could notice it.

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Watchtower "Saleswomen"

(From the Cleveland *Gazette*)

ON DEFINITE corners at the same time each week we see women selling religious pamphlets. These are not uniformed women and could easily be taken for civilians in routine pursuits. Yet they stand out. They are most dignified in proffering their wares. One asks you to buy but she seems never to beg you to buy. In fact, you have a vague feeling that she is giving something. A calm like that you found in some Sunday school lessons as a lad. Or, maybe, it is more like those feelings of warmth and peace you knew on Sunday afternoons when you sat at your mother's knee, listening to her read stories from the Bible. These soft-spoken, quiet-dressed saleswomen will never know all the persons whose hearts they lift as they man their posts.

Out for the First Time

LAST Sunday I had one person of good-will, and with whom I have book studies, out in the service for the first time. At the second house, and while I was still with him, he rang the bell and we placed one book, one booklet, one magazine, and have one book to deliver. He was so thrilled at this blessing received from the Lord that thereafter he went on witnessing all by himself. He signed up for the Theocratic Ministry Course and on one occasion sacrificed a day's wages to attend the service meetings.

I must also tell you of another witness; she is eighty years of age and an outstanding example of faithfulness. In making back-calls she climbed 118 steps, two times, to complete one call, but the Lord blessed her faithful heart with placing one book, one Bible and one year's subscription for *The Watchtower*.

We are at the threshold of great events. The "other sheep" are coming in and there is a great need of laborers in the field.—Aristides H. Kays, pioneer, California.

John Chrysostom—Golden-mouthed and Golden-hearted

QUITE probably John's mother, Anthusa, gave him to Jehovah before he was born, as Hannah did in the case of Samuel the prophet, and as every mother should do before the birth of every child with which she is blessed. John may have been the younger of her two children. Left a widow in her twentieth year, she so remained. But she had become the mother of the man that even the (Roman) *Catholic Encyclopedia* states "is generally considered the most prominent doctor of the Greek church and the greatest preacher ever heard in a Christian pulpit". He was first called Chrysostom (kris-os'tum) 143 years after his death. He lived A.D. 347-407, and was born at Antioch, Syria.

Chrysostom has left behind him an unblemished reputation as a sound, moderate and practical servant of God, with which his gift of "extraordinarily rich, fervid and persuasive eloquence" is always associated. His father was a military man. His mother sent him to the best school of which she knew, that of the distinguished Libanius, the famous rhetorician of his day. While at this school Chrysostom made his consecration to the Lord, and was baptized at the age of 23. The *Encyclopedia Americana* explains that, "in accordance with

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general usage of that time, he did not receive baptism till he had attained maturity". Sprinkling is not baptism, and, anyway, nothing in the Scriptures justifies either the sprinkling or the baptism of anybody except on his own initiative, as an outward profession of the fact that he has made a covenant to do God's will faithfully until the end of his life.

After his mother's death, which occurred early, Chrysostom devoted six solid years to the study of the Bible, and had a good knowledge of the truth that it contained, and it is the fruit of these studies that went into his famous sermons. Of his own desire he remained an assistant (*diákonos* in Greek) until he was about 35, and it was not until he was about 40 that he entered upon the preaching work that made him famous.

Not After Promotion

The *Catholic Encyclopedia* is very fair and very generous in its admission that:

> The usual preaching of Chrysostom consisted in consecutive explanations of Holy Scripture. To that custom, unhappily no longer in use, we owe his famous and magnificent commentaries, which offer us such an inexhaustible treasure of dogmatic, moral and historic knowledge.

Also, the shy admissions are made that "he seems to ignore private confession to a priest" and "there is no clear and direct passage in favor of the primacy of the pope".

An examination of the 600 written sermons which Chrysostom left behind him shows that he was an honest and earnest and intelligent student of God's Word. Sixty-seven of the sermons are on Genesis, fifty-nine on the Psalms, ninety on Matthew's Gospel, eighty-eight on John's Gospel, fifty-five on Acts, thirty-four on Hebrews, etc.

The *Catholic Encyclopedia* makes this further statement regarding him:

> [He was given the title of Chrysostom because of] his great natural facility of speech, which was extraordinary even to Greeks, [and] the abundance of his thoughts as well as the popular way of presenting and illustrating them, and, last but not least, the wholehearted earnestness and conviction with which he delivered the message which he felt had been given to him. Speculative explanations did not attract his mind.

Early in life Chrysostom could have been an overseer (*epískopos* in Greek), but McClintock and Strong's *Cyclopædia* explains that when he was about to be constrained into that service at Antioch "he evaded the election by a sort of pious ruse and thrust it upon his friend Basilius".

However, he could not hide his light under a bushel, and manifestly the Lord did not wish it hidden. His fame as a preacher spread from Antioch to Constantinople, then the center of the Roman political and religious world, and Arcadius, the Roman emperor, sent word to the Antioch prefect that he should send Chrysostom on to Constantinople. There he made him a chief overseer, despite the fact that there were many contestants for the job, and Chrysostom himself had neither sought, desired nor expected it.

He Tried to Do His Duty

Chrysostom tried to do his duty at New Rome, as it was then called. He cut down the official household expenses to a minimum; he deposed overseers for simony and licentiousness; he set the vagrant monks to doing useful work; he made the clergy give up their more or less virgin housekeepers; he made the merry widows of dead priests watch their steps; and when he had been there three years and the empress herself deprived a poor widow of her vineyard Chrysostom took the widow's part and then learned quite clearly that the Devil's organization is the Devil's organization, and that one cannot wash off coal tar with ordinary soap.

There is no use in going into the details of what followed. The gang got after

his scalp, and, as the emperor was endowed with a wishbone instead of a backbone, Chrysostom was speedily banished. On the day that the decree of his banishment was published the common people of New Rome, to whom, month by month, Chrysostom had given all his income to help the sick and the poor, set fire to the cathedral and the senate house, and were so determined about it that the troops in the city were unable to control them.

Chrysostom was banished to a rugged place in the eastern part of Armenia; but even though here the gang that had got him out of the way were afraid he might return, so they conspired to have him moved still farther, away out to the edge of the Caucasus, on the extreme boundary of the empire. The account says:

One of the two soldiers who had to lead him caused him all possible sufferings. He was forced to make long marches, was exposed to the rays of the sun, to the rains and the cold of the nights. His body, already weakened by several severe illnesses, finally broke down. On 14 Sept. [A. D. 407] the party were at Comana in Pontus. In the morning Chrysostom had asked to rest there on account of the state of his health. In vain; he was forced to continue his march. Very soon he felt so weak that he had to return to Comana. Some hours later he died. His last words were, "Glory be to God for all things."

The 242 letters of Chrysostom which have been preserved, most of which were written while he was in exile, "all breathe a noble Christian spirit, not desiring to be recalled from exile, convinced that there is but one misfortune—departure from the path of piety and virtue." And, when one comes to think of it, departure from the integrity toward God is the worst misfortune. Who is there that would say today that Jesus was not the real victor over His enemies even in the moments when He was enduring His greatest shame and sufferings?

DO YOU DESIRE GOD'S APPROVAL?

His Word states:

"Study to shew thyself approved unto God."

But you may ask:

"What and where must one study, as there are multitudes of books and religions in the world today?"

The answer is:

God's own book, *THE HOLY BIBLE*

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Practical Illustrations of Bodies of Talks (Part One)

'IN MANY words there are also divers vanities,' is a proverb recorded in Ecclesiastes 5:7. To attempt to speak upon a subject without first having a knowledge of that subject will result in nothing but many words. The same results will also be obtained from failing to assemble effectively material gathered upon a given subject. Because of this failure one may have excellent material for a talk and still not be understood clearly by those listening. In order to be effective, material for a talk must be assembled properly.

After the speaker has finished his research and has his material gathered, arranging this mass of disorganized material into a logical order can be done by analyzing it and determining what points should be listed in the outline of the talk as main headings. The remaining, subordinate points should be listed under their respective main headings. After this is accomplished, any matter not contributing to the development of the central theme of the talk should be eliminated.

The arrangement of the body from there depends primarily upon the kind of speech to be given. Generally, speeches are of four kinds. The kind seldom or never used by Jehovah's witnesses is that to merely entertain; and therefore more consideration will be given to the other three types: to inform or instruct, to convince, and to stimulate to action.

Each type of talk requires a different style of arrangement to be effective, and how quick the audience will grasp the speaker's points and how long they will remember them is governed by this arrangement. If at all possible one must show a definite relationship between the main points. One can easily remember a group of words showing definite relationship, such as *cherubim, seraphim, archangel* and *angel;* but try to remember four words having no relationship or connection, such as *Babylon, creature, righteousness* and *spirit.* As with words, so with points of a talk, interrelationship makes for quick grasping and long retention in one's mind. Speech, then, must be arranged so that points are related and hence readily understood and easily remembered.

Besides relation of ideas, the audience should be considered, that is, whether the audience is at all familiar with the subject and whether the audience is favorable or antagonistic. Obviously one would not use the same arrangement in a talk to a prejudiced gathering as he would in addressing those of the same faith. From the subject itself, the type of audience, and the purpose of the speech considered, the best arrangement can be chosen. Examples of some of the more common are here given:

One method familiar to everyone and often used is the CHRONOLOGICAL method, which means an arrangement according to the order of time. It is the relating of events in the order in which they take place. This arrangement should be used where the time element exists, as in recounting historical events or telling of a simple story or narrative.

Stephen, defending himself before a hostile council, resorted to use of the chronological method in the body of his talk wherein he reminded his hearers of historical events. He desired to call into use previous history in order to show the reason for the hope that was in him and also to put the responsibility of those opposing him upon their own heads by showing the parallel course of events in time past. Accordingly, he began by recounting the promise made to Abraham and highlighted Abraham's experiences and followed this with the story of the twelve sons of Jacob and their moving to Egypt, and then the exodus of

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the Israelites under Moses and God's dealings with Moses, and finally he brought the chronology of events up to his time after tracing the history of Israel up through the times of Joshua, David and Solomon. (Acts 7:1-53) Had Stephen not observed this chronology in his discourse the talk would have lacked coherence. This listing of events in order of time led up to his final argument. This method is used many times in the Bible, and is especially adapted to talks that are to interest or instruct.

Another way to arrange material is DIVISION INTO CLASSES or natural groups. Many subjects naturally fall into this method of arrangement. The subject *worship* would naturally fall into "true" and "false worship", Christianity and religion. The subject *world* might be discussed as to the world that was before the flood, the postdiluvian world in which we live, and the world to come. This way of dividing the material into groups or classes is also most generally used in the informative or instructive talk. It is helpful when one wishes to bring out sharp contrasts. The entire subject can be seen at a glance and thereby be covered with ease by breaking it down into natural divisions and discussing one thoroughly and then proceeding to the next.

The arrangements of material just suggested and considered are comparatively simple. The hardest and the one most often needed by Jehovah's Kingdom publishers is that of LOGIC, a connecting of proof in a rational, predetermined way. Arranging material logically requires a knowledge of the process of argumentation, proving each point as one progresses step by step until the climax is reached. Each point must be made crystal-clear in the mind of the audience before proceeding to the next point. If the audience misses one step in the argument the speaker is the only one that will reach the climax; the audience will have fallen by the way. The same would be true if the speaker allowed himself to get sidetracked from his subject. To use this method one should state each fact at a time and then back up each fact with substantial proof before going into the next, the reason being shown throughout for the conclusion that has been reached. This is the type of arrangement well fitted to talks intended to convince or stimulate to action.

A splendid example of a discussion arranged according to logic is the 15th chapter of 1 Corinthians. Practically the whole chapter is one in which one point is stated and proved and then another premise is advanced which is based upon that preceding conclusion. Note how the argument advances with each point based on a previously proved statement. The whole chapter builds up to the climax at verse 55, where the effect of the whole argument is tersely put, "O death, where is thy sting? O grave, where is thy victory?"

One other method of arrangement is to list main headings ACCORDING TO IMPORTANCE. The theory is to start with the least important and build up to the climax, the interest of the audience heightening as one progresses with the argument. This principle should be followed in the vast majority of cases.

If one were called upon to explain to a group of persons of good-will about the stand of Jehovah's witnesses regarding saluting a flag, one might form the body of his talk by going from least to most important points as follows: (1) No harm is done others by refusing to salute the flag; (2) no benefits are derived from trying to force people to take part in the formalism; (3) the highest court and laws of this land recognize the right of Jehovah's witnesses to decline taking part in the ceremony; and (4) to take part would be a violation of the Christian's agreement to serve Jehovah and would result in his everlasting death. However, in speak-

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ing on the same subject before a hostile group of religionists one would start by giving the strongest reason first, in this case No. 4, and then would pile up more detailed proof by giving evidence in Nos. 3, 2 and 1 in that order. To have another strong argument at the last one might add the strong Scriptural condemnation to opposers who try to force their idolatry upon Christians.

Arranging from familiar to the unfamiliar, or ACCORDING TO FAMILIARITY of the audience, is another method.

In a talk to the general public designed to show the duplicity of religion in its unchaste practice of mixing in politics, it would be logical to start off the body of the talk by giving examples of common knowledge of religion's dabbling in this world's politics today. Then going into the more unfamiliar, one could cite and prove examples of the same course from history, telling of such things as the Inquisition and its use to subjugate serfdom under the mundane heel of kings; and after this one could go into the still more unfamiliar (to the general public) and show that the same improper course was taken by the religionists of Jesus' day and that Jesus condemned and prophesied against such.

Other examples of development of the body of a talk will be given in the next article of this series.

Babooning Southward

THE Creator had a right to make baboons; they have some rights too, but not as many as you. When you look in the mirror you can be glad that your parents were not baboons. You would not wish a long nose with immense nostrils at the end, and great canine teeth that would make you look like a dog. Mummies of baboons are often found in Egypt. Somebody was as foolish then as the evolutionists and clergy are now. The time spent in preparing those baboons for worship was worse than wasted. It was an insult to the Creator.

Moving down to the Congo region. You would not wish to be a Cynocephalus Mormon, i.e., a mandrill baboon. If you were, you would have short legs, a stump of a tail, an enormous head, a crest of green hair on your forehead, a beard of orange-yellow color, a light-blue nose folded in ridges, and buttocks of bright scarlet. You would look like a walking advertisement for cosmetics. But you would have a mean disposition. So you are glad to move on south.

Arriving in southeast Africa, you are in the habitat of the Cynocephalus Porcarius. That sounds like pork, but it isn't. It goes by the popular name of the chacma baboon. A chacma is dark-brown, has long hair and a long tail, which is terminated by long, black tufts of hair. Its four legs are of nearly equal length. It goes on all fours. It dodges the forests. While willing to eat insects, worms, snails and such young birds or animals as it can catch, it specially enjoys the vegetables, fruits, etc., of the plantations. So it isn't loved.

An AP dispatch from London says that the Witwatersrand University (near Johannesburg, in the Transvaal) is "coming to the aid of the baboons of South Africa". Then it goes on to explain that:

> Diseases of women have been studied at Witwatersrand by experimenting with baboons, and gastric ulcer has been produced experimentally in the small colony of baboons the university keeps.

Wouldn't any humane woman rather be mercifully shot than to be thus "aided"?

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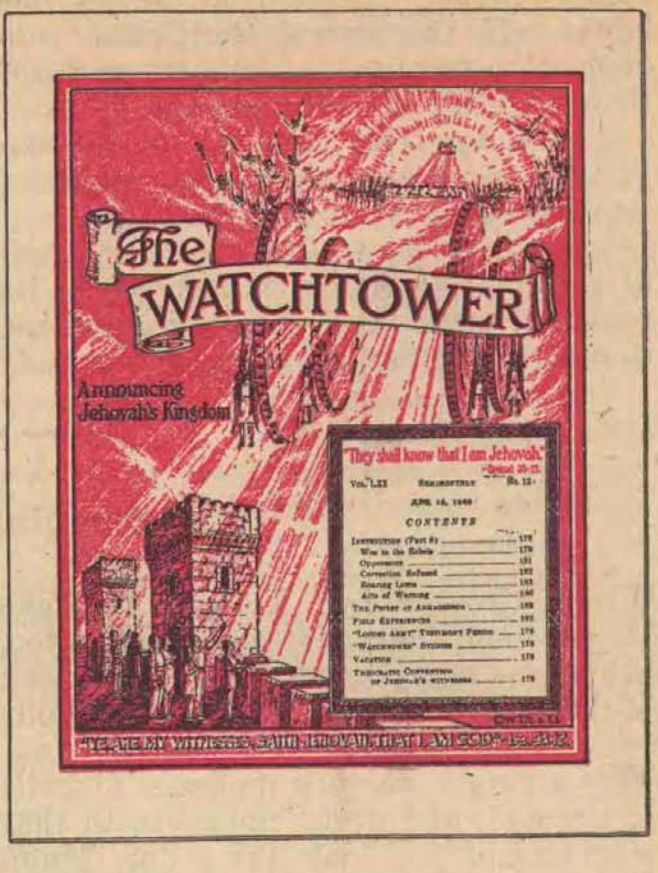

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Vol. XXVI No. 663
February 14, 1945

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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

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President	N. H. Knorr
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Five Cents a Copy
$1 a year in the United States
$1.25 to Canada and all other countries

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Argentina	Calle Honduras 5646-48, Buenos Aires

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

In Brief

The Right to Stone Protestants

◆ One of the least lovely traits about the Roman Catholic Hierarchy is the fact that every priest, having been indoctrinated with the idea that it is perfectly all O.K. to murder Protestants, disburses that information to sundry and divers members of his flock. Thus the *Christian Century* carries a letter or dispatch from its correspondent in Mexico city regarding an occurrence at Jalapa, in the state of Oaxaca. It seems that there is a little Protestant chapel there, and—

While holding a service, the congregation was surrounded by a village mob led by the singers of the local Roman Catholic church. These fanatics stoned the little chapel and tried to break down the door and the windows. The town police succeeded in dispersing them and advised the Protestants to confine themselves to their homes in order to avoid street disturbances. The Protestants did so, but a group of about 30 men, women and children decided that the village was unsafe and tried to escape from it at night. They were discovered and overtaken by a group of fanatics on the road. The men were beaten into impotence and the women raped.

Artificial Rain Since 1924

◆ The first broadcasts from the Watchtower station WBBR were made in February, 1924, and in that year, and in all subsequent years, the Watchtower gardens adjacent thereto have furnished fresh, delicious foods for the Bethel tables. Supplied from artesian wells, these gardens are provided with artificial rains constantly in the growing season; a series of perforated semi-rotating pipes throw thin streams high in the air, and the gentle shower that follows falls upon the growing plants beneath for as many hours a day as may be needed. But natural rains, when they come, are better for gardens than artificial ones.

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"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVI | Brooklyn, N. Y., Wednesday, February 14, 1945 | Number 663

"The Guardian and Avenger of Morals and Good Behavior"

BEARING the title "A World to Reconstruct", the Roman Catholic Hierarchy has issued an official volume on the pope's peace points. The preface was written by the "Most Reverend" Amleto Giovanni Cicognani, apostolic delegate to the United States, and in the preface Mr. Cicognani says: "The Church is the guardian and avenger of morals and good behavior, as she is of faith." This is intended as a partial examination of this large subject.

Morals and behavior rest squarely upon education, and it is to be hoped that the future morals and behavior of America will not be the same as Cherbourg, always under the guardianship of the "church", where, as saith the New York *Daily News:*

Eight radio jeeps and two scout cars check up on Cherbourg's five female business establishments which still operate as *licensed* premises for the local population, but which have been ruled out of bounds for the military personnel.

The public schools of America are the places where the boys and girls are made Americans, and, though they have not done a perfect job, they are as far ahead of any Catholic schools as a featherbed is ahead of a thunderstorm. Therefore the following, from the parish bulletin, "Queen of Angels," 226 East 113th street, New York city, by the "Reverend Father" Christopher, O.F.M., Cap., is vicious:

The 20,000 public schools today as we see them is not a product of Washington or Jefferson or Lincoln, or the founding fathers. These men advised their fellow citizens to found schools so that through religion and morality the form of government might endure. Washington wouldn't know a public school as it exists today.

In the year 1940 there were 26,759,099 children attending the American public schools, while the number of parochial schools was so small that works of reference do not even mention them. In the year 1943 the United States had 42,615 post offices, and certainly had that many schools, so that the statement that America has "20,000 public schools today" is an insult to the intelligence of those from whom Mr. Christopher makes his living.

Consider the Facts

The five largest cities in the United States, New York, Chicago, Philadelphia, Detroit and Los Angeles, have a total population of 15,910,866 and they have 2,344 public schools, or one for each 6,800 of the population. On the same basis, in the 3,459 other American cities of 2,500 to 1,000,000, and an aggregate population of 58,512,836, there are 8,605 more public schools, or 10,949 in all the urban centers. That leaves 39,151 communities or villages of less than 2,500 with one school each, and makes the grand total of American public schools at least 50,100, or two and a half times Mr. Christopher's wild and jealous guess. In America's public schools there are 880,001 teachers, according to the census returns. That would make a general average of 18 teachers to a school, and, as thousands of the schools have only

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one or two teachers each, that is ample. Mr. Christopher should attend America's public schools, and study.

At Pittsburgh, Pa., the "Reverend Father" Thomas F. Coakley, of the Sacred Heart Catholic Church, preached a sermon in which he indicated his displeasure with Section 3901, Pennsylvania school code of 1911, which states:

> At least 10 verses from the Holy Bible shall be read or caused to be read, without comment, at the opening of each and every public school, upon each and every school day, by the teacher in charge.

His statement was that this nonsectarian Bible-reading prevents the teaching of "religion". The way he put it was, "My argument is that the code should be changed so as to permit teaching religion." What he meant was that he thinks that each of the 256 sects should have a chance to indoctrinate the students with what they believe. He would certainly like to do it himself, and, of course, would want all others to have the same chance. The result would be, since there are only 200 days in a school year, that 56 of the sects would be shut out, and, horrors, possibly Mr. Coakley's.

Mr. Coakley went on to explain, "What I would like is to have religion taught in public schools just like history or mathematics." Thus, he wants children that have been taught 3 times 1 equals 3 to learn that the answer is not 3, but 1. He also wants them to learn from the Bible that "God only hath immortality" and then to get religion and learn that everybody has it, the same as the Devil taught Eve. And so ad infinitum. Also, he would probably wish religion taught in Mother Hubbard dresses, but Pennsylvania law prohibits public school teachers from the wearing of any kind of religious toggery or hardware.

The Cause of Juvenile Delinquency

In an address in Denver, Colo., the "Most Reverend" Edwin V. Byrne made the statement:

> We have not allowed religion to be taught in public schools, and now we are bearing the fruits thereof.

Besides this "lack of religious instruction in schools" and "irreligious literature" Mr. Byrne mentioned "motion pictures which spread irreligion and immoral examples". This latter was a bad break, because everybody knows that the motion picture industry is under the strictest possible control and censorship of the Roman Catholic Hierarchy. Still, if Mr. Byrne wishes to tell the truth about his own racket, this is a free country and he should be allowed to do it. But his statement that the current juvenile delinquency is due to lack of teaching religion in the public schools will herein be shown to be the exact opposite of the truth, and that it is almost wholly due to the teaching and practice of religious hypocrisy in the relatively few parochial schools.

In an ordinary year there are 8,760 hours, of which, in a school year of 200 days, 1,200 are devoted to attendance at the public school. Allowing 9 hours daily for sleep, there are still 4,275 hours in the year in which the child may eat, do chores, attend church, or whatever else his parents may wish him to do. The responsibility of what is done with that time is up to the parents, and not up to anybody else at all, and, as will be noted, it is almost exactly one half of the child's total hours. The religionists are not satisfied to put the pressure on the parents to see that the child gets religious instruction. What they wish is to seize some part of the 1,200 hours that belong to the child and which the state says truthfully that he needs to qualify him for usefulness to himself, his family and his fellow men.

Forcing the child to lose time in school to receive instruction which cannot be legally given in school during school hours is the meanest kind of robbery. Why upset school schedules, by trying to work out a "released time" arrangement for each of the 256 interested sects?

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Illegal Interference with Education

The Roman Catholic Hierarchy has no respect for any law of God or man. In the city of Baltimore the "Reverend Father" William Kailer Dunn had the unmitigated nerve to write to the principals of all the public schools in the city to tell them that October 20-22 had been set aside as days of retreat for all Roman Catholic students, and to these students:

> You will not lose credit or anything of great importance in your work. The program lasts until noon. After that you may go home for the rest of the day.

That is like one man going into another man's home and telling the second man's wife to come with him, and that for the remainder of the day she will not need to cook or look after the children or do anything else. Moreover, she would not lose anything by doing as she was told!

An idea of the results obtained when religion sticks its nose into something that is none of its business may be obtained from the following letter from a taxpayer regarding an incident which occurred in public school No. 37, in Jersey City, N. J.:

> My boy came home from school for his lunch on Monday. His mother noticed that instead of eating his lunch as usual he just nibbled and was fretful. Questioning him what was the matter, the tears welled to his eyes and he told of the following incident:
>
> During the morning in several of his classes the teachers asked the boys who had not gone to church that morning to stand up. The boy has been brought up to tell the truth under all circumstances. He stood up. The teacher questioned him why he had not gone to church, and proceeded to castigate him, to criticize his parents for not sending him to church, humiliating him before the class, and, in one instance, the teacher penalized him further, ordering him to bring in on the following day a list of the days of obligation. The school referred to is a public school in Jersey City, not a parochial school.
>
> We send our boy to a public school because we, ourselves, want to have the care of his religious training and not to entrust it elsewhere. From much that I have heard and read it seems to me that we are in a war to preserve the four freedoms, among which are religious freedom. The public school supported by all the taxpayers is not the place for religious training.
>
> If but one teacher asked the question I could easily attribute it to individual religious zeal; but when several teachers on the same day, which was "All Saints' Day", ask the same question, there is, to me, an indication that this is by direction of some superior, or shall we say invisible government.
>
> To avoid the persecution of my boy, who has still a number of years to finish his schooling, I am reluctant to name the school, the teachers, or my name; but it is these gestapo and indoctrination methods that we are presently engaged in battling elsewhere in the world. Of what good is the sacrifice of thousands of lives and the untold suffering if right in our back yards we are raising the same kind of stinkweeds? Why should the seeds of prejudice be sown in the name of Him whose governing principle was love, not hate and intimidation?

Illegal, Divisive, Provocative

Neither God's law nor the laws of Jersey City, nor of New Jersey, nor of the United States recognize "All Saints' Day" in any manner whatever, and the teachers' joint conspiracy to operate the public schools as parochial outfits was wholly inexcusable and provocative.

As showing the lengths to which these buccaneers will go, in a village in Ohio a little six-year-old girl came home from school and told her mother that they took the first grade over to the Catholic church that morning. The mother said, "They took you over to the Catholic church? What did they take you over there for?" The child answered, "To see the father." "To see the father?" The mother was indignant.

What is going on in the public schools is also going on in the nonsectarian colleges. Under one pretext or another divisiveness is at work. In the College

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of the Pacific, Stockton, Calif., a Catholic chapel was installed. Why not a separate one for each of the other 255 sects? Also, at the University of Chicago, a Jew and a Baptist (both of them probably Jesuits) gave lectures on Thomas Aquinas and straightway thereafter, as a result of the interest aroused, they installed a full-time Catholic chaplain in the university. Same idea! A similar thing took place at the University of Southern California, where, instead of trusting Protestant honesty and scholarship, a man described in the Los Angeles *Times* as a "quiet-mannered priest" was put in charge of the Graduate School of Library Science. That was good of the *Times* to describe his manners. What were the manners of those bead-rattlers at Jersey City that sent home that little fellow with tears in his eyes?

The Bible Hated and Feared

If anybody knows the teachings of the Roman Catholic Church it must certainly be the cardinals. In practice the popes make the cardinals and the cardinals in turn make one of their own number into a pope. Nicholas Patrick Wiseman, cardinal 1850-1865, in his lecture on "Principal Doctrines and Practices of the Catholic Church", said:

> The history in every single case of Catholics going over to the Protestant church is simply this: That the individual by some chance or other, possibly through the ministry of some pious person, became possessed of the Word of God, of the Bible; that he perused the Book; that he could not find in it transubstantiation or auricular confession; that he could not discover in it one word of purgatory or the worship of images. He perhaps goes to the priest and tells him that he cannot find these doctrines in the Bible. His priest argues with him and endeavors to convince him that he should shut up the Book that is leading him astray; he perseveres, he abandons the communion of the Church of Rome.

Mr. Wiseman was archbishop of Westminster during the last 15 years of his life, and in earlier years a professor of Oriental languages and rector of the English College at Rome; so he knew what he was talking about.

At the present there is a new Catholic translation of the Bible; and a dispatch from South Bend, Ind., says that at the national meeting there of the Catholic Biblical Association of America "plans were considered for increased reading of the Bible by Catholics in the United States". The lady who sent in the clipping remarked:

> It seems laughable that the "oldest religious group in Christendom" should suddenly decide that the reading of the Bible by Catholics in the United States is so important. Now, why? I was one, but thanks to Jehovah and His Son, Christ Jesus, my eyes have been opened. While I was in that devilish organization, we were taught that only the clergy could know all the answers to our questions. What a laugh! It surely took them a long time to give a bit of educational instruction to their populace.

Writing in the London *Catholic Herald,* R. A. Dean, of 82 Worthing Road, Horsham, Sussex, England, said:

> I have been a Catholic for sixteen years and I have never heard a public exhortation to read the Bible or listened to a sermon on it, and this has always surprised me.

One reason why Catholics know nothing about the Bible, despite Jesus' own prayer and statement, "Sanctify them through thy truth: thy word is truth" (John 17:17), is the position taken by the Denver *Register* in its issue of September 19, 1943, and which flatly contradicts Jesus' words:

> The Bible is not infallible; but the Catholic Church is infallible in determining what the Bible and Catholic tradition teach.

One or the other, Jesus Christ or the *Register,* is mistaken.

Parochial Schools Are Godless

Any organization that puts itself above the Word of Almighty God is Godless, no matter what else it teaches, and so, in reason and in fact, the paro-

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chial schools are truly Godless. Rather, they *do* have *a* god, but he is the "god of this world", the Devil. (2 Corinthians 4:4) In every state the Catholics are working every which way to get free bus rides for parochial pupils. They should not be given this weapon wherewith to help destroy American liberty. Every child taught in a parochial school is a potential menace to the country. He is taught that the priest can order Almighty God about as he pleases, and that God must obey. The child comes to believe that the Roman Catholic Church is god and that it is not necessary for it to be obedient to any human laws whatever.

In the state of Kentucky the courts decided that it was illegal to use public funds to transport children to private schools. The politicians got around that by passing a law giving other politicians "discretionary power to use county road funds for bus service for any children attending school under the state compulsory education act, if they live more than a reasonable walking distance from schools where sidewalks are lacking". This was an evasion, pure and simple.

In New Jersey the State Supreme Court, by a vote of two to one, held unconstitutional a law requiring boards of education to provide free transportation for children attending parochial and other private schools. The American Civil Liberty Union's brief to the court said on this case:

It is well known that the Roman Catholic Church had long endeavored to obtain this particular legislation, but I submit that it is contrary to a very fundamental concept of our system of government that should be jealously guarded. To hold that money raised by taxation for a free public school system may be used for the benefit of a denominational school where the teaching of a particular religion is compulsory means that the state is thereby supporting that particular religion by helping it to be taught to the children. A relaxation of principle may lead to other inroads on taxpayers' money provided for a free public school system.

The word "may" in the last sentence is too mild. It should read "will certainly". The ultimate aim of the Roman Catholic Church in the United States is to do to the public schools what has been done in Argentina. In that land today the innocent and helpless little children are all compelled by the dictator to receive the mass of superstitions and demonism that go to make up the Roman Catholic religion. This is godlessness under the guise of godliness. It is hypocrisy in its meanest form.

Nurseries of Child Delinquency

"By their fruits ye shall know them"; and the fruits of parochial training are lawlessness. The following is from the enterprising *PM:*

The Rev. George B. Ford, of Corpus Christi Church and Catholic chaplain at Columbia University, told the audience that child delinquency was almost exclusively a Catholic and Negro problem. During the first four months of 1943, he said, 64 percent of the juvenile delinquents in Children's Court were Catholic.

The cat is completely out of the bag; because more and more Protestant and Jewish places of worship are being constantly wrecked, while not a Roman Catholic institution is harmed in any way. Thousands of dollars of damage has been done to churches in New York, Brooklyn, North Arlington, N. J., and elsewhere and Jewish children have been viciously attacked in New York and Boston in hundreds of instances.

The Chicago *Sun* carried an advertisement of 2,863 Protestant ministers condemning the reign of terror in Dorchester, Roxbury and Mattapan, Mass., as a result of which little children and youths were being waylaid and beaten and the police "not only were uncooperative in efforts to halt this incipient pogrom, but actually safeguarded the young gangsters against appre-

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hension", because they belonged to the same "church".

What the Protestant ministers were after was "the removal of discriminatory passages from [Roman Catholic] textbooks". The textbook writers for parochial schools have no common sense, the nuns that do the teaching have no common sense, the priests that run the outfits have no common sense, and, of course, the children suffer in consequence. It is all too bad, but the record as to where the blame lies is perfectly clear. It is with the godless parochial schools, and with the vicious textbooks used in them, which actually encourage anti-Semitism. See the textbook *Bible History,* pages 13, 209, 258 and 259, written by "Reverend" Richard Gilmour, bishop of Cleveland, published by Benziger Brothers, New York, and approved for use in the Catholic schools of the United States, by Pope Leo XIII.

Catholics are not all foolish. In their hearts they know, as one of their own spokesmen, Thomas F. Byron, Lowell, Mass., has said:

> The parochial school was never desired by the American Catholic people, neither were they even so much as asked to say whether they wanted it or not, nor do they for the most part regard it with any feeling but that of irksomeness now. The thinking class of Catholics would be glad to get rid of it, if this could only be done quietly and without public scandal. To the minds of nine Catholics out of every ten, the parochial school was no more needed in this country than a fifth wheel for a coach.

The World-wide Conspiracy

Conditions are so bad in the three principal Connecticut cities, Hartford, New Haven and Bridgeport, that seven Catholic priests have been assigned to sit in court and make recommendations to the judges in cases of juvenile delinquency. It is not necessary to have any clergy except Catholic priests on the job, for reasons that are self-evident.

Regarding conditions in Ireland, Michael McCarthy said courageously:

> Our children are decaying under the malign blight of priestcraft. The priests seem in terror lest the fence of bigotry and isolation should be broken down. Misdirection and stultification, not education, emanates from them. The spread of conventual education is ruining Irish womanhood; the nun, like the priest, is ever on the scent of money. Seven-tenths of the laity are submerged; as long as the priest has power these seven-tenths will never, if he can prevent it, rise from their submergence.

Alfred Gifford, editor of the *Victorian Independent,* in an address on conditions in Australia, made this statement:

> Ever since the system was set up Roman Catholic leaders have deliberately and constantly created dissatisfaction among their people by telling them they have a grievance. The only effect of this can be to make kindly Roman Catholics bitter against their fellow citizens. This feeling of antagonism, and schism in the body politic, was the very thing the builders of our national system of education sought to avoid. Their idea was to educate all the youth of the state together, so as to create sympathetic understanding and avoid class feeling and conflict. On one point they could not give way. A free state must have free, unsectarian education.

Autocracies, both spiritual and political, thrive on the ignorance of the masses; but only an educated people can make democratic government possible. When, however, a state takes any practical step toward adequately educating its children, it finds one great hindrance, often the chief hindrance, in what is called "the religious difficulty". Certain ecclesiastical authorities demand either that the children should be left to them for education or that the state should make provision for their "right of entry" into the schools in order to teach their peculiar beliefs. The result has been, in English-speaking countries, that the question has never been "What is best for the children?" but rather, "How shall we placate the sects?"

Roman Catholic grievances are rooted in its impossible claims. It appears to be a

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definite policy of the group in Italy, which rules the Roman Catholic church, to keep their people separate from their fellow citizens in all free states by fomenting grievances.

The Results in Britain

The evidence is endless that the Godless parochial schools are ruining the youths that have the misfortune to attend them. The results in Britain are summarized in the *Ulster Protestant:*

The Rev. H. D. Longbottom, of Liverpool, more than a year ago expressed the fact that Britain's education system was a "split personality", and not only so, but juvenile delinquency was prevalent in Roman Catholic-taught children. He even challenged Dr. Downey to publish the facts and figures. They show that in one district where cheek by jowl you have a Council school and a Roman Catholic school, that the criminality figures in the Roman Catholic school are four times as high as those in the Council school.

In another Council school in a Roman Catholic neighborhood there were *no* juvenile delinquents, yet hard by two Roman Catholic schools had respectively 11 and 8 percent of their members charged with juvenile crimes. And in another Roman Catholic school, godly "Church" school topped the list with 23 percent of its juveniles among the young criminals; and yet another school, Roman Catholic godly "Church" school, with 18 percent; and yet Dr. Downey says, "We shall continue to struggle for denominational schools even though we have to fight alone.

Thus "by their fruits ye shall know them". And the results are most devastating for those trained in Roman Catholic schools. The Government crime sheets are the evidence. As one writer says, "The criminal statistics, wherever available, must make a devout Roman Catholic sick with despair and disgust. In England, where Roman Catholics are 5 percent of the population, they furnish 16 to 67 percent of all criminals; that is 5 to 13 times more than their share."

One can imagine a harlot saying that she "is the guardian and avenger of morals and good behavior", but one would know right away, in a republic, that she would not dare to say it unless she knew well some politicians who had the same morals and behavior as herself.

Vatican's Biggest Concordat

DURING the yuletide of 1939 President Roosevelt and Pope Pacelli exchanged some warm and quite touching notes. The gist of the president's correspondence appeared to be that he was mightily desirous of sending over a personal ambassador in the person of Myron C. Taylor, for more reasons than just to kiss the pope's big toe. And what about it?

Pacelli's reply, in a letter beginning and ending with the title "Pius PP. XII" (the "PP." standing for "Pater Patrum", "Father of Fathers" in case you're curious), contained the following sentences which indicate how F.D.R.'s idea struck "PP.":

As Vicar on earth of the Prince of Peace, from the first days of Our Pontificate We have dedicated Our efforts and Our solicitude to the purpose of maintaining peace, and afterwards of re-establishing it. . . .

In such circumstances We shall find a special satisfaction, as We have already informed Your Excellency, in receiving with all the honor due his well-known qualifications and to the dignity of his important mission, the representative who is to be sent to Us as the faithful interpreter of your mind regarding the procuring of peace and the alleviation of sufferings consequent upon the war.

Recalling with keen joy the pleasant memories left Us after Our unforgettable visit to your great nation, and living over again the sincere pleasure that personal acquaintance with Your Excellency brought Us, We express in turn Our hearty good wishes . . . etc. . . . Pius PP. XII.

Pacelli not being one head of a pair

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of Siamese twins, but just one solitary single person, why on earth does he refer to himself as a great big capitalized *"We"?* Is it because the pope believes, as popes claim, that he is the fleshly manifestation of his "god" on earth, that he is at least a three-headed god within himself? Then that explains *"Us"*. For no one has a right to doubt that the pope has devoted himself body and soul to his "god", "the god of this world," who is Satan the Devil. Or hadn't you learned about the pope's concordat with Satan? As a matter of fact, the pope before Pacelli, Pius XI, almost beat him to it. Pius XI had placed the proposition before Satan, during a newspaper interview, in these words:

The Head of the Catholic Church would consider it his duty to deal with the Devil himself, to say nothing about any mortals who, hypocritically, or in reality, were merely agents of the Dictator of Diabolism [wonder which dictator—after concluding one with Stalin the pope will have signed concordats with them all], if reasonable grounds existed to support the hope that such dealings would protect, or advance, the interests of religion among mankind.

Indeed, for anyone interested in promoting religion, the Devil is the very one with which to make a pact, as he is the father and god of religion, with which he has always combatted Christianity. Satan had hoped to prevent Christianity in the first place by laying down that very proposition of Pius XI's before Christianity's Head and Founder, Christ Jesus. Here is the proof, offered by the disciple Luke, in chapter 4, verses 5 to 7:

And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine.

Back then, the Devil's visible world-ruling organization was the Roman Empire, under Caesar. The Devil was actually offering to place Jesus on Caesar's throne. Bear in mind, too, that three centuries after Jesus was killed for refusing Satan's offer, the Roman emperor Constantine, at the Council of Nice, combined religion and state so that thereafter the Caesars might don the robes of the bishop of Rome and come to be called "Father of Fathers".

Behold, now, as the present pope, Pacelli, maneuvers himself into the dominant position in a new world-ruling organization, the revived and fortified league of nations that shall emerge as this global war crashes to its climax. That new world-ruling system will be christened the "re-establishment of Christ's kingdom on earth". Christ, the great Prince of Peace, emphatically refused to set up His kingdom by use of Caesar's throne. These self-styled 'Vicars on earth of the Prince of Peace' have employed every unholy means to occupy it.

This standing league with Satan has always been the Papacy's biggest concordat.—Marley Cole, Tennessee.

Dandelion Rubber and Black Cotton

◆ Humanity is only beginning to get acquainted with some of the treasures that God has placed in the earth. A mountain type of dandelion, discovered in Turkestan some years ago, has proved to be a rubber-producing plant of considerable value. It is now being grown in all parts of Russia and yields a good crop of caoutchouc the first year planted. This means a lot in wartime, with rubber so scarce.

The Soviet embassy bulletin states that black cotton has been developed in Russia, with many other tints ranging from reddish to green, and it is anticipated that the natural black will be a more permanent one than if white cotton were dyed black. For some years there have been American cottons with green and brown tints.

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"Jehovah's witnesses Are Always Increasing in Numbers"

ONE of Uncle Sam's boys in Oregon received from his parents in New Hampshire a copy of *L'Action Ouvriere,* a French periodical published in Manchester, N.H., and has kindly made the following translation for the benefit of *Consolation* readers:

Whether we want it or not, we must ascertain that Jehovah's witnesses are increasing in number and in devotion from day to day. Of which race, and of which religion, think you, do the greater number of their new members come? It is a sad thing to admit, but many of their recruits are of our own Canadian Catholics, who leave the voice which has been taught to them by the Roman Church to follow the directives of a man like them, who is more interested in their pocketbooks than in their souls. [! ?]

After several contacts with people of all ranks, we learn that many good people ask themselves what it is that draws so many to Jehovah's witnesses. It is certainly not because they ask less sacrifice or less effort; because, from what we can see, the sacrifices or mortifications, if you can call them that, are not lacking on the part of these witnesses. Rain or shine the witness puts himself on one of the principal street corners, and makes his propaganda to sell his *Watchtower.* But it is not that the journal attracts so many persons, for the sale of the magazine seems very limited. Then we must believe that it is their example, their fidelity to their cause, that leads so many people to join them.

Jehovah's witnesses seem to lead a life so different from others. They live a little differently because the religion which they practice is not the same as they knew from their birth, which came to them free, a gift from their parents. But instead, for the new faith which they have received they must suffer persecution and face many obstacles if they practice it faithfully and openly.

Setting a Shining Example

Jehovah's witnesses are simply doing what we Catholics should be doing. They follow to the letter directions given them by their superior authorities. They are convinced of their cause. They defend their religion. They do not miss an occasion to speak in its behalf. They are not afraid to show the people where they stand. Their zeal for their cause is limitless.

Is this not what Catholics should be and do, for a cause which is really worth all their devotion? for the only true religion, founded by the Lord Jesus Christ himself, and which will last to the end of time? and against which the gates of hell shall not prevail?

But instead of this, what do we see? What do we do, when the time comes to show what we stand for? By our laziness or lack of backbone, we retreat, or else, much easier, we concur with those who mock and condemn our religion. The reason we do not draw anybody to our religion is because we do not believe it ourselves. We do not follow the instructions of our Chief. We do not observe the commandments, and if, on occasion, we are asked to discommode ourselves to accomplish something for our religious cause, we do not do it.

How can we get anyone to like what we ourselves do not seem to like? This is speaking a little bit harshly, is it not? But what do you want? If this is what it takes to wake you up, then we must use these means. You Catholics who are asleep, wake up! Do something before it is too late. Otherwise, and real soon, a much greater number of sheep will be scattered, and this not so much because of the devotion of Jehovah's witnesses, but because of the negligence of so many Catholics to practice faithfully their religion.

Ought to Be Abolished

◆ William Held, M. D., Chicago: "Vivisection is a snare and a delusion, promising much and producing little. It has no useful place in medicine and ought to be abolished at once."

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"Vengeance Is Mine"

A SUBSCRIBER in California renewed her subscription for this magazine, and, remarking that her only son is just leaving for camp, narrated an experience that had taken place in her home town. One of Jehovah's witnesses was on a street corner, engaged in the magazine work, when a person in pants walked up to him, and, without warning, slapped his face, broke his glasses and bruised his lips so that they bled. The pants-wearer was drunk.

Two soldiers were passing; they were just back from Guadalcanal. Immediately they "piled on the thug and made him git", is the way the story comes in here. But the soldiers also said to him, "What is going on here while so many of us are shedding our blood?" Then they turned to the young man and said, "A lot of us are getting our eyes opened, and when the war is over we will be on the street corners doing the same work you are doing."

A lot of the religious suckers that think, after the war is over, they can do as they wish with Jehovah's witnesses, are going to learn something, even if it is indeed too everlastingly late to do them any good. Nobody ever puts anything over on Almighty God and gets away with it. The "purgatory" and "hell-fire" specialists are in for the tragedy of eternity, as far as they are concerned, and with themselves, and not the witnesses, as the objects of the Creator's special attention and wrath.

Meantime, those that wish to prove to the Almighty that they are unfit to live now or at any other time are invited to go right ahead and do just as they see fit. They will get nowhere.

The Sweet Spirit of "St. Torquemada"

◆ The sweet spirit of "St. Torquemada" shines forth in the following taken from an organ of the Roman Catholic cult, "St. Anthony Messenger," 15 Republic street, Cincinnati, Ohio, issue of November, 1943:

Dangerous Pests. No. 141. What can you do about people who come and preach about their faith and never give you a chance to explain yours?—J. B., San Pedro, Calif.

Thank God for helping you to save many useless words; they would be wasted on the beautiful California air. Tell them to move on. Tell with words, or with hands, or with feet, or whatever weapon is most handy. Never allow them in your home. If they annoy you, call the police. The word "hell" is a good Bible term; you might ask them to go there and tell their story to Beelzebub and his gang.

The moving cause back of this outburst of religion is, of course, alarm lest the poor sucker should really learn something; and the incitement to violence is the regular course of procedure of religion when it is face to face with Christianity.

Youth Will Serve

ANXIOUS to do something to spread the good news of God's kingdom, children of Jehovah's witnesses volunteer their services as "magazine publishers" and door-to-door witnesses. Here are a few: 1. Ginger Howland, of Clinton, Iowa, on her corner. 2. Tootsie Gregory, same place. 3. David Elkins, of Dayton, Wash., holding forth the Word of life. 4. Beverley Andrews, six, seems to be standing there all alone, but in reality there were thousands of other witnesses in this same city at the same time Beverley's picture was taken, for it was at the Buffalo Assembly. 5. Alex Gouldman, of Richmond, Va., thinks maybe the lady will take the book. Well, how could she resist?

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More About Fascism

(From a Catholic's point of view)

IT SEEMS we have in this country our own brand of Fascism and intolerance. We are like the pot calling the kettle black. We fail to see our own faults, some of which would shame the genuine brand of Fascism against which America is at war.

We see the corrupt political ward heelers and their gangster methods of force to put their men in office using the ballot-stuffing method as one of their means of getting in power men who should be doing time in jail, and, after serving that time, should be deported back to where Fascism was bred, while others should be deprived of their citizenship and the rights of the sacred document they abuse and desecrate.

We see it in the treatment of minorities who are really more 100-percent Americans than these tin-pot one-half-of-one-percent flag-wavers who think that sacred document was only for their own particular use. We see these Catholic and other so-called "Christian" groups, who call for tolerance only when it concerns their case but who sought to have Jehovah's witnesses banned, and they did it until it came to the real test and to that great liberal-minded justice Frank Murphy, whose vote was the deciding point in that case of the witnesses some time ago. But pressure was brought to bear on the radio and it was instrumental in having Jehovah's witnesses' programs removed, while the "Catholic Truth" period and its "question box" were allowed, even though some of that stuff was obnoxious.

Then came the other radio program where Catholic orators with silver tongues and velvet voices blasted out condemning the Soviet Union and lauding Franco, spewing their venom of malice and hate toward a nation that was struggling against all opposition and which had even a more justified cause for their revolt than we had in 1776. And, lest we forget it, it took only two years for those bolsheviks to do that which Spain has been trying to do for 500 years—to rid itself of a corrupt clergy.

The Roman Catholic church in this land was the chief exponent of its own Fascist methods to spread that venom of malice and hate, while it allowed itself to become more corrupted with political intrigue, instead of doing the work of spreading the doctrine of Christianity and the salvation of souls. Jehovah's witnesses are the only example of those early Christians which the church persecuted when it became powerful and a political institution and took over everything, even God and Jesus Christ, as its own private property. Doesn't it claim to be the only religion with the sole patent right on the name Christian? All others are "spurious imitations". Doesn't it still teach ridiculous stories about the lives of the "saints", when as a matter of fact we have more real saints today, who give all they have, even their lives, in doing acts of mercy and goodness? They do not fumble with beads or thump the breast as a show of godliness. And among them are those who are maligned as being atheists by these crucifiers of character, when they are more godly and Christian than any of these Christless charlatans whose piety is as sincere as that of a fishmonger who peddles his wares crying "Fresh fish!" when that same article is stinking.

Again we see the Fascist methods like that of the gangster who claims the sole right to run his racket in his self-imposed area. While the Roman Catholic church demands all missionaries banned from those countries where it claims sole authority, yet it seeks to invade other territories to spread its doctrines to "convert" those of other faiths to its

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ideas. And that is "tolerance", but when they claim to be the only genuine article, what can one expect?

A Catholic must not read any book that is banned by the church. That is almost the best form of advertising that could be thought of. When anything is thus banned it rouses the curiosity of many. If I read the Jehovah's witnesses' papers, does that say I am one of that group? If so, then when I read the Koran I must also be a Moslem. In their blind stupidity the Roman Catholic high cockalorums make themselves ridiculous even in the eyes of those Catholics who can think for themselves, and not use the brain for stuffing the skull. The head is also used for purposes other than as a hatrack. Look at all this, and it is Fascism any way you take it, yet we hear those eloquent blatherskites ranting and tearing against Communism, and to be a bit less hypocritical they mildly speak against Fascism and Nazism. They are like a person who eats garlic. Every time they speak they give themselves away. They can't smell their own breath, but everybody else can. They bless Fascism and Nazism while they wage war on the Soviet Union. And they'll have the nerve to say even Jehovah's witnesses are anti-Christ, because these don't believe in the use of icons, miraculous medals, relics, dispensations and indulgences as a means of buying the way into heaven. If the pope is really sincere in his efforts for peace and less concerned in the political aggrandizement of the Vatican State, he might show his gratitude by ordering novenas for the Soviet Union and special prayers for Stalin out of consideration of the part they took in helping to save Rome from the bombs that might have been justifiably dropped on that city.

After all, the Roman Catholic Church will eventually "make peace" with the Soviet Union, as it did in those other countries where it was banned, and this for its own security, but not out of any love or respect for those countries.

If Stalin were to ban the Catholic Church from the Soviet Union for subversive activities, he would have just cause to do so, but in that case the howl of "persecution" of Catholics would go up. Maybe that is why Stalin is tolerant in that respect. If the Roman Catholic Church does make peace with the Soviet Union, it will not admit it has erred.

The Nazis and Fascists only copied their methods of the Inquisition, as they copied the burning of books and Bible by the Roman Catholic clergy. And when we burn "niggers" at the stake in this country, that too is only following out an old Roman Catholic custom, also copied in Salem, when they burned "witches" in the old days. There are still "witches" and "heretics" today, which the Roman Catholic Church seeks to destroy. Those who dare write as they feel even though they speak the truth are accused of doing what they did in Russia. Well, if we judge them by what "they" did in Russia, a "bolshevik" purge in Spain could well be applied at this time to rid it of its political corruption and its corrupt Hierarchy, doing business there under the sign of the cross as a cloak to cover up the real issue of politics, Fascist and Nazi combined.

To those who would call this scandalizing the Church, let them make the most of it. If the lash stings, don't blame the whip when it is justly applied. Let the clergy practice tolerance as forcefully as they preach it.—J. R., Rhode Island.

Science of Perpetuating Error

◆ Sir Charles Bell, professor of surgery, University of Edinburgh: "Experiments have never been the means of discovery, and a survey of what has been attempted in late years in physiology will prove that the opening of living animals has done more to perpetuate error than to confirm the just views taken from the study of anatomy and natural motions."

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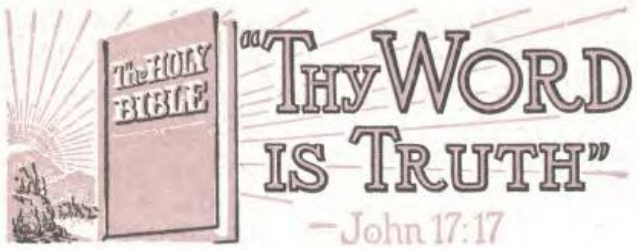

"The Number of the Beast"

THE "beast" is here! Can you count his number? The suggestion of certain anti-Catholic religionists that the number refers to the pope of the Roman Catholic Hierarchy is not Scriptural or Biblical. It could not apply to the office of pope; the number refers to the beast, because Christ Jesus says: "Here is wisdom. Let him that hath understanding count the *number of the beast:* for it is the number of a man." (Revelation 13:18) If the Apocalyptic number referred to the pope, we must agree that the pope is the "beast". No one seriously believes that Pius XII is the beast described in the Apocalypse. In the visions of Daniel the prophet beasts were used to symbolize beastly human government, all anti-Theocratic. (Daniel, chapter 7) From the days of the first organized political government by Nimrod, at Babel, governments of men have included three elements: religious, political, and commercial. When we see that "the beast" consists of a government made up of different elements exercising power by force and violence to accomplish a common purpose, then we can see that the number must be applied in harmony with what the Bible shows the "beast" to be.

Satan the Devil has an organization of demons and men; and the beast is that part of his organization which is visible to human eyes, the ruling factors in which are made up of men who are imperfect. "And his number is six hundred threescore [or 60] and six." In Bible symbolisms six is a symbolic number representing imperfection. Now 666 (three orders of 6 together) names or represents the three ruling elements in the beastly visible organization, to wit, religious, commercial, and political power. The Bible text does not say that it is the number of one human creature. And since the beast is not one human creature, the number could not be that of a man or of an office held by a single individual. It is the number of the *organization* of imperfect men, who form the Devil's visible organization, all under the control of the demons of which Satan the Devil is the prince. From man's viewpoint the "beast" numbered 666 and would represent absolute completeness, the last word that could be said in favor of a man-made arrangement for ruling the world, especially in the postwar period. But man's plans fall far short when compared with God's arrangement, because they are inadequate, imperfect, deficient and incomplete, as 6 is short of 7.

Note how the Scriptures place the three elements of Satan's beastly organization; and the placing of them seems to indicate the degree of reprehensibility of each respective element thereof. The "number of the beast" reads (1) *six hundred*—600, and (2) *threescore*—60, and (3) *six*—6, the three numbers being denoted by three different alphabetic letters or symbols in the original Greek text of the Bible, namely χξς′. According to the order observed in the text, *six hundred* (χ) represents the religious clergy; *threescore* (ξ), the financial giants or profiteers or commercial traffickers; while *six* (ς) represents the professional politicians. In the Scriptures the number seven is used to designate that which is spiritually complete. *Six* being a symbol of imperfection, which is abominable in God's sight, therefore reprehensible, therefore *six* multiplied by a hundred (=600) shows that the clergy are a hundred times as reprehensible before God. Why? Because it was their obligation to teach the truth concerning Jehovah's kingdom by Christ Jesus, instead of linking their hands

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with the "abomination of desolation", namely, Satan's substitute or counterfeit for that Theocratic Government by Christ Jesus. Today the religious clergy are the bitterest opposers of Jehovah's witnesses who proclaim that Theocracy.

The *six* multiplied by ten (=60) shows that the commercial element are ten times as reprehensible as the politicians, because money is power and the commercial traffickers exercise power and influence by reason of using money. The simple *six* represents the willing, loud-talking political class. Thus by the number 666 is designated an unholy triple combination of imperfection, resulting in an abomination in the sight of God.

Therefore, when Jesus said of the beast's number, "It is the number of a man," He meant to convey the thought that the thing brought forth by man instead of Jehovah's Theocratic Government by Christ would constitute the "beast", whose measure (number) would be the *number* or designation of man and not of God. The 666, therefore, instead of referring to an individual, seems clearly to refer to the combined elements of earth, ecclesiastical, financial and political, with their hangers-on and supporters, constituting a rulership of the earth which is determined to control at any cost, and which is beastly in operation, and which, therefore, is a rule by violence. The "number" suggests selfish gain, mammon, because in olden times the value of King Solomon's annual revenue of gold was 666 talents. (1 Kings 10:14) The dimensions of King Nebuchadnezzar's golden idol-image, which the three faithful Hebrews refused to salute and adore, were sixty cubits high by six cubits broad. (Daniel 3:1) The ancient giant of Gath, named Goliath, who fought against the typical Theocracy under King David of Jerusalem, had a brother giant with *six* digits on each hand and on each foot; and such giant is therefore a picture of Satan's visible dictatorial organization that claims to be the "higher powers". (1 Chronicles 20:6) Thus the number *six* represents secular completeness, that is, completeness according to worldly man; the designation of worldly man, in contradistinction to the divine designation.

The description given in Revelation chapter 14 is of the Theocratic organization in exact contrast to the foregoing. The apostle John there describes the Lamb Christ Jesus, the Theocratic King, and "with him an hundred forty and four thousand" faithful followers, who have His name and the name of His Father written in their foreheads. These 144,000 members of the composite "body of Christ" belong to the royal family of Jehovah God; they are the spirit-begotten children of God; and therefore they bear His name and the name of their Elder Brother, Christ Jesus, who is the Head of the royal house. These do not have the "mark of the beast" in their foreheads, nor in their hands, nor anywhere else. (Revelation 15:2; 20:4) They are not in sympathy with the beast; they are not children of it, and they do not support it. The man-made arrangement, the beastly system, as measured by man of this world, is symbolized by 666 (χξς′, or 600 plus 60 plus 6), or three degrees of six; whereas the divine arrangement, Jehovah's Theocratic Government by Christ Jesus, is symbolized by *seven*. The one is arrayed against the other as we approach the battle of Armageddon.

Having gotten the number of the "beast" and thus identified it, lovers of life and of righteousness will be able to avoid worshiping it and getting its incriminating mark. That way they will be able to escape the torments of exposure by God's published truth, as foretold at Revelation 14:9, 10: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same . . . shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb [of God, Christ Jesus]."

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Witnessing Until Death

IN THE explosive wave of brutal and fiery persecution that swept over Oklahoma in 1940, Jehovah's witnesses at Ardmore were threatened with death by a gang of religiously inspired thugs who demanded that Jehovah's witnesses stop preaching the gospel of God's kingdom publicly and from house to house as did Christ Jesus and His apostles. Preferring to obey God rather than men, the little group of Jehovah's witnesses refused to stop, and resolutely set about their accustomed announcement of the Kingdom message by appearing on the street with the *Watchtower* and *Consolation* magazines. Immediately they were set upon by a wild and tumultuous crowd of local vagrants and Legionnaire mobsters, who herded them together, tore off parts of their clothing, beat them senseless and dragged them through the streets. Still Jehovah's witnesses refused to stop. For three successive weeks this shameful public spectacle was repeated while the police stood idly by. Among the mobsters who yelled the loudest against Jehovah's witnesses was one Claud Holt, of whom more shall be said in this account.

To fan the blaze of hate and supplement the failure of their lawless drive to stop Jehovah's witnesses, the leaders of the campaign caused a town ordinance to be enacted banning the activities of the group of Christians. Armed with this new law, the police succeeded the mob in harassing Jehovah's witnesses at every turn by arrest. After scores of arrests had been made, a federal court injunction was finally obtained, restraining further interference under this unconstitutional law. This injunction dampened the enthusiasm of the mobsters so that the opposition smouldered into silence, where it remained dormant until it again broke out in 1944, in the manner hereinafter related.

In June, 1943, John Mack Winston, a full-time minister of Jehovah's witnesses, with his wife and two young daughters, was transferred from Texas to Ardmore, Okla., by the Watch Tower Bible and Tract Society. His wife assisted him in the performance of his ministerial duties. When they were not attending school in Ardmore the children also worked with their parents in the Lord's service. The task facing John Winston was a heavy one. It was to rebuild the interest of the people of good-will in the local congregation of Jehovah's witnesses, which interest had been almost totally destroyed through prejudice generated by the falsehoods of the religionists in the community and the previous violence against the local church by the local mobsters.

His work began by making personal visits at every home in Ardmore, telling the people of the good news of God's kingdom and leaving with those manifesting interest printed helps to aid them in home Bible study. All this evangelistic work was done strictly on a charitable basis. Upon return visits at the homes of the people, if sufficient interest in the Bible was manifested, he would establish regular home Bible studies without charge. The results of these labors were soon noticeable. Interest in the congregation was revived, and attendance at the weekly meetings increased. Moreover, John Winston, in addition to his evangelistic work, acted as a counselor and ever-ready assistant to the presiding minister of the local congregation of Jehovah's witnesses in Ardmore. His zealous actions in taking the lead as a minister of the gospel before the entire congregation was a token of great strength and encouragement to his brethren.

Mrs. Claud Holt and her several children had been regular attendants at the meetings of Jehovah's witnesses for several years prior to the arrival of the

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Winstons, taking an active interest in the work of the congregation. After John Winston took the lead among Jehovah's witnesses in Ardmore, Claud Holt renewed his objections to his own family's being Jehovah's witnesses. Upon his failure to dissuade or force them from associating with the company of Jehovah's witnesses he devised other tactics. He turned his attention to John Winston, to whom he offered active opposition, repeatedly threatening to kill him unless he quit his work. Moreover, he often threatened to assemble a mob against Winston and run him out of town. Refusing to flee, Winston faithfully continued to carry out his ministerial duties among the people of Ardmore. As a Christian minister he conducted himself uprightly and with propriety. Never at any time did he cause trouble with anyone. At no time did he do anything that gave Holt grounds for offense.

"Good Words and Fair Speeches"

Failing in this scheme to stop Jehovah's witnesses, Holt changed his tactics. From time to time during the latter part of 1943 and the early part of 1944 Holt made overtures to Winston confessing that his attitude had been wrong and declaring his desire to become associated with Jehovah's witnesses as a Christian. Frequently he called upon Winston to help him learn about God's Word, and asked his assistance in getting rid of his bad drinking habit. Thus, for a time Holt feigned real interest and attended the meetings of Jehovah's witnesses where Winston kindly assisted the presiding minister. With oily words and fair speech Holt led Winston and other of Jehovah's witnesses to believe that he was sorry for the threats he had made and that henceforth he would be a true friend to Winston and all of Jehovah's witnesses. But it very soon appeared that these friendly gestures were all camouflage movements and hypocritical maneuvers to conceal his real motives and deadly intentions. Being unable to stop Jehovah's witnesses, by working up mobs in 1940 and 1941 in Ardmore, by threats against his own family in 1942 and 1943, and later by threats against Winston, whom he considered to be the leader of Jehovah's witnesses in Ardmore, Holt realized that his scheme had been frustrated. He seized upon a more violent plan, which he hoped would frighten all of Jehovah's witnesses out of Ardmore to the satisfaction of himself and his conspirators.

One week before July 2, 1944, he left his family and took a place to live which would keep him in closer touch with the organized opposers of Jehovah's witnesses. Filled with the malice of his conspirators and overcome with personal hatred which reached its climax in a maddened frenzy on the night of July 2, 1944, he returned to his home, rushed into the house and threatened to kill all of Jehovah's witnesses, including his family. He then ran out of his home and disappeared in the streets of darkness.

"I Need Your Help!"

At 10:15 p.m. Holt appeared at the trailer-home of the Winston family, who had no notice of his most recent threats. John Winston, inside with his wife and daughters, heard Holt call out in a kindly voice saying, "John, boy, I need your help badly." Winston, believing him to be friendly and to be in need of aid, invited Holt into the trailer. Holt told him that he could not come in, and said, "Just step out here in the yard, please." Winston stepped out into the dark yard near the steps to his trailer-home and greeted Holt, who immediately retorted, "Boy, I feel sorry for you." Winston asked him why. Immediately Holt answered by pulling out his pistol and firing it two times at Winston in rapid succession. The first shot went wild and missed its mark. The second shot hit Winston in the chest and lodged in his spine, knocking him down to the ground, where he lay helpless. Holt then,

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standing at Winston's side, declared, "I ought to drill you full of holes." Hearing the shots, Winston's wife ran out of the trailer and threw her body over her husband, begging the killer not to shoot again. Screaming, Winston's two young daughters ran from the yard and summoned the police, who quickly appeared on the scene, placing Holt under arrest. Shortly the ambulance arrived. John Winston, limp and helpless, was taken to the sanitarium, where he died from the mortal wounds inflicted, at 7:30 a.m. on July 3, 1944.

Holt was charged with murder. A preliminary hearing was had before a justice of the peace, whereby he was released, pending final trial, on bond. Instead of being repentant for his cowardly act, the killer widely boasted of his deed. Encouraged by the American Legion of Ardmore, he repeatedly identified himself as the man who "killed that Jehovah's witness". Furthermore, he continued to make public threats to murder other of Jehovah's witnesses in Ardmore if they did not leave town. Notwithstanding the apparent public support of this murderer and his demoniacal determination to execute his threats, Jehovah's witnesses did not leave Ardmore. Moreover, Winston's widow immediately assumed the duties of her deceased husband and continued the Christian evangelistic work where he left off, in spite of the continued threats of Holt to stop the public gospel proclamation by killing Jehovah's witnesses.

Condoning Murder

Due to false statements by the enemies of Jehovah's witnesses, which had been rampant in Ardmore since 1940, much prejudice had been generated against them. Also, the local newspaper, in reporting the case, presented the facts to the people in a light most favorable to the killer. The weight of public sentiment was against the prosecution of the case, solely because of the unpopularity of Jehovah's witnesses. In fact, for months after the killing, when the case was discussed on the streets, businessmen and others were heard to say that "a man who killed a Jehovah's witness ought to get a medal together with a reward of $2500 and a new gun to go out and kill others with". These rumors continued throughout Ardmore until the approach of the trial, when they enlarged into the fixed opinion of a large portion of the population of the town.

At last, December 8, 1944, the time for trial arrived. The trial of the case was heard before John C. Caldwell, district judge of the Twentieth Judicial District of Oklahoma at Ardmore. Appearing for the state as prosecuting attorneys were Rutherford Brett, county attorney of Carter county, Oklahoma, his assistant, Gerald Tebbe, and a special prosecutor, Tom S. Williams, an attorney of San Antonio, Texas, who is one of Jehovah's witnesses. The killer had demanded a trial by jury, which he was entitled to have under the law. Due to popular opinion supporting killer Holt, the problem of selecting a fair and impartial jury from the community was seen to be extremely difficult. The prosecuting attorneys were confronted with the possibility of a jury letting loose a dangerous killer who had murdered a citizen and thus returning him to carry out previous threats against other of Jehovah's witnesses.

The questioning and selection of the jury brought tense moments; because the fate of the entire case depended upon the views and opinions of the jury. So sure was the killer that all the prospective jurors had been influenced by popular prejudice against Jehovah's witnesses that his lawyers were willing to accept any of them without questioning. The prosecuting attorneys carefully and thoroughly questioned each juror. They excused many jurors who emphatically declared that they had fixed opinions about the case as a result of the popular

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rumors against Jehovah's witnesses. Finally, a jury of twelve men was selected. Only three of them belonged to any religious organization. They came from machine shops, farms and oil fields around Ardmore. The difficult task for the prosecutors was to uncover the facts of the case in such a way that the twelve jurors would be sufficiently removed from the tremendous pressure of prejudice against the deceased which so obviously charged the atmosphere of the town, so that the jury could see the facts as they actually were. If this could be done, they were sure that the innocent blood of John Winston would cry out from the ground to direct the jury to find the killer guilty as charged.

Admitted the Killing

The above facts leading up to and surrounding the murder were fully developed by the prosecutors in greater detail than above related. A sincere effort by the prosecuting attorneys was made to present them in their true light. The defendant admitted the killing but claimed temporary insanity as his defense because his wife and family had been converted to Jehovah's witnesses, whose beliefs were contrary to his own religion. But on the trial he never got around to actually proving temporary insanity. The defendant and his lawyers spent all of their time trying to prove that Jehovah's witnesses were crazy because of their way of worship and to generate additional prejudice against these Christians because of their refusal to salute the flag of any nation for conscience' sake. Other such immaterial matters were likewise advanced in "defense" of the killer.

The defense of the case consisted of a wanton, reckless disregard of the actual facts surrounding the killing. An attempt was made to turn the minds of the jurors away from the killing, by prejudice and besmirching lies concerning Jehovah's witnesses and the Almighty God, Jehovah. The sacred name of Almighty God was referred to as "trash" and "unfit for the garbage". In hypocritical mockery the defense would cry out "God bless America" and "What would happen to our country if Jehovah had control?" and other blasphemous statements. These, and similar charges by the defense, struck the court like a tidal wave at the opening of the trial and did not subside until the last echo of the bellowing defense lawyer's statements to the jury died out of the courthouse. The bluster of the defense, and the haughty, disdainful attitude toward the innocent dead and the living witnesses to a cold-blooded murder, were open disrespect for the intelligence of the jury. This won for the defense the first and unchallenged place among bullies who attempt to grind reason and justice into powder, trampling it into the dust of the ground under their feet.

The conduct of the killer upon the trial carried into the courtroom his reckless disregard for humanity that he had shown in murdering Winston. This conduct and the defense of Holt fit the words of the psalmist, "The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken."—Psalm 37:14, 15.

Upholding Righteousness

The prosecution of the case by the attorneys for the State of Oklahoma, assisted by the special prosecutor, was with dignity and honor. They put everything they had into it. The Lord used them in upholding righteousness and truth. In answer to the charge that the killer should be turned loose in order to stop Jehovah's witnesses, Mr. Brett, the county attorney, reminded the jury of the statement of Gamaliel and quoted his words, "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but

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if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God." (Acts 5:38, 39, *A. S. V.*) When Claud Holt made a statement on the witness stand that he discontinued attending the meetings because of the un-American and seditious statements read from the literature of Jehovah's witnesses at the hall, the prosecuting attorneys, on the alert, produced all of the literature used at the meeting place and demanded that Holt point out any place in the literature where statements were made as claimed by Holt. This Holt could not do and did not do, thus proving he was a liar. Holt forgot everything about the case except that he had a grudge for Winston as one of Jehovah's witnesses.

Compared with the defense testimony, a striking contrast was presented by the witnesses for the State, who were Jehovah's witnesses. They were open, truthful and calm, demeaning themselves as ambassadors of God's kingdom at all times. A very effective witness and testimony to the honor of Almighty God and His truth was given by the widow and the children of John Winston. They proved to the court that Jehovah's witnesses use the same Bible as do other people and that Jehovah's witnesses are just normal humans like everybody else, except that they worship Almighty God as Christians in spirit and in truth and put Him above all other persons or things. They gave thanks to Jehovah, their heavenly Father, for the wonderful privilege of thus bearing witness to His name and answering the foul and false charges against Jehovah's witnesses made by the defense.

"Sheep" and "Goats"

The trial excited a great deal of interest among the people of Ardmore. The courtroom was unusually crowded by friends of the killer and friends of the murdered man. There was a very unpleasant atmosphere demonstrated by the spectators friendly to Holt. Murmuring conversations against Jehovah's witnesses and the deceased could be heard in the hallways going to and from the courtroom. In the courtroom the spectators friendly to Winston took their seats on the right-hand side. Those friendly to Holt were seated on the left-hand side. A wide aisle divided the seats, thus separating this audience as the "sheep" and the "goats" are separated. (Matthew 25:32-34) Despite the low-ceiling pressure of prejudice that hung over the courtroom, the crowd was very orderly. There was no demonstration by the superpatriotic backers of the killer, although rumors were heard that the backers of Holt intended to make a tumult at the trial.

By holding two night sessions, in addition to the regular daily sessions of court, the case finally reached the jury for consideration after midnight of December 9, 1944. At 3:00 a.m., Sunday morning, after deliberating more than an hour, the jury returned a verdict of guilty, asking the judge of the court to assess the penalty. Under the law, only the jury could prescribe the punishment, so they were told to retire and fix the punishment. About 10:00 o'clock Sunday morning the jury finally reported they had reached an agreement as to the punishment. They provided for Holt to spend six years in the state penitentiary. The defendant, the defense attorneys and their supporters, who declared that a reward should have been given to Holt for killing Winston, expressed great surprise at the verdict. They were shocked to learn that their stooge and tool of the demons had lost. They had cause for howling and crying because they learned that not all of the citizens in and about Ardmore agreed with their vandal philosophies and methods. Their horror increased when they found that twelve men of the jury and the men who occupied the office of county attorney had scruples for being right and had honor that was impervious to their

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sharp, hard and penetrating high-pressure prejudice; they learned that the prosecuting attorneys had firmness for justice and fair play that could not be moved by the storms of rumor against a persecuted minority.

Killer Holt was required to make only a very small payment to law of the State of Oklahoma for his dastardly crime against John Winston. Under the law of man, the jury was authorized to assess him a penalty of life imprisonment or the death sentence. The jury exercised the discretion given by that law and neutralized their verdict by compromising on a six-year sentence. Holt shall not escape the righteous Executioner of the supreme law of Almighty God which he violated. At the hand of Jehovah, the killer shall pay with everlasting death according to this precept: "And thine eye shall not pity; life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." (Deuteronomy 19:21, *A.S.V.*) The apostle Paul wrote, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." (Romans 12:19) "They shall know that I am Jehovah."—Ezekiel 35:15, *A.S.V.*

Time to Go Over to the Metric System

THE editor of the *Science Yearbook* of 1944 thinks that now is the time to turn away from gills, pecks, leagues, miles, rods, and tons, and come over to the common-sense metric system, which anybody can learn in an hour. Mr. J. D. Ratcliff, the editor, says:

To a large extent we cling to our present system purely because of inertia. Examine some of its absurdities. The foot, for example, was originally anyone's foot, without regard to shoe size. Edward II decreed that three barleycorns made an inch; and Henry I specified the yard as the distance from the tip of the royal nose to the tip of the royal right thumb. The rod was the sum of 16 left feet placed heel to toe, the left feet being supplied by the first 16 men who emerged from church on Sunday.

Mr. Ratcliff draws attention to the fact that all the world has gone metric except the United States and Great Britain; that Germany and Japan were greatly advantaged in their South American plans by their use of the system, and that when either Britain or the United States gives up the ridiculous forms of measurement and of calculation which they still use, the other will be compelled to do so. He admits that road signs, railway mileposts, scales, rulers and calipers will have to be changed, but all the rest of the world has made the changes, and did not find it difficult, and American soldiers abroad are all becoming familiar with the more sensible weights and measures now in general use except in the British Isles and in America.

Tidying Up After a Cyclone

◆ The cyclone that came tearing up the Atlantic coast on September 14, 1944, was very disorderly. Well-behaved trees, even those in front of the Bethel, were pushed this way and that, and hundreds, perhaps thousands, were shoved so far over that their tops touched or almost touched the ground. But in a few days men who knew how to do it had straightened them up, and supported them on the weak side with props skillfully put up, and with the upper ends made soft with folds of burlap, so the trees would not be chafed. The plant creation does its best to recover after a storm, but it sometimes needs a skillful gardener to help a little. Brooklyn looks as well as ever. The temporary tree props do not look bad, and everybody knows the trees had to have them.

The Nonexistent Kingdom of Hungary

FOR twenty-five years the elected government of Hungary has been a kingdom without a king, ruled by Admiral Nicholas Horthy as regent. Horthy is the Frank Hague of European politics. He believes in permanence, for himself. When the former emperor of Austria-Hungary, Charles, the father of Otto Hapsburg, tried to recover the Hungarian part of his dominions in the fall of 1920, Horthy double-crossed the one who had raised him from obscurity to high rank. He joined with others in arranging to receive Charles with open arms, and then fixed it up with the secret societies (Hungarian style) and with the troops to disperse the followers of Charles and seize him and his wife. He then sent Charles to the beautiful Madeira isles, where he lived but a year; and ever since then Zita his wife and Otto the eldest son have been doing everything possible to get back on the nonexistent throne.

If you chance to have No. 274, volume 11, of *The Golden Age,* March 19, 1930, you will be interested to review the nine pages there presented entitled "The Land of the Magyars". They are as true today as when written virtually fifteen years ago. Hungary went into World War I with a whoop and emerged from it with 46 percent of its former population and 32 percent of its territory. When Horthy saw World War II on the doorsill he was the very first head of a state in Europe to go to Hitler and promise co-operation in that "gentleman's" attempt to grab the world.

It seems incredible that anybody could be more brilliantly crooked than either Hague or Horthy; but Hitler is the man of the hour. He warns everybody in advance that when they come to him he intends to remove everything from them, and sooner or later he does. Hungary signed up with the Germany-Italy-Japan Axis November 21, 1940, and from that time forward Horthy was merely a subaltern of Hitler, and Hungary became the runway to Rumania, Russia, Yugoslavia, Albania, Bulgaria, and Greece.

One can but feel sorry for the prime ministers that have worked under Horthy. Two months after going in as fourth power on the Axis one prime minister (Czacky) was poisoned in Yugoslavia, whither he went to sign a "pact of eternal friendship", and after another two months still another prime minister (Teleki) committed suicide rather than carry out Hitler's orders to attack Yugoslavia, or, which amounted to the same thing, hand over control of his country preliminary to a German attack on the same objective. President Roosevelt denounced Hungary as the aggressor in the ensuing war on Yugoslavia.

First the Bait, Then the Hook

Hitler rewarded Horthy liberally, on paper. He handed over to Hungary thousands of square miles of Czechoslovakia, Rumania and Yugoslavia, and a population of 3,800,000, most of them Magyars, and most of them former subjects of Emperor Franz Josef in the days of the Austro-Hungarian monarchy. In the German invasion of Russia great numbers of Hungarian troops went along, with early losses estimated up to 140,000 men. But the critics said that the proportion of Magyars in these troops was light. In other words, Horthy was willing to sacrifice his neighbors if only he could thereby appease Hitler. But Horthy's own son, who had been made vicegerent of the nonexisting kingdom, and who had been delegated to be his successor in office, was one of the Hungarian aviators killed in Russia. He was an excellent airman, trained in Detroit.

At first Horthy used to boast that he was the only head of a state that ever visited Hitler without giving anything away; but once he had started to travel

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with Hitler there was no turning back. The next prime minister after Teleki was Dr. de Bardossy; he lasted only a few months and resigned "for reasons of ill health", being unable to stand up under increasing pressure from Germany to help in the great raid on Russia. Next after De Bardossy was the present Nicolas von Kallay. In March, 1942, he was listed as a "liberal" and opposed to the pro-Nazi regime; in June of the same year, after a meeting with Hitler in Germany, he told the Hungarian Chamber of Deputies, "Hungary must consider participation in the war her 'first great duty'." A little later, when he was being criticized by his Hungarian tutors for not steering away from the Axis, von Kallay replied bitterly and truthfully:

You steered the car down a steep grade, destroyed the brakes and threw away the steering wheel, and now you want me to get it on a new road.

Horthy Before the Paper-Hanger

In March, 1944, Hitler knew he was licked, but determined to drag down with him every tool that he could find; so, along with other European premiers, he summoned Horthy to appear on the carpet, and ordered him to make certain military moves which would make Hungary merely a part of Germany. Horthy refused, whereupon, while he was still in the presence of the paper-hanger, that person had his armies seize the country, and rounded up more than 600 Hungarians in Budapest that he suspected of lack of enthusiasm for the Jesuit cause. Von Kallay, at Budapest, refused the same demands at the hands of the paper-hanger's spokesman as Horthy refused, and at the same time.

The devilish cleverness of the paper-hanger is shown in the fact that when Horthy started to return to Budapest Hitler had his train sidetracked, and during the delay thus occasioned had a telegram allegedly signed by Horthy sent to von Kallay telling him not to resist the occupation by German troops. Von Kallay could not have helped himself anyway, because hundreds of thousands of German troops were constantly passing through Hungary en route to Russia and Greece. When Horthy arrived at Budapest he was the regent of a monarchy which did not exist, and of a country which also did not exist. Hitler was his boss.

By now the Hungarians ought to be pretty sick of their imaginary monarchy. Otto, the heir-apparent to the throne, seems not to be taken seriously anywhere, except by his mother Zita, and possibly by the Roman Catholic Hierarchy. His archduke uncle Albrecht is in disgrace for publicly causing the hanging of some old women, and forbidding the local population to bury their bodies; also for sending twenty girls to a Hungarian military brothel. But can Otto help it if he has an uncle that is a Hapsburg? Being a Hapsburg is bad enough in itself.

In October, 1944, Horthy issued a proclamation that Germany has lost the war; whereupon he was deposed; so today Hungary is a kingdom without either a king or a regent or a government of its own. Throughout Horthy's long reign the Magyar aristocrats were the real rulers of the country. Approximately 5,000 such aristocrats own slightly more than half of all the land in the kingdom. The poor peasants work for less than 20c a day and are helpless and hopeless.

Hungary Needs the Real Kingdom

A British writer, describing Budapest as it passed before his eyes in 1938, said, in the London *Daily Express:*

Passing before you is a constant stream of elegant women, beautifully made up and gowned, escorted by well-dressed men or dashing officers. It is a wealthy procession, and a graceful one. It exudes money spent with an air. You catch the glint of expensive jewelry, the odor of perfume so rich and delicate that you don't have to know very much about it to know that it is the best.

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You begin to wonder whether all the people in this beautiful city are millionaires. Neither Paris nor London puts on a show like this, for here passing before you are not a few rich people, but hundreds of them. Surely this is the best of all possible cities.

Then, darting in and out among this fashionable crowd, you notice small boys begging. They are in rags, barefooted, their closely cropped bullet heads unprotected from the burning afternoon sun, their pinched, almost Mongol, faces accentuating their high cheekbones. They are the representatives of poverty. They represent the real Hungary. . . . The peasants live in a state of wretchedness that is equaled only in Poland, for that glittering parade on the Danube is made possible by impoverishing the peasants.

In Hungary many children under nine are so undernourished that they have no strength to attend school. Evicted people live in caves along the Danube. There are villages so poor that no family dares to have more than one child. Prices are controlled by the government. Everything is run by soldiers. There is no freedom of speech or of assembly, and no secret ballot. Beggars must have a license to beg. Demonism is so rampant that on one occasion 3,000 fortunetellers were arrested in Budapest alone. Since this preview was written, the Russians have overrun all of Hungary, including Budapest, and it is to be hoped that the poor may have some aid given them.

A Big Fish Story

A SUBSCRIBER calls attention to the following from the Saint Cloud *Advocate* for October, 1944:

Q. What is the symbolism of the fish, which appears so frequently in church art?

A. The fish was a favorite emblem among the early Christians, as is apparent from the many extant monuments of early Christian art. The Greek word for fish is "Ichthus", the letters of which the early Christians made to stand for "Iesous Christos, Theou Uios, Soter" —Jesus Christ, the Son of God, Savior. The symbol came thus to symbolize Our Lord, and it is still widely used with this signification.

The subscriber observes that this fish story smells; and so it does. It was not the *early Christians* that started it, but those religionists that followed a considerable period of time after the apostles. This effort to associate the name of Jesus with the fish shows the Devil's hand; for one of Satan's representatives was Dagon, the fish-god, whose peculiar hat, shaped like the mouth of a fish, is still worn by Roman Catholic bishops. Hislop, in *The Two Babylons,* explains:

About the very time when the bishop of Rome was invested with the Pagan title of Pontifex, the Saviour began to be called Ichthys, or "the Fish", thereby identifying Him with Dagon, or the Fish-god; and that, ever since, advancing step by step, as circumstances would permit, what has gone under the name of the worship of Christ, has just been the worship of that same Babylonian divinity, with all its rites and pomps and ceremonies, precisely as in ancient Babylon. [Revelation 18:1-4]

Rufinus Tyrannius, Translator of Origen

RUFINUS TYRANNIUS (ru-fi'nus ti-ran'ni-us), also known as Rufinus of Aquileia (a'kwi-la'ya), was born about A. D. 345, at Concordia, Italy. His parents, of whom little is known, were evidently wealthy, and educated Rufinus in so thorough a manner that in later years his services were of much use in the diffusion of Christian knowledge.

As a young man Rufinus was baptized at Aquileia. He was studying the Scriptures and the doctrines of Christianity

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at a local monastery, and became one of the members of that institution. It is in order to observe that these early monasteries were as different from those of the present as can well be imagined. The very fact that Rufinus studied the Scriptures in this institution is evidence that the men, young and old, who thus congregated, were particularly interested in acquiring and furthering knowledge of the Word of God. That was the chief purpose of their voluntary association. Incidentally, they also lived simply, while, in addition to studying and copying the Scriptures, as in the case of Pamphilus and his associates (*Consolation* No. 651), they engaged in united prayer and the singing of spiritual songs and hymns.—Ephesians 5:19; Colossians 3:16.

Monasticism as it exists today is a far cry from the voluntary association of Christian men and women in the early ages of Christianity. It is as different as the spirit of modern Catholicism (Roman, Greek, and Anglican) is different from that of early Christianity itself. Ascetic monasticism is in fact not Christian at all, and nothing in the Scriptures warrants the practice of separating oneself literally from contact with fellow creatures in order to be "holy". Just how a Christian can let his light shine by hiding behind monastic walls is a religious "mystery". The *Encyclopædia Britannica* rightly says:

> Monasticism is the attempt to develop and regulate the exercise of asceticism and mysticism. It is by no means a creation of Christianity; long before the Christian era a highly organized monasticism existed in India and other parts of Asia.

While living at the local "monastery" Rufinus met Jerome, who visited Aquileia about A.D. 370. A close friendship sprang up between the two, and as a result of Jerome's visit Rufinus developed a desire to visit the East, where Christianity was far more thriving than in Italy. He settled in Egypt for a time. It is not certainly known whether it was there or before leaving Italy that he formed the acquaintance and friendship of a lady named Melania, a Roman widow, wealthy and a zealous Christian. When Melania and those with her (for she traveled with a party of other Christians) went to Palestine, Rufinus accompanied them. This was about A.D. 378; so Rufinus was now in his early thirties. Melania established a sort of home in Jerusalem, in which she and other Christian women lived and worked together. Rufinus gathered a group of single men and lived with them in voluntary association on the Mount of Olives. Each of the men lived in a separate little hut, provided by Rufinus, who gave attention to the study of Greek Biblical literature. Some eight years thereafter Jerome visited Palestine and decided to settle at Bethlehem, renewing the previously formed friendship with Rufinus. Both were earnest students of the writings of Origen.

The overseer of the church at Jerusalem, named John, recognizing him as an elder, appointed Rufinus to service in 390. About four years later Epiphanius of Salamis visited Jerusalem and delivered a vehement sermon in condemnation of Origen. While the blustering speaker excited much laughter, he also stirred up a serious controversy among the more thoughtful of his hearers. He demanded the out-and-out condemnation of Origen. (See *Consolation* No. 647.) Jerome, who had until now considered Origen the greatest church teacher after the apostles, began to think that possibly his admiration for Origen might bring his orthodoxy into question. He joined the opposition, but Rufinus stood firm, the difference resulting in an estrangement between these two friends. Jerome stooped to writing many things about his former friend which were hardly to the credit of the writer. They were scandalously un-Christian. Melania, however, backed up Rufinus in his fidelity to

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Origen and his convictions, and when, in 397, she returned to Rome, Rufinus was also in the party.

Back in Italy Rufinus devoted himself to the translation of important Biblical writings, first among which was what Pamphilus had written in his *Apology for Origen*. He continued with translations of Origen's works, which he emended freely, however, on the claim that these works of Origen had been corrupted by heretical copyists. He also translated the *Church History* of Eusebius (*Consolation* No. 654), and himself continued the history, which had gone no farther than the time just preceding the Nicene Council. Rufinus carried it forward to the time of Theodosius the Great, A.D. 395. By his translation of Greek Biblical literature into Latin Rufinus gave to the Roman and Italian churches much that they lacked; for these churches were evidently far behind the eastern in their knowledge and appreciation of Bible teaching. The continuation of the *Church History* by Rufinus was afterward translated from Latin into Greek.

It was not long before the orthodoxy of Rufinus was called in question by the bishop of Rome, who began to take himself rather seriously. He asked for an accounting. Rufinus sent a written defense. This was accepted as far as it concerned himself, but the works of Origen were denounced, but not infallibly. Rufinus continued his work as a translator.

When the Goths, under Alaric, the noted warrior, invaded Italy, Rufinus, then about 65 years of age, fled from the country, with many others. He purposed to return to Palestine, but died in Sicily before reaching his destination.

Rufinus may be credited with having preserved the works of Origen, which would otherwise have been lost to posterity. He brought the writings of the Greek students of the Bible within the reach of the people who could not read Greek, and did much to further Scriptural knowledge.

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Presenting "This Gospel of the Kingdom"

Practical Illustrations of Bodies of Talks (Part Two)

FOLLOWING are suggested methods of developing the body of a talk not covered in the previous article of this series.

In developing a talk along the lines of CAUSE AND EFFECT one works on the basis that any doctrine, teaching or policy caused to be put into operation to influence and control creatures results in a certain effect.

For illustrative purposes take the subject "The Present Global War". The real underlying cause, as is known, is the desire for world domination. Each one of the powers composing the two combines of nations, defined Scripturally as "the king of the north" and "the king of the south", wants to be the controlling power over the world. Neither side willing to take second place, each resorts to fighting it out. The effect is the greatest destruction of life and property, with its accompanying suffering, that has ever befallen the so-called "civilized world", and the turning away of many minds from Jehovah and His long-promised kingdom.

If one feels that a talk would be more effective by use of the reverse arrangement, that is, from effect to cause, such arrangement could be used. As an example, one might first discuss the rising cost of living and link it to the great national debt with which the people are burdened. This is the effect. This could be followed by the cause of the condition, the greedy manipulations of big financiers and commercial men who exploit the masses of humanity under their control.

Another good arrangement to follow in building up the body of a talk is that of PROBLEM TO SOLUTION.

For example, take the subject looming large before the postwar planners, namely, "World Peace." First one might bring up the enormity of the problem by listing the difficulties to be overcome: peace among nations of opposite political structure; peace satisfactory to both victor and vanquished; harmony between the races, each of which believes itself superior to all others; world unity unaffected by the divisive force of hundreds of religions each teaching that it alone is right. Then would follow the problem of who can accomplish this. The talk would then proceed with the solution, contrasting the puny, insignificant efforts of man and the result with the real, enduring remedy by Jehovah God through His kingdom.

There is also an arrangement according to THEOCRATIC TACT. This is used when treating a delicate subject or when the speaker knows that some of his audience hold opposite views and are antagonistic toward him. Here it is that one should especially follow the Scriptural admonition to be tactful, 'wise as serpents and harmless as doves.' Prejudiced persons cannot be convinced by blunt refutation of their assertions. Rather, stating undeniable facts and amplifying Kingdom blessings, winning the listener's confidence and attention, will lead his incorrect ideas into a blind alley surrounded by religion-stifling truths, as each point is opportunely presented.

Suppose in preaching the Kingdom message one encounters someone who antagonistically challenges, "You don't believe in a fiery hell." One wants his response to fall on hearing ears. He might affirm that there is such a place or condition as hell. Having gained the antagonist's attention through this seeming compatibility with his own concepts, the speaker could cite Psalm 9:17, which plainly states that the wicked shall be turned into hell. Thus continuing to hold the attention of the listener, more poignant texts could be cited, such as Acts 2:27, showing that even Jesus went

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to hell for a short time; and finally the argument could be tactfully capped near the conclusion of the talk, using appropriate explanation and Revelation 20:13, which prophesies of death and hell giving up the *dead* (not conscious souls) in them, and Ecclesiastes 9:10, which explains that there is no consciousness (and hence no torment in a fiery hell) in death.

Again, development is effective in many talks ACCORDING TO SPACE, from near to far or vice versa.

An interesting talk before a congregation of Jehovah's witnesses might be leveloped in this way by showing how each publisher accomplishes only a little, perhaps devotes only 15 or 20 hours monthly to the service. From this near point of view the outlook could be broadened to consider the much greater effect represented by the cumulative efforts of the entire congregation for one year. A still broader scene could be unfurled by the speaker through describing the work world-wide and the manyfold greater results through the combined efforts of all publishers in the world. From the near viewpoint of one publisher in one place spending 15 to 20 hours monthly to the far outlook of over 100,000 all over the world devoting about 31½ million hours a year (or the equivalent in time of nearly 3,600 years), the body of the talk proceeds, mounting in intensity and effectiveness. The reverse of this could also be used, eventually focusing all attention upon the importance of the activity of each individual publisher, small though only 15 or 20 hours per month seems.

If the subject is such that the material cannot be conveniently and logically arranged according to any of the previously mentioned methods, then the subject can be dealt with by the TOPICAL ARRANGEMENT.

If one wanted to discuss the different ways used to preach the message of the Kingdom, he might list these topically, as follows: (1) house to house; (2) street witnessing; (3) back-calls; (4) home Bible studies; (5) Kingdom Hall meetings; and (6) public meeting campaigns. All of these divisions directly relate to the subject, but they are not so interrelated that the continuity of the talk depends upon each of them. The fewer of these topics used, the less extensive and thorough the coverage of the subject.

The completed body should have unity, singleness of ideas with no unnecessary diversions; coherence, the adherence and overlapping of points of argument like the shingles on a cottage; emphasis, making the main points stand out, easily grasped and long remembered by the audience; and a continuity which will conduct the audience along with the speaker to the finish. Suiting the arrangement of the body of a talk to the material, the audience and the purpose of the talk according to one of the methods herein considered will aid in accomplishing that desired end.

Hey There, Cigarette Smokers!

DO YOU smoke your favorite brand of cigarette because Lady Blueblood does, because a movie actress gets a "lift", or because somebody else says they aid digestion?

If you do, you are in for a rude surprise. For most of the cigarette testimonials are phoneys and there is not the slightest support for the claim that cigarettes aid digestion.

For you can't believe either your ears or your eyes these days. Turn on your radio, and what do you get? In honeyed accents you are cajoled and badgered to

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rush right out and buy some product which will make men professional lady-killers and will fix up pronto any lady so she can get her man.

But it's time to lay those pistols down, babe, for the Federal Trade Commission is hot on the trail of fake claims and phoney ads. The commission has the job of policing false and deceptive advertising.

The commission had R. J. Reynolds Tobacco Company, makers of Camel cigarettes, on the pan early last month. It has been listening to the testimony of those who have been selling their endorsements of Camels. If what these witnesses testified is true, the cigarette ads are false.

Buying Bunk Testimonials

Take, for instance, the case of Margaret Bourke-White, ace woman photographer, who got $250 and a carton of Camels a week for a year for her testimonial for Camels.

In the cigarette ad she is represented as saying: "Camels are very different in a lot of ways. My nerves must be as trustworthy as a steeple jack's. And Camels don't jangle my nerves. When I'm tired I get a lift out of a Camel. At mealtimes, I like to enjoy Camels for digestion's sake. There's something about Camels that agrees with me—all around."

But what Miss Bourke-White told the Federal Trade Commission was quite a different story. "I was a constant smoker," she testified. "I smoked any of the standard brands. I did not have any particular choice. I was not an exclusive Camel smoker."

Under questioning by the commission's attorney, she said she smoked "either Old Golds, Camels, or Luckies" and that she didn't "have any great choice between them".

The most surprising revelation, however, came from Miss Helen Stansbury, former press agent for the U. S. Airlines.

The testimonial ad had Miss Stansbury saying: "I choose Camels for their mildness. They're never harsh, and they have such a good rich taste. When the pace I go gets me fatigued, a Camel gives me a lift."

When asked if she smoked cigarettes her reply was "not more than three or four times in my life". She said she was not a cigarette smoker at the time she gave the testimonial and that the advertising agency knew at the time that she was not a cigarette smoker.

Red Barber, baseball announcer, who got $100 for his testimonial for Camels, was on a rather hot spot. He is now under contract to sell Old Golds over the air in baseball broadcasts, and the revival of his fervent praise for Camels apparently made him very unhappy. "Penny for penny, they're the best cigarette buy. Yes, sir, I'm a Camel fan," his testimonial ran.

Camels' range of prices for testimonials declines sharply in line with social or professional prominence. For example, while Miss Bourke-White rated $250, Allan Patterson, an auto mechanic, got only $25 for saying that Camels aided his and his wife's digestion. He testified before the commission that he never believed Camels aided his digestion and that his wife had never smoked in her life.

If the newspapers want some interesting copy they can get it at future hearings before the Federal Trade Commission in the cigarette proceedings. (No newspaper except *PM,* which doesn't carry any advertising, gave the hearings adequate coverage.) These hearings have been conducted since April, 1943, and the commission will proceed against all the manufacturers of the more popular cigarette brands except Chesterfields.

If you want to preserve your sanity, put no faith in advertising testimonials. Many of them are phoneys and most of them make either false or preposterous claims.—*Railway Clerk,* June, 1944.

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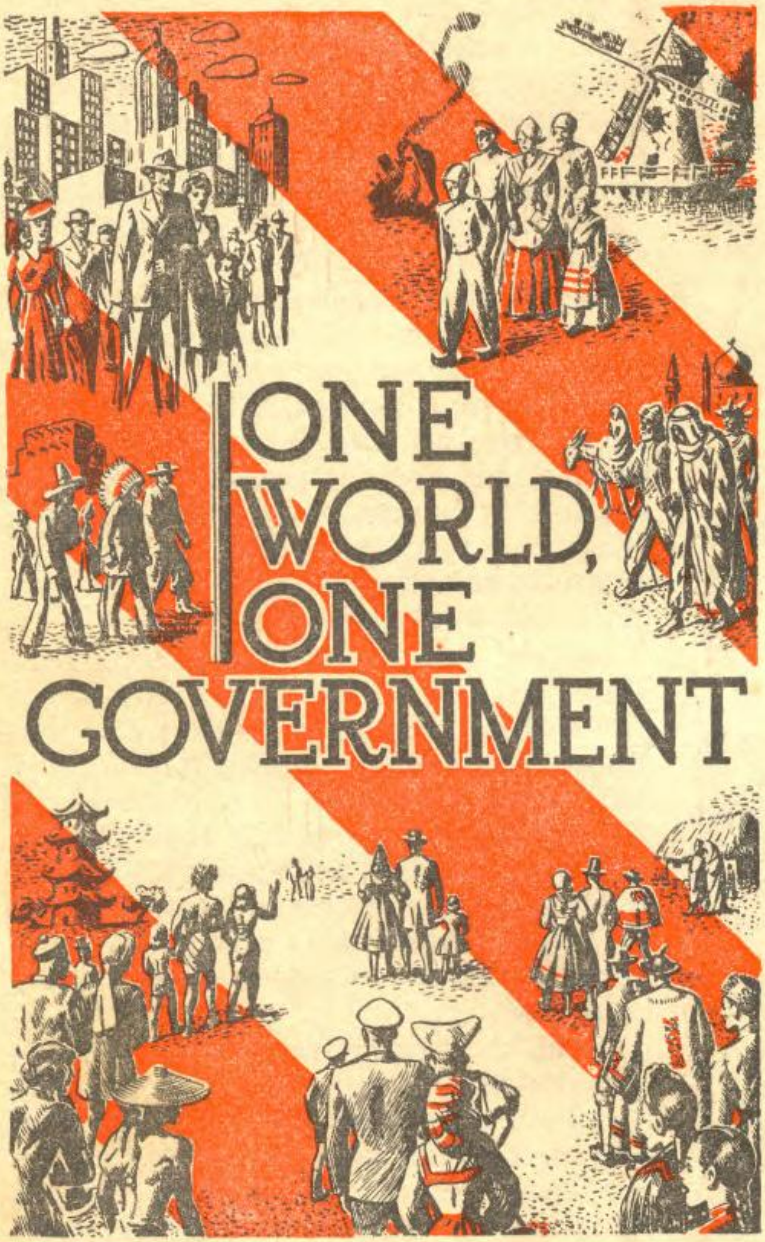
"THE GOVERNMENT SHALL BE UPON HIS SHOULDER:



AND · · · OF THE INCREASE OF HIS GOVERNMENT AND PEACE THERE SHALL BE NO END."—Isaiah 9:6, 7.

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What is back of Britain's difficulty in dealing with the Greeks?

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Vol. XXVI No. 664
February 28, 1945

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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

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Argentina Calle Honduras 5646-48, Buenos Aires

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

In Brief

Coughlin's 'Disgraceful Behavior'

◆ Arnold Lunn wrote to the London *Catholic Herald* giving them two instances of Father Coughlin's disregard of truth and honesty, and his column-long letter was published with the editorial comment, "We entirely agree that such political behavior as this is disgraceful, and peculiarly disgraceful in the case of a priest."

In the one instance Coughlin purported to quote a 67-word telegram but merely quoted the last 19 words of it in such a manner as to make the message seem to say something which the message itself shows was not in the mind of the sender at all. Of the other instance Lunn says:

Fr. Coughlin may be incapable of conscious falsehood, for he never tells a lie on purpose or the truth except by accident. He began by assuring me that six Spanish bishops had been expelled from their sees because they were Masons. I asked him for his authority for this statement. He replied, "The Spanish ambassador." "I know Señor Cardenas," I replied, "and I hope to see him in Washington." "I do not mean Cardenas," said Fr. Coughlin, "he is merely a 'front' ambassador, a facade ambassador. Franco's real ambassador is a Franciscan priest, and it was he who told me about the six bishops." What is your judgment on the veracity of a priest who quotes the Spanish ambassador as his authority and, when challenged, replies in this vein?

Deeds of Kindness Well Repaid

◆ In the Bronx, New York city, the Lorencin family were kind to a charwoman, who died recently at their home at the age of 73. They did not know that she had any money, but when she died she left them her fortune of $15,000 in cash, together with 100 shares of stock in a copper mine. The people that do kind things sometimes get paid for it, and also the people that do unkind things sometimes get paid for it.

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CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVI | Brooklyn, N. Y., Wednesday, February 28, 1945 | Number 664

A Glimpse at Yugoslavia

FORMED in the break-up of the Austro-Hungarian empire, at the conclusion of World War I, Yugoslavia, with its 95,558 square miles, is a little larger than the combined states of New York and Pennsylvania, and, with its 16,200,000 inhabitants in 1940, it has or did have a larger population than is found in those two great states, provided only that New York city is omitted from the total. The people are mostly farmers.

There are estimated to be about 1,000,000 Yugoslavs in the United States. They are well scattered here, and in their native land, which stretches some 550 miles along the eastern shores of the Adriatic sea, and from there half that distance over the Dinaric Alps into the valley of the Danube. The Serbs, described as "dour, uncompromising and brave", occupy the southeastern part of the country and in 1941 numbered 8,268,108, or just over half the population. There are 6,785,501 Greek Orthodox Catholics in Yugoslavia, and these are mostly Serbs. Their alphabet, styled Cyrillic, is composed of 38 original Greek letters with 10 letters later added, and which is the alphabet of Russia also.

The Croats, described in Leigh White's book *The Long Balkan Night* as "cynical and opportunistic", intermingle with the Serbs in normal times, but live mainly farther north and west. Their number in 1941 was 3,575,894. A large share of Yugoslavia's 5,217,910 Roman Catholics are Croats, and, though their speech is much the same as that of the Serbs, they use the Latin alphabet in their written language. The never-ending strife between the Serbs and Croats is not so much due to their different alphabets as to the always tyrannical trouble-making priests in their lust for power. The Croats are priest-ridden.

The Slovenes, numbering 1,246,228, live at the northern end of the country and are almost solidly Roman Catholics. They use the Latin alphabet. Scattered around among the Serbs, Croats and Slovenes are 2,605,000 Hungarians, Rumanians, Albanians and Turks. In this latest aggregation are included most of the 1,561,166 Mohammedans, 231,169 Protestants and 68,405 Jews that go to make up one of the very intelligent but strife-ridden countries of Europe.

Yugoslavs Appreciate Education

Governor Lausche of Ohio is of Yugoslavian parentage, and of the famous Yugoslavian Nikola Tesla it has been said (and with some degree of hero-worship, it must regretfully be admitted):

> Were we to eliminate from our industrial world the results of Tesla's work, the wheels of industry would cease to turn, our electric trains and cars would stop, our towns would be dark, our mills and factories dead and idle. So far-reaching is his work that it has become the warp and woof of industry. Should Tesla's work be suddenly withdrawn, darkness would prevail and we should slip into barbarism.

Cutting out the oratory and getting down to facts, Tesla was the first to conceive an effective method of utilizing the

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alternating current, and devoted his long and useful life, not to making money, but to blessing mankind with new and efficient forms of dynamos, transformers, induction coils, condensers, incandescent lamps, etc. At 80 years of age he died in relative poverty in a New York hotel.

At the northern end of the Adriatic sea Yugoslavia and Italy meet, and the young folks meet and intermarry, with the usual results. The Yugoslavs claim that they now have 650,000 big and little Yugoslavs in Italy and that they are not being fairly treated in respect to education, and that this is especially true in Istria, the peninsula that juts out into the Adriatic between Trieste on its western flank and Fiume at its east at the extreme upper end of the sea. The particular point of displeasure is that when the Italians have, by superior strength, seized Yugoslav territory, they have compelled the little Yugoslavs to either be educated as Italians or not be educated at all. The queen of Italy promised to remedy this, but by the time it got around to Mussolini the answer was No.

The Catholic Kingdom of Croatia

The Roman Catholic Hierarchy never hesitates to honor a murderer who is one big enough to grab political power, and so, when Hitler was overrunning Europe in the early part of 1941 and the assassin Ante Pavelitch wanted to get a good name for himself by splitting Yugoslavia, it was glad to have a hand in forming the kingdom of Croatia. Pavelitch and his cronies were received by the pope and a deal was fixed up to put an Italian princeling on the throne, but, though the Italian prince Aimone was duly "elected" king, yet he never dared set foot in Croatia, and after thirty months of this nonsensical form of "rulership" Pavelitch turned the "kingdom" into a "republic" under the protection of that "noble" Roman Catholic, Adolf Hitler. There is a definite state of war between the Allies and Hitler's Croatia, the capital of which was fixed at Zagreb.

It was in March, 1941, that the politicians at Belgrade, the capital of Yugoslavia proper, tried to get on the Jesuit bandwagon by signing a pact with Germany making Yugoslavia an Axis partner, but on the 27th of that month the boy King Peter II, born September 6, 1923, rose at 2:30 in the morning, overthrew the regency that had done the job, and ascended the throne. Then trouble began in dead earnest. On April 6, 1941, Germany's armies invaded the country; six days later Hungarian armies invaded the country, and subsequently Italian, Bulgarian, Rumanian and Albanian armies also invaded the land and, with the exception of the Rumanians, each engaged in burning, destroying and massacring. King Peter had to light out, first for London and then for Cairo. At the latter place, July 31, 1943, he announced his engagement to Princess Alexandra of Greece, one of the great-great-granddaughters of Queen Victoria, and, boylike, he wanted to get married right away, and did (March 20, 1944). Wiser heads had suggested to him that he wait a while and see how his king business was going to pan out. But youth knows it all, or thinks it does; and Peter is young. Recently, he tried to grab the throne willy-nilly.

War Accentuates Every Trouble

War accentuates every trouble, as may be discerned from the following extracts from the August, 1943, issue of the London magazine *The Nineteenth Century and After:*

The Croats, who were liberated from the domination of the Habsburgs by the Allies (including Serbia) in the last war, are now the most ruthless of their enemies. The Croats are Roman Catholics and inclined to clericalism and religious intolerance. Whereas the Serbs, as a whole, were strongly in favor of France and Great Britain, the Croats, some of them willingly, others under duress, were for close association with Germany.

The Croat policy has been to massacre, deport, or convert the Serbs. Conversion, from Greek Orthodoxy to Roman Catholicism, has had little success. The number of those who have been massacred runs into hundreds of thousands, 600,000, according to one careful estimate. The massacres have been accompanied by bestial cruelties. Ustashis [Croatian militia] gouged out the eyes of many of their victims and carried the eyeballs on strings or in bags, to sell them as mementos.

The Slovenes are Roman Catholic and there is, amongst their clergy, considerable hatred of Greek Orthodoxy.

The entrance of the German, Hungarian, Italian and Bulgarian armies into this situation did not help it any. At hand is a brief dispatch to the New York *Times* published February 13, 1943:

Ankara, Turkey, Feb. 12. Yugoslav quarters said tonight that 27,000 persons suspected by the Germans of being in sympathy with the Yugoslav patriot, General Draja Mikhailovitch, have been executed in Belgrade alone since last September. Three hundred were shot Dec. 24 at Belgrade, and 3,000 were put to death at the village of Jajinci on Christmas Day, they said, adding that mass executions of hostages were taking place throughout Serbia.

Racket Operators Should Be Interested

Those that are helping to operate the Christmas racket should be much interested in the dispatch just quoted. They are the same ones that made that concordat with Adolf Hitler and so gave him the go-ahead sign. They are represented as weeping themselves to death over the whole business, but their pictures show them smiling and happy. Here are a few more gems that should help these yarns about papal sobs:

Belgrade, Nov. 18. (CP-Reuters) (Special to the Vancouver *Daily Province*) Of the 12,000 Jews in Belgrade before the war only some 20 remain alive in the city. Only about 1,000 escaped. In July, 1941, the scientific extermination of the Belgrade Jews began. A meeting of all Jews was called in the center of Belgrade. They were ranged up according to profession. Every fifth man in each group was taken to the Janitza rifle range and shot. Every time a man was killed in Belgrade, 200 or 300 Jews were called up by the police. The next day their clothes were sent back to their relatives. When men became scarce, women and children were ordered to present themselves, bringing the keys of their flats, with their names and addresses. The women and children were then driven off in lorries to Zemun. Although they knew they were going to certain death they sang as they went. Serbian women in the streets wept.

The women in Belgrade camp were driven by day to Zemun airfield to clear the snow from the runways. Every morning 50 to 60 corpses were carried off from this camp. Drunken soldiers entered the camp in the middle of the night and ordered the women to dress. They were made to bow before gallows and ordered to say prayers. Then after hours of agony they were told, "We shan't hang you tonight." Later the Germans brought to the camp a closed and sealed lorry with the exhaust pipe leading into it, packed it with Jews and drove it to Janjutza. When the doors were opened only corpses fell out.

More Sob Material

In its issue of October 17, 1943, the Sunday *News* carried a story by the United Press entitled "30,000 Hostages Slain by Belgrade Torturers" in which a Belgrade physician who had escaped to London declared that Belgrade's torture chambers are the most diabolical in Europe; and here is something for the public and professional sobbers:

Bodies frequently were strung up from the capital's lampposts, he said, and some persons have been crucified, nailed alive to their own doors.

Outside of the sobbing fraternity anybody with any knowledge of history and with even a very little bit of common sense will recognize in these historical

facts a replica of the Crusades and Inquisitions.

On December 25, 1942, Pavelitch's journal *Nova Hrvatska* shamelessly boasted how the Croats betrayed the Serbs to Pacelli's friend Hitler:

> The Serbs say now that it was the Croats who betrayed them. They are quite right. [The Croats admit betraying the Serbs.] . . . They [the Croats] took care that nothing was in order, that during the battle nothing was in its place . . . that nothing went the right way, that no one was correctly informed. . . . The Croats disobeyed orders, wrecked communications, spread panic, purposely missed the target, destroyed tanks and guns. . . . The Croats were the only people in this war who . . . destroyed the Balkan battlefield from inside while the German army fought outside.

What the Croats could not do on the inside of the battle lines the Germans did with characteristic efficiency and cruelty:

> Twelve Germans were killed outside Kragujevats. The German military massacred 4,600 people by way of reprisal. Amongst the victims was an entire school. The boys, with their masters, were marched off, ranged against a wall and shot. Some of the smaller boys hardly realized what was happening, others, in fear, held their copy-books in front of their faces in a pitiful attempt to ward off the German bullets. The Jews and the inoffensive Gypsies were exterminated throughout Yugoslavia, most of them in the gas-chambers usually employed to destroy lice.

The Italians took a hand also. On this aspect of the subject Paul B. Anderson, a former Y.M.C.A. secretary engaged in European work, wrote in the Episcopal weekly *Living Church:*

> Terror and massacre indescribable were suffered by tens of thousands of Serbian Orthodox residents in the territories torn from Yugoslavia by the Italians. . . . Regretfully one must mention the un-Christian condoning and even stimulation of these excesses by the Roman Catholic hierarchy and clergy in this area. Reports claim as many as a million of these Orthodox Serbs have now been massacred or driven from Croatian territory.

This Was Not Trouble Enough

This was not trouble enough. The pinnacle was reached by the bitter backbiting and quarreling between Mikhailovitch and Tito, both of whom have kept this office flooded with printed matter and circular letters abusing one another and claiming all credit for themselves and all possible discredit for the other in their fight against their common enemy, Germany and the Roman Catholic Hierarchy.

Both Tito and Mikhailovitch have each claimed that he has 250,000 fighters and each has claimed that the other has but a handful. It is reported that each has resorted to conscription and that both are fighting the Germans and the Croats, and also fighting each other. King Peter's crowd has denounced Tito's crowd as impostors. Peter himself tried to make peace between the two men. He has some sense.

Tito's spokesman in America, Louis Adamic, says that Tito's cause is "a people's rising against their diverse enemies, foreign and domestic", and that "for my part I don't want to be united with people who are for Nedich and Mikhailovitch, who think that Franco is a great and good man". Adamic's papers and booklets are well prepared, printed on good paper and circulated by The United Committee of South-Slavic Americans, Incorporated, with offices at 1010 Park Ave., New York 28, N. Y. Of this organization Adamic is the president.

Mikhailovitch's spokesman in America is *The American Serb,* published by the Serbian National Defense Council of America, 185 North Wabash Ave., Chicago, Ill. It claims that Adamic is a Slovenian immigrant. This is no dis-

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grace. It also says that he is "a well known Communistic spokesman with key men in many government departments". This is his right. Rather oddly, Adamic gives the names of 35 Serbs that are backing him up (5 of them have "Rev." before their names and 2 of them "Dr.") but *The American Serb* gives no names. It does not even name an editor.

The Agreement on Tito

It has evidently been agreed between Stalin and Churchill that they are backing Tito's cause, and not Mikhailovitch's. It is Uncle Sam's duty to let European peoples decide their own form of government, and in this case it is Mr. Stalin and Mr. Churchill that do the deciding, apparently, for at least Yugoslavia; and, as there is no Atlantic Charter, and never was any, what is to hinder?

Josip Brozovich (Tito) is, oddly enough, a Croatian; and he is a Communist. If he was a Catholic he must have gotten over it. Before the Spanish war he was a metalworker, but, becoming convinced of the justice of the cause of the Spanish republic as against the hypocritical and bloodthirsty Franco and his religious associates, he helped run the underground railway from east to west by which great numbers of his fellows reached Spain and engaged in the fight for liberty. He twice visited Mikhailovitch to try to settle their differences and arrange for a unified command, but Mikhailovitch refused to go along.

The next step was to get in touch with the British. This was not hard, and early in 1944 Winston Churchill's son, Randolph Churchill, landed by parachute in Yugoslavia, and since then British and American supplies have been literally falling into his hands. The dropping is done at night, the locations being indicated by huge bonfires built for the purpose.

There have been terrible hardships in Tito's campaigns. The first hospitals were beds in peasant cottages, often surrounded by pigs and other domestic animals roaming at large; the only antiseptics, salt and water; the dressings, of old linens; amputations, by hacksaw; the wounded often had to flee or have their throats slit. Instances were of record where the wounded were en route from three weeks to three months before they could have adequate attention. In one instance Tito's headquarters were seized and he and Major Churchill had a tight squeeze making their escape.

The *New Republic* speaks well of Tito's provisional government, saying of it that it "is popular, democratic and representative" and that:

> The president of the Provisional Government, Dr. Ivan Ribar, has been a revered democratic leader in Yugoslavia in whose new government after the First World War he participated prominently as chairman of the constituent assembly. All the other members of the Partisan [Tito] government are well known figures inside Yugoslavia, mostly of middle-class origin, a high-court judge, a newspaper editor and a priest. They represent all Yugoslav nationalities on an equal basis, including Serbs, Croats and Slovenes, as well as the country's colorful religious life, the Greek Orthodox and Roman Catholic Churches, Judaism and Mohammedanism.

The published pictures of Tito show him as having large perceptives, a large straight nose, which, to some, indicates that he is powerful and aggressive without being either cruel or weak, and he wears an expression of sadness. The Nazis have offered $50,000 for him, dead or alive. *Life* magazine says he gives the choice victuals to the privates and puts the officers at the second table. That Russia is the sponsor of Tito is self-evident from the fact that both Adamic and Tito are admittedly out-and-out Communists and officers in the Communist organization.

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What Is Back of Britain's Impasse in Greece?

THE Nazi conquest of Greece brought that ancient land untold misery, but it also resulted in their getting rid of an unwanted king, at least for a time. The king, however, had no intention of remaining away indefinitely. He would return when the coast was clear. The Greeks for the most part did not like their king. Not much. He had been reinstated in power by a ruse, after promising to conduct a fair plebiscite, and then had imposed a dictatorship upon the Greek people which lasted for years. No wonder they were not particularly anxious for his return after the departure of the Nazis.

In August, 1943, the underground movement in Greece sent its representatives to Cairo to insist that the people must decide by vote whether the king should be allowed to return. Prime Minister Emanuel Tsouderos, of the Greek government in exile, placed the men under arrest! The underground referred to the absent government as "the government in flight" and considered it merely the representative of the wealthy class. On March 31, 1944, a group of army officers called on Tsouderos and told him to resign. He had them jailed by British police, but had to go further by arresting hundreds of civilians and members of the armed forces throughout the Middle East. But the minister of the army concluded that the demand for the resignation of Tsouderos was backed by too many Greeks to be ignored. Tsouderos submitted and nominated Venizelos to replace him, but Tsouderos would continue in office until King George II (of Greece), who was in London, accepted the resignation and approved the new premier.

April 3 over three hundred soldiers and civilians took over buildings in Cairo that had housed the Greek military staff's offices and equipment. The crew on a destroyer refused to sail "until a new Greek government" was formed. Other ships also revolted. The resistance lasted for three weeks, until British warships covered the ships with their batteries so that men could board the revolting ships and take over. There were some pitched battles, resulting in 10 killed and 43 wounded. The resistance then gave up. About the same time there was trouble in camp of the First Brigade of the Greek army.

After the uprising the Greek government held a conference with the leaders of the underground groups and promised to include them in the cabinet.

Conditions in Greece

Greece is in bad condition. The Nazis destroyed 3,000,000 acres of standing timber, 100,000 homes, and 879 Greek villages. They carried off 20,000 tons of olive oil. Of 13,000,000 acres of land capable of cultivation only 5,000,000 were in use during 1943-1944.

One town, Distomeo, was completely obliterated by the Nazis, and the population, some 1,000 persons, massacred.

Of 25,000 children examined 75 percent proved consumptive.

Meanwhile the major Greek resistance groups were "expending as much energy killing each other as in killing Germans". So said the New York *Times*. It stated further:

> EAM, largest of the Greek resistance groups and containing both military and political branches, was castigated by Foreign Secretary Anthony Eden in the House of Commons last week for threatening Greek unity by its failure to fill the governmental posts assigned to it in Lebanon.

The EAM, however, refused to join the government.

As the Germans departed they ravaged the country and warned the Greeks that ten hostages would be killed in retaliation for each attack. Women and

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children were used as hostages. All means of transport, trucks, and even pack animals, were removed. Harbors were blocked and mined. Essential parts of factory equipment were stolen.

Nearly 500,000 homeless were left "on the doorstep" of the United Nations Relief and Rehabilitation Administration.

Inflation resulted in the issuance of bank notes in 10,000,000,000-drachma denominations. The gold pound was worth 1,000,400,000,000 of these drachmas.

Cabinet Crisis

On December 2 a Greek cabinet crisis resulted over a British army proclamation disbanding guerrillas, and six ministers belonging to the EAM (National Liberation Front) resigned. After the resignation of the six Leftist ministers tanks patrolled the streets of Athens. Forces of the ELAS (armed wing of the EAM) patrolled Athens suburbs.

The next day (Sunday) police bullets mowed down left-wing marchers in parade. A majority of the Athens police served under the dictatorship of Premier Metaxas before 1941. Many of them were believed to have also served under the German occupation authorities! The marchers included many boys and girls.

Vlavianos, editor of the *National Herald,* New York Greek-language newspaper, said:

> The Greek people feel strongly that disarmament of the Greek resistance (ELAS) while reactionary and royalist military units are permitted to retain their arms, is a step in preparation for the restoration of the monarchy.

December 7 an article by Wm. Philip Simms in the New York *World-Telegram* remarked:

> The third anniversary of Pearl Harbor finds the Allies so dangerously far apart politically that unless Roosevelt, Churchill and Stalin soon remedy the situation the Axis may yet win something short of unconditional surrender. . . . Greece is an example of what is threatening Europe.

The Los Angeles *Times* of December 10 said, in an article "By Polyzoides":

> Greek Situation Brings Power Politics into Open. British Want Domination in Mediterranean and Russia Demands to Be Top Dog in East. . . .
>
> The movement of the Greek underground, known as the National Liberation Front (EAM) with its military arm of the National Army of Liberation (ELAS), sprang from the very heart of the nation. All parties, factions, groups and individuals joined in it, businessmen, lawyers and doctors, university professors and soldiers, farmers and day laborers, radicals and conservatives, atheists and bishops. And, unfortunately again, a small Communist minority more skillful than the others, more aggressive and more adept to underground operations, soon got the upper hand. . . . Great Britain now is trying to bolster up the middle classes of Greece, to restore the dignity of the Hellenic flag, which of late had been overshadowed by the Communist standard . . . If British policy is repudiated in the Mediterranean, yesterday in Italy, today in Greece, and tomorrow in Egypt, then Britain might as well write off her prestige in the Middle East and even farther east.

Churchill to Greece

The situation in Greece became such that Churchill decided to pay Athens a visit, together with Anthony Eden, who also is interested in the preservation of the British Empire. He denied, however, that he was interfering in Greece's internal affairs. He had remarked some days before his departure that "democracy is not a harlot to be picked up on the street with a tommy-gun". Someone else suggested that "neither was democracy a maiden to be ravished in Athens by a Tommy with a lend-lease gun". Churchill had to back up a little and arrange to deal with those whom he had characterized as an organization of bandits and

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political extremists bent upon seizing power in Athens at the point of a tommy-gun.

Well, Churchill and Eden got in such a jam in Greece that they did not know what to do. (There was even an attempt made to assassinate Churchill while in Athens.) They did want to help out King George II, who is married to Queen Victoria's great-granddaughter, but they could do nothing more than suggest a regency, and picked the Greek Orthodox patriarch for the job. The resisters seem to have agreed to that. (After all, Stalin came to terms with the Greek church in Russia.) So the matter was submitted to King George in London, who was persuaded to submit to the arrangement, while still holding to the forlorn hope that he will be able to return to Greece himself in due time. So Damaskinos "rules".

But the use of the head of the church in Greece, and of five priests on the committee that holds forth in Yugoslavia (with Stalin's consent), suggests that some day, not too far distant, the politicians and militarists will decide that the only thing to do is to let the pope take over for them. Then the fun will begin.

And what is back of it? Just the desire to hang on to their soft jobs a little longer and to let the one who has always treated them with consideration help them out in the pinch. But sitting on a safety valve, or letting a "regent" sit on it, is not the best way to settle the present problem, though it is being tried. In this connection an extract from an article by Anne O'Hare McCormick in the New York *Times* of January 1, will be of interest. She says:

> The fact must be faced that the most adventurous and idealistic youth in liberated countries is now embittered and will be easy prey for any demagogue who is ready to exploit its sense of grievance. In every occupied country young people have been urged to fight . . . With liberation comes the command to disband, disarm, obey the law and accept the government established for them—usually by returning exiles who have not shared the experience of occupation. . . . More than lines on the map, these aggrieved and bewildered youths will make the future pattern of Europe. In dealing with them the Allied powers are dealing with the future so far with singular lack of understanding, vision or political sense.

And that lack of understanding finds its most fitting expression in the selection of Pharisaical ecclesiastics to save the day, if possible, for those who have had the lion's share in the past and are reluctant to let go.

Terrible Plight of Hungarian Jews

HUNGARY is sometimes described, and quite properly, as the center of the center of Europe. The connecting link between eastern and western Europe, and between northern and southern Europe, it has been, until now, a comparatively safe haven of refuge for Jews when pogroms have been started in countries north, south, east or west.

But all this toleration for 1,000,000 decent and useful citizens disappeared in March, 1944, when Hitler seized the country. Forthwith, the so-called "Nuremberg laws" went into effect and Jews were barred from employment as domestics and in the public services and professions. If one of a person's grandparents had embraced the Jewish faith, a man could no longer be an attorney or a state or civic employee.

By midsummer, it was generally believed, another million Jews in Hungary would be exterminated, thus bringing to 6,500,000 the number that Hitler had caused to be done to death in the most fiendish fashion. By July it was estimated that 400,000 Hungarian Jews had been turned over to Hitler and

at least 100,000 of them slain, the beginning of the end. It is claimed that of Vienna's 150,000 prewar Jews only 180 are yet alive, and that of Germany's 600,000 Jews only 5,000 are left.

Of these present and prospective murders Freda Kirchwey says in *The Nation* (August 26, 1944):

> Done in cold blood, on a scale more impressive than any battlefield can equal, in centers specially constructed for extermination, this systematic murder of a race is without example in history. It is too vast and too terrible for the normal mind to grasp; indeed, this is its protection. People react with anger to individual acts of cruelty; they hardly react at all to the impersonal horror of mass murder.

The planned, systematized slaughter of Jews has now been going on for two years, but not even during this period has the tempo of rescue been speeded up. Instead, our government and the British have called conferences to discuss the problem, have set up committees, have issued warnings and appeals. And the Nazis have gone on killing Jews at the rate of about 12,000 a day.

Miss Kirchwey explains that the government that Hitler now has operating Hungary would be willing to spare children under ten years of age, or other Jews who can obtain British certificates of admission to Palestine or who hold valid visas for other countries. But, as a general rule, most Jews in Hungary are to be exterminated.

Marvels of Surgery

SOME of the skulls of humans who lived thousands of years ago had been trephined, and the bones had healed. The Hindus, centuries before the birth of Christ, knew how to develop a new nose by flaps taken from the forehead. Surgical instruments were recovered from the ruins of Pompeii. Throughout the Dark Ages the practice of surgery was abandoned to barbers and bonesetters, and it was not until about the year 1650 that the world had a surgical college, in France.

During the nineteenth century, with the introduction of anesthesia by the use of ether, etc., the death rate in major operations dropped from 66 percent to 6 percent; which speaks for itself. In other words, the patient had eleven times as good opportunity of coming off from the operating table alive. Sterilization of instruments, trained nurses, rubber gloves, aseptic dressings, immaculate cleanliness, marvelous hospitals, improved instruments, and countless other things, have constantly made for better surgery. The X ray often shows just what must be done to heal a fracture.

Those who instinctively fight shy of cutting the human body, and there are many such, may get some help and comfort from the fact that ants will amputate the broken limb of one of their number. Those that perform the operation on their comrade know very well that he would rather have six legs than to have five, but they figure that it is a nuisance to him to have five and a half legs, since a half leg is no leg at all and is really in the way.

Some Recent Steps

It would have been a pleasure to make that headline read "Some Recent Steps Forward"; but the surgeons cannot always be sure that the newest things will be the most successful. Their motto is, "Be not the first by whom the new is tried, nor yet the last to cast the old aside"; and it seems like a good motto. A good surgeon has to keep reading and studying and "practicing", with perfection always out of reach.

Glass filaments have been used in making sutures with which to sew up wounds. The claim is made that the glass is better

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than catgut or silk, which may provide a breeding place for germs, and better than stainless steel or silver wire, which latter have tendencies to crawl about through the tissues. The glass sutures used are composed of 204 invisible filaments, each only 22/100000 of an inch thick.

The Russians are reported to be obtaining remarkable results from hermetic plastering of injured parts, with consequent complete healing where amputation would formerly have been required. Another thing that has brought astonishing results is the feeding of patients while they are on the operating table and the operation is under way. Dr. Henry E. Sigerist, professor of history of medicine, Johns Hopkins University, explains:

A tube is inserted in the intestine while the patient is on the battalion field hospital operating table. A meal of milk, butter, eggs, sugar, salt and distilled alcohol—the ingredients of eggnog—is introduced. When natural milk and eggs are not available evaporated milk and distilled water are used. Often the beneficial results of the nourishing meal are apparent immediately. Often color returns to the wounded man's cheeks, his lips become red and warm and often he falls asleep at the end of the operation.

The Associated Press carried a description of a new method of fighting burns by skin-grafting. Four safety-razor blades fit into a holder; a screw sets the depth of the skin to be cut; the skin is stretched taut; large grafts of uniform thickness can be cut to pattern and there is little bleeding. This AP dispatch was from Baltimore, and followed by a day, from the same city, the announcement that one of the Johns Hopkins surgeons had developed a tough and translucent film of medicated cellulose which can be used to shut out infections. The bandage is paper-thin, and pliable, and slightly elastic. Sheets of any size may be made by spraying the emulsion on a smooth surface and allowing the film to dry.

Brain and Spine Wounds

Word leaked through from Berlin, some time back, that brain and spine wounds that would have been hopeless in World War I are now healable. In a certain re-educational room at that time were eighty men who were being taught like children to read, write, and count; men who had lost one hand were being taught the use of the other, and it was hoped to reinstate some of them in civilian life.

Surgery gives one the creeps, anyway, and so, particularly, it is hard to wax enthusiastic about the pumping of diiodotyrosine-gelatine into a man's head, to see, by photographs, if he has any tumors or bullets or other things on his brain, or in it. But the surgeons say that they tried it on forty-four cases without harmful effects, and found that it was absorbed in the blood stream and gradually excreted. Maybe it is necessary sometimes. This is just telling about it; that's all.

Worse and more of it is the statement in the *Soviet War News,* published by the Russian Embassy in London, that nerves have been successfully transplanted from corpses into living bodies. Thus, one of the Red army commanders had an arm so torn that a section of the main motor nerve was missing. The nerve was replaced with one taken from a corpse, and the commander made a complete recovery.

It used to be thought that deterioration of the brain sets in about eight minutes after the heart stops beating; but in a Boston hospital the surgeons kept the brain of a man who ceased breathing during an operation plentifully supplied with oxygen while they manipulated the heart for twenty minutes. The patient left the hospital in good condition sixty days after the operation.

Wounds in the Heart

At Astoria, N. Y., a 14-year-old boy, Joseph D'Agostino, was "playfully"

stabbed in the heart by a playmate who lunged at him with a knife. Joseph was rushed to a hospital, sections of the third and fourth ribs were removed, and the knife wound was closed with two silk stitches. Joseph was expected to recover. Name of the playmate was withheld.

In a Harlem, N. Y., street, after midnight, a youth of 19 was found with a stab wound in his heart. He was rushed to a hospital. At 12:45 Dr. Finestone was reached at his home in Far Rockaway (over twenty miles distant) and was asked to rush to the hospital quickly in an effort to save the boy's life. It was the night of a tremendous downpour of rain, but Dr. Finestone started. Traveling at high speed through the city streets of Brooklyn and New York city, he was shaken and bruised when his car skidded and almost overturned. He arrived at the hospital in 45 minutes from the time he started, and immediately proceeded with a delicate operation requiring two hours. Six stitches were made in the patient's heart. Three hours later the young man, who had been placed in an oxygen tent, recovered consciousness and demanded to know where he was and what had happened. He had been attacked by three thieves, but they became frightened and ran, leaving him with $118 in his pocket. It was a wild night for surgeon Finestone.

With a bullet in his heart, Lloyd Landis, Coatesville, Pa., goes to work as a construction worker. Accidentally shot, a surgeon deftly pulled together the damaged outer wall of the lower part of the heart, and sewed it shut over the bullet. He did not extract the bullet for fear Landis would bleed to death before the wound could be closed.

Two surgeons at the meeting of the American Medical Association, at Atlantic City, claimed to have greatly relieved angina pectoris (neuralgia of the heart) by inserting two teaspoonfuls of talcum powder in the space between the heart muscle and its outer envelope. The operation takes less than an hour, relief comes promptly, and in six weeks the patients are back at work. The first patient thus treated remained well thereafter for several years; so said the surgeons.

Magnets Have Been Used

Magnets have been used in surgery; not much, perhaps, but some. In New York city a woman 23 years old thought she was tired of living, and stabbed herself with a 2½-inch needle. The needle went into her heart; but she continued to live on, and, after a while, concluded she had made a mistake. The surgeon found the needle, using an electronic device to do so; then he removed it, and the woman recovered.

The electronic device last mentioned is designed to locate small pieces of metal in the body by means of electromagnets. It is a wonder it was not invented sooner. A so-called "finder", in the form of a pencil, is moved over the wounded area, foreign bodies are attracted and recorded on a dial, and when the maximum attraction is reached the surgeon knows where to look for the metal. The size is determined by X-ray. This device was used to great advantage in the treatment of the wounded after Pearl Harbor.

In the summer of 1943 a 5-year-old boy in Brooklyn swallowed an inch-long lock. Why a boy should want to swallow a padlock is something that only a boy can explain; but, anyway, he did it. There was big excitement in the family; the parents got in touch with their physician; the physician got in touch with the General Electric Company; they made a special magnet and the vice-president of the company flew with it to New York; the doctor attached the magnet to a stomach tube; the boy swallowed the tube; the lock came up into his esophagus; and there a surgeon of the Jewish Hospital of Brooklyn seized the lock's hasp with an instrument and pulled it out. What an odd kind of thing a boy is, anyway!

Fixing Up Arms, Legs, and Wrists

Where surgery specially shines is in fixing up arms, legs, and wrists. There is a new freezing technique which is saving many wounded limbs. When a leg has been wounded it is not circulation that the leg wants; it is rest, quiet, and this is best obtained by a freezing process which decreases the metabolism of the wounded member until the blood is able to circulate again and the leg is saved.

New kneecaps are now made of tendons taken from the patient's thighs.

A new transparent plastic, prefabricated to the general shape of the wrist, when placed in hot water softens enough to be molded to a broken or sprained wrist; it then hardens and stays hard. Although this keeps the wrist immovable it permits the use of the fingers for writing and other light tasks.

At Toronto a boy smashed into a streetcar with a motorcycle and left on the pavement one leg bone six inches long and a smaller bone. Boys are like that. Police picked up these spare parts and asked the Toronto Military Hospital if they wanted them. They did, because they already had most of the rest of the boy. They put the bones in the refrigerator for ten days, then they boiled them and put them back into the boy, and he recovered and walks again. But boys shouldn't scatter themselves around over a city like that and expect to be as good as new. It is astonishing how much they can stand.

Demons Oppose Necessary Surgery

ONE day this week while I was taking dictation a letter was given to me which shows a few steps the demons have taken to cause suffering of an innocent child. This particular case is that of a little girl who has bowlegs as a result of rickets. Her sister had previously been afflicted in the same manner, but after treatment at the hospital, adequate diet and surgery, her legs were straightened, with excellent results. The subject of this letter was also scheduled for surgery of the same type. This is a simple operation and not at all dangerous. However, the following information has come to our office after an interview with the mother. I may add that the recommendation for surgery was made three years ago and the mother then was willing.

Now the visitor reports: "Nearly three years have elapsed since the first report of divine answers concerning Betty, and the mother is still firm in her belief that it is the divine will that Betty must not receive surgery. Mrs. ——— believes in the efficacy of prayer and depends upon it for all personal needs. Another child was threatened with tuberculosis at the age of 11. The mother has had Elder Johnson and others pray for her and she is very much better. Her mother says that she has bronchial asthma. Mrs. ——— prays about every event or decision concerning the family and, of course, prayed often about Betty. It seemed that her answer was always 'No' when she prayed about having surgery performed on her. On one occasion while on the way to the hospital, at which time Mrs. ——— expected the hospital to keep the child for surgery, she prayed that the Lord would help her with the decision and, if Betty should not have surgery, that some way be made to permit her to return home. Mrs. ——— said the Lord worked through the doctor and he did not keep Betty for surgery that day. [She probably had a runny nose.] Another time, as she was approaching the hospital with Betty, a voice told her it was wrong and that Betty should not be treated. Therefore she turned around and came back home. She consulted Elder Johnson about the matter and he agreed that they should pray only and not permit surgery.

"Mrs. ——— felt a little uneasy, for fear she was depriving Betty of benefit, so asked the Lord to tell her what would happen if she permitted surgery for Betty. Immediately she saw a vision of Betty on the operating table and she was dead. Then she knew she should never permit surgery. Another time Mrs. ——— was uneasy about the decision made and felt she needed additional proof in favor of it. Many of the sisters had spoken to her about Betty, but no brothers had given an opinion concerning her. So Mrs. ——— prayed that if she was right in her decision against surgery the Lord send three brothers to speak to her about it. The next time she went to church, before she had been there ten minutes, three brothers came to her and told her never to permit surgery for Betty. The mother is quite certain that Betty will overcome the bowed defect through proper diet and prayer." (I don't think she will: her family history records two uncles who are achondroplastic dwarfs whom proper treatment would have much benefited.)

It is too bad for Betty, because chances are that the demon which always says "No" will be too busy with his many other affairs of meddling to take time to straighten the child's crippled legs. Betty is only four years old and surgery should be done now to be effective. When Betty gets old enough to think she will hate the "God" who refused to let her become like other girls because He 'didn't have the power to preserve her life on the operating table'.

I told the woman who was dictating the letter that it was sheer demonism, but she said that some people had peculiar beliefs, no doubt, and that neither logic nor reasoning could swerve them and that no matter how peculiar we thought they were they were still entitled to do as they saw fit.—Lorraine Pyles, Indiana.

Among the Exiles

CALLING attention to the fact that there are now a half million Negroes in New York city, and that their opportunities for employment are limited, James H. Hubert, executive director of the New York Urban League, in an address reported in the New York *Times,* declares that Negroes make up 25 percent of the city's relief load, and that the chief offenders who discriminate against these unfortunates in the matter of giving them jobs are the big insurance companies, the department stores, and the public utilities. Shame on them!

It isn't only in Germany that the Negroes are treated unfairly. Maplegrove Cemetery, Kew Gardens, Queens, refused to let a maid be buried in the plot of a mistress she had served faithfully for thirty years. Do you blame the mistress for being indignant? At White Plains, also in New York state, a 15-year-old Negro schoolgirl was awarded $300 damages for expulsion from a skating rink solely on account of her color. The mistress who wished to bury her faithful maid in her own lot should drag the administrators of the Maplegrove Cemetery into the courts to see if they can get away with this act of narrow-mindedness at this time.

The Committee for a Jewish Army carried a full-page advertisement in the New York *Times,* offering 200,000 Jews willing to fight for the Allies on any battlefront, and backing up the offer with a list of 133 American and Palestinian statesmen, educators, editors, authors, journalists, attorneys, scientists, surgeons, actors, radio commentators, motion picture producers, builders, admirals, composers, sculptors and architects acting as a committee, that could not fail to impress any fair-minded man with the high purpose, sincerity and ability of the announced aim.

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"THY WORD IS TRUTH"

—John 17:17

Voice Not Heard in the Street

AT Isaiah 42:1, 2 it is prophesied: "See! my servant, whom I uphold; my chosen one, in whom I delight. I have put my spirit upon him, He shall bring forth justice to the nations. He shall not cry, nor shout, nor make his voice heard in the streets." (*Smith-Goodspeed* Bible Version) This prophecy has been applied against Jehovah's witnesses as proving unscriptural their field activities, and especially standing upon the street corners and sidewalks offering to passers-by the magazines *The Watchtower* and *Consolation*. The question, therefore, arises, Is their Christian activity in this way for publishing the message of God's kingdom Scriptural or not?

The determination of the answer depends upon the meaning of the expression, "He shall not . . . make his voice heard in the streets." The reference here is plainly to the chosen servant of the speaker Jehovah God, who is delighted by the servant's course of action and who upholds Him for that reason. We are not left to guess as to the identity of this chosen servant of Jehovah God, for Jehovah's own inspired Word plainly identifies the servant for us. We can therefore searchingly scrutinize the activities of Jehovah's chosen servant and see whether 'not making his voice heard in the streets' meant that he did not serve God with his voice in the broad and open places of cities and the countryside. Guiding a consecrated Jew by His inspiring holy spirit, and which Jew was a faithful follower and close watcher of Jehovah's servant, Jehovah God caused him, the apostle Matthew, to write the following:

"But the Pharisees left the synagogue and consulted about him, with a view to putting him to death. But Jesus knew of this, and he left that place. And numbers of people followed him about, and he cured them all, and warned them not to say anything about him—in fulfilment of what was said by the prophet Isaiah, 'Here is my servant whom I have selected, My beloved, who delights my heart! I will endow him with my spirit, and he will announce a judgment to the heathen. He will not wrangle or make an outcry, and no one will hear his voice in the streets; he will not break off a bent reed, and he will not put out a smoldering wick, until he carries his judgment to success. The heathen will rest their hopes on his name!' At that time some people brought to him a man blind and dumb, who was possessed by a demon, and he cured him, so that the dumb man could speak and see. And all the crowds of people were astounded, and said, 'Can this be the Son of David?'"—Matthew 12:14-23, *Smith-Goodspeed*.

An inspired writer of Jehovah God thus points the finger straight at Jesus Christ as the chosen servant foretold by Jehovah's prophet Isaiah. When Jesus left the synagogue, as above stated, and the people followed Him about and He healed their sick and infirm, can it be claimed that He was not in the open and public places and His voice was not heard in the streets informing the people about the kingdom of Jehovah God? The variety of preaching operations of Christ Jesus is too well known by Bible readers to deny that on this mentioned occasion and on other occasions throughout the three and a half years' ministry among the Jews, His voice was never heard in the streets. Preaching in the streets does not undignify God's Kingdom-message. In the book of Proverbs Christ Jesus is personified as wisdom, God's wisdom; as it is written: "Christ Jesus, who was made unto us wisdom from God." (1 Corinthians 1:30, *Am.*

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Stan. Ver.) Hence, as wisdom personified, chapter eight of Proverbs says of Christ Jesus: "Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of man. . . . The LORD [Jehovah] possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. . . . Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him."—Proverbs 8:1-30.

If it was unpleasing to the Lord God and contrary to His Word for the gospel to be presented and preached on the streets, then wisdom would never be personified as crying out God's message in such places. And yet the Proverbs of divine wisdom again picture the Son of God and His followers and imitators as there letting the Kingdom message be heard. Proverbs 1:20-33 reads: "Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: . . . whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

What, then, does prophecy mean in saying that Jehovah's chosen Servant, Christ Jesus, would neither lift up nor cause His voice to be heard in the street? It means that He would not be heard abroad sounding forth His own praises and magnifying himself before men for a public display. He would not thus be like the religious hypocrites, who did make their voice heard in their own praise in the streets and concerning which religious self-praisers Jesus said: "So when you are going to give to charity, do not blow a trumpet before yourself, as the hypocrites do, in the synagogues and the streets, to make people praise them. I tell you, that is all the reward they will get! When you pray, you must not be like the hypocrites, for they like to pray standing in the synagogues and in the corners of the squares, to let people see them. I tell you, that is the only reward they will get!" (Matthew 6:2, 5, *Goodspeed*) This accounts for it that on many occasions Jesus charged those upon whom He performed miraculous cures not to make Him known. He preferred that the power of the truth that He preached, rather than His miraculous works, should draw men to Him as the Messianic Servant who praised Jehovah and did the divine will. —Mark 7:36, 37.

However, as for publishing the good news of the kingdom of God, Christ Jesus felt free to do that wherever opportunity and occasion offered, be it even on the public street or the public squares. His apostles and disciples imitated Him in this freedom of proclaiming God's message. Not disobediently, therefore, the apostle Paul disputed "in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him". (Acts 17:17) It is therefore in full keeping with Christ's perfect example and with all Scripture prophecy that Jehovah's witnesses who follow in Christ's steps should station themselves at corners and along the pavements of the streets and display and call out the educational magazines that they distribute. Thereby they are not religiously or hypocritically sounding forth their own praises, but are a spectacle unto the world, unto men and angels, in declaring the name and kingdom of Jehovah by His Christ. Thereby they are effectively serving the Lord God in obedience to His Chief Servant, Christ Jesus; and Jehovah God is pleased and glorified.

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John Noll and the Bible

IN HIS booklet about the Bible John Noll, of Fort Wayne, surely goes after those who think a lot of it. In passing it may be remarked that John Noll has a number of titles, such as "Bishop" and "D.D.", attached to his name; but since Simon Peter, for whom John Noll claims to have great respect, never made any use of titles, John himself cannot take offense at being treated the same way as the Bible treats Peter. There is, indeed, no record anywhere that Peter was at any time called "Bishop Simon Peter, D.D.", or even "Pope Cephas", or something similar. Peter was not the type to go in for that sort of thing, and he probably was quite familiar with the text of Scripture that says, 'Let me give no flattering titles unto man.' (Job 32:21, 22) But to get right back to John Noll and his booklet.

The booklet undertakes first to tell the truth about the Bible. That's good, if sincere. We find according to the booklet it was 'just four hundred years from the time Tyndale [more accurately, Coverdale] published his first complete English edition of the Bible' until John Noll decided to write his booklet. So the booklet is now nine years old, still going strong, and deserving of some attention, especially as it pretty well represents the attitude of the Hierarchy of Rome toward the subject. The story bears the *nihil obstat* of "Rev." T. E. Dillon, *censor librorum,* and John Noll's own imprimatur.

John Noll says that the English-speaking world was celebrating the event, the publication of Tyndale's Bible, occasionally with uncomplimentary remarks about the Catholic Church. That, of course, is quite understandable, since the Catholic Church, or its Hierarchy, did everything it could to make an end of both Tyndale and his Bible. But John Noll overlooks that little feature. After an introductory story or anecdote about the sentimentality people feel for the Bible, Noll turns to the *Encyclopædia Britannica,* from which he selects the story that Pope Damasus 'ordered' St. Jerome, the greatest linguist and Biblical scholar of his times (?), to gather the approved books together and translate them into Latin. Just how the "Bishop" of Rome "ordered" Jerome to do this is not made clear, but it was probably along the lines of the manner in which a pope might now order Sears, Roebuck & Co. to provide him this or that. The past can always be colored by the present, and at great distances outlines are blurred. It is notorious that the very things for which the Roman Catholic Hierarchy would now claim credit are the things which are sacrificed to its ambitions.

It is a little wearisome to hear the constant claim of Rome that it all but made the Bible, and that we wouldn't have a Bible today if it weren't for Rome. When all is said and done, not even Rome can make that authentic which is spurious; so, when it came to determining which books should constitute what is now the "New Testament", it was nothing more nor less than ascertaining whether apostles had actually written this or that work, or whether it had been written under their supervision and by their direction. Rome claims entirely too much when it asserts that it, and it alone, was the sole authority that determined this matter. It is as barefaced a falsehood as any it has told in its long and checkered history. It is characteristic that, as John Noll records, "Pope Gelasius in the fifth century put his seal of approval on this [Latin] edition and threatened with excommunication any unauthorized individual that would attempt to change the text." The question as to whether Jerome's translation was absolutely accurate in every respect was not allowed to be raised, and yet discovery of

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ancient Greek texts, the language in which the "New Testament" of the Bible was written, might very well justify alterations. The Latin version certainly was not the "last word" in accuracy, but the Papacy brought everything under its own control by forbidding any but "authorized" persons to attempt study of these ancient Greek texts; for that is what Gelasius' prohibition amounted to.

Noll's conclusion of this much of his booklet is this: "How do you know that the book you so highly cherish and read so often is the Bible? The answer must be: Because the Catholic Church in the fifth century so declared it." This is simply not true. That Catholic church merely accepted or confiscated the fruits of other men's labors in this connection, scholars such as Origen, whose names Catholicism is now diligently seeking to sink in obscurity, apparently because they were not Latins, i. e., Italians.

Here Noll, further building up the fabrication that Rome alone is to be credited with the preservation of the Scriptures, remarks, "It was looked on *almost* as blasphemy to attempt to change the Word of God." Then he makes the obviously incorrect statement, "This same unaltered text, the Vulgate, is still, after fifteen hundred years, the only approved text in the Catholic Church." He ignores the increasing number of errors that crept into the text, and the efforts of Sixtus V, Clement VIII and Bellarmine to correct them. Clement VIII said of his edition: "In this edition, as some things were expressly changed, so many others, purposely, we left unchanged." Fr. Ungarellie (friend of Pope Gregory XVI), a noted scholar, says that even in the present Vulgate there are at least 750 *capital* errors. John Noll should not limit his study to the *Britannica,* if it leads him to the unwarranted conclusion that the Vulgate Bible was unchanged for 1500 years.

Printing the Bible

Before the invention of printing the Bible was produced in numbers by copyists, generally working in groups, and often composed of monks or nuns. Much time was spent on ornamenting the manuscripts with pictures, which, while interesting, were hardly inspiring. There appears to have been no effort to make the Bible inexpensively, so that more persons might have access to it. John Noll admits that in those days the ordinary family was too poor to possess a copy. The Bibles were in Latin, chiefly, which he calls the universal language, though it certainly was not the language of the common people at that time. He remarks that if learning had been more general, doubtless the Bible would have been more widely distributed, but overlooks the fact that the present belies his word. Regardless of what excuses may have existed for nondistribution of the Bible in the Dark Ages, and these excuses are far from valid, no such excuses exist today. Yet the Hierarchy of the Roman Catholic Church persist in denying the people the use of the Bible, and any effort to get around this damning fact is disingenuous and unconvincing. The facts are what they are. Catholics do not study the Scriptures. The majority of the priests frown upon it.

Noll goes on to pay his respects (?) to Martin Luther, whom he tries to deprive of the credit usually given him for popularizing the Bible. Noll insists that in 1500, when Luther was still a Catholic youth, there were already 15 German editions of the Bible, 13 Italian, 2 Bohemian, and 1 Spanish. This need not be denied, but, by his own admission, such editions were limited, and certainly not accessible to the public generally. Luther himself seems to have been ignorant of them, or unable to gain access to them; for he studied the Latin version, and made the *first popular* German edition.

But John Noll goes on to say that, of course, there were many Bibles before Luther's time, well-known, bought at great expense, etc. All of which again

is beside the mark. What is the situation today in Catholic homes, in Catholic countries, in Catholic schools, in Catholic colleges? What place to the Bible do these give *today?* Obviously there were Bible-lovers before the Reformation, but it looks as if they, for the most part, became Protestants, leaving the Bible-haters where they are today. Noll's book itself is invidious, a labored effort to explain away that which cannot be explained away: Papal Rome's distaste for the Holy Scriptures. Says Noll, "Peddie, a Protestant Biblical expert, has counted 3,000 alterations and errors in one of these Protestant Bibles." How fond the Hierarchy's agents are of quoting "Protestant" authorities to undermine faith in the Bible! The 3,000 "errors" and "alterations" in "one of the Protestant Bibles" are probably less dangerous than the "750 *capital* errors" in the Latin Vulgate. Then Noll says, with tongue in cheek,

> In the midst of such chaos what did the Catholic Church do? She spoke out boldly and clearly. She forbade to her children, not the reading of the Bible—this she has always encouraged—but the reading of the corrupted translations of the Bible.

That is good, particularly in view of the fact that Rome has never made the least effort to give "her children" a correct copy of the Bible or any other kind of Bible. Whatever has been done in this connection has been done, not at the behest of Rome, but in spite of its opposition. While non-Catholic Bible societies have put out millions of copies of the Sacred Volume, Rome has itself produced nothing worthy of mention in this connection, contenting itself with sending rosaries, medals, scapulars, images, crosses and other junk to the benighted at home and abroad.

Interpretation of the Bible

Noll now comes to a very ticklish question, ticklish as far as Rome is concerned. Having limited the circulation of the Scriptures, Rome must also limit the use of those in circulation. Says Noll:

> A practical question now presents itself, Who is to determine the sense of the written words of the Bible? Words after all are only a vehicle of thought. Words in themselves are of little value; it is the thought carried by the words that is of importance. Who is it therefore that is to decide the thought or meaning of the words? . . . The Catholic Church denies this privilege to private individuals; she has a method of her own . . .

Evidently, according to the learned gentleman, then, words do *not* carry thought, unless someone else says, by more words, what the thought is. But who is to tell us the thought of the words used in explanation of the Biblical words? Anyway, Mr. Noll brings up the well-worn illustration of the Constitution and the Supreme Court, likening the Bible to the Constitution and the Roman Hierarchy (more particularly the pope) to the Supreme Court. According to his reasoning, nobody has any idea of what the Constitution stands for unless it is made plain by the Supreme Court. He makes the profound observation: "Our forefathers realized this perfectly when they wrote the Constitution of the United States. They recognized fully that words alone cannot be their own interpreter, that words are only a vehicle of thought." Did he mean that words are not a vehicle of thought, and so something else must be used to give one the thought, or what did he mean? The logic does not appear. But when it comes to that, and the Supreme Court's interpretation of the Constitution, they are not empowered to do anything but enforce the Constitution in its proper significance. They are not authorized to substitute something else for the Constitution, any more than the Christian is authorized to substitute something for the Bible, as Rome has done, practically setting aside the Scriptures in matters of greatest moment.

Now comes a reference to Peter, and the booklet ingeniously refers to the

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French translation of Matthew 16:18, "Thou art Pierre and upon this pierre will I build my church." Of course, Jesus did not say that, nor does such translation represent properly the words He did use. And even common sense would lead a person not too wise to realize that if Jesus meant that the church was to be built upon the individual before Him, He would have said, "Upon thee will I build my church." But what had He been talking about? Surely not about Peter, but about His own position, His Messiahship as the Son of the Living God. 'Upon *this* rock, the Christ, the Son of the Living God, will I build my church,' said Jesus. The Greek makes a definite difference between the word Jesus used for Peter, *Petros,* and the one He used for rock, *petra.* Moreover, since all other references of Scripture to this same "rock" identify it for us as Jesus himself, it would seem that John Noll needs not so much a course in Biblical "interpretation" as in simple Bible study.

Again John Noll attacks the Bible by saying, "Peddie, Protestant *expert,* has counted 3,000 changes or alterations in an English Bible now popularly used." This expert is not well enough known to permit comment upon his expertness, but it gives Noll an opportunity to remark, "Yet it is on such doubtful texts that so many people of very ordinary and even subnormal intelligence exercise the privilege of private interpretation on all passages whether clear or obscure." He continues:

> I'll go further. Many of their teachers in the ministry are no better equipped. Please note that I say many, not all, for I know there are highly educated men in the Protestant ministry and many Protestant biblical experts as well as Catholic. Perhaps if Protestants would only follow their Protestant biblical experts we would not have such chaos. But such experts are men without authority; they cannot impose their views on the ordinary man or woman . . .

The Hierarchy Ideal

Here the Hierarchy ideal slips into view. The right or authority to *impose* views upon others. Also he lets down the Protestant ministers, and then proceeds to pull up the Catholic priests, who are supposedly highly educated, etc., etc. But in spite of this equipment, no priest makes much use of it, for he cannot employ it in the study of the Bible, where alone it would seem to matter most to a man who claims to serve God and to further the Kingdom interests. The fiction of Catholic scholarship need not be discussed here. John Noll himself furnishes a good example, in his booklet.

He concludes this part of the booklet by a final slam at the Bible first uttered by Augustine, who appears to have had some regard for the Word of God, but exalted the church above everything else. That appears to have been the politic thing to do. Yet what is worthy in Augustine is Scripture, which he quoted abundantly. His remark about the Bible may have been made in a moment of foolishness, to which the wisest men are not immune.

Facts About Bible Charges

The third subdivision of the booklet sets forth first some things that are not true, under the head "Facts About Bible Charges". Noll denies

1. That the Tyndale (Coverdale) Bible (1535) was the first complete English translation; [This is immaterial; it was the first generally known and used.]

2. That the Luther (1534) Bible was the first complete translation into German; [Which is again immaterial; former translations, hidden in private libraries, did no one any good.]

3. That the people in other countries did not have the Bible in the vernacular as soon as it was possible to give it to them; [The fact remains that Catholics *today,* in the large majority, do not have the Bible.]

4. That the policy of the Catholic Church was to keep the Bible from the laity. [This

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may be denied by Noll, but the fact remains that the Bible is kept from the laity as a whole to this day, policy or no policy.]

Noll quotes from Cranmer's "Preface to the Bible", issued in 1540, and the quotation will serve our purpose better than his. Here it is:

It is not much above one hundred years ago since Scripture hath not been accustomed to be read in the vulgar tongue within this realm; and many hundred years before that it was translated and read in the Saxons' tongue which at that time was our mothers' tongue; whereof there remaineth yet divers copies found lately in old abbeys, of such antique manners of writing and speaking that few men now have been able to read and understand them. And when this language waxed old and out of common usage, because folk should not lack the fruit of reading, it was again translated in the newer language. Whereof yet also many copies remain and be daily found.

From the looks of things it would seem that all the persecution incident upon the circulation of Bibles, and it was fierce enough to consign both Bibles and their readers to the flames, was simply because the Catholic hierarchy did not like the kind of Bibles circulated. The simple expedient of giving the laity the right kind of Bible seems not to have occurred to them. So the "many Bibles daily found" must have been found in secluded corners, and Noll's quotation from More, at this point, indicates that Bibles were something of a curiosity. Says More:

Myself have seen and can show you Bibles fair and old written in English which have been known and seen by the bishop of the diocese and left in laymen's hands and women's, *to such as he knew for good Catholic folk that used it with devotion and soberness.*

Methods supposedly used to teach people the Bible are then mentioned by Noll. He says:

In decorating her churches throughout all the years when people had few books (because there was no press to produce them) the Church taught the people Bible in every possible way, by Passion plays, by Miracle plays, by Christmas and Easter plays, and on the walls of the church were depicted scenes designed to teach lessons of the Bible from the Old and New Testament.

It does occur to an ordinary mind, however, that if all this energy had been expended in really giving the people the Bible, to which Mr. Noll says the church does not object, then its circulation might have been such as not to warrant the claims made for Tyndale's and Luther's Bibles, that they were, to all practical purposes, the first Bibles in the vernacular, in tongues the people could read and in a form the people could obtain.

The chained Bible comes in for a final word. The expression has been used to illustrate the fact that the Word was largely withheld from the people. In actual fact, of course, the chain was fastened to the literal Bible, as was the case with other valuable books, to prevent its being taken from the Abbey library or other secluded place where it was kept. It was accessible for those who could read and who could get the permission to read it. In the case of Luther we read that he was told to limit his reading to "the holy fathers" of the church. The Catholic church did not urge an earnest study of the Scriptures. History records in bloody pages that it made every effort to stamp out any inclination in the people to "search the Scriptures". Some inaccuracies may have found their way into the historical accounts of these facts, but in the main the undeniable truth stands out, that the Roman Catholic Hierarchy, as such, has never fostered either popular education or the study of the Scriptures, and it is no different today from what it has always been from the time when creeds first began to be formulated to take the place of Bible study. And John Noll is in position to know the facts which he obscures in his booklet in order to discourage Bible study.

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Union of Church and State

UNION of church and state is illegal in the United States, yet it is often arranged. When a church, any church, can rob the taxpayers by sticking its clutches into the public treasury, that is as complete and perfect a union of church and state as was the plunder crusade of Pizarro and Valverde. Some instances are at hand.

At Burlington, Wis., five aldermen voting for the robbery and three voting against it, the city will hereafter pay the water bills of "churches, parsonages, parochial schools and convents". One wide-awake honest lawyer in Burlington could tip the whole thing over.

The same kind of water-grab was put over in Cleveland, Ohio. When it got to the Ohio Supreme Court three of the seven justices declared that the city has no right or power to give free water to its own public institutions, "much less to private though charitable or religious organizations." But the other four men on the bench are much more afraid of a man with his collar on backwards than they are of God, the constitution or anything else, so they OK'd the steal.

At Biloxi, Miss., the public officials were so anxious to betray the taxpayers that the Roman Catholic *Register* made this boast:

> Biloxi, Miss.—The Sisters of Saint Francis of Glen Riddle, Pa., have taken over the superintendency of the Biloxi hospital, a non-denominational institution. The board will continue to direct the business affairs. Plans for expansion of the hospital include a chapel for the sisters.

That's a hot one. Protestant taxpayers have to import Roman Catholic nuns a railroad distance of 1,200 miles to run their own hospital, and when they get them there they will build a chapel for them. And the board that has illegally done this "will continue to direct the business affairs", receiving their orders, of course, from some gentleman that backs into his collar, instead of fighting with the pesky thing face to face like his male companions have to do.

"Tight-lipped," and Why

The Cleveland *Press* has a UP dispatch from Los Angeles which explains about a vacation, but does not tell who paid for it, thus:

> Ten priests, tight-lipped about their war-theater experiences and their round-about trip home from South China, today were en route to their eastern United States homes after flying across the Pacific in an army transport. The men, Maryknoll Fathers with 10 to 18 years' experience as missionaries, were tired from their trips home via India and Australia, but were anxious to return to their missions.

There are 256 kinds of sects in the United States. Many of them have missionaries in foreign lands. Do you suppose there is any likelihood that groups of these, ten to a group, will fly around the world in U. S. army planes? And if they do, who do you think will pay for their meals and transportation expenses en route?

Here is another one, from the Boston *Daily Record;* and lest you overlook its last sentence, you might pay special attention to it:

> Maine Schools Get Federal Aid. Washington, Sept. 10 (AP)—Aides to Sen. Brewster (R.) of Maine announced today the Federal Works Agency had approved a $33,456 allotment for aid in the cost of maintenance and operation of school facilities at Brunswick, Me. The project applicant, Brewster's aides said, was the Catholic bishop of Portland, Me.

Don't think that the priests don't do something besides hound the politicians for financial aid for their different enterprises. They get after the taxpayers in a yet different way. The people have courts to keep mischief-makers quiet and honest men safe from thieves. But read this silly story in the Greensboro,

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N. C., *Daily News* and see how crooks can be helped by folks that are bent:

Greenville, April 7.—Two Catholic priests played the role of the Good Samaritan in federal court at Washington yesterday when Judge I. M. Meekins sentenced Howard B. Hazleton, 23, post office employee of Greenville, to 18 months in the Chillicothe federal reformatory for tampering with the mails. Postal inspectors arrested Hazleton last October on charges of taking money from letters addressed to the priests. At the trial yesterday, Rev. Fr. Charles Gable, pastor of St. Peter's Catholic Church, and Rev. Fr. Mau- [line missing] church, testified to Hazleton's good character. After sentence was passed, the two priests interceded with Judge Meekins in Hazleton's behalf and asked for probation. The jurist placed the young man on probation with the comment, "I've never made a mistake in complying with recommendations of a Catholic priest for a defendant in court."

Young Hazleton must have had a peach of a "good character" to open people's letters and steal money from them. The postal inspectors labored in vain. He goes scot free. You wouldn't be so childish as to believe that he just robbed the two priests, would you?

Another service rendered to the public by priests or "brothers" is the making of Christian Brothers Brandy, at the Monastery in Napa, Calif. This is very religious work, and if one is religious one doesn't have to be anything else. The advertisement in the New York *Times* says that the stuff is 84 proof, which means that it has a kick like a Missouri mule. But why the word "Christian" should be dragged into this is not clear. Probably if a state or federal official should drink enough of that Christian Brothers Brandy there would be such a union of church and state that it might be necessary to take him to that public hospital in Biloxi where he could be nursed by Catholic nuns, go to mass in a chapel built with taxpayers' funds, and cared for at public expense until he was able to walk on the sidewalk without careening first into the fence and then into the gutter.

"Not Where to Lay His Head"

◆ Do you remember that place where Jesus was on His way up to Jerusalem and the people of the town would not provide any accommodations for Him or those with Him? And as they went along to the next town,

It came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. —Luke 9:57, 58.

Why, yes, you say, I remember that quite well. Matthew gives some further details:

Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.—Matthew 8:18-20.

Well, do you remember that third place, where it says:

It costs over $400 a day to maintain the Cathedral. From each of you we hope to receive a donation proportionate to the goods with which God has blessed you.

No, you just can't think of where Jesus said anything of the kind. In the first place, Jesus never had any cathedral, and never asked anybody else to have one. In the second place, it doesn't sound like Jesus. It sounds like somebody else. Quite right. It is in the *Cathedral Bulletin,* official publication of St. Patrick's Cathedral, October, 1943, page 15. The *Bulletin,* by the way, has 28 pages. It contains 6 full-page advertisements, 5 half-pagers, 14 quarter-pagers, and 12 eighth-pagers, and other matter.



"Teach Me to Do Thy Will"

"Give instruction to a wise man, and he will be yet wiser: teach a righteous man, and he will increase in learning. The fear of Jehovah is the beginning of wisdom; and the knowledge of the Holy One is understanding." (Proverbs 9:9, 10, *Am. Stan. Ver.*) Those engaged in Theocratic ministry appreciate these words, and exert themselves willingly to make more effective the work that has been assigned to them as witnesses. The accompanying pictures show some of the arrangements for assisting those availing themselves of the Course in Theocratic Ministry at the Chicago (West Unit) Kingdom Hall. (1) The basic thought underlying all Theocratic instruction: to do God's will. (2) A Theocratic library accessible to those seeking to increase their knowledge. (3) The instruction talk. (4) The review. (5) The instructor makes notes while the student (6) presents his six-minute address.

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Teasing Cost Him His Life

AT Prospect Park, Brooklyn, a thousand visitors were watching Black Rajah, an Asiatic deer, his son Joey, his three daughters, and three companions. Joey began teasing his sisters, prodding one of them gently with his antlers and shoving her about. His father disapproved and pushed him away with his eighteen-inch antlers. Joey lost his head, possibly on account of the audience, and fought back, but to no avail. The crowd grew to five thousand. It became a battle for supremacy, and at length Joey realized that he had made the mistake of his life. He ran for the fifteen-foot fence, but could not quite make it, and broke both his forefeet in the attempt. Nothing could be done for him except to put him to his final sleep with ether. Teasing doesn't pay.

Jerome and Challoner and the Vulgate

DESCRIBED as Arians, the parents of Eusebius Hieronymus Sophronius (u-se'bi-us hi-er-on'i-mus so-fro'ni-us) (Jerome) manifestly instilled in their offspring the Master's statement "Thy word is truth", and few men have ever lived that have influenced their fellows more in that direction than the son that was born to them about A.D. 345 near what is now the western edge of Hungary.

Like many another bright boy, Jerome started out to get a classical education, and, as is always the case, his studies were loaded down with demonism. This was particularly the case in Rome, where he went to study Greek, Latin, rhetoric, and philosophy. He made excellent progress in mastering the subjects, but resented the tutelage regarding the pagan gods of Greece and Rome, which he well knew were no gods.

At 28 years of age, and being then in Syria, near Antioch, he had a severe fever which made him then decide to spend the remainder of his life studying things that are worth while. Accordingly, and at once, and where he then was, he spent four years in an intense study of Hebrew. He thought, and rightly, that earnest attention to this difficult subject would help him to subdue the temptations to passion to which every powerful man is subject. He availed himself of every aid obtainable, and went to great difficulty and expense to provide himself with the best instructors to be had.

From Chalcis (near Antioch) he went to Constantinople, where he duplicated in study of the Greek what he had been doing with the Hebrew. He there became familiar with the writings of Eusebius of Caesarea, described in *Consolation* No. 654, and with the works of Origen, described in *Consolation* No. 647. His fame as a scholar had preceded him and he became, quite naturally, literary secretary of the then bishop (caretaker) of Rome, who, after his death, and without his knowledge, came to be called Pope Damasus I, and also Saint Damasus.

Damasus Had Favorable Points

Damasus had his bad points. In the row that he had with his competitor Ursicinus, many people were murdered, at the time of his election; but he was a man of vigorous intellect, and, sixteen years later, A.D. 382, he did the wise thing when he invited Jerome to return to Rome and become his secretary. Jerome did not altogether wish to leave Constantinople, but he did, and the results were good. Damasus asked him to provide him with a better Latin version of the Bible, and from that request

arose, first, a revision of the one already in use, and, after Damasus' death, a complete new Latin version, of which more shortly, and which is known in every land as the Vulgate.

Jerome had been so blessed by his close attention to Bible study when in the desert near Antioch that he passed the monastic idea on to others, especially some brilliant and wealthy women in Rome, and, on the death of Damasus, with his translation assignment only partly finished, he left Rome to re-enter monastic life. The ladies who came with him founded four convents at Bethlehem, three for nuns and one for monks, and in the latter Jerome remained for the balance of his life. Oddly, he seems never to have noticed that Jesus nowhere asked anybody to build a convent or to live in one. Jerome's critics claim that he was virtually the founder of these convents, through his extravagant praise and flattery of the women who financed them. Maybe so.

Jerome Gets Out the Vulgate

Jerome's critics go to a good deal of trouble to assail him as a man of "glaring inconsistencies and violent passions", of pride, of easily offended vanity, of love of controversy and of rule, but none question either his scholarship or his industry. A good chopper makes lots of chips, but it is easier to criticize a chopper than to be one. McClintock and Strong's *Cyclopædia* says of Jerome:

> Above all his contemporaries, and even all his successors down to the 16th century, Jerome, by his linguistic knowledge, his Oriental travel, and his entire culture, was best fitted, and, in fact, the only man to undertake and successfully execute so gigantic a task.

Many scholars do not hesitate to say that Jerome's work, the translation of the complete Bible immediately from the original languages, contains numerous faults, inaccuracies, inconsistencies and arbitrary dealings in particulars, but that yet it deserves as a whole the highest praise for the boldness with which it went back from the half-deified Septuagint directly to the original Hebrew; for its union of fidelity and freedom; and for the dignity, clearness and gracefulness of its style. They admit Jerome had a hot and hasty disposition, and that when he was in a towering passion he could shower his opponents with opprobrious epithets and coarse invectives, but they say that in his love for the Scriptures, and in his recourse to the original languages, and in his classic translation of the Bible, he was a scholar and servant of his fellow men.

The Lord Blessed His Efforts

The Lord blesses honesty and industry, and Jerome seems to have had considerable of both. In translating the Hebrew Scriptures he was aided directly by three rabbis, one of whom, for fear of his job, came to him secretly by night. There was need for his work. The earliest Latin version, made in Africa, had fallen into much corruption, through changes and errors in copying, and careless interpolations. It took fourteen years, but it was worth it; and in his seventy-sixth year Jerome, having finished his job, rested from his labors.

It is to Jerome's scholarship, so it is claimed, that the terms *justification, sanctification, regeneration, revelation, visitation, propitiation* and *mediator* first found their way into the Scriptures, and he also brought new uses of the words *grace, redemption, election, inspiration, communion, scripture* and *baptism.* Gradually his translation came to take the place of the old one, and the versions of the Church of Rome have all been made from the Vulgate, and Jerome was canonized as a "saint". Many theologians of his day were jealous of him. Isn't it comical for theologians to be jealous of one another?

Where Challoner Comes In

Where does Richard Challoner come

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in on this story? He did for English Catholics, in his revision of the Douay version, what Jerome had done for the Latin in his Vulgate. Douay is a little city in the north of France where was maintained a college for the education of English boys for service as priests in England in the period in the sixteenth and seventeenth centuries when it was supposed to be a crime (with a penalty of £100 attached) to be so employed.

At this college, in 1610, there was made an English translation of the Vulgate "Old Testament"; the "New Testament" had been translated at Rheims (not far from Douay) in 1582.

Richard Challoner, born a Protestant, entered Douay college at 14 years of age. He remained there 25 years, at first studying and then teaching rhetoric, poetry and philosophy. At age 39, in the year 1730, he returned to England to render his service as priest, under the conditions above set forth. He died there 51 years later, all the time a fugitive, though bearing the title "bishop" in the Roman organization. While in England, in the years 1749-1750, he re-edited the Douay translation, correcting the obsolete language and improving and modernizing the style.

For further details as to Challoner's work see "The Bible vs. Tradition", in *Consolation* No. 602, October 14, 1942, and "Position of the Roman Catholic Hierarchy Toward the Bible", in *Consolation* No. 636, February 2, 1944. The latter account says of the original Douay version and the real need for Challoner's work:

> It contained a strongly Latinized vocabulary, and was marked by extreme literalness therefore, and by stiff, uncertain renderings, which were at times almost beyond understanding except by a reference to the Latin original.

ONE WORLD, ONE GOVERNMENT

"LET NONE THINK THAT THIS MEANS THAT THE 'ONE GOVERNMENT' WILL BE A VISIBLE SUPER-STATE OR SUPERNATIONAL GOVERNMENT, CONTROLLING A WHOLE MEDLEY OF POLITICALLY DIVIDED STATES OR NATIONS ON EARTH, such as an executive council and an assembly of sovereign-free nations in the postwar 'new order'. Not at all: for that One Government will be above all politics and will permit no politics. It is dependent upon no political processes now distracting the earth. It does not derive its power from the people on earth to act as their servants, nor does it alter its form or membership at certain regular or irregular seasons because of deaths or because of democratic political elections. That One Government derives its power from the Universal Sovereign, Jehovah God, and it is His servant for vindicating His name and universal domination."

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Practical Illustrations of Talk Conclusions

THOUGH the most fitting part of the talk to drive home the very purpose of the entire talk, the conclusion suffers more from lack of planning than any other part. This is the more alarming since the last things said are remembered first and stay in the minds of the listeners the longest. Last words, it is pointed out, color the opinion of the whole speech. *Conclusion* means "the last summing up of a discourse, the result, the end or purpose". The well trained Theocratic minister will use his training by carefully selecting a purposeful conclusion to every talk that he gives.

To determine the type of conclusion most fitting to bring out the purpose of a given talk, previous practice in using different types is helpful. Selecting the proper conclusion to achieve a certain purpose is similar to the choosing of proper bait to catch a certain fish. The fisherman may be seen to use a bright piece of thread or feather for one type of fish, a squirming worm for another, and a polished piece of metal for yet another kind. The end desired should be the guide. What does the speaker desire his audience to do? The answer to that question will prescribe one or a combination of the following types of conclusions.

A most valuable conclusion is the *summary* type. Using it the speaker repeats the main headings of his speech in nearly the same words as when the main points were stated in the body of the talk. Information that is weighty, involved and hard to follow may be effectively concluded by summary. But, due to its overuse and misuse by being made too obvious, it becomes ineffective if used indiscriminately.

An occasion on which a summary type of conclusion might be used is on a backcall in answering some question concerning technical matters. For example, a person of good-will might inquire as to the Bible teaching on condition of the dead. This subject naturally provokes questions regarding immortality, existence of a fiery hell, etc., as they are related. The Theocratic minister would naturally desire to answer the question completely and would automatically cover all these points in the course of his explanation, but, in order to tie them together and leave a lasting and correct impression on the person's mind, it would be well to summarize in concluding. One might say: "From these Scriptural citations it is evident: (1) that the dead are not conscious, but are out of existence; (2) that no such place as a fiery hell or purgatory exists; (3) that Jehovah God alone has immortality, and only those upon whom He might bestow it may have it; and (4) that notwithstanding this the dead have prospect of resurrection to life in a righteous world." Such a conclusion would be fitting in such case, as it ends up by answering all their questions.

Another type is that of *application*. It is only natural for good listeners to want to know how the talk or information given applies to them. If the speaker expects them to do anything, he should apply the information in a tactful way. This type is especially good for the use of the servants to the brethren, servants in the company, study conductors, and others. Through application the speaker helps to clear up certain conditions or questions, showing the audience how to apply the information in a practical way. The audience is hence able to see that the conclusion is the point or result of the whole talk.

Suppose a study conductor desired to call attention to the obligation to proclaim the glad tidings upon those desiring to serve the Lord. After giving other proof, the principles of a conclusion by

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application could be used in presenting the matter before them by citing Revelation 22:17 and applying it: " 'And the Spirit and the bride say, Come.' This is the invitation extended by the Lord Jesus at the temple with His bride of 144,000 body members, and this invitation is made through the proclamation of the Kingdom message. 'And let him that heareth say, Come.' Those, then, who are hearing or searching for the truths of the Kingdom, just as we are doing in this study, have the obligation to also say 'Come', or, in other words, to join in this work of preaching the Kingdom message and in that way invite others to come to the Lord's organization through knowledge of His truth."

Another purpose served by conclusions is to *stir to action.* This type is also called *hortatory,* which simply means "appeal to action". By a conclusion by application one may have shown how to apply ideas in a practical way, but one may not have gone far enough to arouse the audience to action. To induce listeners to act, a summary conclusion is not sufficient; neither is one by application. The speaker must go farther by making an appeal to the emotions of the hearers. This is like the fisherman attracting his game. The fish may be hungry and ready to strike at the bait, but the fisherman has not yet added the necessary impelling attraction. The fisherman then adds that bright-colored thread or that bright-burnished piece of metal, and the spark is supplied, and the fish take action. Likewise in a speech the audience might be ready for action but needs to be stirred by an impelling conclusion. Terminating with a conclusion of colorful attraction or appeal, the audience is stimulated to action.

A conclusion closely related to the hortatory type in that it also motivates to action is the *climactic.* It is especially effective in stirring speeches. Its use requires work and skill and adaptable subject matter. When using such a conclusion the success of the entire talk hinges on the climax. The speaker begins the talk low, advances slowly, rises higher, strikes fire, and then retires to his seat without summary, application or anything more. The advantage of this conclusion is that, though a listener may have been favorably impressed by the minor points that the speaker brings out but yet may waver as to what to do, the striking of this unusually powerful and final appeal carries him into action.

In the now famous discourse at the Cedar Point convention of Jehovah's witnesses in 1922 titled "The Kingdom" the speaker terminated with the climactic conclusion that remains vivid in the minds of those privileged to hear it to this day. After several anxious years in which many of the witnesses were somewhat perplexed because of the unexpected turn of events as regarded the Lord's service, the listeners were there electrified with the stirring message which started low and crescendoed to the striking climax as the speaker gave proof for the first time that Christ Jesus had come to the temple in 1918 and begun judgment and that the time had come for Jehovah's consecrated people to "arise and shine" by proclaiming His message with purged lips. Then followed this climactic conclusion: "Do you believe that the Lord is now in his temple, judging the nations of earth? Do you believe that the King of glory has begun his reign? Then back to the field, O ye sons of the most high God! Gird on your armor! Be sober, be vigilant, be active, be brave. Be faithful and true witnesses for the Lord. Go forward in the fight until every vestige of Babylon lies desolate. Herald the message far and wide. The world must know that Jehovah is God and that Jesus Christ is King of kings and Lord of lords. This is the day of all days. Behold, the King reigns! You are his publicity agents. Therefore advertise, advertise, advertise, the King and his kingdom."

Attractive and colorful is the *illus-*

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trative conclusion. This kind is greatly neglected, probably because it takes a bit more work to prepare it. It must illustrate or tend to make clear or serve as an example or picture.

Jesus in finishing His sermon on the mount used a good illustrative conclusion when He said, at Matthew 7:24-27, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Such an illustrative conclusion transforms the speaker into an artist painting pictures for his audience.

One type of conclusion that can best be shown by an illustration is also the *conditional,* which imposes the necessity of making a decision by reason of the material presented. See Joshua 24:14, 15.

Last of all, the *combination* type should not be overlooked. This is one combining two or more of the foregoing methods of concluding. As an example, such a conclusion might furnish and apply information to the audience, might contain an illustration, and might appeal to the audience to act upon the information presented.

Careful study of different types of conclusions will result in good, sharp usage of the tool of speech to the accomplishment of the purposes of the perfect Educator. Effective speech conclusions will help attract the Lord's sheep into His fold, safe from the slaughtering religionists and their death-bringing lies. (John 8:44) They will be strengthened by the truth, and the truth will free them from their bonds so that they can walk straight through the "Red Sea" of Armageddon and step out on Freedom's shores in the righteous New World, all for Jehovah's purpose.

The Dawning of the Better World

General Jan Christian Smuts, prime minister of South Africa, original proponent of the League of Nations and of the British Commonwealth of Nations, is one of earth's most highly educated politicians and statesmen. He is also a farmer, philosopher and naturalist. He does a lot of independent thinking, writing and speaking. He recently said:

In the twilight of today I see on the horizon, not the Man of Moscow, not the Man of Munich, not the Man of Rome, but the Man of Galilee.

That is a brave statement. It reads well. It sounds well. And yet, it is a very singular fact that it was while this same gentleman was premier that Jehovah's witnesses were forbidden to carry on in South Africa the message of the very King Mr. Smuts says he sees on the horizon. One wonders if, perhaps, he has read some of the Kingdom literature and between its covers sees "men as trees, walking".—Mark 8:24.

In one of his recent books, *Towards a Better World,* Mr. Smuts has this kindly word for the native Africans:

The African is the only happy human I have come across. No other race is so easily satisfied, so good-tempered, so carefree. If this had not been the case, it could scarcely have survived the intolerable evils which have weighed on it like a nightmare through the ages. A race which could survive the immemorial practice of the witch doctor and the slave-trader, and preserve its inherent simplicity and sweetness of disposition, must have some very fine moral qualities. The African easily forgets past troubles and does not anticipate future troubles.

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Disasters that threaten the "land below the sea" at Nazi hands

Why a Trustworthy Government

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Vol. XXVI No. 665
March 14, 1945

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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

OFFICERS

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

In Brief

"As a Father, He Cannot Side"

◆ The public is fed stories about the pope's "tender heart" until it becomes nauseating. In Newark, N. J., the "Reverend Father" Henry G. J. Beck said of him:

Were he to commit himself to one party, he would be guilty of dereliction of his duties toward the other. As a father, he cannot side against any of his children.

How is it that this 'loving father', who loves humanity so much, can stand on the side lines and see one of his bishop stooges murder eighty Masons in a single day and not show any sign of possessing what the loving apostle John described as "bowels of compassion"?

Zion Herald, an independent Methodist weekly, published in Boston, Mass., did something that should help the pope when it remarked some time back that during "the late war in Spain"

the Roman Catholic Church carried on propaganda throughout the United States against the legally constituted democratic Spanish government, propaganda in which gross misstatements were made and consistently broadcast by such official representatives of the hierarchy as Father Joseph Thorning, falsely asserting that the Republican government of Spain was "communist", and that thousands of churches had been burned by the Loyalists and thousands of Roman priests slaughtered.

Everyone who knows the facts admits now that our own government's failure to lift the embargo against Spain was due to political fear of the Roman Catholic Church, and to the personal intervention of the then Cardinal Pacelli, who came to the United States for the express purpose of convincing the President that an embargo should be imposed upon Spain—this embargo which then finally led to the destruction of the Republic of Spain. It was a clear case where a politically led religious minority terrorized the American majority into the adoption of a foreign policy that was detrimental to the best interests of the United States.

CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVI | Brooklyn, N. Y., Wednesday, March 14, 1945 | Number 665

Man's Best Government

STUDENTS of human government agree with Horace Bushnell, Hartford's most farsighted and progressive citizen, that the government of the Papal States, under the pope, constituted the world's worst government. And they also agree with the Chicago *Tribune:*

We do not say that the United States is today or at any time was the approximation of the Kingdom of God. All we say is that our form of government provides the nearest approach to it that mankind has seen. Here men hold their heads higher; here they are more prosperous and more generous; here they are freer than anywhere else in the world to make the most of themselves. That is why peoples from all over the world have flocked here by millions and why few of them have chosen to return to the lands of their birth.

Arthur Penn, a California contributor, has a more detailed view of why the millions came and stayed. It is interesting. Let him tell it:

It is nice to think that the needy and oppressed of Europe were clamoring to come to the new world in the late 1800's, and that these gates were generously thrown open to let the eager millions in. It did not happen that way. Actually the great tide of immigration was largely the result of a high-pressure sales campaign. The steamship companies wanted the emigrants' passage money; the builders and manufacturers wanted their strong backs. But, above all, the railroads wanted to dispose of the huge quantities of land along their rights of way. But the railroad's pamphlet, "How to Make a Living on a Farm in Kansas," was not as attractive as the railroads hoped it would be. They had to find a better piece of sales promotion than that, and they did! They translated the Constitution of the United States and spread it far and wide. They were selling land; but freedom and the inspired words of the founding fathers were part of the sales talk.

It is true that the immigrants were attracted to some extent by the promised opportunity of making a greater material living, but they were attracted to a far greater extent by the hope of living the better life which the United States Constitution seemed to promise them. They had at that time no means of knowing that the Constitution did not mean what it said, but only what the judges of the United States Supreme Court said. For judges are the ones who administer justice, and they are not eligible to become judges until they have practiced law for a certain number of years—and lawyers practice law for a living! Only the rich can employ lawyers steadily enough to enable them to make a living, so wealthy people are their clients and employers. And by the time lawyers become judges they have got the habit of working for the rich! So the poor man's rights can be considered nearly nil. And he may as well understand that what he is fighting for is for the privilege of making it safe for the rich to run this country in the same manner it has been run for the last two generations. Unity appears to mean agreeing with the ones who are running the country, for those who disagree with them are called defeatists and saboteurs. But are not the real defeatists those authorities who ignore the law because they believe that their own judgment is better, and who conduct the affairs of the country in such a manner that foreign peoples are so disgusted as to make it seem

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possible that there may be other enemies to defeat even after Germany and Japan are beaten? And however strong a nation may be, no resources will last forever when used at the rate demanded by modern war.

But the fact that people do not obey their own laws is not a sign of strength, but of weakness. It may be that such people can fight as well, but they are comparatively weaker, for they have more to fight. For how can such people be trusted? For these past 70 years constitutional law has been ignored. All three branches of the government have acted as though there was no such thing as a written Constitution that was the supreme law of the land. And the judges of the United States Supreme Court have acted and still act as though the Constitution created a court so that the court could destroy it. Is it not obvious that the Constitution created a court in the expectation that it would be enabled to function efficiently through that court? It seems to me that the United States Supreme Court was created as a guardian of the Constitution, and not as an interpreter thereof.

The Constitution is written in the simplest kind of language, and so it seems obvious to me that the founding fathers made a sincere effort to write something that could be understood by anyone capable of reading it. With what seemed like divine inspiration George Washington warned in his Farewell Address:

"If in the opinion of the people the distribution or modification of constitutional powers be in any particular wrong, let it be corrected by an amendment in the way which the Constitution designates. But let there be no change by usurpation, for though this in one instance may be the instrument of good, it is the customary weapon by which free governments are destroyed. The precedent must always overbalance in permanent evil any partial or transient benefit which the use can at any time yield."

But as a whole the founding fathers did not believe that the time would soon come when the population would look upon the country merely as a place in which to make a living, and not as a nation dedicated to a better way of life; that people would place their own interests above the interests of the nation; and lawyers, believing that the United States Constitution may interfere with their efforts to make a profit from the law, created a court procedure that strangles the Constitution. But the lawyers could not have done this if the people had not been complacent.

I understand that before an alien can become a citizen of this country he must swear that he has read the United States Constitution; that he understands it; that he is willing to obey and uphold it. But how many citizens uphold the Constitution or even attempt to uphold it? How many are acquainted with jurisprudence or the manner in which arrested persons are defrauded of their legal rights? And this is not considered any crime; it is not considered malfeasance or dereliction of duty on the part of anyone. When made acquainted with these conditions the stock answer of the ministers of the gospel is: "To err is human, to forgive divine; we must forgive those who sin against us." Why do not these ministers of the gospel go before Congress and tell the lawmakers that they should forgive sin and so should rescind all punishment for breaking the law?

But does anyone have the right to forgive sin before a sinner has done judgment? Does it not make one an accessory of the other, and both equally guilty? Is being in a position of authority so important that they no longer need to obey the law? My understanding of the law does not make me believe that the authorities were elected to do as they please. Neither do I believe that there can be any real republican form of government where the duties and responsibilities of citizenship are ignored. [Quotation ends]

Congress Comes First

The American system of government is that Congress makes the laws; the president executes them; and the Supreme Court decides if he executed them in accordance with the Constitution; so Congress is the proper place to start a little study of American government. Congress is the American people in action as a lawmaking body. Congress

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may make laws, but they are null and void if unconstitutional. The Roman Catholic Hierarchy is always trying to get laws passed that are against freedom of speech; the reason for that is that it does not want publicity of its shameless attacks on liberty. In many states it has tried to get state laws to the effect that—

> The publisher of any false or malicious statement intended to promote hatred of any group of persons shall be guilty of libel and subject to fine and imprisonment.

If such laws could be passed, Roman Catholics could go out and arrest any Protestant that dared open his mouth, take him before a Roman Catholic judge, get him fined, and march him off to a prison which had a Roman Catholic warden, and the Dark Ages would be on again.

Rhode Island passed one of these Roman Catholic Hierarchy-inspired bills, to try to cut off public information about its crooked, cruel and tyrannical practices. One would think that in an enlightened commonwealth like Rhode Island the legislators would have known better than to try a thing like that. But politicians are slow to learn, and plenty of them are foolish enough to think that they can pass laws, and get them enforced, whether they are constitutional or not. Little do they know the spirit of the true American people. It is one thing to deprive an illiterate people of their rights, but quite another and different thing to bully an honest-to-goodness American into doing the will of the politicians whose work centers at Vatican City.

So, despite the fact that the Hierarchy wants silence about its teachings and history, the truth keeps coming out, more and more. America isn't Catholic; not yet. Of the 96 members of the senate only 7 are Roman Catholics; and of the 434 representatives only 58 are Roman Catholics. In joint session, out of 530 senators and representatives there are but 65 Roman Catholics, or 12.3 percent. This is about right, as about 15 percent of the population of the country are of that sect. Don't believe all the fairy stories and the free advertising so continually and nauseatingly spread before you.

Congress Is Liberal

It is of the nature of public congresses to be liberal; and though the American Congress is afraid to do anything constructive for the 10,000,000 that are prevented from voting because they are poor or black or not socially desirable, yet it is to its credit that with 934,100 German, Italian and Japanese citizens in the land, it caused but a few thousands to land behind barbed wire as dangerous to American safety. Congress believes in democracy.

To be sure, there are differences of opinion. Why not? Senator Reynolds, of North Carolina, became infected with Russophobia some years ago, and even yet he is afraid, though everybody knows that but for the Russians Britain would have been wiped out and Hitler would have won the war long ago. Senator Reynolds once said:

> England, our closest ally, has led us in condoning the Russian world plan for the sake of temporary expediency. We see nothing of determination being done to check any of Russia's very obvious purposes, and our abhorrence of such purposes was the thing that brought us into position where we had to accept war from Japan and Germany.

And England has just given another striking example of the state of affairs in the Allied camp by announcing that after Germany is beaten, England's great conscript army of the present will be demobilized, and volunteers alone will be available to help the United States fight Japan. Thus stands the United States, pouring out her treasury to the bottom, rapidly running up a national debt of 500 billion dollars, pumping dry her oil wells, stripping her forests, preparing to supply the bulk of the soldier-power for the

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European invasion, making ready to feed and finance the whole world.

Martin Dies, much-advertised former member of the House of Representatives, will not be there again. His so-called "investigations of fifth columnists" were as complete a waste of money as were the salaries which he caused Uncle Sam to pay to his family. He was small enough and mean enough to drop the names of 1,121 federal employees in the lap of the Federal Bureau of Investigation. That hard-working and capable bureau had to look these people up and run them down, and when they had finished the job there were but two who had to be dismissed from their government jobs.

Close to the People

Congress is close to the people, and the American people seem now to be convinced that they must back up the Moscow four-power declaration for an international organization to keep the world at peace. In the senate the vote was 85 to 5, with the above-named Senator Reynolds and four others voting against the new league of nations. In the House of Representatives the vote was 441 to 34. It remains to be seen whether Reynolds was right or wrong. He seems not to be afraid to talk out in meeting. And he has ideas which he may express.

Two little things that make the common people appreciate congressmen. One is about Congressman John E. Sheridan, of Pennsylvania. He gave up his time as a lawyer and a public official to defend a man charged with salvaging 10 potatoes which had been thrown out of a ship's galley. The charge was patently to discourage the man from making application for citizenship. It failed, and the judge on the bench complimented Sheridan for the free service he had rendered, saying that it was something for the country to be proud of. And, moreover, the man defended made application for citizenship the same day.

The other little thing was an effort by Senator Andrews, of Florida, to restrain attendance of children at movies which, as he put it, are "rootin' shootin' cowboy movies". His proposed law is to empower Federal agencies having access to social security funds to detain such children and return them to their parents. A good work, surely.

Protect the Public

Congress appropriates the money for everything, and occasionally checks up to see what the people are getting for their money; and the results sometimes would make one's hair curl. Thus the Truman committee made exposures of the Curtiss-Wright Aviation Company which shocked the nation. The company was accused of palming off defective engines by an elaborate system of fake tests. Its first 65 planes cost the government $1,277,000 each; this was $1,210,201 more per plane than had been anticipated. It was also accused of spending fabulous sums for newspaper advertising, to protect its reputation, and charging all that advertising expense to the government. At the moment, one does not recall reading about any girl that was crooked going down the street with a sign on her back, "Do not believe the stories you have heard about me," and then using her influence with government officials to get back the money she spent in advertising. Should such a thing take place, the local newspapers would probably jump on both the girl and her boy friends, not because they were all crooked together, but because they chose a form of advertising of which Big Business does not approve.

Another expensive place to build planes would seem to be the Fairchild Aircraft plant, Burlington, N. C. In a little over two years this concern had spent $13,000,000 and had produced one plane. The concern had plenty of plant

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guards getting $225 to $325 monthly; it had sold unused material to Burlington junk shops; it had leased experts from St. Louis at $48 a day; it had expended $91,206 for stationery and office supplies and $52,365 for travel expenses; so witnesses testified before a special House military affairs subcommittee.

Bureaucrats Resent Rule of People

Grafters resent rule by the people; and so do bureaucrats. America expects the administrative departments to use their powers in administration, not in tapping wires and in seeking to prevent the publication of facts. Drew Pearson, accused by the president's office of being a chronic liar and spreading diabolical lies, retaliated by listing six statements put out by that office which were also in reverse of truth. America believes in freedom of speech and in telling the truth without fear or favor.

Congressmen have noted that in some instances where they have created bureaus to render certain services, as soon as those bureaus had been filled with politicians, the latter seemed to think that Congress (the people, the taxpayers) had no business to summon them for information as to their activities or anything else. George Morris, veteran Washington correspondent, put it this way:

> With a few exceptions there is no bureaucrat in Washington who was ever elected to office, or who was not repudiated by the electorate. Under such a system you cannot have representative government, because those who direct your affairs do not represent any one or anything except an inordinate craving for dictatorial power.

But the real trouble starts when the bureaucrats, asked by Congress to do something, and paid liberally for doing it, start in to make laws. From March 14, 1936, to October 7, 1939, only three and one-half years, 115 agencies of the federal government issued 14,889 rules, regulations and administrative decisions which have the effect of laws. An early collection of these made 17 volumes averaging 1,100 pages each, or a total of some 19,000 pages. That was only down to June 1, 1938, and the new system of government by edict instead of by law had only gotten well under way. By now it may be several times as large. This is exclusive, of course, of the United States Statutes at Large. So to speak, "It is the law written by downtown Washington after Congress goes home." Concerning that peculiar form of government Senator Joseph C. O'Mahoney, of Wyoming, after saying that "it is the characteristic mark of totalitarianism", says also:

> It is the road to national socialism where such arbitrary, concentrated power becomes the master of the people.

The Army of Federal Employees

Of course, if you are going to have 19,000 pages of new laws in 26½ months (outside of what Congress enacts), then you have to have somebody to do the writing. And you have them all right. Thus, in Jefferson's day there was one federal employee to every 5,308 persons. But that was in the horse and buggy days. Now there is one civilian government employee to every 45 persons; and unless they told you about it, how would you know that you now have a government that is 117 times as good as that of Jefferson's time? In World War I the government had 917,760 civilian employees; but in April, 1943, it was already past the 3,000,000 mark and still climbing. Stating it otherwise, in World War I there was one civilian government pay-roller for every five men in uniform, but in this war there is one for every two and a half.

Britain has operated a price and rationing agency successfully for several years. It used ten lawyers on the job. But the United States wanted the work

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done 270 times as well (maybe), so they put 2,700 lawyers on the job; and if you know anything about the Office of Price Administration, you know what a great success it is. Its regulations fill five fat volumes and take 11,000,000 words. The British can't show anything like that. Going into this matter of words the St. Louis *Globe-Democrat* explains that in Genesis the story of the creation of the world is told in 400 words; the Ten Commandments account for 267 words, and the OPA just mentioned uses 2,500 words to announce a reduction in the price of cabbage seed. Those 2,700 lawyers have to have something to do, don't they?

Also, and this is odd, they want to stay on the pay roll, and, in order to do so, have organized and conducted kangaroo courts all over the country. A victim appealed to the federal court at Dallas, Texas, for relief and got it. The well and favorably known Judge W. H. Atwell, in rendering the decision, made this statement about this 2,700-lawyer-kangaroo-court crowd:

> The [OPA] hearing administrator, unknown to and unprovided for by congress, presumes to conduct a court. He acts without fear of consequences for malfeasance or misfeasance. If he can suspend for two weeks, he can suspend for two years. He is not only unknown to the congress but he is unknown to the Constitution. What the hearing administrator does is beyond the reach of executive forgiveness. He himself is beyond reach of any constitutional removing power. He is a modern instance of pure dictatorship.

The people of San Francisco do not seem to think anything more of this 2,700-lawyer-kangaroo-court crowd than did Judge Atwell in Dallas. At least, one may draw that inference from a three-column story in the San Francisco *Examiner* which, under the cheerful headlines "Hitler-Type OPA Court Set Up Here; Powers Absolute; Bureau Picks Own Judge to Enforce Orders", set forth the following:

> In Hitler-like disregard of the already established courts of the land, the Office of Price Administration (OPA) has established in San Francisco, as elsewhere throughout the nation, another system of courts of its very own, courts so all-powerful that they could summarily put firms out of business, close up an industry's doors, take away an individual's ration cards and right, and, technically, actually deny an American citizen the right to food!
>
> Heading this trick new court here in San Francisco is Everett C. McKeage, former superior court judge. And his powers are such that even McKeage himself says, in so many words:
>
> "No courts in American history ever had such power as this!"
>
> In McKeage's court the right of trial by jury is denied. When all foods come under rationing, he could sentence any man, woman or child to death by starvation. McKeage is a New Deal political "lame duck", twice appointed a judge in San Francisco by former Governor Olson and twice defeated when he came up for election. Thus the man whom San Franciscans wouldn't have as either a municipal or a superior court judge becomes more powerful than any supreme court judge.

Other Important Bureaus

No one working for the something like 150 other bureaus should get jealous because the OPA chances to have so much attention in this story. Senator Byrd, of Virginia, explains:

> What we now have in the United States is not our former government grown bigger. What we have is a different kind of government. It is ceasing to be government of three co-equal parts, Legislative, Executive, Judicial. Because the Executive branch has grown so vast and exercises so many powers, real and assumed, we are coming more and more to be ruled by Executive and bureaucratic directives.

It is well known that there need have

been no sugar rationing since July, 1943, except for government interference with production in Cuba and in the United States. It is well known that there need have been no meat shortage in 1943 but for similar mismanagement. The shortage began when the government started to establish quotas and ceiling prices; it began that very day, though there was actually a surplus of 15,000,000 head of cattle in the country.

For some inscrutable reason, the proper bureau to do such a fool thing sent to Nome, Alaska (which has 400 citizens in the winter), 350 tons of butter, 175 tons of coffee, 78 tons of salad oil, 58 tons of soap, and 78 tons of toilet tissue paper. Suppose, now, you were one of the 100 homeowners or housekeepers in Nome. Wouldn't it make you love a government that loved you enough to send you in the fall a ton of butter to see you through the winter, and, say, half a ton of coffee, and other things to match? The same bright minds sent 150 cases of canned salmon to Nulayo, Alaska, the sole industry of which town is the catching and canning of salmon. The politicians who sent this constitute what is called the "Civilian Reserve Food Supply office"; they have just enough sense to feed themselves (at public expense) and to cross the road (by automobile, at public expense). They should set up a court, kangaroo style, and call this statement contempt of court, which it is.

Waste Paper Excitement

The most interesting thing about a politician who never did a useful thing in his life is the effort he will make to keep the gravy boat at his plate as long as he breathes. This may be deduced from the following tale from the Fort Worth *Press:*

The *Press* sold 500 pounds of waste paper the other day. This was not unusual, for spoiled and out-of-date newspapers pile up. Such paper usually is sold to a salvage company which comes and gets it and pays for it. But this 500 pounds was sold to an electrical company which has a subcontract on a government project in Fort Worth. We don't know what an electric company wanted with waste newspapers, but they did want them and paid $1.75 for the 500 pounds. But the *Press* learned that selling to a government contractor isn't as simple as selling to an ordinary junk man. First came five copies of a request for bids. Then came three copies of a printing form confirming the purchase order. Next came the bill, and there had to be nine copies of that. There was a telephone conversation about the deal too, and the mail brought a form verifying that matter. One of the documents in this transaction, appropriately enough, was a mimeographed sheet of instructions, telling how to make out the forms and to whom they should be sent. It furnished a good 15 minutes of reading for the office manager, who fortunately is a patient man. All added up, there were 19 pieces of paper to be read, filled out and mailed, all to sell 500 pounds of waste paper for $1.75. If it takes that much wasted paper to transfer a little waste paper, how much detail is involved in buying materials for a bomber?

Don't get too much excited about that waste paper deal. It might lead you to get all stirred up because a dozen officers in the war department were told to scrap 332 obsolete machine tools at Detroit, and, while they were at it, they scrapped 445,998 more. The net result of this high intelligence was that $1,721,136 worth of machine tools were sold as scrap for $36,924. The government managed to get 95 percent of these tools back, but the point is that a reasonably bright boy ten years of age would have known better than to do such a fool thing in the first place.

Every day brings fresh evidence of the need of Jehovah's promised Kingdom. Only under its blessed reign will men of good-will find rest and security.

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Will the Beautiful Netherlands Be Destroyed?

FORGETTING for the moment the 72,000,000 dark-skinned Mohammedans who constitute the population of Netherlands East Indies, and considering only the 8,728,569 Europeans that live in the Netherlands proper, there is here, astride the many mouths of the Rhine, one of the most beautiful and most interesting countries on the planet. The area (12,862 square miles) is that of New Jersey and Connecticut combined. One-fourth of it is below sea level, protected from inundation by 1,500 miles of dykes. Not only is it one of earth's garden spots, but its village of Boskoop, with 600 nurseries, is admittedly the largest center in the world for flowers and ornamental plants.

New York is interested in the Netherlands. Why? Because the Netherlanders were its first settlers. It was they that drove the bargain with the Indians, of $24 and a barrel of firewater for what is now Manhattan island, the center of New York city. If New York has an aristocracy today it is the descendants of those settlers who followed in the path of Hendrick Hudson. Ever hear of the Roosevelts and the Vanderbilts? The Netherlands is the Venice of the world.

The pictures of the newer homes of the Netherlanders, published in the London and New York papers, are all that one could expect of a land so famous for its flowers and so famous for its artists, and so neat and clean that the housewives make a regular practice of putting curtains to the windows of the cattle barns.

They have a saying that good housing makes good people. Flats may not be built more than four stories high, and each flat has its own private staircase and outside door. There are or were different kinds of dwellings for old people, for single women, for large families, for artists, and even for undesirables. Most houses are built so that there is a little garden attached. In a fishing village the houses have a charming ark shape. There is plenty of brilliant blue and yellow paint. Washings are hung in the balconies so that they can be seen only sideways. Special provision is made for homes for the very old, so as to keep them out in the sun as much as possible. The building material is of brick, of every color, glazed and unglazed, set vertically, horizontally, or at an angle. A visitor there said:

Having laid out a new zone of expansion, the Netherlanders bring in bargeloads of yellow sand to raise the ground ten to fifteen feet over the whole zone. Then they sink forty-foot piles down through the sand, the sea shells and the herring bones to get a foundation deep down in the blue clay. The result is that when a new suburb has been finished, you can stand at the back windows of the outermost houses and look out on a Rembrandt landscape of cows and clouds and busy windmills far off on the horizon. It is all done with a foot rule, as everything is done in the Netherlands. It is pretty expensive, but it produces the best-planned suburbs in the world.

The Netherlanders Go Places

Don't think, because the Netherlanders wear wooden shoes when they go after the cows in the damp pastures, that they don't go places. In 1933 there were 35 bicycles to every 100 men, women and children in the country (a world-record in bicycle ownership). And 99 percent of them were made in the Netherlands.

As late as 1939 there were hundreds of pensions and small hotels in the Netherlands where bicyclists (and there were thousands of such tourists) could get a clean, comfortable night's lodging and a breakfast of bread, cheese, jelly, dried beef, egg and gingerbread for a dollar in American money. Special paths for cyclists run parallel with even the

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largest motor highways. In those days a good secondhand bicycle could be had in any city for $12 and sold at $5 to $7.

But the Netherlanders take to watercraft, as well as to bicycles. In times of peace the papers contained a picture of "Schipper Hein Schilperoort", who sailed 40 miles in a barrel through a North Sea storm. The barrel traveled on its side, and was equipped with oars and a sail.

As one of the greatest maritime nations, the Netherland ships are, of course, seen in every sea; but especially are they noticeable in the traffic between the homeland and the Netherland East Indies. When the Japanese seized those great islands (Java, by the way, is the most thickly settled land in the world) the great merchant fleets of the Netherlands were rented to the United States and Great Britain for the duration of the war.

Queen Wilhelmina

Queen Wilhelmina's mother was a German princess only 20 years of age when she married King William III, who was then over sixty. As a wife and mother she had tact, understanding, dignity, and kindness of heart. Queen Emma lived a quiet life, and, from the time Wilhelmina was 18 years of age, never interfered in politics in any manner.

Wilhelmina had been queen three years when she married as her prince consort the German prince Henry of Mecklenburg-Schwerin. At the time of his death, eleven years ago, a wireless to the New York *Times* said:

> Prince Henry's position when his marriage was arranged by the interested nations of Europe in 1901 was particularly difficult in the Netherlands because he was the fourth and youngest son of the Duke of Mecklenburg-Schwerin, an independent State which had joined the German Empire in 1871. The Dutch people knew that Germany needed and coveted their ports and they feared the marriage would serve to draw them more under German influence.
>
> At the age of 25, when it was officially announced through the Foreign Office of the Netherlands that "a marriage has been arranged", the prince, who was then a duke, was a soldierly looking young man, fond of hunting and mountain climbing. He was naturalized as a Dutch citizen a month before the marriage, and the title Prince of the Netherlands was created for him. He began to grow a spade-shaped beard in the Dutch fashion.
>
> His sole function in connection with the State was to provide the Kingdom of the Netherlands with an heir—preferably a son.

Henry handled himself well, kept out of the limelight, kept out of politics, and, at the time of his death, "had grown stout and looked entirely like a Dutchman." Wilhelmina had no reason to be ashamed of him.

She Has Reigned 55 Years

Queen Wilhelmina has reigned since she was 10 years of age. She is now nearing 65 and has had a much longer reign than any other sovereign on a throne today. Indeed, it is one of the longest in history. She is a real ruler, understands all subjects connected with the Netherlands as well as her ministers, and it is admitted that most of them stand in awe of her and realize that "it is not always wise to differ with her". Reporters say of her (and she looks the part):

> She is serious both in her talk and in her work, but she is also master of the royal art of being extremely pleasant. She is very religious and very strait-laced. She tolerates no frivolities. She takes a minimum of interest in food, dress and social life.

While still in her homeland, she was admitted to be the hardest-working crowned head of Europe. She shrinks from publicity and public functions, but attends strictly to every duty. She is intolerant of short skirts, rouge and lipstick, is strong-minded and self-willed,

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and cannot be bluffed. Most persons hesitate to oppose her, and it is said that "the only thing that impresses her is knowledge". Her diversions are gardening, horseback riding, and water-color painting. She is described as "austere" and "capable".

In 1942, when she had to shift her court to London, Wilhelmina came over to the United States and while here addressed the United States Congress. She mentioned her some 76 million subjects, the Netherlands' great maritime strength, the Netherland peoples' love of liberty, their increasing self-government, and their desire to leave others alone and to have others do the same with them. There are 60 various languages spoken in Wilhelmina's realm.

And Then There Is Juliana

The princess Juliana came into the world April 30, 1909. She is the heir-apparent, and very active. Like her mother she had to have a marriage "arranged" for her; also to a German. Juliana drew Prince Bernhard zu Lippe-Biesterfeld. As aforesaid:

> His sole function in connection with the State was to provide the Kingdom of the Netherlands with an heir—preferably a son.

The couple have three beautiful little girls that came along two years apart, one of them in Canada actually, but technically in the Netherlands. When the first one, Beatrix Wilhelmina Armgard, showed up on January 31, 1938, her papa (the next evening) took her in on a cream silk pillow to show her to the Netherlands premier, Dr. Hendrick Colijn. If you are a papa, you like to show off your little girl, especially if she is supposed to be the prospective future queen of the thousand-year-old House of Orange. Bernhard acquired an income of 200,000 guilders ($80,000) annually by becoming Juliana's prince consort.

When Juliana and Bernhard were married they publicly agreed to be "faithful and true in all things as taught by Holy Scripture". At the conclusion of the ceremony each was presented with a large Bible. The wedding prayer said that "difficult days" were at hand, and the prayer didn't miss it much.

Juliana is a good wife and mother. She takes complete care of her babies and does her own marketing. When in New York, in 1943, she enjoyed walking unattended in the streets, studying the faces of the people and window-shopping. She speaks Hollandish, French, Spanish, English, and German, and has a college degree from Leyden University. Like her mother she has little patience with the glamour of royalty but takes pomp and ceremony as a duty.

Advent of the Paper-Hanger

Without reason and without excuse the Jesuit-trained Hitler sent his bombers over the Netherlands, May 10, 1940, shattering a peace that had been unbroken for a hundred years. In five days one-fourth of the Netherlands army had been killed and the Allies considered further resistance fruitless. The invasion by the Nazis was without warning and without any attempt at negotiation. When the German parachutists came flying down into the country they adopted all kinds of disguises, including Netherlands national uniforms. The motorized units also entered the country in disguise.

One-fifth of the people of the Netherlands made their living on the land, on small holdings. From these holdings came the famous cheese, butter, tulips, cereals and other crops which rewarded industry on a fertile soil. Another fifth lived by commerce; from all the world came raw materials. Another two-fifths lived by making things. Ships were built, textiles woven, coal mined, tin smelted, diamonds cut. The people were busy, prosperous and contented, until the Jesuits started out on their plan to grab the world. And besides all that the

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Netherlanders are Protestants, and Hitler is what is called a "practical Catholic", i.e., a religious gangster, an adept at murder.

Rotterdam was demolished by bombing squadrons which flew over the city with wing tips almost touching. In an area of six to eight square miles not a house remained standing. Of the population of 509,000 it was estimated that 100,000 perished. Thereafter, so say the Netherland underground papers, the monthly executions of citizens not sufficiently enthusiastic for rule by Schickelgruber and Pacelli was a mere 460 a month, with the usual amenities of Nazi culture. James MacDonald, in a wireless dispatch to the New York *Times* from Vught, Netherlands, prison camp, November 12, 1944, gives details:

> Two Netherland women prisoners squabbled and it developed into a screaming, hair-pulling match. Guards separated the women and reported the affair to the camp commandant, who decided to teach all the women in the camp a lesson in discipline. The two culprits, together with ninety-two other women chosen at random, were marched off to the airtight, concrete cells. Sixty-seven were bundled into one, which, I saw, measured about nineteen by eighteen feet, so small that the women were squeezed together standing. The twenty-seven others were similarly packed into the smaller cell. The doors were firmly secured and the women were left for forty-eight hours. Twenty-three women died of suffocation and one who survived was a raving maniac.
>
> All Jews who could possibly be rounded up in Holland were brought to this camp. Sometimes the dogs were turned loose on the Jews, but more often the Jews were shot and their bodies burned. Violation of young Jewish women by prison wardens was a common occurrence.

Drew Pearson, in his November 1, 1942, column told what happened to one caught printing one of the Netherland underground papers:

> One victim was forced to place his feet in a tub of water, which was brought slowly to the boiling point. Another patriot, who had been arrested in midwinter, was compelled to undress and was placed upon a chair in the open courtyard of the prison, surrounded by warmly dressed Gestapo men who questioned him as long as he could stand it. Whenever he fainted, they poured hot drinks down his throat and rubbed his numb body until the interrogation could be continued. Still another Hollander had his fingernails torn out, and a very common method of torture was the use of dazzling light directed upon the eyes of the suspect.

The Pacelli-Hitler Concordat Works

The Pacelli-Hitler concordat gets results. The London *Catholic Herald* explains that anyone is liable to be taken prisoner without any definite accusation; to be detained without trial; to be deprived of his liberty indefinitely. This is Catholic Action in action.

Everything was planned ahead. The 2,000 best officers of the Netherlands army were interned, so that they would not be available for use of the Allied armies, if, as and when the Netherlands should fall into Allied hands. 'The wisdom that is from beneath is earthly, sensual, devilish,' and the Nazis have that wisdom in great measure. Deportation of slaves to Germany was on a huge scale. Fifty thousand men and boys between the ages of 17 and 50 were taken from Rotterdam alone. Up to January, 1944, the Manchester *Guardian* estimated that 600,000 Netherlanders had been imprisoned, deported, or otherwise uprooted.

The Nazis seized control of the press and made it a mockery. The Netherlanders lost interest, and took the emasculated papers only for what they could tell them about the latest food regulations. The Leyden university was closed because it was not sufficiently enthusiastic for Nazi rule. All Netherlands firms were ordered to dismiss all Jews in their employ. No Jew might attend a motion

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picture. An order was issued that all Jewish husbands who had married non-Jewish women must submit to sterilization. All church bells were seized for their metal. And how about this one from the Vancouver *Province?*—

In the town of Velzen, near Haarlem and not far from the North Sea coast, the best-equipped rolling mill in all Europe was completely destroyed, not by explosives or other destructive means, but simply by pulling it down methodically, and carrying the spoils to the Reich. No less than 5,000 electric motors, an equal number of steel rollers, many miles of cable and four traveling cranes of high capacity were in this way "acquired" by the Germans.

In other words, Adolf, the idea is that if you want anything from a Protestant country the sensible way to get it is to take it by force, as was done in Germany, Netherlands, Denmark, and Norway. How do you expect to help install the "new order" and make the world Catholic if you don't go at it in a style that has papa's approval? And meantime papa can (in the newspapers) cry and whine and literally "die for peace", provided it is the kind that he wants.

Netherlanders Not Pleased

Perhaps from what has been said, one may get the idea that the Netherlanders are not pleased with the "new order" from Vatican City around via the paperhanger. And that is the truth. They have tried to square the account and keep on living, and that is not easy. The coal miners have never before sent to the surface so many stones along with the coal; the cleaners have never cleaned the coal so poorly; the furnaces have never been choked so often; the textile yarns have never broken so often; and the crops have never been left to ruin so many times as they have since Hitler came into Netherlands affairs.

Students found clever ways of letting the Nazis know they were despised. One way was to buy quantities of Nazi papers, sit on them and then read aloud, from books, of how the Netherlanders broke the Spanish yoke; then the reader would arise, kick the papers in the gutter and walk carefully away with his books. Another story is this:

In The Hague a Dutch Nazi, attached to a unit defending the coastal area, and a loyal Hollander were waiting for a shave. When the owner of the place asked "Who is next?" the loyalist replied with an ingratiating smile, "Well, I really am, but you had better attend to this gentleman first, because the Americans and English may arrive any minute."

Quislings in Every Land

Quislings have been found in almost every land. The one found in the Netherlands was Anton Mussert. This man, who distinguished himself by marrying his aunt, 18 years his senior, explained to the Netherlanders that Hitler had been "sent by God". All that is needed to make the subject clear is to refer to 2 Corinthians 4:4, where it is shown that "the god of this world" is the Devil; and that Hitler was sent by the Devil there can be no question.

Seyss Inquart, Catholic ruler of the Protestant Netherlands, was educated by the Jesuits. He, or somebody for him, tried to persuade the Netherlanders to start a new Nazified organization which was to have been entitled "The Order of Christ's Witnesses". How he made out is unknown, but he was Jesuit-educated and declares that he will be a loyal Nazi as long as he lives; so he has something up his sleeve.

Who the real Quislings were in the Netherlands no reporter would dare state, and even if he stated the blunt truth the American newspapers, with one or two exceptions, would not dare to print it, but one with a good guesser ought to be able to guess what was meant by the latter part of the following paragraph, published in the New York *Post* of May 15, 1940, marked "Exclusive, Special Cable to the *Post*", from London,

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and marked "Copyright, 1940, New York Post and Chicago Daily News, Inc.":

Roughly 60,000 members of the German colony in Holland lent unquestioned assistance to the parachutists, but the most disturbing factor is the conviction of Dutch officials that Holland's Nazis were not the most important element in its fifth column.

How Marked for Destruction?

To understand how the Netherlands faces its greatest catastrophe in history, one must know something of polders, what they are, how they are made, and what they cost in time and effort. A polder is a salt-drenched field reclaimed from the sea for purposes of cultivation. The Zuyder Zee dam, protecting the great polders where once were the waters of the Zee itself, took twelve years to build and cost $600,000,000. The dyke is 18½ miles long. The polders thereby made cover an area as large as the state of Rhode Island, or some 550,000 acres. The dyke, it should be explained, is 300 feet wide and (at 23 feet above sea level) carries a railway track, a highway for fast traffic, a cyclists' path, and a road for pedestrians. The polders made from the Zuyder Zee will be about 10 feet below sea level. They will create about 5,000 parcels of farm land, and provide homes for about 250,000 people, and support for 3,000,000.

After a dam is built it takes two years to rid the soil of salt. Innumerable trenches catch the soft rain water. Even then the soil is too soft for horses, and caterpillar tractors must be used. It is another two years before buildings can be built. Everything is under one roof, the house being joined to the great barn, the cowshed or stable. Cows water themselves; by pressing the nose against a spring water gushes out. Their tails are tied up loosely with string to prevent them from getting soiled. The farmhouses have every comfort possible.

Some of the Netherland polders are fifteen feet below the level of the sea, and some of the dykes are 40 feet above high-water mark, and, besides carrying roadways, carry canals, and date back to Roman times. The Noord Zee canal has navigation locks that are larger even than those of the Panama Canal.

All the works described are threatened with malicious destruction, and if the Nazis carry out their threat it will mean in effect that the Netherlands people are to be starved, frozen, or drowned. Already the German demolition troops have destroyed the port facilities of Rotterdam. Flooding the polders will wreck the sewer systems, and pestilence on a huge scale will be inevitable. Many coastal places have already been demolished and the farmers driven from their homes and their most fertile fields sacrificed.

The Devilish Work Already Begun

Already the Germans have slowed down or stopped the pumps in some sections; already the citizens are on the trek, permitted to take 400 pounds of personal belongings and to take their cattle, but not their horses. When the dykes are cut or blown up, 4,000,000 Netherlanders will lose their homes, and years of labor and huge sums of money will have been sacrificed. The Netherlands will be ruined.

The columnist William Philip Simms, writing on this subject, said:

Already [October 16, 1944] thousands are homeless and the number is increasing daily. Within two weeks the major cities will be "without food, without lighting and without heating of any kind. Within four weeks they will be without drinking water".

What is happening, according to Premier Gerbrandy, in London, is the "systematic destruction" of the country. If the Nazis can't have it they don't want anybody else to have it. They wish, he said, "to destroy an entire civilization, eliminate a nation and its livelihood, wipe it off the earth."

How manifestly the demons are loose and seeking human extermination!

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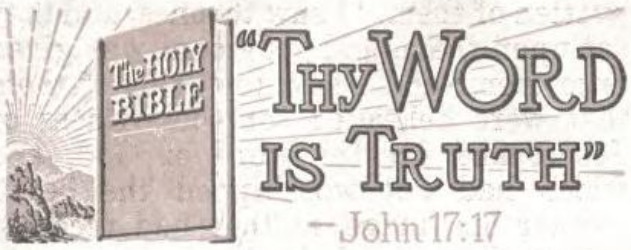

Why a Trustworthy Government

THE Kingdom promised in the Bible will be a trustworthy government. Why? Because suffering is a part of the training the Kingdom heir must undergo to prepare him for the kingdom of God. When such a Christian does right and suffers therefor at the hands of the Devil's representatives, then he may have reason to rejoice. Said Jesus: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." (Matthew 5:10) The Christian is aware of the fact that the Devil has reproached Jehovah God's name ever since man's fall in Eden. It is written concerning Christ Jesus: "The reproaches of them that reproached thee are fallen upon me." (Psalm 69:9) The Devil reproached Jesus when He was on earth. The followers of Christ Jesus expect the same thing, and the apostle of Christ plainly states, at Romans 15:3, that these same reproaches that fell upon their Master and Head must fall upon His body members.

The apostle Paul then goes farther and points out that it is a privilege for the Christian thus to suffer with Christ, saying: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Philippians 1:29) It is a privilege for the reason that it is a condition precedent to entering into the Kingdom. "We must through much tribulation enter into the kingdom of God." (Acts 14:22) That saying of Paul is emphasized when he writes: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Timothy 3:12) Such is the manner in which Jehovah God has been pleased to select and give the Christians an opportunity to prove their loving devotion to Him who calls them to the Righteous Government.

One who is willing to endure all manner of persecution, and even death, for righteousness' sake can be trusted with power and authority. The apostle points out that persecution for righteousness is one of the signs by which those in line for the Righteous Government may know that the Lord God is dealing with them as followers of the King of the Government, when he says: "The spirit [of God] beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together"; that is, in the Kingdom.—Romans 8:16, 17.

This may be followed as a safe rule: When one claims to be a Christian and then indulges in the persecution of another in the name of Christ, that one is a hypocrite, and not a Christian. The Lord Jesus did not revile, even when He was reviled. The course of persecution and reviling, pursued by the religious systems of "Christendom", is therefore proof that they are of their father the Devil and his will they are bent on doing. —John 8:44.

The true Christian does not think it strange that the fiery trials come to him because of his faithful devotion to Jehovah God and His cause of righteousness. He relies upon the inspired testimony concerning persecutions, as stated at 1 Peter 4:12-14, to wit: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and

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of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."

When Jesus was about to be hanged on the tree under the charge of claiming to be "The King of the Jews", He addressed those faithful disciples who had been with Him through His trials, and said: "Ye are they which have continued with me in my temptations [trials]. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:28-30) Thus the Master showed that the Government class would be made up of those who are faithful to Him. It is not expected that there would be a great multitude of these. On the contrary, the Master said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." —Luke 12:32.

The religious clergy that hypocritically deceive the people have made them believe that billions will be of God's kingdom. It is safer to follow the words of the Lord and Master, Christ Jesus. In corroboration of what his Master said, the apostle Paul states: "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us." (2 Timothy 2:11, 12) In admonishing His followers not to fear the tribulation brought upon them by Satan the Devil, Christ Jesus gave them this assurance: "Be thou faithful unto death, and I will give thee a crown of life."—Revelation 2:10.

In the Revelation the Devil's organization is designated under the symbol of a wild beast and also an "image of the beast". Those who are promised membership in the royal Government family are the ones who refuse to give any allegiance whatsoever to the "beast", the Devil's organization. Hence it is written of them: "I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."—Revelation 20:4.

At Hebrews 2:18 the apostle shows that all the members of the royal line, both Jesus and His followers, are subjected to the same temptation. The same temptation which was presented to Eve in Eden, and to which she yielded and fell, was also presented to the ecclesiastical element which acts as spiritual advisers to the governments of this world; and to this temptation these ecclesiastics have likewise yielded and fallen. A like temptation was presented to the Lord Jesus, but He resisted it and won. All the members of the royal family under Him are subjected to the same temptation. Only the overcomers are granted membership in the Righteous Government, the kingdom of God. "Overcoming" means gaining the victory over Satan's organization by an absolute refusal to render allegiance to any part of it, and, on the contrary, to manifest loyalty and faithfulness unto God down to the end. To such overcomers these promises are made by the King Christ Jesus:

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Revelation 3:21) "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."—Revelation 2:26, 27.

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The Greek Language

(*In Three Parts*—Part One)

OUR interest at this time in the Greek language is due only to its relationship to the written Word of God, the Bible. First of all in our discussion of this subject, let us consider the homeland of the Greek language, which is on the Balkan peninsula and today known as Greece. The Greeks call their homeland "Hellas"; which name occurs in the Greek translation (*LXX*) of the Hebrew Scriptures, at Isaiah 66:19 and Ezekiel 27:13, and also in the Apocrypha.

In earliest times those who occupied the Grecian peninsula were not Greeks, but were aboriginals, such as the Pelasgians, of whom the Leleges were a tribe, and apparently not of so-called "Indo-European" stock. Those who in course of time occupied the Grecian peninsula were a part of the Indo-European stock who spoke one of the seven or eight branches of the family of Indo-European languages, namely, Greek. The early Greeks were first settled along the valley of the Danube river, toward where it flows into the Black (or Euxine) sea. In process of time there was a great migration southward into the Balkan peninsula, the Greeks overrunning the land, sweeping down into the Epirus section and eastward onto the plains of Thessaly, and then down into Boeotia, and overwhelming the original inhabitants. They then crossed over the isthmus of Corinth into Peloponnesus (which name means "island of Pelops"). Our readers will recall that toward the end of September, 1944, there was a different kind of invasion of the Peloponnesus, when the British armies landed to drive out the Nazi-German armies, and succeeded in occupying Corinth on October 10, 1944. The capital city of Athens is to the east just across the isthmus and was occupied by the British and Greek liberation troops just four days later. In ancient time, the Greek invaders having crossed the isthmus from east to west and onto the Peloponnesus and having overspread it, they continued their expansion out onto the near-by islands in the Aegean sea, including the Cyclades group, and also Crete. The expansion continued eastward over onto the Asia Minor mainland.

Now, if the reader will take his copy of the Bible and turn to the back of it to the maps section and locate the one on the Mediterranean area in ancient times, he will see the name "Javan". Notice that the name is spread out over the Balkan peninsula and across onto the Asia Minor mainland coast. "Javan" is a Hebrew word, which is understood to mean "younger one". This name is found first in the Bible, at Genesis 10:2, where it is stated that Javan was one of the sons of Japheth, the son of Noah, Noah and Japheth being among the eight survivors of the flood or deluge. "Javan" seems to be the word from which is derived the Greek word "Ionian"; and the Hebrews called the Greeks "Ionians", or literally called them "Javanim". The above-mentioned location and spread of the name "Javan" on the map agrees with the finding of the scientific investigators who deal with the migrations of races and the origins of the various peoples, namely, that the Greeks were members of the far-flung Indo-European family which spread from west-central Europe to east-central Asia, including India.

However, the spread of the name "Javan" on the Bible map shows only a part of the area in which the Greek language was used as a common medium of expression, for in time it came to flourish not only on the Grecian peninsula and coastlands of Asia Minor and along the Propontis (or sea of Marmara), but also spread to the coasts of the Black (or Euxine) sea, and into Syria and

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Mesopotamia, and Egypt, and Cyprus; also the island of Sicily, where the city of Syracuse became a great Grecian city, being part of what was called "Magna Grecia" or "Great Greece"; also the Italian peninsula; and also northern Africa, including Egypt; and Persia and Afghanistan. Hence the use of the Greek tongue had a wide coverage indeed.

The history of the Greek language begins about 1,500 years before Christ. That was about the time that the Israelites under the prophet Moses had made their exodus from Egypt and were in the wilderness of Mount Sinai, on their 40-year–long journey toward the Promised Land, the land of Canaan. At that time began the formative period of the Greek language, which period continued down to about 900 B.C.

Because of the physical features of the Balkan peninsula and the Asia Minor coastline, the ancient Greek peoples were split up and isolated one from another, and naturally many dialects would obtain among them. The principal dialects were the Eolic, the Doric, and the Ionic. The Attic dialect was a development of the Ionic. From the year 1,500 B.C. down to 900 B.C., or the time of the poet Homer, who composed the *Iliad,* that great Greek poem which describes the origin of the Greek peoples, it was a time of the prevalence of many dialects.

From Homer's time onward, that is, from 900 B.C., down to the year 330 B.C., was the so-called "classical period" of the Greek language and literature. During such classical period the recording of the Greek Olympic games began, these games being held every four years. The first Olympiad, or period of four years as marked by the Olympic games, was recorded in the year 776 B.C. Jotham was reigning as king in Jerusalem at that time, and Isaiah, Hosea and Micah were prophets to the Jews.

The classical period extending down to 330 B.C., it brings us, of course, to the time of Alexander the Great. Thus, roughly, from Homer's time to Alexander's time is the extent of the classical period of the Greek language and literature. Within this period, during the fourth and fifth centuries B.C., arose various Greek dramatists, poets, orators, historians, philosophers and scientists using the Attic dialect, such as Sophocles (496-406 B.C.), Herodotus (484-409 B.C.), Euripides (480-406 B.C.), Xenophon (434-355 B.C.), Plato (427-347 B.C.), and Aristotle (384-322 B.C.). Due to such fact the Attic dialect took the predominance among all the Greeks, because by the excellence of the works of those famous men they set the standard for the Greek language as a whole. It was during the fifth century B.C., or in the year 403 B.C., that the alphabet of the Ionic dialect was adopted by those who used the Attic dialect in and around Athens, the capital of Attica. Thus it became a part of the alphabet in which Greek is written to this day.

From Alexander the Great's time, which would be from the year 330 B.C., and for 660 years down to A.D. 330, is the period of what is known as the "Koiné Greek", the period of the *koiné dialektos,* or "common dialect". This period, therefore, closed just a few years after the noted Nicene Council of A.D. 325, where the dispute over the "trinity", so called, was carried on, the discussion being conducted in Greek. The development of the "common dialect", or *koiné,* as it is generally called by Greek scholars, was due largely to the military operations of Alexander the Great. This king of Macedon was a powerful conqueror, the builder of the Macedonian or Grecian Empire. He was made regent of Greece in 339 B.C., and succeeded his father Philip to the throne in 336 B.C. Two years later, in 334 B.C., he crossed over onto the mainland of Asia Minor and proceeded on his course of conquest, to subdue even the Persian Empire. To

carry out his imperial dream Alexander gathered a Greek army composed of men who spoke all the various dialects; and these, being thrown together by force of circumstances, there would follow a common mingling of their various Grecian dialects. Consequently a common dialect, embodying something of all the various ones, was built up and came into usage.

Alexander the Great, with an army of 30,000 foot soldiers and 5,000 horses, crossed the straits of the Dardanelles (or the Hellespont) into Asia Minor, and pushed down into Syria and on into Egypt, where he established the city of Alexandria in 332 B.C. Then he returned north and subdued Palestine or Judea. (In the table found on pages 174, 175 of the new book *"The Kingdom Is at Hand"* the year 332 B.C. is given as the date that Judea and Jerusalem came under Greek rule.) Then Alexander marched northward and turned eastward across the Persian Empire's further domain and went all the way to its limits at the Indus river, thus striking as far east as up to the Punjab of India. The effect of Alexander's conquest was very important in that it caused Grecian culture to be spread over all this conquered territory. The local culture of these vanquished countries fell to a secondary place, leaving the Greek culture together with the Greek language to hold sway. This, then, accounts for the fact of the wide spread of the Greek tongue, so that it became an international language.

In progress of time Alexandria, founded in Egypt by the one whose name it bears, came to be a rival of the city of Athens as a center of Greek culture and learning, a great museum and a library of many thousands of valuable works being at Alexandria. Not only Greeks settled there, but it appears that from the very time of the founding of the city Jews also established themselves there. These Jews, mingling with the Greeks, would in time take on the Greek language, and it would become more practical and familiar to them than their own native tongue. Moreover, at the time of the founding of Alexandria, even the Jews in Palestine had gotten away from the pure ancient Hebrew and had taken on a dialect which they had learned during their years of captivity in Babylon and which is known as Aramaic or Syriac. After Alexander's conquest of Palestine, the Jews came under the influence of Greek culture, and particularly the province of Galilee. Though the Jews tried to resist such culture, yet they did take on the Greek language as a means of communication with the Gentiles.

Now, those Greek-speaking Jews in Alexandria and Egypt could not read the old Hebrew Scriptures, and they felt the need of having the Bible in the language with which they were familiar. This desire resulted in the translation of the Hebrew Scriptures into the Greek. In the above-mentioned chart found in the book *"The Kingdom Is at Hand"* the beginning of the translation which came to be known as the Greek *Septuagint* is located as in about the year 280 B.C., not meaning, of course, that it was completed in that short period of time. Probably the entire book of Moses (from Genesis to Deuteronomy, the so-called "five books of Moses") was completely translated that year. The translation of the rest of the Hebrew Scriptures carried on into the first century B.C.

In the Hebrew Scriptures Alexander the Great, the ruler of Grecia, is referred to as the "king of Javan" or "king of the Hellenes", at Daniel 8:21; 10:20 and 11:2. Alexander is named personally in the Apocrypha, at 1 Maccabees 1:1-7 and 6:2. The Grecians are mentioned by name at Joel 3:6, where the Hebrew text really calls them "the sons of Javanim". The Greeks are also mentioned in the first and second books of the Maccabees, where they are called "Hellenes" (Ἕλληνες). "Hellen" (Ἕλλην) means a "Greek"; and "Hellenís" (Ἑλληνίς) means

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a Greek woman; and "Hellenes" means, of course, "Greeks." The Greeks traced their descent from Hellen, the son of Deucalion and Pyrrha, the survivors of the deluge or flood in Grecian mythology.

International Language

Testifying to the fact that the Greek language was then an international medium stands the Bible itself. If the reader will turn to John 19:20, he will find that when Jesus was nailed to the tree it was necessary for the inscription over His head to be posted not only in Hebrew or Aramaic, the language then of the common people of the Jews, but also in Latin, the then official language of the land, and also in Greek (Ἑλληνιστί), which was a language spoken just as frequently on the streets of Jerusalem as in Rome, in Alexandria, and even in Athens itself, the capital city of Greek culture. Prior to that, when Jesus went northward in His missionary tour and came close to Tyre and Zidon, He healed the daughter of a woman who was called a "Syrophenician"; but she was a Greek woman of Syrian birth. (Mark 7:26) Two of Jesus' apostles had Greek names, to wit, Andrew and Philip. Many of the cities of Palestine at that time had Greek names, as, for example, Decapolis ("Ten Cities"—Matthew 4:25); Scythopolis (2 Maccabees 12:29, 30); Ptolemais (1 Maccabees 5:15, 55; 10:1, 58, 60; 12:48); Philadelphia (Rabbah 1); etc.

The record at Acts 9:29 states that, on coming down to the city of Jerusalem, the apostle Paul preached the gospel to those who spoke the Greek language, or Hellenists. (Ἑλληνιστής) Likewise when Paul made his last visit to Jerusalem and was taken into custody by Roman soldiers, he asked for permission to speak to the howling mob. The Roman soldier holding him said: "Canst thou speak Greek?" And Paul answered in Greek, to the surprise of the Roman soldiers. (Acts 21:37-39) Then Paul spoke to the mob in Hebrew or Aramaic.—Acts 21:40.

If our readers who have a copy of the *Emphatic Diaglott* translation of the Greek Scriptures will turn therein to Acts 6:1, they will read this reference to those who spoke the Greek language in Jerusalem: "And in those days, the disciples increasing, there arose a complaint of the †Hellenists against the Hebrews, because their widows were neglected in the daily service." Notice the obelisk (dagger) sign before the word "Hellenists". This refers us to the footnote of the *Diaglott;* and what does this say? "Proselytes to the Jewish religion, or foreign Jews who spoke the Greek language." That footnote is in explanation of the word "Hellenists", and shows they may have been Jews, but Jews from outside of Palestine that had been Hellenized to the extent of speaking the Greek tongue. They were Hellenists in contrast with the native or homeborn Jews who were called "Hebraists". That seems to be the general significance of the word "Hellenists" in the Christian Greek Scriptures.

The word occurs in the Greek text at Acts 9:29 and 11:20; and the modern translator Goodspeed, in rendering the word in modern English, does not call them "Hellenists", but calls them "the Greek-speaking Jews". The Greek adjective "Hellenikós" (Ἑλληνικός) is used, at Luke 23:38 and Revelation 9:11, to refer to the Hellenic or Greek language.

In contrast with "Hellenist", the word "Hellen", meaning a Greek, refers to a Gentile, one who is a Greek by birth, as in the case of Timothy, Paul's companion. Timothy's father was a Greek or "Hellen", whereas his mother was a Jewess, who, no doubt, also spoke Greek. Such Gentile Greeks or "Hellenes" are referred to at Acts 16:1-3; 18:17; Romans 1:14; 2:9, 10; etc. They stand out in contrast with all Jews, whether homeborn Jews speaking Aramaic or foreign-born Jews speaking Greek. However, due

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to the universality of the Greek language, all Greek-speaking Gentiles inhabiting the vast region which extended from the Italian peninsula and down into northern Africa and onto the Arabian peninsula and Asia Minor and clear across southern Asia as far east as the Indus river, the term "Greek" or "Hellen" came to designate not merely a Greek national by birth but also all the Gentiles. Consequently, in Romans 2:9, 10, where Paul says that the favor of Jehovah God was extended first to the Jew and then to the Greeks, or, at 1 Corinthians 12:13 and Galatians 3:28, that in the body of Christ there is neither Jew nor Greek, he does not mean merely there are neither Jews nor Greek nationals in the body of Christ. By the term "Greek" he means all Gentiles, because of the force of circumstances at that time.

Here is a curious fact: The Greeks were great colonists. As commercial voyagers they rivaled even the Phoenicians, and, of course, they pushed out from their homeland and made settlements all around the Mediterranean coastlands, including the eastern coast of the Italian peninsula bordering on the Adriatic sea. As time passed, the Romans came into the dominance of power in the Mediterranean area and brought the Greeks into subjection. However, the conquering Romans were themselves conquered by the Grecian culture. That is to say, they were Hellenized, so much so that Greek was spoken just as freely in the city of Rome as the Latin language itself. This accounts for the fact that when the apostle Paul wrote his letter to the Romans or to the Christians in Rome, he wrote in what language? The Latin language, of course, did he not? Let Latin-mumbling Catholic priests like it or not, but the apostle Paul wrote the epistle to the Romans in Greek. This bears witness to the fact that the congregation of Christians at Rome used as their common medium of speech and communication at their church assemblies, not Latin, but Greek.

Greek made its home in Rome before the end of the second century B.C., and it became a language in common usage among all the peoples in Italy. To such an extent was this the case that even the Roman emperor Caesar Augustus was obliged to imprint his seal in the Greek language. Augustus was emperor at the time of the birth of Jesus Christ, and was succeeded by Tiberius Caesar in A.D. 14. During the reign of Tiberius came the beheading of John the Baptist and the impaling of Jesus Christ. After John the Baptist, of course, the apostle John came into prominence, writing toward the close of his life the Apocalypse, or Revelation, and the so-called "Fourth Gospel", and his three epistles, all in Greek.

Sweeping down through the first century A.D. and into the second century, we come to the reign of Marcus Aurelius, who was the Roman emperor till the year 180. Just the same as his predecessors, this Roman emperor wrote and spoke Greek with equal facility as he did the Latin language. In fact, Marcus Aurelius showed a preference for writing his literary compositions in Greek, as indicated by his noted treatise called the "Reflections (or Meditations) of Marcus Aurelius", written completely in Greek (Τὰ εἰς ἑαυτόν). And the *Encyclopedia Americana* says this: "The power of speaking and writing the Greek language became an indispensable accomplishment for highly educated Romans till in the third century A.D. it nearly drove out Latin as a literary medium. Rome became more and more a rival of Alexandria" as a center of Greek culture and learning. It was also some time before the architects of Rome developed a style of architecture that was distinctively Roman and outstanding from the Greek.

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Some "Latter-Day" Reflections

EVERY Sunday, at noon, over one of the great radio networks of America, come the sound of the singing of a great choir, and the tones of a mighty organ, manipulated by well-trained hands. At brief intervals the voice of the announcer is heard in "the spoken word".

The program is in many respects a well-co-ordinated presentation and has not varied from one year to another in any great degree. During its broadcasting history, the sponsors of the program seem not to have offended even once the religious susceptibilities of the great Catholic Hierarchy or the religious sects that are of the "faiths" recognized by the Columbia Broadcasting Company as "major" and therefore eligible for "free speech" over its sacrosanct chain. For the greater part of its course the Columbia Broadcasting Company has exercised a rigid censorship of free discussion of Bible themes, and the Mormons (for here it is their program that is under consideration) appear not once to have overstepped the narrow bounds of Columbia's conception of American freedom.

The Mormons call themselves collectively, The Church of Jesus Christ of Latter-Day Saints, a title not to be despised, though the Mormon claim thereto may be politely questioned. The messages broadcast so suavely over the great network every "sabbath" from "the hills" consist of trite and pious observations with which none will disagree, and which, therefore, neither offend nor inspire. The uncritical listener will get the idea that here is a program that comes from a comfortable and "nice" church, where one can be respectable and at ease. The Mormon organization is at any rate respected by the Columbia Broadcasting System, and has, in addition to its own weekly programs, the inestimable honor of being included among the "major faiths" that may speak on Columbia's (not God's) church of the air from time to time. On such occasions the voice of a 'great priest' of the Mormon religious hierarchy may be heard, setting forth incredible doctrines, skillfully blended with timely topics and proven proverbs. The Mormon church rates as a "major faith", perhaps, because it does not offend. That is the chief requirement. The fact that Jesus offended does not appear to occur to the Columbia Broadcasting System. Besides, Mormonism has 678,217 members, the majority of whom live in Utah. (The split-off Reorganized Church of Jesus Christ of Latter-Day Saints has a membership of 93,470 and headquarters in Missouri. It does not agree with the main body from which it seceded shortly after the death of Joseph Smith.)

The Prophet and Seer

Joseph Smith, when a boy between fourteen and fifteen years old, fell into a sort of trance, and claims to have seen two heavenly personages, exactly alike, which, he said, were God and Christ, but whom he does not attempt to describe. The one, indicating the other, said, "Joseph, this is my beloved son, hear him." These were the words of Scripture, which Joseph doubtless heard before and which, in the trance, recurred to his mind. He claims to have had subsequent visions in which an angel appeared to him, called Moroni, who told him of the existence of an ancient record, inscribed on golden plates. These plates Smith subsequently unearthed, according to one account, while at other times it is said that the angel delivered them. The two tales are not exactly consistent.

The plates are supposed to have contained "the fulness of Christ's gospel" as made known by the Redeemer to the ancient inhabitants of America, which He is supposed to have visited shortly after His resurrection. With the plates came a pair of stones set in a silver

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bow which Smith called the Urim and Thummim, and which are supposed to have aided him in translating the plates, written in "Reformed Egyptian", into English, making what is now called "The Book of Mormon". With the assistance, financial and otherwise, of some neighboring farmers, Smith had the book published and began the organization of a church. Though it met with many difficulties, the size and power of the church increased. One of the principles of the Mormon creed was that of belief in continuous revelation. This, accordingly, rejected the completeness of the Bible revelation, and made numerous additions thereto which were considered of equal inspiration and authority. Smith had many revelations of one kind or another, which were all duly recorded, so that, in addition to the Book of Mormon, the organization believes that *Doctrine and Covenants* and *Pearl of Great Price,* two fairly large books, are also authoritative.

Drawing now upon McClintock and Strong's *Cyclopædia,* we follow the history of Mormonism in its early stages a little further:

Thus the spiritual and temporal power of Smith increased until he found himself absolute ruler of over 20,000 persons, besides having many spiritual adherents in the different parts of this vast country, and no less than 10,000 in Great Britain. Smith's head was so far turned by his success that in 1844 he offered himself as a candidate for the Presidency of the Union. Probably, however, this proceeding was only meant as a bravado. In Nauvoo [Illinois] itself he reigned supreme. The contributions of his votaries and the zeal of their obedience fed his appetite for riches and power. But opposition gradually sprang up; and though it was obliged to hide itself for a while, and could only be nourished secretly, it was yet growing, and it soon was rumored among the Saints that Smith failed to restrain himself from the indulgence of more sensual passions, which ease and indolence had bred.

Joseph Smith, jun. (his full name), admitted a revelation which said, "And now, verily, I say unto Joseph Smith, jun., you have not kept the commandments, and must needs stand rebuked by the Lord." Sec. 93:47. Just to what extent Joseph failed to keep the commandments is not stated, but it was about this time that he began to give serious consideration to a study of polygamy. In olden times men had married many wives; why not now? The fullness of Smith's gospel had a tendency to go back to pre-gospel times.

Mormon Doctrine

The creed of the Mormon church fails to bring out its more distinctive (and un-Scriptural) doctrines, merely stating that they believe, among other things, that the Book of Mormon, as well as the Bible, is the Word of God. The write-up on the Mormons found in the encyclopedias now generally minimizes the un-Christian and un-Biblical aspects of Mormonism, as does the creed which is supposed to summarize it. A few of the more unusual Mormon teachings are therefore set forth here. The *Encyclopædia Britannica* says on Mormonism:

"There are many kingdoms (meaning worlds and world systems), for there is no space where there is no kingdom; and there is no kingdom in which there is no space; either a greater or a lesser kingdom. And to every kingdom is given a law; and to every law there are certain bounds also and conditions." These "kingdoms", or worlds and world systems, are inhabited by intelligences in varied states of development. Some are spirits who have passed through a mortal life and are awaiting resurrections; others are unbodied spirits, awaiting opportunity for birth into mortal life, that they may be put in the way of eternal progression.

In this passage the Mormon doctrine of pre-existence appears, which claims that all human creatures have existed as "unbodied spirits" before they came to earth, and that these must be born as

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human creatures. On this point a message from the first presidency of the church on October 3, 1942, said:

> The Lord has told us that it is the duty of every husband and wife to obey the command given to Adam to multiply and replenish the earth, so that the legions of choice spirits waiting for their tabernacles of flesh may come here and move forward under God's great design to become perfect souls, for without these fleshly tabernacles they cannot progress to their God-planned destiny.

This "God-planned destiny" appears to be one of "eternal increase" in the hereafter as well as here, and, since ultimately all will have their "flesh and bone" bodies back again, the extension of the marriage covenant into eternity is fully believed in. The glory, of the man, consists in having a large family, which formerly included the practice of polygamy. Brigham Young, the second president of the Mormon church, set a marvelous example in this matter, for he had 27 wives and 56 children, whose descendants today number some 500. Some of his wives had no children, but one of the last he took unto himself had seven, one of whom wrote a memoir of her distinguished father, in 70,000 words, under the appropriate title "One Who Was Valiant".

Another unique Mormon doctrine is that of baptism for the dead, and they go to great lengths finding records of dead ancestors, who are then baptized (into Mormonism) by proxy, and thus saved. It may be that on this basis, of proxy baptism, John and Charles Wesley are said, by apostle Charles A. Callis of the church, to have become Mormons in the spirit world. This revelation would be rather disconcerting to Methodists if they took it seriously. Naturally, in the spirit world one cannot be baptized in water, which is considered very important, hence someone has to do it for these disembodied spirits, which are supposed to have gone before. (The Scriptures say that the dead know not anything.)

Still another distinctive Mormon doctrine is that of continuous revelation, which means that believers continue to receive direct advice and information from the unknown (and it *is* unknown where the revelations come from). On this matter of continuous revelation, J. L. Broadbent, who questioned the excommunication of certain modern Mormons for polygamy, said:

> Has there ever in all the history of the Church been a revelation setting aside, revoking or annuling the Patriarchal law of Abraham [on polygamy]? If so through whom and when? Has there been a single solitary revelation from God to the church on any subject since 1890? If so, when? and where is it?

Needless to say, there is not a shred of Scriptural authority for such doctrines, but that fact does not trouble the Mormon, for he more readily accepts the Book of Mormon or some other "revelation" to Smith as authority for the things he accepts as truth. Hence it is an easy thing for Mormonism to assert that "the Father and the Son are personages of tabernacle, personages of flesh and bones; and that their bodies are as tangible as man's"! To the Mormon there is nothing inconsistent or incongruous in such a conception of the eternal God, of whom Jesus said, "God is a spirit: and they that worship him must worship him in spirit and in truth."

But Joseph Smith, jun., had a very literal, not to say material, mind. When he had a revelation, you may be sure, he wanted all that went with it, angels, voices, and what have you. He seems not to have been overcautious when it came to an investigation of the character of the angel, whether good, bad or indifferent. It does not seem to have occurred to him, either, that "angels" otherwise known as demons have been known to represent themselves as being what they are not. At any rate, Joseph had revelations. The nature of these revelations

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is of interest. They were, in fact, increasingly "interesting". They were at first concerned with the minor problems of the small group which had constituted itself a new church, not overlooking the matter of funds. They were not always literary or grammatical. Thus:

Behold, the land of Zion, I, the Lord, *holdeth* it in mine own hands. Nevertheless, I, the Lord, *rendereth* unto Caesar the things which are Caesar's.—Sec. 63:25. [Subject in first person, verb in third]

That was putting "the Lord" in a questionable position.

Other revelations provided so that things could be rendered to Caesar, etc. For instance:

And let my servant Edward Partridge impart of the money which I have given him a portion unto mine elders who are commanded to return.—Sec. 60.

Joseph seems to have had the faculty for handing out these "revelations" with a straight face. Having a revelation was certainly a lot more satisfactory than reasoning matters out, but not on a Scriptural basis. When a revelation came, that was the end of an argument, and the solution of a problem. But Sidney Rigdon and Frederick G. Williams did not always feel satisfied with the way things went, and so appear to have "sinned" against the prophet at certain times. Joseph, on the other hand, knew when to make concessions—by revelation. Hence this at a critical time:

And again, verily I say unto thy brethren, Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom; as also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nation of Israel, and of the Gentiles, as many as will believe.—Sec. 90:6.

Some of the revelations were very practical, but it does not appear why they should have been necessary, when the Scriptures already contained the counsel given. Thus

Set in order your houses; keep slothfulness and uncleanness far from you.—Sec. 90:18.

Let your families be small, especially mine aged servant Joseph Smith sen. (the prophet's father) as pertaining to those who do not belong to your families. . . .—Sec. 90:25.

This appears to have been occasioned by someone's parking in on the gentleman uninvited. A very practical revelation, no doubt.

The following revelations, given at Kirtland (Sec. 89), are also interesting and a little startling, for the idea that tobacco was for the belly seems hardly necessary of contradiction. But read:

That inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up sacraments before him.—Sec. 89:5.

Tobacco is not for the body, neither for the belly.—Sec. 89:8.

And again, hot drinks are not for the body or belly.—Sec. 89:9.

Yea also flesh of beasts and of the fowls of the air, I the Lord have ordained for the use of man with thanksgiving; nevertheless, they are to be used sparingly.—Sec. 89:12.

Mormons, and more particularly their leaders, appear to have profited by this trite bit of wisdom, for there have been a considerable number of them that have lived to a good old age. Brigham Young, successor to Joseph Smith, jun., lived to be 76. The next president was John Taylor, who was with the Smiths when they were assassinated in Carthage, Ill. Taylor died in 1887, in his 79th year. After an interval Wilford Woodruff became president, 82 years old, and continuing physically and mentally vigorous until his 92nd year, when he died. Lorenzo Snow became president then, in his 85th year, and died three years later, succeeded by Joseph Field Smith (nephew of the prophet), who was president for 17 years, to his 80th year. Heber J. Grant, the present incumbent, is now

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87 years old. Evidently restraint in the matter of tobacco (we never did think it was good for the belly) and strong drink and meat-eating has its points.

Another revelation deals with the Apocrypha. Sec. 91 reads:

> Verily, thus saith the Lord unto you concerning the Apocrypha, there are many things contained therein that are true, and it is mostly translated correctly; there are many things contained therein that are not true, which are interpolations by the hands of men.

This revelation doesn't help very much, since it leaves one entirely in the dark as to what is wrong, what is true, and what are the interpolations.

Shake Hands with the "Angel"

Sometimes the revelations were somewhat dubious in tone. As when the 'Lord' made many appointments of servants and priests, etc., but allowed the conference to approve or disapprove these appointments. That was more than condescension!—Sec. 124: 144.

In one revelation instructions were given by which, if followed, one receiving a revelation from an angel could tell whether the angel was reliable. Simply ask him to shake hands with you. If he does, and you feel a hand of flesh and bones (no blood), it is O. K. He is a real angel. If he reaches out his hand, and you feel nothing, then, oh horrors, it is the Devil! If he doesn't extend his hand, he is just a spirit, and may have a message, but will do nothing more than simply to deliver it. This simple rule would be upset, however, if the Devil had opportunity to read the "revelation". He would, in that event, in harmony with his usual course, deceive you by not extending to you his hand, and you would be under the impression that he was a good spirit who didn't have any hands to extend.—Sec. 129: 1-9.

The last revelation that Joseph claims to have received caps the climax. It is the one on plural marriage, and makes it mighty important for a man to have a goodly number of wives. The woman is reduced to a sort of adjunct to man rather than his equal. Before Joseph Smith, jun., finally decided that plurality of wives was all O. K. he had done considerable experimenting, as indicated in the McClintock and Strong *Cyclopædia*, which was composed when the subject of polygamy was not yet a forbidden one among Mormons:

> As early as 1838, the Prophet, it is affirmed, had commenced to practically carry out his doctrine of the "Celestial Marriage", or of a "Plurality of Wives"; but it was not until July, 1843, that he formally received a revelation on the subject authorizing polygamy. When the "revelation" became public considerable indignation was felt even in Nauvoo, and serious disturbances took place. Several women whom Joseph and his apostles had taken a fancy to, and sought to win over under the new revelation, declined their proposals, and disclosed them to their relatives. These circumstances roused into activity a latent spirit of resistance which had for some time been secretly gathering force.

However, polygamy gained the advantage, though somewhat gradually, and Joseph Leslie Broadbent, a Mormon writer, indicates that even after a revelation supposedly given in 1882, contrary to the laws of Congress and the rulings of the Supreme Court of the United States . . . bishops and presidents of the stakes [of Mormonism] were required to enter into the practice of plural marriage, or resign their positions in the church.

The Woodruff manifesto, issued by President Woodruff of the Mormon Church in 1890, put an end to open and publicly acknowledged polygamy in the Mormon Church, although the revelation on the subject was never rescinded and some conscientious Mormons, unable to harmonize the manifesto with the revelation, which is still a part of *Doctrine and Covenants*, feel that they must carry out the revelation in spite of the manifesto. So, from time to time, instances

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of polygamy break out in Utah. But these are never acknowledged by the authorities of the church, who leave the victims to the penalties of the law. Excommunications have also been issued in cases of those who practiced polygamy contrary to the present ruling of the church in the matter.

Joseph Smith, jun., stubbed his toe when he fixed up that revelation on polygamy. After practicing it assiduously for a half a century or so the church of the Mormons was in the situation pictured in the illustration of the irresistible force meeting an immovable body. What does the irresistible force do but go around the immovable body, or through it? In any event polygamy or plural marriage is far from a dead letter in the Mormon community. It will not down, and finds a spokesman here and there ever and anon, in spite of the immovable barrier represented by a Supreme Court decision, that in the matter of plural marriage the Mormons would have to restrain their religious zeal. This is truly hard on the simple and earnest believers of the Latter-Day revelation. For did not that revelation say, "I reveal unto you a new and an everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory . . . and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God."—Sec. 132:4, 6.

There the revelation stands, in all its unbending severity, the Woodruff manifesto to the contrary notwithstanding. The conscientious Latter-Day believer is faced with a dilemma which he cannot solve. He must reject either the revelation or the church. He often feels he would do better by rejecting both once for all, and that is what many are doing who give the matter any thought.

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Constantine Silvanus, Lover of the Bible

THERE is no record that Constantine Silvanus (kon'stan-tine [*or* teen] sil-va'nus) ever wrote anything, but the evidence that he loved God's Word, and passed that love on to others, is well summed up in *A History of the Huguenots,* by W. S. Browning, published in 1845, just a hundred years ago, in which the following passage occurs:

So early as the year 660, an inhabitant of Mananalis, near Samosata [see the article on Paul of Samosata in *Consolation* No. 648], named Constantine, having obtained a copy of the New Testament, devoted himself to the study of it, as the rule of his faith. The society which he formed [was called by] the name of Paulicians, from the circumstance of their endeavoring closely to imitate St. Paul: they went so far as to assume the names of the apostle's companions; and as a similar practice had been adopted by the Manichaeans in the third century, that epithet was applied to them, and they were soon doomed to experience the persecutions with which that sect had been visited. The Paulicians, however, condemned the opinions of the Manichaeans, and the application of the term was considered an act of injustice.

Their form of worship was very simple, and the unceremonious manner with which they freed themselves from relics, images, and saint worship, bears a great resemblance to the Reformation preached by Knox. As novelty captivates the multitude, it is not surprising that Constantine, who assumed the name of Sylvanus, beheld an increase of his followers. He pursued his apostolical career for twenty-seven years, when he fell a victim [of] persecution. The most cruel decrees were issued against him and his flock; and one Simeon was sent from Constantinople, armed with every power to reclaim the wanderers and punish their leader. The unfortunate Constantine was placed in front of his disciples, who were commanded by Simeon to murder their spiritual teacher as the price of their own pardon: but, with the exception of an individual named Justus, they all refused to perpetrate so foul a crime. One circumstance, however, renders this persecution very remarkable: Simeon, whose commission was to destroy or bring back the Paulicians, himself adopted their opinions, and after putting their leader to death, became a martyr for their cause.

Some Things Constantine Believed

The various encyclopedias give considerable information as to what Constantine Silvanus and his followers believed, and from these some selections are made which speak for themselves:

They honored not the cross, but only the book of the gospel. They were iconoclasts, rejecting all pictures. . . . There was no incarnation, Christ was an angel sent into the world by God, his real mother was the heavenly Jerusalem. . . . They had a special aversion to monks. . . . Their ideal was a purely spiritual communion of faithful that should obliterate all distinctions of race. . . . They would recognize no other name for themselves than "Christians".—*Cath. Ency.,* Vol. 11, pp. 583-584.

They rejected the government by bishops, priests, and deacons; . . . and admitted no order or individuals set apart by exclusive consecration for spiritual offices. . . . [They had] a high value for the universal use of the Scripture, a rejection of all external forms in religion, and a special abhorrence of the use of images. . . . There is reason to believe . . . that they were, for the most part, men who were disgusted with the doctrines and ceremonies of human invention, and desirous of returning to the apostolic doctrine and practice. They refused to worship the Virgin Mary, the saints, and the cross, which was sufficient in those ages to procure for them the name of atheists; and they also refused to partake of the sacraments of the Greek and Roman churches, which will account for the allegation that they rejected them altogether, though it is asserted by Neander and Gieseler that they simply denied the material presence of Christ in the Eucharist.—McClintock and Strong, Vol. 7, pp. 835-836.

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The account in the *Catholic Encyclopedia* seems to be quite interesting. It mentions a Dr. Adeney as having called them "in many respects Protestants before Protestantism"; Harnack as having described them as "an anti-hierarchic Christianity built up on the gospel and Apostles, with emphatic rejection of Catholic Christianity"; others as having pictured them as "a survival of early and pure Christianity, godly folk, who clung to the gospel, rejecting later superstitions, who were grossly calumniated by their opponents"; and the Armenian historian Smbat as having "persuaded many writers that the Paulicians were much maligned people".—Vol. 11, p. 584.

Light Not Hid Under a Bushel

The commonly called Paulicians did not hide their light under a bushel. They got off to a good start, when Constantine Silvanus, having preached for twenty-seven years, was stoned to death. Their opponents sneered at "their self-conferred priesthood and anthropolatrous apostasy in calling themselves christs". They were favored or persecuted by the Greek emperors according as the latter were favorable or otherwise to the worship of images. Almost all of them persecuted them with more or less rigor, but they had periods of protection.

In the ninth century they were subjected to violent persecution, and to escape the edge of the sword many of them fled to Mohammedan countries. When the Crusaders overran Palestine and Syria they found them everywhere and abused them shamefully. Their conventicles were called, not churches, but 'prayer-houses' (*proseuxai*). During the ninth and tenth centuries, says the *Catholic Encyclopedia,* "these heretics in Armenia, Asia Minor and Thrace constantly occupied the attention of the government and the Church" (i. e., the political and ecclesiastical representatives of "the god of this world", the Devil, made it hot for them).

After noting in the *Encyclopedia Americana* that the Vaudois and Albigeois (Waldenses and Albigenses) sprang from this stock, and that they are still found in Philippopolis (Bulgaria) and in Armenia, and after admission by the *Catholic Encyclopedia* that a Gregorian bishop in 1837 had pictured them "as simple, godly folk who had kept an earlier form of Christianity", this little story closes with a final quotation from McClintock and Strong's *Cyclopedia,* Vol. 7, p. 836:

> The renewal of persecutions against them in the 11th century forced them into Western Europe. Their first migration was into Italy, whence, in process of time, they sent colonies into almost all the other provinces of Europe, and gradually formed a considerable number of religious assemblies who adhered to their doctrine, and who were afterwards persecuted with the utmost vehemence by the Roman pontiffs. In Italy they were called Patarini, from a certain place called Pataria, being a part of the city of Milan, where they held their assemblies. . . . In France they were called Albigenses. The first religious assembly which the Paulicians formed in Europe is said to have been discovered at Orleans in 1017, under the reign of Robert, when many of them were condemned to be burned alive.

It furthers the interest in the city of Orleans (77 miles southwest of Paris) when it is remembered that the St. Bartholomew massacre there in 1572 lasted a full week. By that time those once called Paulicians had come to be called Huguenots. Also, and this is quite to the point, it was 555 years from the massacre at Orleans in 1017 to the massacre in 1572, and in the meantime the Roman Catholic Hierarchy had not learned one single thing or taken one single step forward in the direction of real Christianity, but throughout the whole period was, and still is, the very chief and most outstanding representative that the Devil has upon the face of the whole earth.

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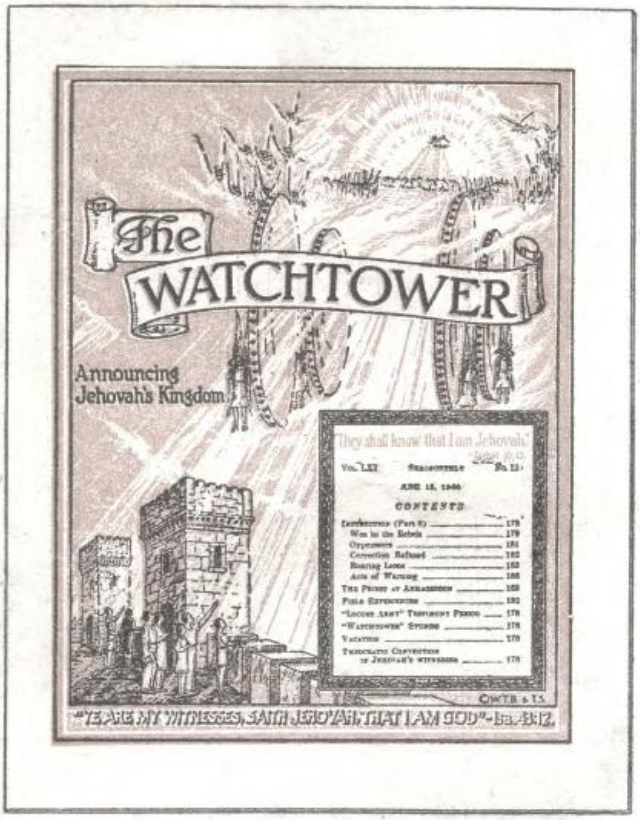

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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

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

In Brief

The Best Mothers Don't Lie to Their Little Ones

◆ We have been subscribers for *Consolation* for a year now, and have thoroughly enjoyed its contents. Your editorial "The Santa Claus Racket" struck a responsive chord. It is something I have been saying for years. Why do parents feel that they must lie to children about a mythical character, when all they have to do is to open their Bibles and read to them the facts of the birth of our Savior, Jesus Christ?

Perhaps the reason I feel so strongly is because, as a child, I was so completely taken in, believing so in my beloved Santa Claus that when my parents told me the truth, that there was no Santa, I was actually ill for days, and even though now I am nearing middle age, I still get a sick feeling around the Christmas season.

Oh, I was informed by smarter and older children that there wasn't a Santa, but I stoutly maintained that if there wasn't my parents wouldn't have told me there was.

I have always declared that if the Lord blessed me with children I would never lie about any of the things most parents lie about, Santa, the Easter bunny, the stork, etc. I realize that there are things that cannot be explained to a child, that explanations must wait years, but the things that can be told should be told truthfully.

Many's the time I've been punished for lying about the elves, what the dog said, yet the biggest lie of all time was rammed down my throat and I was supposed to love my parents for it, for their being so considerate of my feelings. Sometimes I wonder our children believe anything we tell them.

So thank you again for the article, and also for your fine *Consolation*. Indeed "the truth shall make you free".—Jo Kane, Georgia.

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CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVI | Brooklyn, N. Y., Wednesday, March 28, 1945 | Number 666

A Little Study in Bigotry

THE Roman Catholic *Register* carried a picture of John Henry Cowles, sovereign grand commander of the supreme council of the thirty-third degree, Scottish rite of Freemasonry, Southern Jurisdiction, and gave the picture and the accompanying story the general title "Worst Bigot in U. S." Knowing that the pope has referred to the Catholic press as being his "very own voice", the subject calls for investigation. It seems that Cowles' particular offense consisted in saying of Pope Pius XII that he "is as thick as three in a bed with Hitler and Mussolini" (which is the truth); and also he did not think well of the archbishop of Malaga who, on a single day, had twelve Spanish Masons garroted.

Before going into some details on the subject, it should be explained that it is perfectly all right for the Roman Catholic Hierarchy to advertise, even in America, that if they had the power to do it they would murder everybody not of their own peculiar sect. But when anybody like Cowles objects to it, then he is the worst bigot in the country.

The Crusades were murder campaigns. When their menfolk did not return, thousands of their wives and orphans formed *beguines,* where they worked hard to support themselves, help the poor and care for the sick. In time these lay communities, sometimes as many as 2,000 in one community, became important factors in the cities where they were located. Deterioration set in; they dressed in black; they worked in pairs; they followed the example of the friars and became mendicants; and so the feminine *bigotes,* as the members of the religious sisterhoods were called, came to be considered religious hypocrites, and *beguigners* were considered and called *beggars* and *bigots.* These words have a common origin. The *Encyclopædia Britannica* explains:

Bigot. One obstinately and intolerantly holding particular opinions, generally religious. The early meaning of the word in English, at the end of the 16th century, was that of a religious hypocrite. It was applied in French, in the 12th century, to certain tribes of southern Gaul, and, in an abusive sense, to the Normans. The meaning changed in French to that of "religious hypocrite" through the application, in the feminine *bigote,* to the members of the religious sisterhoods called Beguines.

Spellman's Well-timed Warning

In the same month in which the *Register* denounced Mr. Cowles as the "Worst Bigot in U. S." the St. Louis *Post-Dispatch* carried a review of an article by Archbishop Spellman in the *American Magazine* in which that gentleman said:

With all my heart, I deplore the growth of the cancer of bigotry penetrating American life, shriveling America's heart, retarding America's victory and peace. For bigotry undermines the fundamental principles avowed in the Declaration of Independence, the Constitution and the Bill of Rights.

Mr. Spellman is dead right about that, and so it is very unfortunate for him that in his own archdiocese, on the last page of *The Parish Bulletin,* put out by the

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Holy Rosary Church (Italian), 444 East 119th street, New York city, occurs the following, first in Italian and then in English:

WARNING. It is our duty to warn our parishioners that it is absolutely forbidden, UNDER PAIN OF MORTAL SIN AND POSSIBLY EXCOMMUNICATION, to frequent so-called "chapels" or "churches" that are not Catholic, Apostolic, Roman, under the direction of His Excellency Francis J. Spellman, D.D., Archbishop of New York. Take notice, too, that no one has been authorized by this church to go about amongst the parishioners collecting funds or selling religious articles. The Roman Catholic Apostolic churches in this neighborhood, between 104th and 129th streets, from Park Avenue to the East River, under the jurisdiction of His Excellency Francis J. Spellman, Archbishop of New York, are the following: [then follows the list of nine such, with addresses].

Can anybody recall any place in the Scriptures where it says that His Excellency Jesus Christ or His Excellency Simon Peter ever did such a thing as that? But, then, of course, Jesus was but a carpenter and Peter but a fisherman, and neither had a D.D. degree, as has Francis J. Spellman.

Spellman's Idea of a Bigot

Mr. Spellman bursts into the press every chance he gets, and that is real often. For instance, though he is in long-distance telephone communication every day, that would not give him any publicity, so when he sends a long and expensive cablegram to the pope congratulating him on his 68th birthday, it gets into the papers, as a matter of course. It helps to advertise what he thinks is the Catholic, Apostolic, Roman faith, and that one *he* thinks is the best of the whole 256 doing business here in America. This is a free country, and if he wishes to think that, it is his own affair. But wait:

The St. Louis *Globe-Democrat* carried a column about Mr. Spellman and his *apparent* accord with the "four freedoms", in which column occurred this statement by the "Reverend Father" W. Eugene Shiels, Jesuit, and which shows plainly that Shiels, at least, still has the blood of the Inquisition and the auto-da-fé yet boiling in his veins:

Religious liberty is one thing, broad religious activity quite another. Every state must preserve the true religion; so, too, every state must respect the right of religious liberty. But not every state must allow the broadest religious activity. Take the country where almost everyone professes the same religion. In such a territory the government must protect the public peace. And government may have the duty of putting limits on the activities of people holding other religious ideas, to preserve the peace, to preserve the right of religious freedom against assault. This every government must do.

Mr. Shiels would be benefited by soaking his head, to reduce the swelling.

The Bigotry of Yesteryear

The following is a translation of the Edict of 1550, under Philip the Catholic, taken from page 81 of *The Rise of the Dutch Republic,* by John Lothrop Motley:

No one shall print, write, copy, keep, conceal, sell or buy, or give in churches, streets, or other places, any book or writings of Martin Luther, John Ecolampadius, Ulrich Quinglins, Martin Bucer, John Calvin, or other heretics reprobated by the holy church, nor break or otherwise injure the images of the holy virgin or canonized saint; nor in his home hold conventicles or illegal gatherings, or be present at any such in which the adherents of the above-mentioned heretics teach, baptize and form conspiracies against the holy church and the general welfare.

Moreover, we forbid all lay persons to converse or dispute concerning the Holy Scriptures, openly or secretly, especially on any doubtful or difficult matters, or to read, teach, or expound the Scriptures, unless they have duly studied theology and been approved by some renowned university; or preach secretly

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or openly, or to entertain any of the opinions of the above-mentioned heretics; on pain, should any one be found to have contrived any of the points above mentioned, as perturbators of our state and of the general welfare, of being punished. That such perturbators of the general quiet are to be executed, to wit, the men with the sword, and the women to be buried alive, if they do persist in their errors. If they do persist in them then they are to be executed with fire; all their property in both cases being confiscated to the crown. If any man being present at any secret conventicle shall afterward come forward and betray his fellow members of the congregation, he shall receive full pardon.

Ireland Always a Sore Place

Ireland is always a sore place, and always will be so, as long as the Roman Catholic Hierarchy exists; for it so happens that in Ulster there are some true liberty-lovers. The following are a few brief extracts from *The English in Ireland in the Eighteenth Century,* by James Anthony Froude:

Rallying from their first surprise, the Protestants gathered into bodies and made flight; and from that moment the conduct of the rebellion fell entirely into the hands of the most violent. Charlemont Castle, the strongest fortress in Ulster, was surprised on the fatal 23rd of October [1641] by Sir Phelim O'Neill. Lord Caulfield, who was taken there, was afterward murdered . . . Savage creatures of both sexes, yelping in chorus, and brandishing their skenes; boys practising their young hands in stabbing and torturing English children—these were the scenes which were witnessed daily through all parts of Ulster. . . . [Page 106]

In the first horror, it was said that 200,000 persons perished in six months. For these enormous figures the Catholic priests were responsible. They returned the numbers of the killed in their several parishes up to March, 1642, as 154,000. [Page 111]

Referring to the same events, the "Very Reverend" Richard Murray, D.D., dean of Ardagh, in his book *Ireland and Her Church,* says, at page 262:

Roger Moore and Sir Phelim O'Neill (the most powerful of the old Irish) now resolved upon a general massacre of all the Protestants in the kingdom. Their houses, cattle, and goods were first seized. After rapacity had fully exerted itself, cruelty, and that the most barbarous that ever was known or heard of in any nation, began its operations. No age, no sex, no condition was spared. The wife weeping for her murdered husband and embracing her helpless children, was stabbed with them, and perished by the same undistinguishing stroke. The old, the young, the vigorous, the infirm, underwent the like fate, and were confounded in one common ruin.

As showing how Ulster feels about the Roman Catholic Hierarchy to this very day, the Roman Catholic *Register* carried a dispatch from Dublin that in Northern Ireland there has been organized a new oath-bound organization called the Protestant Action Society of Great Britain and Ireland, whose avowed purposes are to fight and counteract Roman Catholic action and demand forthright the removal of all Catholics from government key positions. Ulster remembers the bigotry of the past.

In Spain, Mexico, and South America

Occasional stories get into the papers which indicate a lessening of sectarian spirit. For instance, there is the story of the Protestant minister that helped a Catholic priest build his chapel, and of the Jewish artist that decorated it as follows:

With a background of the Stars and Stripes, Christ stands with outstretched arms. On the right panel is the Blessed Virgin Mary in blue with a pilot kneeling before her, and on the other side is St. Barbara, the patroness of gunners, with a gunner on his knees asking her help.

Another item in the same class is that of the 300 Y.M.C.A. boys in the great Public Hall, Cleveland, Ohio, who, in the darkness, and wearing red capes

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and bearing candles, stood before an altar and a cross. Such boys, having marched that far toward Roman Catholic pageantry, would be helped to get the idea that all religions are, after all, much alike, and that they might as well become Roman Catholics as anything else.

But if any of those Y.M.C.A. boys should decide that they wish to become priests, you can imagine how they will feel when they get to Rome, and have put in their hands Father Lepicia's textbook *Concerning the Stability and Progress of Dogma,* and run across this question and answer, on page 193:

Q. Can heretics be tolerated, and if so, on what conditions?

A. As soon as one proclaims in public a heretical doctrine, and tries to corrupt others by words or example, he cannot only be excommunicated (to speak abstractly), but he ought to be killed, in all justice, to the end that he may not corrupt a very great number by contamination. For a bad man is worse than a wild beast, and he does more. As Aristotle says (Ethics I, vii in fine). So as it is not evil to kill a noxious beast of the forest, it is good to take away the life of a heretic who denies divine truth and hinders the salvation of others.

Conditions are now so bad in Spain, as a result of this theology that Spellman and Shiels were taught, that, in the words of a contemporary,

Even if a Christian is found only discussing the Bible with other Christians, though he says nothing against the government or the Roman Catholic Hierarchy, he is heavily fined and imprisoned, sometimes beaten.

In Argentina Catholic religious instruction has been imposed upon the public schools; teachers and pupils are obliged to attend religious ceremonies of that church; and conscripted men in the army are punished for not confessing the Catholic religion. And people who are not bigots just don't like this form of bigotry rammed down their necks.

Jehovah's witnesses in Mexico

The Roman Catholic Hierarchy well know who are the people that make the most determined stand for God's Word, Jehovah's witnesses, and at the time of the United Announcers' Theocratic Assembly centering at Buffalo, on August 9-13, they were alarmed that the witnesses had the same legal rights in Mexico as any other law-abiding organization. All the principal Catholic papers in the United States had a column, or more than a column, starting out with the following:

Mexico City—(NC)—The use of the official Hidalgo theater, a dependency of the Ministry of Public Education, for a Sunday meeting of the Watchtower Bible and Tract Society (Jehovah's witnesses) has caused considerable comment here in Mexico where the principle of separation of Church and State customarily is carried to extremes in application, and where the Constitution requires that "every religious act of public worship shall be performed strictly within the places of public worship". For days before the meeting at which N. H. Knorr, president of the Society, was to speak, thousands of handbills were distributed urging attendance, and "sandwich women" as well as men paraded through the principal avenues of the Capital advertising the event.

When this story appeared in the *Catholic Transcript,* Hartford, Conn., it had a scarehead three columns wide "Jehovah Witnesses Given Privilege in Mexico That Law Denies to Catholics". It omitted to explain that the witnesses kept absolutely within the letter and the spirit of the Mexican law.

When it appeared in the West Virginia edition of *The Register* it also had a head three columns wide entitled "Mexican Press Opens Fire on Use of U. S. Sects to Arouse Anti-Catholics". But when you read the story you find that the ones that are attacked in the Mexican press are not Jehovah's witnesses, who conducted themselves with perfect legality and decorum, but the Sinarchists:

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. . . because their activities were or are 'a factor of intranquillity, arousing vigorous reactions by antagonistic groups'. .

That's rich—blaming a law-abiding organization because of the misconduct of a Roman Catholic organization that tried to kill Mexico's president, but did not succeed. Talk about peanut-minded bigotry!

When the story reached the Providence *Visitor* it received a two-column heading entitled "Jehovah's Witnesses Use Official Mexico Theatre; Protestant Efforts Viewed by Voters in Capital as Disturbing Note in Nation—Protests Being Filed". And also, when you read the story, you find that the voters who are alleged to have been disturbed were not at all affected by the meetings of Jehovah's witnesses but that it had reference to the Sinarchists. This is not honest Catholic newspaper work. There is no such thing. It is just beastly narrow-minded bigotry.

"No Murderer Hath Eternal Life Abiding in Him"

THAT statement was not made recently. It is a part of 1 John 3:15, and so it was made a good while ago; but it is still the truth. The immediate reason it is quoted is wonderment of what became of the priest Cordier who appointed Bonnier de la Chapelle to kill Admiral Francois Jean Darlan. The two latter died, but what about the real murderer, Cordier? Does he still live, and if so, why?

Denials have been made that the Massacre of St. Bartholomew was a church affair, but as late as 1898, at the very entrance of the Sistine chapel, was the hideous picture of the massacre itself, and every time the pope went to mass he had to see it, and there were other pictures connected with the same event. When the news of the massacre reached Rome the cardinals and the pope attended a Te Deum in the nearest church and the city was illuminated for three nights.

In the fall of 1943 the present pope broadcast a message to the bishops of Peru in which he said to them: "You have retained your fidelity to the inheritance of faith which was brought to you by Pizarro." This Pizarro is the man who entered into a contract with the Inca Atahualpa to give him his liberty if he would raise $15,000,000 in gold and silver within two months. The Inca did it, and Pizarro thereupon had him garroted; and on his deathbed he wrote to the king of Spain that when he and his men came into the land the men and women were all honest and industrious, locks were unnecessary and crime was practically unknown. He said, "We have destroyed this people by our bad examples." Pizarro was one of the top murderers of an age of such men.

"A Useless and Cruel Procedure"

N. S. HANOKS, M.D., 300 West 42nd St., New York, N.Y., had the nobility and the courage to say, in a letter dated November 17, 1941:

I am opposed to vivisection because it is a useless and cruel procedure, as well as a blot on an otherwise noble profession. There is plenty of evidence that it has been a factor in multiplying degenerative and mental diseases and increasing the number of hospitals and sanitoria. Most vivisectors are sadists and monomaniacs and better suited for executioners than practitioners of the noble art of healing. Disease can never be cured by torturing animals or injecting serum made from animals into the human blood stream.

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Left to right: **First Row:** Brashier, M., Trabert, E., Grell, E., Bippus, R., Miller, R., Geiselman, A., Kaminski, A., Kienitz, G., Cummings, J., Lang, A., Peterson, F., Firth, W., Torello, J., Perna, F.
Second Row: Gayhart, F., Mahan, E., Morgan, E., Holien, R., Seelye, M., Lunstrum, F., Dzioba, J., Maples, D., Baxley, R., Macgregor, I., Van Zandt, L., Rogers, H., Pemberton, W., Durell, B., Karshens, T., Willbanks, D., Lopez, E., Vartanian, E.
Third Row: Adams, L., Droge, N., Parson, A., Red, A., Baker, O., Schillinger, F., Klingensmith, M., Munsterman, M., Campbell, J., Ward, D., Kadlechick, E., Adams, N., Bourne, H., Casey, B., Televiak, F., Smith, D., Hultquist, T., Anderson, A., Hongell, H.
Fourth Row: Messick, M., Lund, V., Koekebacker, H., Maples, L., Beedle, C., Johnson, H., Maki, G., Televiak, M., Perna, H., Kern, R., Glass, K., Grell, L., Messick, S., Lawrence, D., Koekebacker, M., Mai, E., Olson, M., Campbell, R., Messick, F.
Fifth Row: Kienitz, W., Lang, A., Bagley, C., Mai, S., Rupp, H., Klingensmith, C., Bourne, D., Durell, E., Powers, A., Pemberton, W., Brashier, W., Peterson, C., Papadem, G., Droge, G., Schillinger, W., Flint, R., Bourne, A., Whitmer, F., Red, D., Mahan, L., Amaya, C., Seelye, A., Geiselman, W., George, H., Ciarcia, S., Duffield, H., Munsterman, D.

FOR

Watchtower Bible College Graduates Fourth Class

IT DOES not seem so long ago that *Consolation* had the pleasure of reporting the graduation of the first class from the Watchtower Bible College of Gilead, at South Lansing, N.Y. Now the fourth group of some one hundred full-time ordained ministers have completed five months of intensive training at this Bible college and have scattered to widely separated fields to take up anew the full-time work of gospel-preaching. January 22, 1945, was graduation day.

The exercises were appropriately opened by united singing of the rousing Kingdom service song, "Take Sides with Jehovah!" After prayer was offered to Jehovah God, the president of the college, N. H. Knorr, requested his secretary to read some of the many messages received. Many of these were from members of previous graduating classes, and some of them were in Spanish, the language taught at the college to equip the ministers for work in foreign fields. One of these read:

Salutaciones, cuarta clase de Galaad y facultad:

En este día de graduación estamos con ustedes en el espíritu, aunque no en el cuerpo. Queremos para ustedes las bendiciones de Jehová en el campo de reconstrucción.

Tercera clase de Galaaditas,
Deming, New Mexico.

Translated, the message reads: "Greetings, fourth class of Gilead and faculty: On this graduation day we are with you in spirit, although not in body. We wish Jehovah's blessings for you in the field of reconstruction. Third class Gileadites, Deming, New Mexico."

The messages read showed the unity of spirit prevailing among all those graduating from the Bible college, and also the keen interest taken by others of Jehovah's witnesses in the work being done by the college. Following heart-to-heart talks of counsel and appreciation from each of the four instructors and the servant in charge of Kingdom Farms, on whose rolling acres the Bible college is located, the principal discourse was presented by the college president. The subject, "Your Reasonable Service," was timely admonition for the departing ministers. Diplomas were next presented to those who had completed the prescribed course of study with merit. One hundred were enrolled August 28, 1944, and of this number ninety-seven graduated. However, only ninety-three of these received diplomas, indicating completion of the course with merit.

After all diplomas had been distributed a member of the graduating class came forward and offered an excellent resolution on behalf of the class; and that resolution is herewith presented.

RESOLUTION

WHEREAS we appreciate the blessed privilege of attending the Watchtower Bible College of Gilead and the great reconstruction work that Jehovah God has commanded through his Word shall be done in the earth at this time and for which purpose the Watchtower Bible College of Gilead was established; and

WHEREAS we rejoice and give praise to God that by accepting this added blessing we will be able to prove ourselves more able ministers unto Him by knowing how to wield more effectively the Sword of the Spirit to the glory of God's name and to the consternation and chagrin of the religious element of Satan's organization and to the ever-increasing joy and hope of those of good-will toward God and his Kingdom; and

WHEREAS we are about to leave for foreign lands to carry the glorious message to the oppressed and downtrodden; and

WHEREAS we realize the many trials ahead, the privations, the hardships, and the bitter opposition of the demon hosts, both visible and invisible, which await us;

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THEREFORE, BE IT RESOLVED: THAT we will preach the gospel of the Kingdom in whatever territory we may be sent to and carry out the instructions given us through the "faithful and wise servant", the Society, to the furthering of the Kingdom interests and to the praise and honor of God's name;

THAT we shall endeavor to put into operation all the knowledge gained from the course at Gilead as well as the good daily habits formed, that we may redeem the time to the glory of Jehovah;

THAT we will try to live in unity with one another, to have oneness of mind and purpose, to put aside all selfishness and thereby "seek first the Kingdom" in order to accomplish the work set before us.

THAT we will develop a long-life perspective, knowing that our life, begun with our consecration, can continue through countless millenniums into eternity;

THAT in the face of eternity the remaining years until Armageddon will seem but a brief span that will be brightened by the conviction that only a knowledge of the truth can bring;

THAT we shall continue faithfully in the strength of Jehovah's active force or spirit to publish the message "The Kingdom is at hand" to all peoples that the "stranger" class may not be deprived of its rights in hearing this message and receiving protection at God's hand from the coming world destruction and be ushered into life in the New World;

THAT we take our new and increased responsibilities joyfully, gratefully, and prayerfully, rejoicing in the small part we have been assigned as individuals in proving the Devil's boasts to be lies, and Jehovah to be supreme, so that in maintaining our integrity we may be privileged to hear the vindicated Ruler of the universe proclaim, "Well done, thou good and faithful servant."

It was unanimously adopted by the fourth class of Gilead students. Song and prayer then closed the graduation exercises. These occasions are long remembered by the graduates of Gilead. This is shown by a letter received from a member of the third class, reading, in part:

Greetings, Gilead graduates of the fourth class:

A little homesickness creeps over me as I think of all of you now ready to leave home. Gilead is my home, your home; it will always be our home. As you take your seat before the exercises commence you feel assured that Gilead has done much to prepare you for future service, here and abroad. Your eyes are wet as you take a glance to the left, then one to the right, then over your shoulder, last glances at your dear associates whom you have met from all parts of the United States, yes, and even Mexico. You have studied with them, worked with them, and loved them. There is a lump in your throat as you look over at the instructors who have labored all term with you. It is a happy occasion, and a sad one.

Then, before you know it, it is all over. You have your diploma, report card, class picture, and a territory assignment. Soon you'll be out in the hostile old world again. But be assured, brethren, as you leave Gilead behind Jehovah's active force will go with you. You leave Gilead with the conviction that now you will work harder than ever to show the Lord how much you appreciate the special training he has provided for you. Some day we may all go back home, to Gilead; if not before the battle, then after the smoke clears away. Gilead was built in a time of war, and by the Lord's grace it will stand through the next war, Armageddon. All other buildings, churches and colleges, will come tumbling down, to be covered and forgotten. But there will always be a Gilead!

Probably Back on the Pay Roll

♦ The Associated Press, in a dispatch from Moscow, says that Acting Patriarch Alexeis wrote a letter to Premier Stalin addressing him as "Our dear supreme leader whom God has sent us". Alexeis probably figures that by now "God" will have forgotten about those cotton saints, and that being, by now, probably back on the pay roll, it is only decent for him to show his gratitude to "the god of this world".

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The Greek Language

(*In Three Parts*—Part Two)

THE international usage of the Greek language throughout the realms of the Roman Empire and even outside thereof during the first century A.D. helps us today to understand some surprising things. Readers of the book *"The Truth Shall Make You Free"* will remember reading on page 209, paragraph 1 thereof, this statement: "As Jehovah commanded the writing of the canonical Hebrew Scriptures, so he commanded the writing of the sacred Scriptures in Greek by the apostles and disciples of Jesus Christ." That statement may be disputed by persons who argue that the Christian Scriptures were originally written in the Aramaic, the common language of the Jews of Palestine in Christ's day. Nevertheless, the fact that, with the possible exception of the gospel of Matthew, the Scriptures written by Jesus' disciples were written in Greek is corroborated by even those who deal with the Syriac language, which is a close relative to the ancient Aramaic. Anyone turning to the introduction of Murdock's translation of the Syriac "New Testament" and reading from page 34, paragraph 2, to page 36, will find testimony, and by those working with the Syriac language, that the Christian Scriptures were written originally in Greek, with the one exception of Matthew. Matthew's gospel was first written in Hebrew, but then it was finally translated by Matthew himself into Greek. The evidence, therefore, seems to be convincing that God, who by His spirit enabled His servants to speak with foreign tongues, commanded that these Christian Scriptures be written in Greek. There was a very valid reason for His desiring it to be so. The Lord Jesus Christ declared to His disciples that the gospel of the Kingdom was not to be confined to that area of Palestine occupied by the Aramaic-speaking Jews, but, before leaving His disciples and ascending into the heavens, He said: "Go, disciple all the nations, immersing them into the name of the Father, and of the Son, and of the holy spirit; teaching them to observe all things which I have enjoined upon you."—Matthew 28:19, 20, *Emphatic Diaglott.*

It would therefore be reasonable and most convenient that in the spreading of the gospel the Lord Jehovah should provide that the gospels, the epistles, and the Apocalypse, or Revelation, should be written in a language that would have the widest understanding by the populations of all this indicated vast area. Inasmuch as Greek was a world language, and the *koiné* Greek was the language of the man of the street, it would be very appropriate that the original Christian Scriptures should be written in that medium of speech and communication. Why? Because then it could have a universal understanding and be appreciated directly by all these people over this wide territory who spoke that international language. Jehovah God foresaw the development of the Greek tongue, and just at the right time it had a universal sway and the language was there ready to hand. So He inspired His servants on earth to make use of this convenient lingual instrument.

For centuries the Roman Catholic sect or cult has carried on its services largely in the Latin tongue. It gives preeminence to Latin and would have the people in general draw the conclusion that Christ Jesus, the Stone on which the Christian church is really built, favored Latin, and that Almighty God expressed a preference for the Latin language, and that Latin should therefore be the means by which the Roman Catholic services of the mass, etc., should be officially carried out throughout all ages. However, when we examine into the termi-

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nology used in the Catholic sect, we see that this Latinized Roman Catholic cult and hierarchy have a Greek-language basis. For instance, take the name of the one whom they claim as their first pope; his name Peter (*Petros*), meaning "a stone", is Greek. If one takes the Bible that the Roman Catholic Hierarchy authorize, the English *Douay Version,* one finds that the names therein of the various Bible characters and places are for the most part different from those found in the *King James Version* or other non-Catholic versions. Yes, too, the very names of the books of the Bible are different in many respects. And why is this? It is because the Roman Catholic Bible follows the Greek form of the names; the non-Catholic Bible follows the Hebrew original. For example, Esdras, Osee, Abdias, Sophonias, Aggeus, Malachias, Apocalypse, etc., in the *Douay Version,* to compare with Ezra, Hosea, Obadiah, Zephaniah, Haggai, Malachi, Revelation, etc., in the *King James Version.* Their early Latin translations were made from the Greek *Septuagint* and Greek Christian Scriptures, and, of course, they took over the Greek rendition of the various names found in the Bible.

Furthermore, the names which are prominent in the rituals, ceremonies, and doctrines of the Roman Catholic cult are all Grecian in origin. Some of these terms are: Eucharist; bishop and archbishop; Catholic; diocese; catechism; Hierarchy; liturgy; acolyte; presbyter; deacon and archdeacon; diaconate; church; patriarch; synod; ecumenical; encyclical; monk (*monachos*); parochial; theology; and pope or papa (Greek: πάππας). The Roman Catholics try to justify their worship of Mary and of the "saints" canonized by the pope, and so they make a difference between grades of worship, called "latria" worship (to God), and "hyperdulia" worship (to Mary), and "dulia" worship (to saints); all of which words are Greek. Besides, there is that sign seen on the vestments of the priests, namely, IHS. They claim those three letters stand for the first three letters of Jesus' name in the Greek (IHΣ). This combination would therefore read "Yes"; which is the first syllable of the name "Yesoús". But there are authorities who claim that the sign IHS represents rather the Egyptian trinity of *I*sis, *H*orus and *S*eb, and has no relation to Jesus. All the foregoing facts argue that, if the Roman Catholic sect were apostolic and does not change, then if its ritual was to be fixed in any one language it should be the original Greek used by the first congregation at Rome.

In confirmation of this, take a look at the names of those claimed to be the first bishops of Rome. To begin with, *Petros* is Greek; and the apostle Peter wrote his two epistles of the Bible in Greek, the first epistle from his location at Babylon. Next come Linus (Λίνος) (2 Timothy 4:21); Cletus; Clement I; Anacletus; Evaristus; Alexander I; Xystus or Sixtus I; Telesphorus; Hyginus; Pius I; Anicetus; Soterus; Eleutherus; Victor I; Zephyrinus (A.D. 203). With the exception of Clement (which might be Greek, as at Philippians 4:3), and Pius, and Victor, all the foregoing names down to the beginning of the third century A.D. are Greek names. This predominance of Greek nomenclature is certainly indicative of something, not pro-Latin.

Features

Now let us look at some of the features of the Greek language. As stated in Part I of this article, the Greek is the second-oldest of the seven or eight branches of the Indo-European family of languages. All branches of such family show a relationship to one another, and this particularly by the resemblance of their word forms. For instance: Patér is Greek; Vater is Ger-

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man; Pater is Latin; which mean "father" in English. Likewise, méter (Gr.), mutter (Ger.), mater (Lat.), mother; hex (Gr.), sechs (Ger.), sex (Lat.), six; treis, drei, tres, three; thygáter, ———, tochter, daughter; etc., etc. Such languages would also show relationship by likeness in grammatical details. Of the Indo-European family, the Sanskrit language of old India is the oldest member.

For a long while it was thought that Hebrew or Semitic had played a large part in the forming of the Greek language. Now this idea has been given up; for, aside from a few words that were embodied into the Greek together with the introduction of the objects which those Semitic names mean (for example, *khitón,* which means a "garment" or "tunic"), and also historic characters which appeared in the development of the history of the Hebrews, the Semitic language had little influence with respect to the Greek.

However, an inscription of the seventh century B.C. has been found which shows the Greek language of that pre-Christian period written in alphabetic characters that were derived distinctly from a Semitic source. Even today the relationship of the Greek alphabet to the Hebrew alphabet can readily be seen. There is foundation for believing that the Hebrew language was that spoken originally by man in the garden of Eden, and also by Noah and his three sons, including Japheth, from whom Javan and the Greeks descended. Hence, if the Greek was an offshoot of the Hebrew, it would, in spite of the confusion of tongues at the tower of Babel, be likely to show some relationship to the original Hebrew. Let the reader, therefore, take his copy of *The Emphatic Diaglott* and turn to page 9 of the introductory material, and also open alongside his Bible at the 119th Psalm. The *American Standard Version* of the Bible is here preferable, because it gives both the Hebrew characters and the names thereof at Psalm 119. This Psalm is called a "Song of Degrees", and the English Bible lists the Hebrew character names ahead of each section of the psalm. This is because each section had every verse in it begin with this particular letter of the Hebrew alphabet; and that is why the Hebrew letters are seen dividing up Psalm 119 into 22 sections.

Now, by shifting the eyes from the *Diaglott* to the sections of Psalm 119, the reader can compare the Greek and the Hebrew alphabet, particularly as to names of characters and their values. The first letter in the Hebrew is *aleph;* in the Greek, *alpha.* Next, in Hebrew, is *beth;* in Greek, *beta.* The list of letters in a language we call the "alphabet", which name is drawn from the Greek letters *alpha* and *beta;* the Hebrews call it "aleph beth". Then in alphabetic order come, in Hebrew, *gimel,* in Greek, *gamma; daleth, delta; zayin, zeta.* The Greek alphabet differed from the Hebrew in having letters or signs for vowels, whereas the ancient Hebrew had none, and hence there are no corresponding forms as to vowels in comparing the two alphabets. But in Hebrew there is *thav* to correspond with the Greek *theta* (*th* sound); *qoph* and *kappa; lamed* and *lambda; mem* and *mu; nun* and *nu; khaf* and *khi; peh* and *pi; resh* and *rho; sin* (also *shin*) or *samekh* and *sigma; tav* and *tau; pheh* and *phi; kheth* and *khi.* The Hebrew had no character to correspond with the Greek *psi,* but had the character *he,* whereas the Greek had no letter for the *h* sound.

Not 'Holy Ghostish'

For a long time the modern students of the Greek Scriptures thought them to be written in a language peculiar to theology, a sort of "holy ghost language", a language invented by the "holy ghost" or holy spirit of God and adopted just for Christian circles. Contributing to this view was the fact that in Thayer's

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Greek-English Dictionary of 1896 there were listed more than 500 Greek words that are used only in the "New Testament", so called, and in the Greek Septuagint, which translates the ancient Hebrew Scriptures, and in the Greek Apocrypha, the apocryphal books having been written in Greek. These 500 words included entirely new words as well as variations of commonly known Greek words, but are not to be found in classical Greek literature. The Greek Bible, and all literary compositions upon the sacred Scriptures during that period, used only the *koiné diálektos,* or common dialect. During this *koiné* period (330 B.C.-A.D.330) there were secular writers who wrote in a language similar to the *koiné* Greek, such as Josephus (37-95 A.D.), and Philo Judaeus (A.D. 20-54), and Polybius (205-120 B.C.), but these tried to show somewhat more loftiness in style than the gospel writers, so as to approach more to the classical Attic dialect of the fourth and fifth centuries B.C. Such writers were therefore called "Atticists".

However, as the scientists of archaeology progressed in their findings of monuments of ancient days, and of the ostraca, and of papyrus manuscripts, a great amount of light was shed thereby upon the *koiné* Greek as a language of actual historic usage. So it came that a Greek scholar named Robertson cites 186 words in the Greek Christian Scriptures which were *formerly* thought to be peculiar to such Christian writings and making an ecclesiastical language out of them. But now, by discovered inscriptions and papyrus manuscripts belonging to the *koiné* period these 186 words are proved to have been in common usage among the general run of people of that period. This bears out that the language of the Christian Scriptures was not a special language invented by the holy spirit of God, but that in order to present the gospel message to the common people in general, the Christian Scriptures were recorded in the tongue that they used. That agreed with the fact that among those who were called of God by the "foolishness of preaching" there were not many wise, not many noble, not many rich, not many powerful or amounting to something in this world, but chiefly the poor, common folk, as stated at 1 Corinthians 1:26-29 and James 2:5.

After the Koine Period, there followed the Byzantine Period of the Greek, so called because of the influence of Byzantium or Constantinople, to which Emperor Constantine removed A.D. 330. The Byzantine Period continued till Constantinople's fall to the Mohammedans in 1453, when the Modern Period began, which continues down to the present. The modern Greek period therefore began about the time of the invention of printing from movable type, which was in 1455. Although modern Greek differs in many respects from the *koine,* it resembles the *koine* more so than the *koine* resembles the classical Greek of the fourth and fifth centuries B.C. Any reader can observe the difference between the modern Greek and the *koine* by procuring a modern Greek Bible and comparing it with the Greek of *The Emphatic Diaglott.* But despite the differences, it is all Greek. Hence the modern Greek Bible is not a new translation, but is rather a revision of the original Greek Scriptures into the modern Greek idiom. In just the same way the *King James Version* was a revision of the English Bible produced by William Tyndale and his associates, and our modern English and American translations are revisions of the *King James Version* Bible. But all are English Bibles.

It was the Greek scholar Erasmus who tried to restore the ancient pronunciation of the Greek, which differed from the pronunciation of Greek letters, diphthongs, and combinations by modern Greeks. Erasmus was the one who brought out the first printed edition of

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the Greek text in 1516, shortly before Luther began the Reformation movement. In Erasmus' third edition of 1523, as our readers will remember, he was induced because of a promise he had made to insert into the Greek text the spurious verse at 1 John 5:7, to the effect that 'there are three which bear testimony in heaven and these three are one'. This Erasmus tried to revive the pronunciation of the Greek to the way it was spoken during the classical Greek period; and therefore that pronunciation was called the Erasmian pronunciation. That appears to be the traditional pronunciation which is taught in the English universities that still offer courses in ancient Greek.

Mormonism's Basic Appeal

MORMONISM made its appeal to the person perplexed by the many clashing sects that clamored too insistently for attention. It was, indeed, this confusion of sects that led Smith to look for a "revelation". In "Why I Am a 'Mormon'" President Penrose of the Mormon Hierarchy explains:

The established churches, Episcopal and Greek, are but offshoots from the tree of Romanism. If the Romish Church is false and apostate, as they claim, their assumed authority is void; for what they have came from that source, and that failing, they fail with it. Also, if the Romish Church retained the authority of the apostles, it held the power to loose as well as bind, and as it cuts them off, their channel of succession runs no farther back than the time of their disconnection. In either case, then, they have no apostolic or Episcopal authority. The Roman Catholic Church is dissimilar in body and spirit, in form and feature, in doctrine and discipline, in principle and power from the Christian Apostolic Church. It has no apostles or prophets. It does not even claim to have present revelation—the great distinguishing feature of a divinely organized Church. Even if its assumption of an unbroken succession from St. Peter were true as to form, it is utterly lacking in the spirit and power that made Peter what he was, and the pope is not an apostle but professes to be a bishop. Leaving out of consideration the mummeries and mysticism, the heresies, and absurdities, the cruelties and horrors of mediæval Catholicism, the Romish church bears no comparison with the organization established by Christ, as set forth in apostolic writings. And so whole "Christendom" from the Romish mother to her latest progeny, is man-made, without divine authority and about as powerless as to eternal salvation as the systems of religion in the so-called heathen world, all of which contain some truths, some admirable precepts, and many excellent men and women.

German Prisoners Work Well

OCCASIONALLY a train goes through, on almost any through American railroad, and is loaded down with men that a little while ago were working for Hitler and were told that they must die for him. But they didn't die, and, according to international law, they have come here to work for Uncle Sam at 80 cents a day. The day is 9½ hours long, with no work on Saturdays or Sundays.

The boys all look youthful; they are well-behaved, and are good workers. On Sundays they may wear their German uniforms, if they earn the privilege by good behavior. There is one guard for each eight prisoners; the guards must keep 15 feet away from the group, and they are not permitted to talk with prisoners. Few of the boys use tobacco; most of them prefer milk to beer, and they prefer calisthenics to competitive games; so the observers say.

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"THY WORD IS TRUTH"
—John 17:17

"The Beginning of Sorrows"

A. D. 33, certain disciples believing and expecting that the world under Satan the Devil would end and that then the Messiah's kingdom would succeed to authority approached their Master privately and propounded to Him this question: "Tell us, . . . what shall be the sign [the proof] of thy coming, and of the end of the world?"—Matthew 24:3.

Jesus, in answering the question, first cautioned the disciples not to permit anyone to deceive them. He said to them, in substance: 'There will be wars and rumors of wars before the end comes. Do not be disturbed about these, because the end is not yet.' Then He stated to them what would be the first evidences or proof that the end of the Devil's uninterrupted rule had been reached. He said: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." —Matthew 24:7, 8.

And now let us examine the physical facts and see how well they fit the prophetic words of Jesus. He said that the beginning of sorrows, that is to say, the death pains of the old world, would be marked by nation rising against nation, and kingdom against kingdom. He meant a great war, of course, for the reason that He was just speaking of wars. Prior to 1914 all the wars that had ever been fought were army against army and clan against clan. Never before in the history of man was there a war like the one from 1914 to 1918. Every part of the combatant nations was called into action. Men were sent to the front, and women also; while the men and women who remained at home were obligated, under command of their government, to supply the sinews of war. It was total war!

Everything of the nation was commandeered for war purposes. Even the babes had to perform their part in the conflict, because their food was officially curtailed in order that there might be a conservation of food for the armies at the front. The quantities of flour, meal, sugar and other necessities were rationed to the people at home, to the end that the war might be won. It was total nation against total nation, and kingdom against kingdom, involving practically all the nations of "Christendom". And there was never another war like it in previous history.

Then followed great famines in Russia, in Austria, in Germany, and in various parts of the Orient. More people by far died from famine than were killed in the war. Quickly came a pestilence known as the "Spanish flu"; and as this moved from the frozen to the torrid zones, it swept the people before it in great multitudes. More people died from this pestilence in one year than were killed in battle during the four years of the war.

Next call to mind also that since 1914 there have been more disastrous earthquakes than in any other time of the world's history. These are physical facts which any man except a religious clergyman can understand. The clergy have literally closed their eyes to all this array of evidence. The Lord makes it plain, however, to the present-day faithful followers of Christ Jesus.

Then said Jesus to His followers: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." (Matthew 24:9) During this World War there was a small company of Christians who were putting forth

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their best efforts to tell the people that the World War was a proof of the end of the world and of the coming of Messiah's kingdom. These, of course, must be classed in as disciples of Christ, because they testified to what He said. For this reason this little company of Christians was hated and persecuted in every nation where its members happened to be. Accounts as published in this magazine, formerly known as *The Golden Age,* issue No. 27, showed that this extensive persecution reached a climax in the spring of 1918, just before World War I ended.

"And then shall many be offended, and shall betray one another, and shall hate one another." (Matthew 24:10) This prediction was literally fulfilled from 1914 on to 1918 by the fact that some who professed to be followers of Christ Jesus betrayed into the hands of the worldly governing factors those who were trying to represent the Lord God in a faithful manner.

On November 11, 1918, with the signing of the armistice, the war suddenly came to an end. No one could give a good reason why it there ended, because no side had won a victory. The real reason why the fighting there ceased is clearly indicated by the Scriptures. The Lord desired that the World War, the famine, the pestilence, the earthquakes, persecution of Christians, etc., should serve as a testimony to those who should come to know that Christ Jesus is come into His kingdom and that the old world or uninterrupted rule of Satan has reached its end. But this testimony could not be freely declared unto the nations and peoples while the war was in progress in "Christendom" and while many of the Lord's witnesses were languishing in prison.

According to the providence of the Almighty God the war came suddenly to an end in order that this declaration of Jesus, at Matthew 24:14, might be fulfilled, to wit: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Beginning in 1919, and up to the present year, this little company of Christians or Jehovah's witnesses have proclaimed the good news of the presence of Christ, of the end of the world, and of the beginning of Messiah's kingdom, in all the nations where the name of Christ is named. There is no doubt that this witness has been given in fulfillment of the prophetic words of the Master, as another proof of the time in which man is now on the earth.

Furthermore, Jesus said concerning the end of Satan's world: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." (Luke 21:25, 26) The sun is a symbolic expression used to represent the main light in the Devil's exalted organization, whereas the moon and the stars are symbolic of lesser lights which try to lighten up the darkness of Satan's world. But those exalted elements of human society to which the people look up for light on the situation and to guide their way and beam upon them with prosperity are showing signs of complete inability to create a brighter, better, safer, more prosperous world. And the demon powers, Satan and his wicked angels, have been shaken out of heaven by the power of the Messianic King. Although twenty-seven years have elapsed since World War I ended, yet the distress of nations has not subsided in all that time but is now accentuated by the resumption of total warfare since 1939. The nations in distress are more and more shown to be in perplexity, not knowing what to do. They are in fear and trepidation of losing their power, while meantime the "sea" of ungodly

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peoples of this earth roars and rages.

All the foregoing things testify that the world reached its end in 1914 and that Satan's entire organization is nearing its end in destruction in the awful battle of Armageddon which lies not far ahead. But for our good cheer those same facts testify that there the birth of God's kingdom by Christ Jesus also took place. It is humanity's only hope.

The Wage Problem in Chile

THE world has a lot of people that are smart, some that think they are smart, some that say they are smart, and some that are called smart. All of them together would have a hard time telling a Chilean how to get along on wages that would take his entire salary for a week to give his wife and two children meat once a week. Yet that is what the Chilean gets, according to T. Harper Goodspeed, one of the professors at the University of California, who recently spent a year and a half in South America as a technical advisor for the Nelson Rockefeller Foundation. They have inflation in Chile. And you get things like that when you get inflation.

Zealandia, published at Auckland, New Zealand, says that the annual income in South America is less than $100 per person; that farmers in Chile make about 25c a day; that Chile factory workers get $3.50 per week, and textile workers $1.75; coal miners get 71c a day, copper miners 95c, clerks $21 a month, and schoolteachers $28; also, 241 out of 1,000 babies die annually.

Another witness on the same subject is Frances R. Grant, president of the Pan-American Women's Association. She says that with things in Chile the way they now are the Chileans can't quite understand why Americans pay Chileans only 1,000 pesos for doing the same kind of work and the same quantity of work for which they pay North Americans 6,000 pesos. It doesn't seem fair, does it? She also mentioned the case of a Chilean assistant manager of a business who had been with a concern 25 years, and knew all about the business, but when the concern needed a new manager they sent to the United States and got a man for the job who didn't know anything about the business.

It may not have any connection, or it may, but the big financiers are about to invest $96,000,000 to harness for electric power purposes the principal rivers down nearly the whole 2,600 miles of the length of Chile. These rivers are short, but ladder-like and fast-flowing.

Well-oiled Venezuela

◆ Because Venezuela is well-oiled, and, because it is wartime, things are booming in the land of Bolivar. Thus a writer in the New York *Times* reports apples selling at 28c each, butter at $1.25 per pound, a ham sandwich without butter 28c, and a tiny can of peas 54c. He states that wild plainsmen who had never seen a hammer quickly learn to rivet, and to swing huge girders into place, and quickly install radios in their homes. The South American countries are now buying products direct from one another which were formerly sent to American or European markets and then reshipped.

After Fifteen Centuries

◆ The pope keeps telling that Rome is the center of all things holy. When the Allied armies arrived they found eighteen licensed houses of prostitution and 450 licensed inmates, in what the pope describes as "Rome, center of Christianity and lighthouse of civilization". Rome is filled with churches and has the name of being one of the rottenest dumps in the world as far as morals are concerned.

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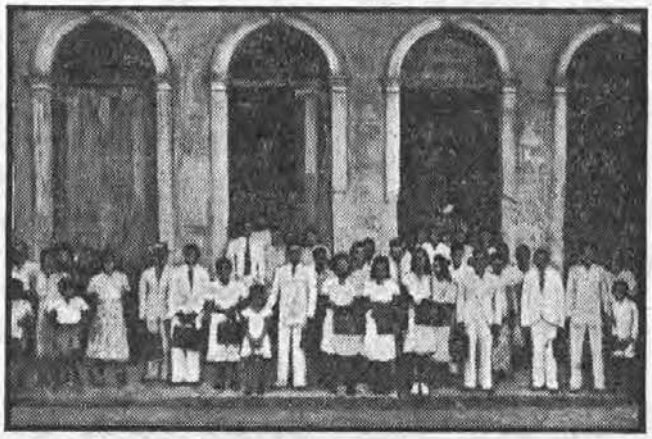
Locating the Radio Transmitter

IN THE spring of 1941 the United States government knew that a German broadcasting station was in operation somewhere in the vicinity of Valparaiso, Chile. The expert whose job it was to find it did not land in Valparaiso until a year later. In three months he discovered that the broadcasting was done every other week from the home of Guillermo Zeller, Avenida Allemana 5508, Cerro Alegre. On June 25, 1942, the police raided the house but found no radio. When the raid was over Mr. Zeller made the mistake of calling a friend and saying that the search had been a poor one, especially in the basement. He did not know his wires were tapped.

After a nine-hour delay, the police again searched the premises, and though there was a big crate in the basement they did not open it. Three more months went by, when the crate, disguised as a sewing machine, was found in a grocery. Its operator was brought into court, the apparatus was assembled, and put into operation. A conviction was obtained.

5,000 Miles Down the Amazon and the Brazilian Coast

THE towns along the Amazon that have 5,000 or more population are about 100 miles apart, strung out over a distance greater than from New York to Omaha. Starting near the Peruvian border and going east they are S. Paulo de Olivenca, Coary, Codajaz, on the Solimoes, as the Brazilians call the Amazon down to where the Rio Negro comes into it.



Publishers of Jehovah's kingdom at Manaos, ready to go into the field with the good news

On the Rio Negro, 12 miles up from the Amazon, is Manaos, 89,348 population, 908 miles from the mouth of the Amazon. It has a large percentage of Indians, Negroes and mixed blood. There are 153 rainy days per year, with a total rainfall of 78.4 inches. The difference between the maximum and the minimum height of the river here is 33 feet. This is the metropolis of the central Amazon region. To it come forest products from Barcellos and S. Gabriel, far up the Rio Negro, and cattle and hides from Boa Vista do Rio Branco, hundreds of miles up the Rio Branco, near British Guiana. Some of the many exports are nuts, cacao, rubber, dried fish, hides, and piassava fiber, used for making high-class ropes, brooms, and brushes.

A hundred miles or so down the Amazon from Manaos is the great Madeira tributary, with its important towns of Borba, Manicore and Humayta up toward Bolivia, and Silves and Itacoatiara down at its mouth. Going on downstream, there is a big island, with Faro on the northern stream, and on its north side, and Parintino on the southern stream, and on its south side. Next is Obidos, a town of 14,667 population, where the Amazon narrows down to a single course only a mile wide; but the river here is over 200 feet deep and moves along at a speed of five miles per hour. In the rainy season the flood level here rises 35 feet above normal low river.

A little below the narrows of Obidos

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(oh, it might be 75 miles; but what are 75 miles on the Amazon?) the Rio Tapajoz enters. Henry Ford's 5,000-acre rubber farm is just a little way up this stream. Santarem, only 2½ miles from the mouth, and with its 41,546 population, is the most populous and prosperous town between Manaos and the great city of Belem (or Para), 303,000 population, 86 miles from the Atlantic, which is the general metropolis of all northern Brazil. On the way down to the big city are the towns Almeirim, Gurupa, Breves, Muana, and Abaete; but the three towns last named and Belem itself are really on the Para, as the waters on the south side of the great Ilha de Marajo are called. The Amazon proper flows north of it.

At its mouth the Amazon is 180 miles wide between its capes, and colors the sea for 50 miles off shore. The total slope from the foot of the Andes to the Atlantic is only 250 feet; hence tides from the sea are sometimes felt up the Amazon for 600 miles. Sometimes three or four tides are riding the river at once. When the famous Amazon bore runs in from the sea it can be heard for six miles, and, as it comes at a speed of 10 to 15 knots an hour, it takes everything along with it.

Down Toward Rio

Belem is a natural place to start down the 3,000 miles of the Brazilian coast. Here one gets off from one of the forty steamers of the Amazon Navigation Company which has brought him downstream, and puts out to sea on an ocean-going vessel. Skipping the small towns, the first stop is Sao Luis de Maranhao, 70,274 population. The streets slope so sharply that vehicles can be used with difficulty. This first hop is about 300 miles. The town exports sugar, rice, and cotton. Another 150 miles east brings one to the Paranahiba river and the port of that name, population 24,152. Up this river 250 miles is the important town of Therezina, 64,679 population, which has rail connections with Sao Luis de Maranhao and steamer connections with Paranahiba downstream. The name means "Bad River"; for, though it is navigable in sections for 400 miles, there are numerous rapids. It is a good district for hides, goatskins, cotton, and tobacco.

Another 200 miles along the hump is the city of Fortaleza or Ceara (called by both names), with population of 150,518. Describing this town the *National Geographic* says:

> Broadway melodies crooned by Yankee talking machines to soothe a roomful of bob-haired dressmakers; another roomful of girls demonstrating sewing machines; busses, trucks, motor cars, typewriters, cash registers, fountain pens, printing presses, corn poppers, vending machines, cameras, garages with young Brazilian boys using American tools, ferris wheels, merry-go-rounds, gas stoves, electric equipment, movie houses, even movie-fan magazines in the native language but printed in the States; telephones, streetcars, wireless; a city of 100,000 whose very name few Americans ever heard.

The climate of Fortaleza (or Ceara) is arid. The temperature is usually high, but is modified by the strong sea winds. The anchorage is an open roadstead, and all ships are compelled to anchor well out from shore and discharge into lighters. The exports are sugar, coffee, rubber, cotton, rice, beans, fruits, hides, and skins. Occasionally the rains fail and famine conditions prevail hereabouts. On such an occasion seven or eight years ago no rain fell for 18 months. Water sold at a cent for ten quarts, but no family was permitted to have more than 3½ quarts per day. Wages were down to 18c per day, which sum would buy a quart of black beans, a pound of flour and 3½ quarts of water.

Around Cape Saint Roque

Another 300 miles and rounding Cape Saint Roque, the nearest point to Africa, Natal comes to view. This now exceed-

ingly important airport, 56,165 population, is the start of a railway system which runs down the seaboard to Pernambuco or Recife (both names are used) and Maceio. Natal carries on a good trade in cotton, sugar, rubber, and hides, and has cotton mills. The nights here are always cool and refreshing, despite nearness to the equator.

About 75 miles down the coast from Natal is a place named Joao Pessoa (Parahiba), where is located the Rosario convent of the German Franciscan order of Roman Catholic monks. This order is not so famous for sodomy in Brazil as it was in Germany, but gained fame otherwise. Under date of March 27, 1942, the Los Angeles *Daily News* had this story, cabled from Rio de Janeiro:

The Rosario convent of the German Franciscan order at Joao Pessoa in the northern state of Parahyba was raided, and police seized Brazilian army uniforms, insignia, maps and Nazi propaganda. Among the maps were several carefully annotated charts of Brazil's great eastward bulge—the territory closest to Dakar, from where a Nazi military offensive against South American soil would be most likely to start.



Immersion scene of Jehovah's witnesses at Recife (Pernambuco)

Below Natal 125 miles is the port of Recife (or Pernambuco), population 472,764. The harbor is formed by a remarkable stone reef running parallel with the shore line, and which leaves an inside passage 400 to 500 feet wide. This natural breakwater is 50 feet wide on top. Only Rio de Janeiro, Sao Paulo, and Bahia or San Salvador (both names are used) are of greater population than this important port. Cities of over 50,000 in the immediate neighborhood are Victoria, Goyanna, Escado, and Limoeiro, all connected by rail. This Victoria, suburban to Recife (or Pernambuco), should not be confused with the port of Victoria to be mentioned later. Meantime, Recife (or Pernambuco) is noteworthy as having cotton factories, oil mills, machine shops, shipyards, cigar manufactories, sugar refineries, breweries, distilleries, and tanneries. Its principal exports are sugar, rum, cotton, lumber, hides, skins, rubber, carnauba wax, fibers, dyewoods, mandioca flour, pineapples, and other fruits. More than 1,000 miles of railway radiate to interior points.

On Down to Bahia

Maceio, 129,000 population, is 135 miles southwest of Recife (Pernambuco) and is attractively situated in the midst of large plantations of coconut palms. It has shipbuilding and cotton and machinery factories. The principal exports are cotton, sugar, and rum.

Another 125 miles down the coast brings one to Aracaju, with 49,114 population. The port, six miles from the ocean, on a small river, is visited only by vessels drawing 12 feet or less of water. Good limestone is quarried in the vicinity; there are rail connections to Maceio, Recife, Natal, and Bahia. There are exports of sugar, cotton, hides, and skins. Bahia is 170 miles away. Bahia, or Sao Salvador, has a population of 852,081, is Brazil's third-largest city, and the oldest in the country, having been founded in 1549. There are 100 industrial plants; ships come directly to the docks and are loaded and unloaded by modern mechanical methods. A railway to Joazeiro, 350 miles, connects with steamer service on the Sao Francisco river, which from that point up-

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stream is navigable for nearly a thousand miles. Exports include cacao, hides, tobacco, coffee, sugar, rubber, castor oil seed, hardwoods, and diamonds.

The expansion of Bahia to different levels made necessary the construction of an elevator tower 240 feet high. The lift of the elevator, 195 feet between the lower and upper levels of the town, requires only seventeen seconds, and its capacity is nearly 4,000 persons an hour. It was made in the United States.

Says the *National Geographic:*

California owes a big debt to Bahia. In 1871 Richard Edes, then United States consul at Bahia, sent to the Department of Agriculture in Washington some navel orange trees. A letter went back to the consul, saying: "You have placed the department in possession of one of the most desirable varieties of oranges known; and one which it has much desired. . . . You omitted to enclose your bill." From this simple start, for which a pioneer Yankee consul did not even send his bill for expenses, was to arise a horticultural achievement without parallel in the migration of fruit trees.

A Long Way to Rio

It is 3,173 miles from Manaos to Rio de Janeiro, and there are still 770 miles to go, 500 to Victoria, 125 to Campos, and 145 from there to Rio. Although Victoria is accredited with only 29,243 population in the latest statistics available, yet its prospects are of the best. It is connected by rail with Caue Peak, at Itabira, some 200 miles to the west, said to be the greatest block of iron ore in the world, and estimated to amount to some 15,000,000,000 tons. It is expected to bring this ore out to the world through the port of Victoria. The United States Reconstruction Finance Corporation has loaned $34,000,000 to put the railroad in A-1 shape and to build a huge steel plant at Volta Redonda, near Rio de Janeiro, where Brazil will make its own iron and steel. The entrance to Victoria harbor is said to be tortuous and difficult, but safe and deep for the largest vessels. While port difficulties are being corrected, there is rail connection with Rio de Janeiro, 270 miles away, and the work at Volta Redonda can go right ahead. The Itabira or Caue Peak ore is said to be very high grade hematite ore, much in demand in both Britain and the United States.

On down the coast below Victoria, 125 miles on the way to Rio, is Campos, 30 miles up a navigable river. This town of 48,108 population, 145 miles northeast of Rio de Janeiro, was established in 1730. The climate is hot and humid. Sugar and fruits are produced in abundance. There are several railway lines, and, as a matter of fact, most of the products of the region go down to the little but good port of Imbituba, near Macahe, 60 miles southwest, for sea shipment.

Beautiful Rio Itself

Men who have been all over the world delight to tell of the beauties of Rio de Janeiro. T. R. Ybarra, of the New York *Times,* says of it: "Rio de Janeiro, perhaps the most beautiful city in the world, has been transformed into a throbbing metropolis without losing its beauty." Henry C. Wolfe, of the same staff of writers, says, "Beautiful Rio was founded fifty-five years before the Pilgrims landed at Plymouth Rock. With its harbor of unsurpassed beauty, its fabulous backdrop of 365 mountain peaks and its civic pattern of parks, fine buildings and rows of stately palms, the ancient-modern city is more than a pleasure ground."

Rio de Janeiro (River of January) is so called because the bay looks like the mouth of a river, and because it was discovered on January 1, 1531. If there is any river there it is so small that nobody has yet found it. With a population of 1,711,466, Rio has 1,265 factories and manufactures about everything that is made anywhere else. Its exports include coffee, sugar, hides, cabinet woods, tobacco, cigars, tapioca, gold, diamonds,

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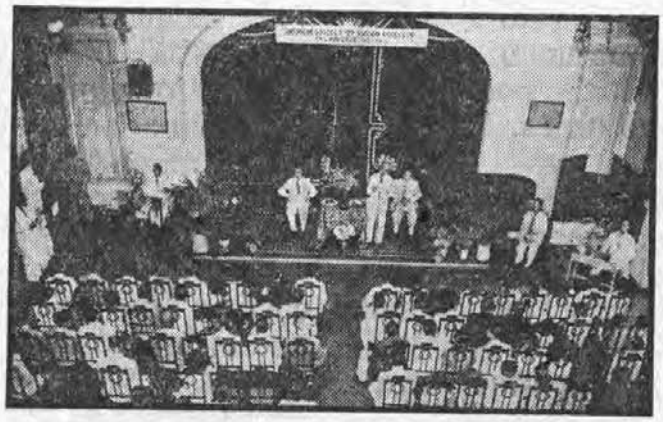
and manganese. It once led all other ports in the export of coffee, but the enormous increase in coffee production in the state of Sao Paulo at length gave Santos the lead in this. The harbor of this great city is 17 miles long, 15 miles wide, and has 45 miles of coast lines; its area of 68 square miles is greater than the combined areas of both the lower and upper bays of New York harbor. The Avenida Rio Branco, which extends through the central part of the city, is lined by rows of trees, with a row extending down the middle, and is one of the finest streets in the world. Its southern end follows the bay for miles, forming a driveway of exceptional charm.



A public lecture arranged by Jehovah's witnesses at Salvador, Bahia, Brazil

Like Miami and other beautiful and favored locations in the United States, Rio occasionally gets some bad storms. In a midwinter storm three or four years ago a lawyer, his wife, two maids and a child were drowned when his home fell into the sea; 23 other persons were killed. The water came in such a deluge for ten hours that in some places it was five feet deep in the streets. Four buildings collapsed in various parts of the city.

As in every new country, there are great extremes of wealth and poverty. California and Oregon apples sell in Rio at $1 to $2 per dozen, and the people of the city and environs dispose of 200,000 cases per year. The professional men of the city are so rolling in wealth that it is uniformly customary for doctors to wear emeralds, lawyers wear rubies, engineers wear sapphires, teachers wear tourmaline, dentists wear topaz, and commercial travelers wear pink tourmaline. When you look at a man you know his business. T. R. Ybarra, above mentioned, gives his impressions of the people of Rio thus:

They like to indulge in boasting about Brazil, but they boast with the politeness and charm and easy tolerance characteristic of their country. Nowhere else in Latin America are the inhabitants so amiable. Nowhere else are they so hard to ruffle. A Brazilian will keep his temper long after one of his Spanish-American cousins, having hopelessly lost it, is going after some foreigner who has offended him, probably unwittingly, with fiery oaths and alarming hints of imminent violence. In Rio everybody seems to be on the best of terms with everybody else, at all hours of the day and night. Nobody is in a hurry. Shopping is a function conducted with leisurely calm. Omnibus chauffeurs stop on your signal as if the one thing lacking hitherto for their complete bliss was having you as a passenger. Bank clerks smile when they cash checks. Waiters smile when they bring drinks.

Side by side with the easy-going philosophy and pleasant manners of the people of Brazil goes a tinge of laziness. The average Brazilian is better at saying things than at doing them. He is more at home concocting theories than in translating them into action. Politics, to him, are more a matter for voluble discussion at cafes, over innumerable little cups of black coffee, than a means of promoting the public welfare. "We are the foremost nation in Latin America," they continue to tell visiting Americans, even while rifle shots sound in Rio's streets. "Did not your Theodore Roosevelt say, when he was here, that the eighteenth century had belonged to Europe, that the nineteenth belonged to the United States, that the twentieth would belong to Brazil? He was

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right. We are pets of fortune. Have another cup of our coffee. It is the best in the world. Everything in Brazil is the best."

Atop a speech like that it is rather comical than otherwise that when there had been several railroad accidents near Rio, and there was a fog in one of the suburbs of the city, and two suburban trains collided head-on, the passengers got out of the old wooden cars and wrecked the near-by railroad station.

Up Back of Rio

Up back of Rio, within a radius of 300 miles, is a thriving populous area of which, in this story, it is possible to briefly mention but five cities, the facts being readily at hand.

Barbacena, 125 miles northwest of Rio de Janeiro, is 3,500 feet above sea level, and is noted for its healthfulness. Though the population is small, being given as only 6,000, it is in the center of a district which produces coffee, sugar, corn, and cattle.

Ouro Preto, 50 miles north of Barbacena, 3,800 feet above sea level, was once called Villa Rica, and at that time was the capital of the important state Minas Geraes, in which it is located. The streets of this town are too steep and too narrow for vehicles, and the gold rush is long since past, but there is still here the national school of mines, and that gives the town the right to be mentioned, even though it has lost two-thirds of its population and there are now but 5,400.



Assembly of Jehovah's witnesses at Rio de Janeiro, Brazil

Another 50 miles, this time northwest from Ouro Preto, brings one to the lively and altogether up-to-date town of Bello Horizonte (Beautiful Horizon), 167,714 population, the present capital of Minas Geraes. This town, 3,000 feet above the sea, has an admirably healthful and pleasant climate, and is considered one of the most attractive state capitals of Brazil.

Another 125 miles, this time northeast of Bello Horizonte (about 300 miles due north of Rio de Janeiro), and one comes to Diamantina, where are found the famous black diamonds so much used in engineering work. Near this town was found the Black King of Diamonds, the largest diamond of any kind ever found. This stone, weighing 3,078 carats, was worth $300,000. The carbonado, so called, is used for diamond drills and possesses the distinction of being the toughest substance on earth. Diamantina, founded in 1730, and located 3,710 feet above sea level, has 15,000 population. It has cotton and leather manufactures, also diamond-cutting and goldsmiths' establishments, and is favorably situated on the railway system between Rio de Janeiro and the great artery of travel, the Rio Sao Francisco, the inland connection between the states of Pernambuco, Alagoas, Sergipe, Bahia and Minas Geraes. This city is the commercial center of an extensive region and has long been noted for its wealth.

One more town up this way may be mentioned, i.e., Paracatu, which lies to the west of Diamantina and is about 450 miles northwest of Rio de Janeiro. Located on an affluent of the Sao Francisco, it has 15,000 population, and sends to market large quantities of cattle, hides, sugar cane, and coffee. It was once a center for gold washings, but they are pretty well finished.

Other important municipalities up this way are listed as Queluz (60,605), Juiz

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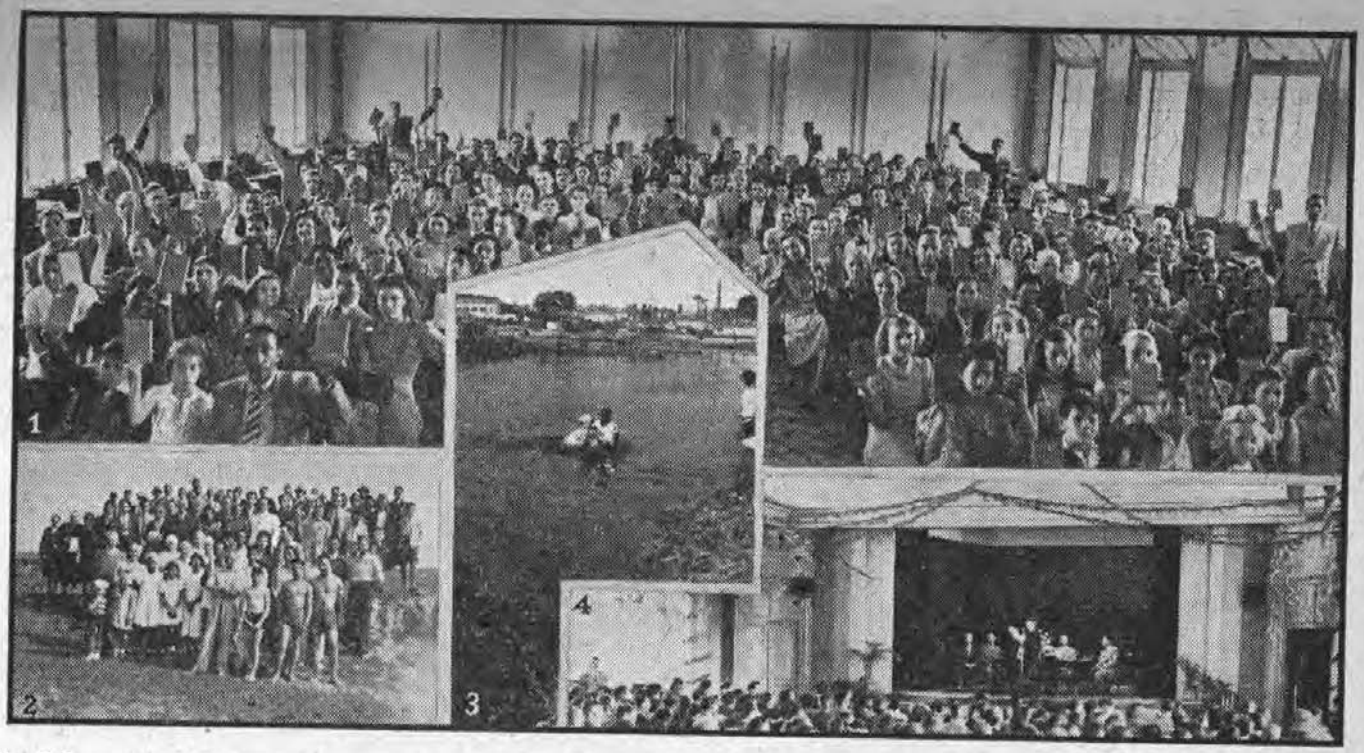

1. Jehovah's witnesses in assembly at Sao Paulo have just received a new Bible-study help, published by the WATCHTOWER. 2, 3. Scenes at immersion of twenty new witnesses, as symbol of their consecration to do God's will and service. 4. Platform and auditorium at public lecture on "The Coming World Regeneration".

de Fora (91,119), Sao Joao del Rei (54,132), Marianna (52,750), Serro Frei (80,339), Santa Barbara (68,026), Minas Novas (84,990), Boa Vista de Monte Claros (54,356), Conceicao do Serro (51,397), Grao Mogul (56,402), Sabara (51,187). In these cases the municipalities take in large areas, the size of counties, and the population of the centers themselves is uncertain.

Nictheroy, across the bay from Rio de Janeiro, has a population of 138,054.

The Sao Paulo-Santos Sector

Although they are 49 miles apart, and Sao Paulo, with its 1,120,405 population, is 2,500 feet above sea level, yet that city and Santos (102,589 population), its port, are so closely associated in a business way that they may be thought of as one community, like Los Angeles and Long Beach in California. Sao Paulo is the coffee city of the world, and Santos is the coffee port, but both have other claims to attention. Sao Paulo has many industries, the manufacture of iron and steel products, textiles, shoes, beverages, cigarettes, and chemical products. There is a large trade in agricultural products, frozen meat, and sugar. Over 40 percent of the population is foreign-born. Located 308 miles by rail almost straight west of Rio de Janeiro, the elevation gives it a temperate climate, bracing in the cool season and yet with high temperatures in the summer. The city is singularly healthful. There are excellent motor roads, water supply, and sewerage. Sao Paulo is the third city in size in South America, and is growing at the rate of 50,000 a year. Besides coffee, the state of which it is the capital is a source of supply for textiles, clothing, metals, chemicals, paper, ceramics, tobacco, leather goods, cotton, fine cattle, corn, and oranges. The state supplies more than half of the national revenues, and some think that other Brazilians are more or less jealous. Maybe so.

For overseas shipping Santos is the most important port in Brazil. Other ports, in the order of their importance,

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are Rio de Janeiro, Recife (Pernambuco), Porto Alegre, Sao Salvador (Bahia), and Manaos. The city lies about five miles up a winding tidal river. The harbor is deep enough to accommodate the largest vessels. The new docks, which extend for three miles, can accommodate 50 steamers at one time. Belt conveyors, operated by steam, load several thousand bags of coffee per hour, and about 9,000,000 of them each year. The railway to Sao Paulo, 45 miles away, is assisted by cables, and is the best-paying railway in South America. About 1,500 ships visit Santos yearly.

Campinas municipality, 65 miles northwest of São Paulo, is the commercial center of one of the oldest coffee-producing districts. It also produces Indian corn, mandioca, and fruit. The city itself, 34,000 population, has poor drainage and is unhealthful.



A talk on the meaning of baptism presented to an attentive group of Jehovah's witnesses and companions at Jaboticabal

Other important cities toward the north and west of Sao Paulo are Braganca (55,719), 50 miles north of Sao Paulo; Piracicaba (67,732), 85 miles northwest of the city; Rio Claro (50,416), 135 miles northwest of the city; São Carlos do Pinhal (55,729), 200 miles northwest of the city, and Ribeirao Preto (59,195), another 75 miles farther away in the same general direction. Jaboticabal is near Ribeirao Preto.

Still on Down the Coast

Still on down the long, long coast of Brazil, another 180 miles southwest of Santos, is the port of Paranagua, the port of the state of Parana, and of its capital Curityba, 69 miles away. The capital is situated on a plateau 3,000 feet above sea level. It manufactures coarse woolens and has considerable trade in mate (Paraguay tea), corned beef, and tobacco. Population in 1936 was estimated at 116,632. In Curityba there are many Germans and other foreigners. The Parangua port is listed as having 23,000 population and exporting mate, hardwoods, cereals, and sugar.

The 1,000,000 Japanese said to be in Brazil seem to all intents and purposes to be subjects of Japan and not citizens of Brazil. They came as families, responsible for their good behavior to their mother country. They had their own schools, newspapers, and political organizations, and became such a power that the Brazilian government in dismay had to close their schools and put the newspapers under censorship. In the state of Sao Paulo they are said to comprise 23 percent of the population, raise 30 percent of all agricultural products, and 40 percent of the cotton crop. They are amazingly industrious, intelligent, and aggressive, as they are everywhere. Some idea of the pressure they exert may be gathered from the fact that Japanese trade with Latin America made a 943 percent gain in the space of six short years. In 1932 it was 23,000,000 yen, while in 1938 it was 240,000,000 yen.

With the outbreak of war, and Brazil's declaration of war against Germany and Italy, but not against Japan, the government issued a decree that employers should discharge all German, Italian and Japanese nationals. This is in singular contrast with the generous treatment of foreign nationals pursued in the United States.

It may be that one reason for this was the discovery by Brazilian authorities at Jaquia, a village hidden deep in an

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estuary midway between Santos and Curityba, of a Japanese dock, with a large quantity of gasoline in storage, a number of automatic riot rifles, and 400,000 rifle cartridges. When the associations that inaugurated these ventures were taken over by the Brazilian government, and were put under Brazilian directors, the Japanese threatened to kill the directors.

Another 100 miles down the coast brings one to Florianopolis, the port of the state of Santa Catharina. This progressive town, 48,936 population, is situated on the inside shore of an island 485 miles south-southwest of Rio de Janeiro. The steel bridge which connects the island with the mainland has a main span of 1,113 feet 9 inches, is the largest bridge in South America, and the longest eyebar suspension bridge in the world. the steel towers are 225 feet high. Instead of wire for the cables eyebars were adopted. The surroundings are highly picturesque and tropical in character, and the town is a flourishing commercial center despite the fact that it has no railway connections inland. It was once a whaling station, but now handles rice, coffee, sugar, manioc flour, and artificial flowers. Not long ago the editor of the Florianopolis paper *A Republica* appealed to his fellow editors to avoid publication of crime news and scandal because of the evil influence of such news on minors.



Jehovah's witnesses presenting *The Watchtower* and *Consolation* on the streets of Curityba, Brazil

Another 300 miles down the coast brings one to Pelotas, 82,294 population, the most southerly port of Brazil. There are great abattoirs near the city. The chief industry is the preservation of meat. In the large open yards the dressed beef, lightly salted, is exposed to the sun and air and thus becomes *xarque, charqui,* or "jerked" beef. This port serves a considerable part of Uruguay, and, besides the beef, handles the hides of cattle and horses and Paraguay tea.

Rio Grande (or Sao Pedro de Rio Grande do Sul), near Pelotas, 53,607 population, 780 miles southwest of Rio de Janeiro, is wholly a commercial city. It can accommodate vessels drawing 22 feet of water. The exports include salted jerked beef, preserved meats, tongues, hides, horns, hoofs, woolen fabrics, Paraguay tea, beans, onions, fruit, flour, cassava flour, candles, and leather.

Porto Alegre, 160 miles from Rio Grande do Sul, is at the head of Lagoa dos Patos, and has a population of 321,628. The city has rail connections with all principal points. The climate is cool and bracing in winter and very hot in summer. The city has shipbuilding yards and manufactures cotton fabrics, boots, shoes, iron safes, stoves, carriages, furniture, butter, cheese, macaroni, preserves, candles, soap, and paper. The name means "Smiling Harbor". The city is at the confluence of five rivers navigable for steamers of light draft. Its great prosperity is due mainly to the agricultural wealth of the surrounding districts. Cattle-raising is the principal

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business of the state of Rio Grande do Sul, there being over 10,000,000 head in this one state. By water, Porto Alegre is 935 miles from Rio de Janeiro, 4,108 miles from Manaos, and a good 5,000 miles from where the Amazon river leaves Peru and enters Brazil. Not many countries can give one a straightaway steamer ride of 5,000 miles.

One More Section Far Away

Almost a thousand miles to the west of Rio de Janeiro, near the border of Bolivia, is a district which at present is hard to reach. The maps show that Corumba and adjacent communities have rail connection with Sao Paulo and Rio de Janeiro, but something has occurred that has kept the railroad from completion. So, in order to reach this part of Brazil it is necessary to go from Rio de Janeiro via Buenos Aires and thence up the Parana and Paraguay rivers to the border of Bolivia, about 3,520 miles. Corumba, population 17,449, has a good trade in mate, cattle, beef, hides, skins, and rubber, and, when the railway is completed, will be a very important transportation center.

Cuyaba, 200 miles farther up the Paraguay river, has 49,919 population. It was founded in 1719. The gold washings, now apparently exhausted, yielded rich returns in the eighteenth century, but the climate is good and the town has retained a fair share of prosperity.

Diamantino, up another 100 miles, was once a diamond field, but apparently this enterprise is now decadent. The elevation is 1,837 feet above sea level. The population, 4,475, is mostly Indian. They send to market ipecacuanha and vanilla beans. The human family can get along without diamonds, but most of them enjoy vanilla ice cream, and the Indians of Diamantino are doing their share to provide this inexpensive luxury.

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Bede, "the Venerable"

OF BEDE (beed), the most learned man of his time, it is said, "In history and in science, as well as in theology, he is before all things the Christian thinker and student." That is a splendid testimony to the memory of a man. As to whether the facts available confirm its verity, let us review them briefly.

Bede, or Baeda (be'da) was born in the county of Durham, England, in the year 673. In this county was the territory of the double monastery of Wearmouth and Jarrow. Bede, who at the age of seven was sent to Wearmouth, contributed much to the fame of the institution. Entrusted to the care of Benedict Biscop, abbot of Wearmouth, as a little boy, Bede spent the remainder of his life in connection with the monastery. Benedict was an eminent scholar and, together with Ceolfrith, the abbot of Jarrow, directed Bede's education.

At nineteen Bede became what was called a "deacon", being entrusted with certain definite duties in connection with the church of the monastery. In his thirtieth year he became a "priest", which is a form of the word "presbyter" from a Greek term meaning "elder". It is evident that by this time in the history of "Christendom" these terms had begun to take on something of official significance, though Scripturally they mean respectively simply (1) a servant (*diakonos*) and (2) a mature or elder person (*presbyteros*). No doubt Bede manifested not only a willingness to serve, but also that maturity which his evidently sincere study of the Word of God produced. In fact, his maturity was so combined with his willingness as well as his ability to serve that he was later offered the position of abbot. This, however, he declined, desiring to devote his time as he had been doing to the work of teaching, learning, and writing.

With Bede as its leading instructor the kingdom of Northumbria became one of the great centers of learning in Europe. Bede gave instruction in Greek, Latin, Hebrew, astronomy, mathematics, grammar, rhetoric, and music, in addition to performing his other duties. He was almost a walking encyclopedia, but one would never think so from the simplicity and lack of pretension with which he carried his honors. He was an instructor who endeared himself to his pupils, which is quite an accomplishment in itself.

Bede's Writings

In his studies Bede was aided not a little in that he had access to the splendid library assembled by Benedict Biscop, who was in his time a man of considerable learning. He was the first to introduce in England the construction of stone buildings, and began the making of glass windows there also. He was evidently an energetic and progressive person, and his thirst for knowledge caused him to assemble his great library, which after his death became the library of the monastery.

Bede's fame was such that after a time he received an invitation from Sergius I, the then "bishop" of Rome, to come and assist him with his advice. But Bede politely declined, preferring to remain in England. He had a large number of scholars and considered it his chief business to make himself useful to others. Hence he wrote voluminously. In a summary of his life, which he appended to his "Ecclesiastical History" in England, he gives a list of nearly forty works produced by him. His industry cannot be questioned. He was active both in acquiring and in giving out knowledge. Hence his writings on many subjects constitute what may be viewed as an early encyclopedia. His writings were, however, mainly on Biblical subjects, including commentaries on most of the books of both the Hebrew (O.T.) and the

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Greek (N.T.) Scriptures, and some of the Apocrypha, which, however, he viewed as largely allegorical. He wrote, further, on biographies of noted men in Christianity, astronomy, chronology, arithmetic, medicine, philosophy, grammar, rhetoric, poetry, music, and hymnology. He also produced a book of epigrams and heroic verse. His breadth of mind equaled the largeness of his heart.

Bede's historical writings, and particularly his great historical work already mentioned, show not only industry, but patience and care in searching out trustworthy sources of information, which sources he conscientiously and particularly acknowledges. His sincerity and love of truth are manifest throughout, while the story is told with simplicity and endearing charm, without affectation or pretension. No wonder his pupils at one time numbered many more than 600.

The history of Bede is the foundation of all available knowledge of early British history. It is freely acknowledged by scholars to be a masterpiece.

Deeply Loved God's Word

In spite of the fame of his history, Bede himself values his writings on the Scriptures as of greatest importance, although they repeat for the most part what others before him had written and thought. Yet Bede wrote with a charm of his own in simple yet eloquent Latin, which was then a language in wide use. He, like other scholars of his age, also wrote much in verse.

Bede's reputation as a mathematician rivaled his fame as a historian. For five centuries after his death his works on arithmetic were standard throughout Europe. For modern readers, however, his historical works are the only ones likely to have particular value. They may be consulted in any public library worthy of the name.

Not only were Bede's studies in other subjects secondary to his main interest in the Word of God, but they were definitely only a means to an end, and he gave eloquent testimony to his deep veneration for the Bible in the following words, in his "De Schematibus":

> Holy Scripture is above all other books, not only by its authority, because it is Divine, or by its utility, because it leads to eternal life, but also by its antiquity and by its literary form. . . ."

At the conclusion of his great history he wrote:

> "I pray thee, loving Jesus, that as Thou hast graciously given me to drink in with delight the words of Thy knowledge, so Thou wouldst mercifully grant me to attain one day to Thee, the fountain of all wisdom, and to appear for ever before Thy face."

In view of his great reverence for the Word of God it may seem strange that Bede did not think sooner of translating the Bible into English. It seems to suggest that at that time already the idea that somehow the Bible was not to be rendered into everyday speech had gained some ground. In any event, it was only toward the close of his life that Bede began a translation of the Epistle of John. This translation, perhaps only partial, was the first prose rendering of any part of the Bible into English, although versified paraphrases of portions had been made. Bede's was the first effort at actual translation.

In the early spring of 735 he was seized with an inflammation of the lungs, which continued to grow worse. He was active in spite of his illness, dictating to a secretary. After about seven weeks it seemed the end was near. His secretary said, "There remains now only one chapter, but it seems difficult to you to speak." Bede answered, "It is easy: take your pen, mend it, and write quickly." As evening came he sent for some of his fellow workers and divided among them some small personal possessions. The secretary remarked, "Master, there is but one sentence wanting," and Bede replied, "Write quickly, then." "Now it

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is finished," said the pupil, and Bede answered, "You have said the truth—It is finished." Then, he asked him to lift him up so that he might sit opposite the place where he had been accustomed to pray; and so he expired, with praise and thanksgiving upon his lips for the God he loved, May 26, 735.

"Dare to Be a Daniel"

THAT was a pretty good gospel song that was sung in the long-ago past and that went like this:

Dare to be a Daniel;
Dare to stand alone;
Dare to have a purpose firm,
And dare to make it known.

This is brought to mind by the reading of the following letter from a joyful servant of the Most High God, written from Chicago:

Upon reading the latest *Consolation,* the article "Jehovah's witnesses Called at My Door" brought to our attention the importance of telling who we are, and that we need never be ashamed of the Great Name bestowed upon us humble creatures. It showed that a real J.w. tells the truth regardless of consequences, and will not enter into any agreements which would prevent him from spreading the important message. I have found that the telling of the truth gains for me privileges not always given to others in my school.

I am at present a senior student nurse at Englewood Hospital, Chicago, Ill. Upon entering there I informed the superintendent of nurses that I am a J.w.; that I witness from house to house and on street corners, and that if I entered training it would be understood that I have my vacation when we have our wonderful convention, and that I have time off when we have any special activities. I entered, and she has kept her word.

During the last assembly in Chicago I was on affiliation for pediatrics at a Catholic hospital called Mercy. The nun in charge, as well as the floor supervisor, was kind to me. They did not like to give students off a two-day week-end, as it left them shorthanded. My roommates all knew I was a J.w., as I had frequent conversations with one that was taking instructions on "How to Become a Catholic".

When I informed the girls I was going to ask for a week-end off to attend an assembly of J.w's at the Coliseum on "Religion Reaps the Whirlwind", they were horrified. Not only that, but it was ten blocks distant from the institution.

The time arrived for the convention and I asked the nun for the necessary days. She asked me what I wanted them for. I explained that it was to attend an important convention of J.w's. I told her the topic, and invited her to attend, as well as my roommate. She stated she had not heard of our fine organization. She was sorry she could not attend, but granted the necessary time and asked if I needed more!

At the convention I was able to obtain a territory within a half-hour's ride by streetcar. The heavenly Father was very good to me, and granted the privilege of taking five people in the service the first day. We obtained two *Watchtower* subscriptions, placed 9 books, 21 booklets, and 5 magazines. We were very happy, and made arrangements to go together the next day. The territory assigned was not worked frequently. It was a foreign section of town.

Sunday, more people that were alone joined our group. When we departed for service it was raining, but there were thirteen witnesses with the urge to go. That must have annoyed the old Devil. We finished the territory, obtained another Polish *Watchtower* subscription, placed 16 books, 60 booklets, 6 individual magazines, and disposed of all our handbills.

The blessings and joy I received are not to be described. It was surely demonstrated that even in the midst of Satan's organization he is powerless if we fearlessly proclaim the name of the Most High God. Yes, Jehovah will prevail.

A happy publisher for The Theocracy,
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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

OFFICERS

President	N. H. Knorr
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Five Cents a Copy
$1 a year in the United States
$1.25 to Canada and all other countries

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Published also in Greek, Portuguese, Spanish, and Ukrainian.

OFFICES FOR OTHER COUNTRIES

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Brazil	Rua Licínio Cardoso 330, Rio de Janeiro
Argentina	Calle Honduras 5646-48, Buenos Aires

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

In Brief

The Pope and Peace

◆ Inside of three months after Hitler invaded Poland, President Roosevelt appointed Myron C. Taylor as his personal representative at the Vatican, so that "the establishment of world peace" would bring forth "a closer association between those in every part of the world, those in religion and those in government, who have a common purpose". His stated purpose was that the peace should be "firmly set in the foundations of religious teachings". Manifestly, the president expected Mr. Pacelli to be in on the peace negotiations. But the American people do not want it. In their eyes there is no more reason to let the pope mix in with this than to invite the archbishop of Canterbury to do it. Having blessed Mussolini in his various outrages in Ethiopia and Spain and elsewhere, and realizing that he backed the wrong horse, the pope, December 24, 1943, expressed a wish "to give back to the world a peace based on justice", which is something it has never had at all, and never can have for any length of time as long as the Roman Catholic Hierarchy, the world's greatest divisive force, continues to exist.

Archbishop Schrembs, of Cleveland, is extremely blasphemous about the matter. The way he put it was:

> Christ should be represented at the peace table through his Vicar on earth, the pope. He was left out the last time. And what did we get? Another war. They don't want God at the peace table!

Nothing that has a Vatican City date line can be believed, and there is no way of ascertaining the truth of the stories sent out in June, 1944, that the Vatican had made a bid for a place at the peace table; that several of the Allied governments had been sounded out regarding it and that France and Britain had made objection to it.

CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVI | Brooklyn, N. Y., Wednesday, April 11, 1945 | Number 667

The Betrayal of the Spanish Republic

THE second world war was started at the Croydon airport, London, England, July 11, 1936, by Major Hugh B. C. Pollard, a British Roman Catholic. Bribed by a fellow Catholic, a magazine editor, on that date he flew a chartered plane to the Canary islands, where, by a password known only to Catholics, he met the gentleman Francisco Paulino Hermengilde Teadulo Franco y Bahamonde, otherwise known as General Francisco Franco. Franco was put on the plane. On the way to Ceuta, Spanish Morocco, he changed into a general's uniform. As soon as he announced his purpose to the Moors, the Spanish revolution had begun. It was financed by Juan March, the Roman Catholic Spanish tobacco king, who placed upward of $50,000,000 at Franco's disposal. Germany, Italy and Portugal had been plotting the insurrection for several months before that date, in obedience to the wishes of the Roman Catholic Hierarchy. Thus it was in a sermon in April, 1931, that the then Cardinal Segura, archbishop of Toledo, primate of all Spain, had declared, "May the republic be cursed."

The Associated Press feature service writer, Alexander H. Uhl, is correct when he says that the Spanish war had its inception in 1931, though the war did not break out till five years afterwards, and Anthony Eden is correct also when he says that the second world war really began in 1936, which was the year the Moors landed on the Iberian peninsula to fight Franco's battle against the Spanish Republic. The Roman Catholic Hierarchy was at the bottom of it all.

The Army a Factor

The army was a factor in the revolt against the republic. Half of the officers had been retired, on full pay, because there was nothing for them to do. They were offended. When troops were sent against strikers or against peasants who were attempting to occupy the large estates, they were led by Fascist officers, thus undermining the faith of the people in the government they had elected at the polls. When such Fascist officers were replaced by those with more sympathies for the common people, there were more heart-burnings. When the rebellion reached the ships, most of the seamen mutinied and arrested their traitor officers, the sons of Spain's big landowners and capitalists.

Spain faces peculiar difficulties. The railways are undeveloped. The people generally live and die in the provinces in which they were born. The intense heat of the Spanish summer, and the insufficient rainfall, result in poor crops. The best lands are in the hands of the aristocracy and the "Church". The wealth obtained by Cortez, Pizarro, and other robbers, went to those already wealthy. The population fell off by the millions. Repeatedly the Jesuits were expelled, but they always came back. In the year 1933, there were 45.46 percent of the population over six years of age that could neither read nor write. The explanation is that education had been

TOP

entirely in the hands of the "Church", and so was practically nil.

Only half of the land that is suitable for irrigation is actually irrigated. The huge landed estates are cut up into chief tenancies, subtenancies, etc., until the man who works the land is cut off from the man who owns it by a whole chain of middlemen. Any improvements he makes go to the owner. Very few peasants can afford to provide themselves with agricultural implements. Their lifeblood is squeezed out of them by the rents demanded. The Catholic Church, which is the biggest landowner, works together with the other big landowners, and with the banks and business enterprises, which it also owns, to keep the noses of the common people forever on the grindstone. But drunken gamblers and loafers of aristocracy are provided with government jobs, so that they can continue to live on Easy Street. Officers in the army were multiplied until there was one for every 6 soldiers as against one for every 19 soldiers in the French army. The tremendous wealth of the "Church" enabled it to gather into its employ many of the brightest, best educated men. The natural result followed that in many Spanish cities almost half of the children died before reaching 5 years of age. When lands were distributed to the peasants they were required to pay such large sums, to reimburse their former owners, that their conditions were made as hard as or harder than they were before the division of the estate took place.

Do you wonder that under conditions like these the Spanish people wanted to get rid of their king Alphonso and to have a republic in the place of a monarchy?

More Underlying Facts

In many Spanish communities no peasant owned any land. They lived in mud huts with earthen floors. They had no tables. Their only food was lentils, black coffee and bread. Whole villages and farming communities have not a horse, a cow, a sheep, or a pig. In several Spanish provinces are laws which forbid the use of machinery.

In an election campaign the bishop of Barcelona declared, "It is sinful to vote for the Popular Front." The archbishop of Toledo at the same election said, "Vote for the Catholic candidates, for you will thereby please the Holy Father."

When the peasants assembled to divide the huge estates, they solemnly drew lots as to which family was to have this holding and which one that holding; there was no violence; there was no use of troops, nor need for them; the rent was paid to the owner, as a matter of course. The division was merely to enable the peasant to live and have some modest comforts.

The only forces opposed to giving the peasants a chance to live were the army, the landlords, the big industrialists, and the "Church". These all looked to German and Italian Fascism to help them retain their strangle-hold on the common people. The timid and lazy landlord class suffered their lands to deteriorate in the hands of political rather than agricultural overseers. The army with its 21,000 officers and 130,000 men consumed 30 percent of the national budget. There was one general for every 150 soldiers. The army, from general to corporal, was corrupt and inefficient.

From the very beginning the "Church" was the backer of the army's insurrection. While there were some honest priests, yet every priest was on the state's pay roll. The country was top-heavy with priests. It was not uncommon for sixteen or twenty to be at one modest funeral, each one collecting a fee. Not only was the "Church" the largest landowner; it also operated hotels, factories, department stores, power plants, newspapers, etc. It turned over its churches to Franco for use as fortresses and arsenals.

The Non-Intervention Committee

The worst foe of the Spanish Republic was the so-called "Non-Intervention Committee", which held its sessions in London. Viewed in retrospect, it was a scheme to use Nazism and Fascism to make sure that there would be no four freedoms nor any other freedoms in Spain. It collaborated magnificently to see that Hitler and Mussolini should supply Franco with arms, and fight his battles, and that the Spanish Republic should be prevented from having any access to the arms without which it could not exist. The proper title for this aggregation of hypocrites would have been, "The Committee to see that the Spanish Republic shall be destroyed."

Franco could not win the war with his disloyal officers, his Foreign Legion and his Moors. The Spanish people stood him off. He appealed to Germany and Italy for troops, and obtained them, and the Non-Intervention Committee knew it and smiled benevolently. German and Italian planes carried Moorish soldiers to Franco, and they sent whole divisions of their own troops. To make sure that these troops would get through, the Non-Intervention Committee assigned portions of the Spanish coast to be patrolled by German and Italian warships, and they were delighted when the Spanish people had to face with their bare hands the German and Italian troops that had been armed with every war-making device that the International Murderers of Britain and America could devise.

Modestly, the Non-Intervention Committee has not thus far claimed the honor of the machine-gunning of 2,000 Spanish Republicans in the bull ring of Badajoz, nor the shooting of all the doctors, nurses and patients in the hospital at Toledo: it has not even claimed the honor of the wiping out of the city of Guernica. But it is entitled to all these, for without the work of the committee the Spanish Republic would today be fighting side by side with Britain and America and Russia against the pope's ally, Adolf Hitler, and the windy Mussolini. Certainly, the common people of Spain, none of them, wanted to have Franco in his present job.

The Military Clique

The military clique, feeding at the public trough, has been the featherbed of the Spanish aristocracy for generations. It is so easy, and so respectable, to eat well if you have an engaging smile, like Franco, and, besides the smile, pack a good machine gun, to back up your desire to eat. For 450 years the Spanish people were ruled by mad or half-mad Hapsburgs and Bourbons; and the more you know about Hapsburg or Bourbon rulership, the less of it you desire, unless you are a brainless aristocrat.

The military clique is educated, and well educated, too, by the most unprincipled people in the world, the Jesuits. Conspiracy against the laws of God and man have brought about the expulsion of the Jesuits from almost every country, as has frequently been brought out in these columns.

International Murderers, Inc., and others of the Big Business crowd, had large interest in seeing that Franco should win. The map of Spain is a checkerboard of mines, power plants and factories owned by the Rothschilds, Morgans, Schneiders and others whose motto is "Business First".

Alfonso the Useless wanted his job back, though he never did anything useful in his life. His old aunt, the Princess Eulalie, said in London that he advanced £2,000,000 to Franco to foment a revolution in Spain two years before it broke out. As a son of the female mentioned in the Scriptures, this was a natural thing for Alfonso XIII to do. (Revelation 17:1-5) Juan March, the fabulously wealthy escaped convict, backed Franco with an additional £300,000,000 after the war was well under

way. He knew he could get it back by fresh robberies of the Spanish people wholesale. From the first, Franco said it was his intention to rule by means of the army. In other words, his only idea of government is that of applied force.

As late as November, 1943, the Papal envoy at Madrid reported to the Vatican that the Spanish Catholics (the scum at the top, not the common people beneath) and aristocrats were 100 percent for the restoration of the monarchy.

J. R. Toca, North Jay, Maine, writing in the Lewiston, Maine, *Sun*, tells of his experiences in the small town in Spain where he was born. The 500 families had to support 7 priests and 42 nuns. The children were graduated from school at the age of 12. No one was sure of a job unless he went to mass. Once a year every man, woman, and child over 12 must buy, at 20c to $2, a bulletin telling him when he could eat meat and fish. An uncle could marry his niece for $200 up, and there were prices for marriage to second and third cousins. Do you blame the common people of Spain for wanting a taste of some of the four freedoms?

Franco Always Pro-Nazi

The original pro-Nazi set up was Germany, Italy, Spain and Japan, but it ran under cover as long as conditions permitted. Thus, when Germany, on August 8, 1936, gave it out that no war materials had been sent, or would be sent, to the Spanish rebels, they lied both ways, and it is since known that big shipments were made by ship and by plane on July 31 and August 6, 9 and 20. The same is true of Italy. It made a similar statement August 31, 1936, and followed it up with big shipments to the Franco rebels September 12 and 20. Five months after the statement the German and Italian navies, entrusted by the rotten Non-Intervention Committee to guard portions of the Spanish coast, were doing everything possible to aid Franco and his crowd to crush the Spanish Republic.

Two months later, March, 1937, Franco's crowd were denying that there were any Italian units of the Italian army in Spain, but there were four complete regular Italian army motorized divisions, estimated to run as high as 100,000 men. And they were getting an awful licking too, at Guadalajara, from the unarmed Spanish Republicans. As the facts began to leak out, the Catholic "statesman" von Ribbentrop urged that thereafter all news regarding intervention or non-intervention in Spain be given out by the impossible Non-Intervention Committee. His idea was to make it the grand clearing house of lies and hypocrisy, it served that purpose so admirably.

The Germans lied just as badly as the Italians. While Germany was, on its honor, not sending any troops to Spain, a German father received from his son in Spain a card saying, "I am well." The writing on the card was strange. Inquiry disclosed that the boy was dead; the father was told that he must not disclose the fact; he could not be told that his son had been killed in a war; and the family must not go into mourning. It would attract too much attention. In March, 1937, seven months after its solemn promise, the contents of eighty-two freight cars full of bombs were flown over Switzerland and France from Freiburg in Breisgau, Germany, into Spain. Three months later the Italian papers were squawking because the Spanish Republican forces had dropped bombs on the German "control ship", the cruiser Deutschland, while engaged in its peaceful mission of destroying the country of which it was a "protector". The dispatch from Rome conveying this information (published in the New York *Herald Tribune*, of June 3, 1937) said:

> The Vatican is naturally hopeful that the Fascists will win for Franco in Spain, and consequently it denied tonight that there was any rift with the German government.

After It Was All Over

After it was all over, the Moors, Germans, Italians and a few Spanish aristocracy soldiers had crushed an unarmed Spanish Republic, with the aid of weapons furnished by the International Murderers of Britain and the United States. The Germans came out frankly and welcomed home 7,000 of their Condor Legion that had been fighting in Spain, and admitted for the first time that they had been lying hypocrites in acting as members of the Non-Intervention Committee, and helping to guard the Spanish coasts against just such acts. Some 13,000 soldiers and sailors had returned earlier. Omitting to mention that these soldiers had been sent to Spain to please his boss, the pope, Hitler remarked to the returned troops: "Your war in Spain was a lesson to our enemies and therewith also a war for Germany." That was June 6, 1939, and the World War II was already under way. Poland was invaded September 1, 1939.

Franco never denied that he is pro-Fascist, or that he ever intended to form anything but a Fascist government. His statement, made to the United Press, is that his new Spain "will follow the structure of the totalitarian regimes, like Italy and Germany. It will adopt corporative forms and it will destroy the liberal institutions which poisoned the people". What a perfect picture of the Devil and of the Devil's mouthpiece in the world, the Roman Catholic Hierarchy! This fellow Franco distinguished himself by his Law of Political Responsibilities, February 9, 1939, wherein he classified as an actual crime the mere fact that one had been a Mason or a Republican. He is a true child of his devilish "Church".

It should be added that the Hierarchy, in lying about Spain, and accusing the Republican Government of being "Red", seldom or never explains to its dupes that the Spanish laws provided that when the big estates were divided up so that the poor might have a way of life it was provided that the owners were to be paid full value for their lands. Compare that with the deal that Pizarro and the "Most Reverend" Valverde gave to the Incas of Peru and their subjects. They stole all they had.

The Steady Flow of Oil

It has been a source of great gratification to Franco, Hitler and the pope that up until recently, by means of hiring American tankers from the Cities Service Oil Co., the Socony Vacuum Oil Co., the Sun Oil Co., and the Texas Co., and by putting false bottoms in the boats, France was able, even in wartimes, to get all the oil the ships could handle. This was a big help to Hitler and Mussolini, and to the tombstone trade in Russia, Britain and America. The first newspaper explosion on the subject was in July, 1940, but the oil went right along. There was another explosion in February, 1943, when the Vatican's ambassador from the United States to Spain, Carlton J. H. Hayes, on Uncle Sam's pay roll, cheered Franco with the good news that Spain was getting more oil per capita than the people of the Atlantic seaboard of the United States itself. In a speech in Barcelona this "good Catholic" gurgled:

> I am happy to say that during the last four months of 1942 and to date in 1943 the flow of gasoline and other petroleum products from America to Spain has equaled the full capacity of the Spanish tanker fleet. Already by January 1, this year, stocks had sufficiently accumulated here to enable Spanish authorities to increase gasoline rations, put more trucks on highways and recently to start street buses running again in Madrid. At the present time the amount of petroleum products available to Spain is appreciably higher than the quantity available for military use to any other European country, and is considerably larger than the present per capita distribution to people along the Atlantic seaboard of the United States itself.

The Hayes' statement was taken to

indicate that Spain was getting 400,000 barrels of oil daily. Some oil!

The next newspaper burst was in *In Fact,* November 1, 1943, wherein was contained the information that "on September 1 three Spanish ships were detained in Pernambuco, Brazil, because they were found to have false bottoms filled with Diesel oil and other supplies for German submarines". The courageous editor of *In Fact,* George Seldes, goes on to say, "American ships have been sunk and American lives have been lost in the Atlantic through action of Nazi submarines secretly fueled at sea."

Franco Expects to Pay

Franco, of course, expects to pay the bill to those that put him up to the job of destroying the Spanish Republic. But for Juan March, Alfonso, International Murderers, Inc., of the United States, France and Britain, the low-grade murderers Hitler and Mussolini, and the boss of the whole gang, the pope, he would never have been able to seize the country. These must all be paid. Mussolini's bill for 763 planes, 1,414 motors, 1,672 tons of bombs, 1,930 cannon, 10,135 automatic guns, 17,000,000 rounds of ammunition, and an unstated number of Italian youths, came to 5,500,000,000 lire, or about $277,750,000. It is to be paid in 24 installments. Franco felicitated Mussolini on his recently formed rump government.

Hitler must be paid, and he is a hard creditor. On the sixth anniversary of the betrayal of his country Franco the Butcher made a payment on account by ridiculing liberal and democratic governments, lauding the totalitarian system, and stating that Spain could mobilize 3,000,000 men for a war on Communism. He knows that is a lie, but, Goebbels style, it has a big sound to it.

A month later he told 40,000 workers at Vigo that the Spanish people must prepare themselves to fight a new war "of a moral, religious, military and industrial character". On Hitler's fiftieth birthday Franco telegraphed him, "May your arms triumph in the glorious undertaking of freeing Europe from the Bolshevik terror." The poor sucker believes everything the priests tell him, but on December 4, 1942, when he made this break, he should have noticed that Spellman and everybody else was soft-pedaling this Communism stuff which, for many years, was the Hierarchy's stock argument as to why they continued to breathe. Four days later he reiterated his belief that the world must make a choice between Communism and Fascism, and that his choice is Fascism. No doubt he was put up to that by the "Church".

The "Church" has already been paid and paid and paid, but that is too long a story to be undertaken at this point. It will come later. Payments on account were the bloodstained decorations sent to Cardinal Dougherty of Philadelphia, Archbishop Curley of Baltimore, and Archbishop Molloy of Brooklyn, collaborator with the notorious but now inconspicuous "Father" Coughlin of Christian Front fame.

Story of the Moors

TWELVE hundred years ago Tarik the Moor added the land of the Visigoths to the long catalogue of kingdoms subdued by the Moslems. For nearly eight centuries under her Mohammedan rulers, Spain set to all Europe a shining example of a civilized and enlightened state. Her fertile provinces, rendered doubly prolific by the industry and engineering skill of her conquerors, bore fruit a hundredfold. Cities innumerable sprang up in the rich valleys of the Guadalquiver and the Guardiana, whose names, and names only, still commemorate the vanished glories of the past. Art, literature, and science prospered

as they then prospered nowhere else in Europe.

Students flocked from France and Germany and England to drink from the fountain of learning which flowed only in the cities of the Moors. The surgeons and doctors of Andalusia were in the van of science: women were encouraged to devote themselves to serious study, and the lady doctor was not unknown among the people of Cordova. Mathematics, astronomy and botany, history, philosophy and jurisprudence were to be mastered in Spain and in Spain alone. The practical work of the field, the scientific methods of irrigation, the arts of fortification and shipbuilding, the highest and most elaborate products of the loom, the graver and the hammer, the potter's wheel and the mason's trowel, were brought to perfection by the Spanish Moors. In the practice of war no less than in the arts of peace, they long stood supreme. Their fleets disputed the command of the Mediterranean with the Fatimites, while their armies carried fire and sword through Christian marches. The Cid himself, the national hero, long fought on the Moorish side, and in all save education was more than half a Moor. Whatsoever makes a kingdom great and prosperous, whatsoever tends to refinement and civilization was found in Moslem Spain.

In 1492 the last bulwark of the Moors gave way before crusade of Ferdinand and Isabella, and with Granada fell Spain's greatness. For a brief while, indeed, the reflection of the Moorish splendor cast a borrowed light upon the history of the land which it had once warmed with its sunny radiance. The great epoch of Isabella, Charles V and Philip II, of Columbus, Cortez and Pizarro, shed a last halo about the dying moments of a mighty state. Then followed the abomination of desolation, the rule of the Inquisition, and the blackness of darkness in which Spain has been plunged ever since. In the land where science was supreme the Spanish doctors became noted for nothing but their ignorance and incapacity, and the discoveries of Newton and Harvey were condemned as pernicious to the faith.

Where once seventy public libraries had fed the minds of scholars, and half a million books had been gathered together at Cordova for the benefit of the world, such indifference to learning afterwards prevailed that the new capital, Madrid, possessed no library in the eighteenth century, and even the manuscripts of the Escorial were denied in our own day to the first scholarly historian of the Moors, though himself a Spaniard. The sixteen thousand looms of Seville soon dwindled to a fifth of their ancient number; the arts and industries of Toledo and Almeria faded into insignificance; the very baths, public buildings of equal ornament and use, were destroyed because cleanliness savored too strongly of rank infidelity. The land, deprived of the skillful irrigation of the Moors, grew impoverished and neglected; the richest and most fertile valleys languished and were deserted; most of the populated cities which had filled every district of Andalusia fell into ruinous decay; and beggars, friars and bandits took the place of scholars, merchants and knights. So low fell Spain when she had driven away the Moors. Such is the melancholy contrast offered by her history.—Preface, *The Story of the Nations,* by G. P. Putnam's Sons, 1886.

Why Spain Is So Unhappy

WHEN a man is on the wrong side of any subject, and keeps talking and writing, he is bound occasionally to make a slip; and that is what Archbishop Spellman did when he quoted a man "familiar with Spain" as making the

remark, "Twenty-four hours of disorder in Spain could mean the assassination of every bishop, priest and nun that could be found." The question naturally arises, inasmuch as the Roman Catholic Church has had exclusive control of the education of the Spanish people for more than four hundred years, why is it that the common people of Spain have such bitter hatred of these hypocrites?

But first it seems in order to show that the archbishop in this instance told the truth. Confirming his quotation, Dr. Ossorio y Gallardo, former ambassador of the Spanish republic to Argentina, and himself a devout Roman Catholic, is on record as saying in writing to a correspondent of *The Christian Century:*

The immense majority of the Spanish people, particularly the humble classes, are totally indifferent and do not wish to have anything to do with God or his church. This may seem a harsh statement, but please remember that learned prelates and priests have spoken of the falling away of the masses from religion. The so-called Catholics are responsible for the war in Spain. They called themselves patriots and welcomed the invasion of their country by foreign troops. They called themselves believers in the law of God and yet coldly executed their brothers during the five years after victory, and imprisoned many hundreds. They are the self-styled custodians of Spanish history, and yet everything they do contradicts the honored traditions of Spain.

If a Protestant had disclosed the facts mentioned by Archbishop Spellman and Dr. Gallardo, he would immediately be denounced by Roman Catholic papers as a bigot, that being the term always used by earth's most hopeless bigots to describe those that expose their insufferable conceit, intolerance and fanaticism. Thus when *Time* (May 29, 1944) went to some trouble to confirm Archbishop Spellman's and Doctor Gallardo's presentations, it was roundly denounced in Roman Catholic papers all over the United States because it did not state who it was in Madrid that made to its correspondent the following statement:

Ripe for Revolution

I had the opportunity to talk with all sorts of people, diplomats, businessmen, government officials of all kinds, people on the streets. Everywhere I heard talk of an inevitable blood bath to oust Francisco Franco and his dictatorship. Even high-ranking military figures confided that revolution is the only way out. These elements feel it is hopeless to try to convince Franco to step out peacefully. He is stubborn, will not move. But he seems to believe somehow he can hold on, that he can meet this challenge, or perhaps move into some sort of compromise position in which he would retain his power. Revolutionary elements have not yet reached the point of thorough organization. They do not yet have the leadership they need, but sooner or later they will find both leadership and unity. The best-organized group moving toward revolution is the Communist. However, it is comparatively small. It is unfortunate that the Catholic Church in Spain is back doing business in the same way. Once again the Church is exploiting the people, selling indulgences, collecting its ten percent, doing all the things that helped bring on the civil war.

When a man gets to be eighty-one years of age he gets a big kick out of telling the truth on any subject in which he is interested, and John H. Cowles, sovereign grand commander of the Supreme Council of the 33rd degree, Scottish Rite Masons, Southern Jurisdiction, got the kick both ways when he said in Louisville on April 20, 1944:

On October 27, 1937, the archbishop of Malaga, Spain, erected six scaffolds and that day alone garroted eighty Masons.

One would think that after fifteen centuries of unthinkable bungling the Papacy would learn something, but its motto is that it is always the same, which means that it never learns anything at all; which is true.

Watchtower Bible College Enrolls Fifth Class

OF THE 104 ministers invited, 104 duly reported between March 1 to 5, 1945, for enrollment in the Watchtower Bible College of Gilead. One and all are experienced Theocratic ministers, many young, others not quite so young (average age 31), 50 men and 54 women. Two native Indians of the Kickapoo tribe, four British, six Canadians, and the remainder Americans of various European ancestry, Teutonic, Latin, and Slavic and one colored made up this expectant, called-together group. Such is a statistical description of the student body comprising the fifth Gilead class who began their New World College careers Monday morning, March 5, 1945.

Promptly at 8 a.m. the opening exercises began with the entire audience appropriately singing a song of praise to Jehovah entitled "Forward Go!" In addition to the more than one hundred eager students, the audience was composed of friends and relatives of the students as well as members of the Kingdom Farm family. The chairman of the opening exercises, H. C. Covington, vice-president of the Watchtower Bible and Tract Society, then began to deliver in well-measured tones his address of welcome. He presented the general purposes of the Watchtower Bible College of Gilead, outlined the training it offers, and contrasted such with the educational institutions of this world. He counseled the students to be diligent in application, to avoid competition, and to conduct themselves properly in the household, showing due consideration for fellow servants. He assured all that even though the course of study was rigorous it was not impossible for everyone to pass. He encouraged each one to put forth his best effort, asking the Lord for a continued portion of His active force as each one studied diligently to become a better-trained Theocratic minister.

Upon the conclusion of his address H. C. Covington introduced the president's secretary, who gave a very warm brief address. He made an earnest forthright appeal for obedience to all Society instructions, household and college regulations; no private outside interests should be allowed to interfere with studies; students should ever be observing and keenly listen to the tried counsel of the instructors. The farm servant next spoke, saying that much study being "a weariness of the flesh" the Society had arranged for periods of diversion every afternoon from 2:50 to 5:40. These periods were to be devoted to performing farm, domestic, and household duties. He called upon all the students to give their whole-hearted co-operation that the large Gilead household organization be maintained in peace and unity, accomplishing that which the Lord has ordained for this institution.

The concluding speaker was the college registrar. On behalf of the faculty he extended the students a warm welcome. He assured them that the instructors were their brethren, fellow servants who desired to aid them in every way possible to gain more of the heavenly treasures of knowledge, understanding, and wisdom, which, as gifts from Jehovah, money cannot buy nor moth and rust corrupt. Several general announcements were then made as to the college schedule and the program of events for the remainder of the day. The students were informed that they would be issued their textbooks and college supplies for each of the scheduled classes. The registrar then mentioned that he had a special treat which was left for the last; namely, the reading of an airmail letter received from the pres-

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ident of the Society, N. H. Knorr, who at this time was en route to Brazil from Mexico. The letter was dated February 22, Mexico City, and was received just in time for presentation on the opening program. Following are a few extracts:

"It would be a real pleasure for me to be with you on this day, March 5, and to welcome you to the college, but this I must defer until a later date, probably sometime early in June. It has been my delight in the past few weeks to meet with former students of Gilead in the United States, Cuba, and Mexico, and soon throughout Central and South America. Everywhere that I have been I see the good results of the witness given by these students, and their expressions are those of gratitude to God for the privilege of attending Gilead and spending five months in study of Jehovah's gracious provisions for man, and how we may carry forward the true worship of the Most High unto all nations, kindreds and tongues.

"This year's text, 'Go ye therefore, and disciple all the nations,' is a grand command. It carries with it the greatest privilege anyone could have, that is, of introducing the true worship of God to those hungering after truth and righteousness. It takes in, too, our going to the ends of the earth to do it, and with it all we can prove our integrity to Jehovah and his reigning King by being faithful to the will of God.

"The all-important work, however, is the preaching to all nations after the above preparation; and with this preaching the introduction of the hardships, trials and persecution comes. But, then, this is what you are being prepared for. So, come what may, we will serve God with all our heart, mind, soul, and strength. It is our privilege to present our bodies a living sacrifice, for this is our reasonable service and acceptable to God."

The chairman again mounted the platform to make several closing remarks, among which was a suggestion to send a cable of greetings from the entire audience to the college president, N. H. Knorr, then at Buenos Aires, Argentina. The suggestion was readily adopted. As evidenced by the many messages read in conclusion by H. C. Covington, the hearts and thoughts of many former Gileadites must have been turned Gileadward for this day's events, extending congratulations and best wishes to the incoming class. The telegrams were read from Gilead parties located in ten different states and Ketchikan and Anchorage, Alaska, and even one from Santiago, Chile, which especially was received with great delight by the entire assembly. The message from the Santiago, Chile, Gileadite read as follows: "Greetings and Jehovah's blessing as you begin studies; and to Bethel and Farm family. —Santiago, Chile."

Thus was brought to a close a very delightful session inducting still another Gilead seminar of Theocratic ministers. The spirit of the Lord was richly upon all present. As the students were dismissed to move to their respective classrooms their hearts were filled to overflowing, as they were now embarking on their long-anticipated course of advanced study at the world's only Theocratic college, Gilead. They fully appreciated that theirs was a privilege of a lifetime. In harmony with the president's warm admonition, they would be diligent in their studies, seeking the Lord's blessing and working hard, knowing full well that in proportion to the effort put forth would they measure that which they will take away with them for their future ministry. This valiant little band of 104 students are determined to better train themselves for assignments in foreign lands, that the grand command of the King, Christ Jesus, "Go ye therefore, and make disciples of all the nations," may be fulfilled.—Matthew 28:19, *Am. Stan. Ver.*

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Distributors of *The Watchtower* and *Consolation* in (1) Fort Worth, Texas; (2) Selma, Ala.; (3) Greensboro, N. C.; (4) somewhere in Indiana; (5) Skowhegan, Maine; (6) Salt Lake City, Utah; (7) West Palm Beach, Fla.

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Heuvel Would Hide from Decent Men

TO UNDERSTAND why Earl Heuvel, late chief of police of Klamath Falls, Oregon, now seeks to hide from decent men, review the facts. Following the public announcement of the Atlantic Charter, President Roosevelt issued a statement that it also included freedom of worship, even though not mentioned in the charter itself. That was in August, 1941. Manifestly, he intended there should be freedom of worship even in Klamath Falls, where Jehovah's witnesses held a convention a year later, September 20, 1942.

Forty-nine days after the Klamath Falls convention General Dwight D. Eisenhower invaded French North Africa with a huge force of Allied troops that have since conquered all of North Africa, Sicily and France, with much of Italy, Belgium, Luxemburg, the Netherlands, and some of Germany. His mother is one of Jehovah's witnesses. If she had attended the convention at Klamath Falls, she would have stood a good chance of being killed.

At that time Heuvel encouraged 1,500 mobsters to throw stones at the witnesses. One result was that one little girl had her nose broken and her teeth knocked out with a large stone. He encouraged them to pillage, plunder, overturn and demolish 25 to 200 cars, resulting in thousands of dollars' damage to decent and honest men and women who could not afford the loss. He assisted both the AP and UP to lie flagrantly that the mob was patriotic and law-abiding, when it was the exact and vicious opposite. He did not object when his comrades tried to force their way into the convention with crowbars, or when they cut the wire bringing in the talk "Peace—Can It Last?" He was favorable to the burning of the witnesses' literature in front of the auditorium. When the witnesses caught the man who cut the wires, and handed him over to Chief Heuvel, the chief released him so that he could go on with his work. Heuvel stepped to one side so that Dr. George H. Adler, physician and surgeon, residing at 1305 Pacific Terrace, and having his office in the Medical Dental Building, could and did toss a gallon jug half full of ammonia in on the concrete floor, among the women and children. By his cowardly and vicious betrayal of his oath of office Heuvel was responsible for children screaming from the awful odor of ammonia, and mobsters cursing and breaking glass, and throwing rotten eggs, tomatoes, and other things. The fires for which he was responsible, along with Fred H. Heilbronner, consumed the personal property of ten decent men, including their Bibles, books, phonographs, clothing, and furniture.

The Cowardly "Herald and News"

With unusual cowardice the Klamath Falls *Herald and News* backed up Heuvel, Heilbronner, Adler, and the other men (T. D. Case, E. E. Benner, Ben. H. Gibson, Kenneth A. Gordon, Otto Erlandson, Dr. Ralph W. Sterns, and Ray Chase) who led the mob, but, turning with the tide, it is now in full cry after the miserable wretch, Earl Heuvel, who is in temporary hiding or full flight after arraignment on the charge of contributing to the delinquency of a 15-year-old girl. The sad thing about it is that Heuvel has a wife, but she has had to flee with him. They will both probably return after the thing blows over, but in the meantime the *Herald and News* in its issues of December 19, 1944, and January 6, 29, 30 and 31 and February 5, 1945, has carried four columns about this miserable wretch and coward, and it and Klamath Falls richly deserve what they have received in the way of infamy, for the shameless way they treated decent Christian people in their city on September 20, 1942.

I Take My Stand Beside Charles Carroll of Carrollton

SINCE my return to America in these war years, I have had occasion as a citizen of my adopted state of Virginia, living in the shadow of Monticello, where Thomas Jefferson conceived and made his first drafts of our Declaration of Independence, to refresh myself at the wells of early American tradition and thought. It has been borne upon me that the Declaration of Independence, among the signers of which was also one Roman Catholic, was primarily an act of mutual tolerance, tolerance in matters of political thought and religious belief, whereby our forefathers pledged themselves and their successors to maintain in America a free sanctuary for the diverse opinions and consciences of men. And it has seemed to me that this pact of tolerance is the real charter upon which the American system of government is founded, and that without this tolerance American government can not survive. By the logic of reality, I don't see how attacks upon and violations of this pact of mutual tolerance can be anything else but attacks upon the charter of American liberty itself.

I have sometimes wondered whether Charles Carroll of Carrollton, the Catholic, in subscribing to that document, was not at the same time performing an act of protest against those multitudinous dicta of his church by which have been so often condemned, annulled and declared anathema those very principles to which this Catholic now pledged his life, his fortune and his sacred honor, namely, freedom of conscience, freedom of speech, freedom of assembly and freedom of suffrage and of plenary participation in government.

This unhappy record is open to anyone who will investigate: it is to be found in the syllabus of errors, in papal bulls by the hundred and in the papal encyclicals, particularly those of Leo XIII, who enunciated that "the unrestrained freedom of thinking and of openly making known one's thoughts is not inherent in the rights of citizens", and again, that the principle of popular government was "doubtless a doctrine exceedingly well calculated to flatter and to inflame many passions but which lacks all reasonable proof". This condemnation of popular government is also found in the first encyclical uttered by the present pontiff, the *Summi Pontificatus,* wherein he takes his stand squarely on the pronouncements of Leo XIII.

We have seen within the past decade or two numerous assaults upon this pact of toleration. One of the most sinister aspects is the attempt, from the pulpit, to dictate the internal and external policies of this country. One saw it in the case of the Spanish Civil War. The activities of the Roman Catholic Hierarchy and clergy and their press and their pressure groups in this country have contributed to the triumph of Fascism in Spain and to the strengthening of Fascism in Europe; forces which menace those American freedoms you have just seen condemned by those papal pronouncements.

And I truly believe that when certain members of the Roman Catholic hierarchy and clergy are found invading the political domain, and making frontal attacks upon American freedom, and violating the pact of American tolerance, and at the same time crying out that they speak for several millions of American Catholics, they slander those Catholics. The several millions of American Catholics, who, I believe, are worthy citizens, have given them no warrant to speak for them in political matters or in matters of the collective morality of all citizens. They do not speak for me. And I know that there are millions of Catholics in this country who, in their hearts, say the same.—Lawrence Fernsworth.



"THY WORD IS TRUTH"
—John 17:17

Mother of the Government

"THERE is no power but of God." Hence Jehovah God is the Father or Life-giver of the Theocratic Government of the New World, because He begets and gives life to each one of those who are to make up the reigning house of that government. God's "woman", Zion or Jerusalem, is His organization universal, and she is the mother of the new government as well as of the individuals who make up the government. From this standpoint one of the prospective members of that government wrote to his fellow Christians: "But Jerusalem which is above is free, which is the mother of us all."—Galatians 4:26.

Isaiah, an ancient prophet of Jehovah God, describes in figurative phrase the Government, Kingdom or Nation as a man child that is born of woman, namely, born from Zion. Isaiah prophesies that this birth takes place before her labor-pains; or, otherwise stated, without labor-pains she brought forth. "Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."—Isaiah 66:7, 8.

The Kingdom, in the hands of His Son Christ Jesus, was not born with a great blare of trumpets and the rolling of drums and the firing of cannon on earth. Long previously the King Christ Jesus had said: "The kingdom of God cometh not with observation." (Luke 17:20) The apostle Peter said: "The day of the Lord will come as a thief in the night." (2 Peter 3:10) So Zion, God's "woman", gave birth to the Kingdom or Government quietly, unostentatiously, and without pain. By way of contrast, the government in America, the United States, was born in tribulation or great pain, because those who composed the governing factors were put to much trouble and distress in the bringing forth of this nation. But the government of the Messiah, the Kingdom, was born without pain. When the due time came, God set His beloved Son upon His holy throne in the heavens and commanded Him to rule amid His enemies.—Psalm 2:6.

Call to mind the prophet Isaiah's question: "Who hath heard such a thing? . . . shall a nation be born at once?" The man child of whom Zion was delivered represents the Government that is born. At the time of its birth who was the Governor? The Lord Jesus Christ, in whom resides all power and authority in heaven and in earth. But He does not remain alone in the Government. Those saints who had died prior to the birth of The Theocratic Government had not participated in the chief resurrection and were not a part of the Kingdom at its birth; they must await the time for Him to resurrect them from the dead, at His coming to God's temple. The faithful followers of Christ who were on earth in 1914 could not be classed as a part of the "man child" or Kingdom, until the Lord Jesus should come to the temple and examine them and approve them and then in due time take them into the Government. Therefore, it is written: "As soon as Zion travailed, she brought forth her children." That is to say, she brought forth her other children, those who were granted the privilege of becoming a part of the Kingdom or Government. Thus Zion gave birth to both the government and those creatures who form that government. Christ Jesus is the Head of this New Creation, and He is the Head over the Christian con-

gregation, which is "his body".—Colossians 1:18.

Christ Jesus was born to life immortal in the spirit three days after He died on the tree on Calvary. The other members of the Government are born to such life in the spirit when they participate in "his resurrection", the "first resurrection". (Philippians 3:10; Revelation 20:6) In the case of a human child, the natural order of birth is first the head and afterwards the body. Even so with those who make up the "body of Christ" and who are the ones participating in the holy Government or Nation. The Government or Nation was born when the Lord Jesus Christ was clothed upon with authority in 1914 and began His reign; and since that time other children of Zion are being born into that Kingdom.

We must make a distinction between the government and those individuals who as members go to make up the government or nation. The year 1914 (A.D.) is definitely fixed by the Scriptures as the time for the birth of The Government. In that year the nations on earth that formed the Devil's visible organization became angry and engaged in a world war. Revelation 11:17, 18 fixes that date as the time when God Almighty, through His beloved Son, took His power unto Him and began to reign; or, otherwise stated, the time for the birth of The Theocratic Government.

A symbolic description of the birth of God's kingdom by Christ Jesus is given at Revelation 12:1-5. The mother of the Government there mentioned is clearly the same woman as mentioned in Isaiah 66:7, namely, Zion, God's "woman" or universal organization. She is clothed and shod with God's light. The sun is her clothing, and the moon her shoes, and the stars are about her head. The sun and the moon and the stars give light to men on the earth. So the light of God shines upon and about them that love and serve Him. Those of God's organization on earth are sure of God's light and favor both day and night; which fact is here symbolized. The 'twelve stars' upon the head of the woman symbolically say: 'She is married to the King of Eternity and is therefore fit to bring forth the offspring of Jehovah God.' (Jeremiah 10:10, *margin*) Being with child and about to be delivered, she cried out. Her cries are those of pain, directed to Jehovah God, the only One who could help her. Her cries are prayers for God's kingdom to begin.

On the earth are some of the faithful followers of the Lord Jesus Christ. These have had a mental vision of His kingdom; they were anticipating it would be born in 1914 and were in great expectation and anxiety until the birth. Therefore they are represented as in pain, desiring the delivery of the "man child", which is the Kingdom. The "man child", to wit, the new Government, was ordained by the Lord from the foundation of the world; but now it was about to begin to function in power, and those who were waiting and praying for its birth were in anxious expectancy for the birth. Thus the matter appeared to them.

Then, as to the mother of the Government it is written: "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." (Revelation 12:5) The "man child" here is the same "man child" mentioned by the prophet Isaiah, to wit, the Government which is to rule all the nations of the earth with destruction to the wicked opposers and blessing to the sheeplike obedient ones. It is the same Kingdom described at Daniel 2:44. This "man child" or new Government of righteousness is symbolically represented as being caught up to God and to His throne, because it constitutes God's kingdom by Christ Jesus, and it now begins to function by virtue of God's will and authority.

The Greek Language

(*In Three Parts*—Part Three)

THE Greek possesses a great superiority over the boasted Latin language of the Roman Catholic Hierarchy. For instance, the Latin does not possess articles, either definite or indefinite. Greek, however, does have a definite article. This article is used not only in connection with nouns, but also in connection with adjectives, adverbs, phrases, clauses and even whole sentences; in which last case the article acts as a sort of brackets and brings the whole sentence together as an individual whole, treating it as a unit, making it outstanding. A case of this is found at Galatians 5:14, as may easily be seen from *The Emphatic Diaglott.*

If the reader will turn to the *Diaglott's* interlinear translation underneath the Greek text, he will note it says in the word-for-word translation: "The for whole law in one word is fully set forth, in this." (Galatians 5:14) Now, the Greek word (τῷ) above the word "this" is the definite article "the" in the dative case of the neuter gender. Be it here stated that the Greek definite article has gender and is declinable into five cases; *ho* being the masculine form, *he* the feminine form, and *to* the neuter gender form. The Greek article here under consideration appears in small or lower-case letters. Originally, Greek was written in ALL CAPITALS, which were later called "uncialS" by Jerome, producer of the Latin *Vulgate* Bible translation. About nine centuries after Christ the small sloping letters were invented or adopted in order to make it possible to write Greek in a more cursive or running style. By turning to page 10 of *The Emphatic Diaglott,* the reader will note how the Greek definite article is declined in its three genders, and singular and plural numbers, and four cases, nominative, genitive, dative and accusative, the vocative case being like the nominative.

Returning again to a consideration of Galatians 5:14: The Greek article τῷ, above the interlinear word *this,* attaches itself to or introduces the entire sentence which follows, namely: "Thou shalt love the neighbor of thee as thyself." The article thus gives individuality to that entire expression particularly, and sets it out as distinct from any other general statement.

The Greek article is used also to give particularity to something that has already come under review and that is already known, being familiar to all readers or hearers, and thus to designate it as outstanding from the rest. Hence it is that in the text of John 1:1 the article plays an important role, which clearly disturbs the trinitarians. When this definite article is omitted before a word, it leaves the word in the field of generality. The absence of the article therefore refers to the quality of the word rather than applying it to any particular thing or person. On the other hand, when the definite article is used, it puts the word into a specific application as belonging to a particular person, object or thing. Now, the interlinear reading of the *Diaglott* at John 1:1 shows the presence of the Greek definite article in the text, because it reads: "In a beginning was the Word, and the Word was with THE God, and a god was the Word." That is to say, the Word, or *Logos,* was with the One who is in a special and exclusive sense THE God, and that is Jehovah. Further, as to the word "theos" above the interlinear words "a god": The *Diaglott* shows there is no definite article before the Greek word "theos", and that such absence of the definite article calls attention to the quality indicated by the word *theos,* which is *god.* In referring to Jehovah God, who is in a special and pre-eminent

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sense THE God, mark the fact that the word *theos* is preceded by the Greek definite article. Then, because the quality of the person next to be introduced is to be referred to, namely, the Word or *Logos,* the definite article is not used before the word *theos* as applying to the Logos. He was not *the* God, but had a definite Godlike quality about Him; He resembled Jehovah God and was related to God. As God's only begotten Son, He was a mighty one, and in that sense was like God. He preceded all other creatures, He had great power and high position in God's organization, and consequently the Logos or Word was possessed of Godlike quality. Hence the interlinear translation of the *Diaglott* has it correct when it reads: "And a god was the Word."

John 1:2 reads: "This was in a beginning with the God." (Interlinear reading) Again the Greek text particularizes by using the definite article *the,* thus putting the word "God" in relation to a particular One, now Jehovah, referring, therefore, not so much to the quality of Godship as to the particular one having it. If, now, the reader continues on through the *Diaglott's* interlinear translation, comparing it with the Greek text above, he will find cases where "God" or *Theos* is used without the definite article and yet has reference to Jehovah God; for example, John 1:6, 12, 13. In such verses the matter is different from that of John 1:1 and its omission of the definite article. In these latter verses the absence of the article calls attention to Jehovah as being God in contrast with men being humans upon this earth, showing difference of quality between them. The term *God* being used so generally in connection with one particular person, namely, Jehovah, it could easily be used without the definite article and yet have the application to the right Person. Just as when we say, "God said to Moses," we think of God in the particular and do not think of the term as referring to any other god than Him.

At John 8:32 we have another case of the use of the definite article. Here a word of abstract meaning is involved. What is the abstract word? It is "truth". There is a lot of truth all around, such as truth in science, in history, in archaeology, and in this, that and the other field of fact. But when Jehovah's witnesses ask about someone, "Is he in the truth?" they do not refer to *truth* in its general application. They refer to the truth concerning the vindication of Jehovah's name by His kingdom under Christ. In the same way, at John 8:32, it was very appropriate that the definite article be used by the Lord Jesus Christ in order to bring the term "truth" into a restricted field, meaning something exclusive. So we read the *Diaglott's* interlinear translation of the text, and it says: "And you shall know the truth, and the truth shall make free you." Hence the modern translation alongside puts the word "TRUTH" in all capitals both times.

If the reader will turn to the first several verses of the gospel of Matthew, reading just a few verses, he will notice again the use of the definite article before proper nouns or names of persons. Matthew 1:1, interlinear reading, says: "A record of descent of Jesus Christ, son of David, son of Abraam." Now notice the reading of verse 2: "Abraam begot the Isaac, Isaac and begot the Jacob, Jacob and begot the Judas and the brothers of him." Notice the use of the definite article before the first mentionings of Isaac, Jacob and Judas. This is because the purpose is to particularize the specific persons who bore these quite common names, and with which particular persons the readers were well familiar. In other words, Matthew was not writing about any Isaac, Jacob or Judas in general, but the particular ones in the direct descent of Abraham. After the first mention of

each such one, we as readers are familiar with the particular one meant, and hence there is no need to have the definite article repeated before the next mention of his name. Hence the word-for-word translation reads: "And Abraam begot *the* Isaac, and Isaac begot . . ."

There are many other usages of the Greek definite article, but the reader can detect from the foregoing illustrations how the possession of the definite article in the Greek language raises it above the Latin language (which is without one) and helps to make Greek a very specific speech or language by which to be able to express oneself in a very definite way. Besides that, the Greek possesses many conjunctions or particles, such as *gar, ara, ge, de, men, oun, toi,* etc. These performed a nice part in the Greek expression. Practically every sentence in Greek had one or more of these particles, to show the attitude of mind of the speaker or writer in either his predisposed state before he thus expressed himself or his turn of mind as he thus expresses himself.

Verb Features

The ancient Greek has a great variety of verb forms. The verbs are the most difficult part of the Greek tongue. Any Greek grammar will give a chart showing the multiplicity of forms of just one basic verb alone used as a paradigm or example. In the Greek, of course, as in English, there are the active and the passive voice, but the Greek also has what is called "the middle voice". This middle voice is not a mere reflexive form of the verb, where an individual does some action back upon himself. The middle voice expresses the relationship of the subject to the verb to show that he has a personal interest in the action or deed which is described or that he derives some benefit therefrom. The middle voice is usually employed to show advantage to the subject rather than harmful effect. There are only a few cases where the Greek middle voice indicates something injurious or detrimental to the subject, and hence not all verbs are used in the middle voice. Take, for example, the Greek verb meaning to "counsel". In the active voice, I *counsel* another person. In the passive voice, I *am counseled.* In the middle voice, the thought is not that I counsel myself, reflexively, as by going into a corner and talking seriously to myself, but the thought is that of taking counsel with others and thus deriving benefit from others' counsel. Thus it is not a reflexive verb form, where one does something back on oneself in reflex action, but it shows that one does something in connection with others which results in benefit to oneself. In some instances it is very difficult to distinguish the middle voice in Greek from the passive verb.

Aorist

The Greek modes should not be overlooked. In English we have the indicative and the subjunctive mode and the imperative mode. But the Greek has the optative mode and also the infinitive mode. The optative mode refers to the possibility or potentiality of that which is stated or described.

The Greek tense also has a distinguishing feature. Tense in the Greek does not correspond exactly with tense in our modern languages. In modern speech *tense* refers to time, but in the ancient Greek *tense* really describes the kind of action or state, either as continuing or as accomplished or merely as a fact. Of course, Greek has variable verb forms which indicate time; but the basic idea of tense is to designate whether the action is continuous, completed, or a fact isolated by circumstances. For instance, "I am writing," would be the present tense in Greek, but it would denote the action as continuous and not completed. But the expression, "I write," is not necessarily limited to the very

present time, because it may mean you are a writer that wrote in the past, and does so now and hopes to continue doing so. The expression "I have written" refers to the past and denotes a completed action. What I wrote is completely written.

In Greek, however, there is a tense which is found in no other language, and which describes an action merely as a fact, as occurring. This is the *aorist* tense. *Aorist* is derived from the particle "a", which is privative and corresponds to our English particle "un-", and from the verb "horizein", from which our English word "horizon" is derived. Horizon denotes the limit of vision, the boundary of our extent of sight. Hence *aorist* means having no horizon or limit, indefinite, unlimited. The aorist tense leaves the verb indefinite, not so much as to the time, but as to whether the action was continuous or was brought to a completion. It refers to the action or state described by the verb as merely a fact, as occurring, not as to its being an accomplished fact all completed, but as occurring. This may be somewhat hard for us to comprehend, but the ancient Greeks knew how to use this aorist tense precisely. The apostles and disciples of Christ Jesus used this tense very frequently in the sacred Scriptures, and, of course, the aorist tense is regularly found in the Greek *Septuagint* translation of the Hebrew Scriptures.

Greek writers did not use the aorist tense aimlessly; it is evident that they used it with understanding and purpose. The aorist occurs profusely in Greek writings, including the Holy Scriptures, and if we get a real appreciation and grasp of the sense of the aorist tense it enables us to get sense and understanding out of the things that perplex the ordinary reader of the *King James Version* or *Douay Version* Bible. In the seventeenth century, at the time that the *King James* translation was made, the aorist tense, as well as Greek in general, was not so well understood as it is understood by experts today, who have made a very detailed and searching study of the Greek, including the aorist. To illustrate how the proper rendering of the aorist tense of a verb makes understanding of a text clearer: Suppose a person were to say, "I want to speak well." In this sentence *to speak* is an infinitive. As stated before, the Greeks had an infinitive mode, and hence that would be involved here, because they had a present indicative infinitive, a future infinitive, a perfect infinitive, and an aorist infinitive, and all these in the active, middle and passive voices. In fact, the Greek has two aorists, the first and the second. Now remember that the aorist refers to the action or state as simply a fact, without defining whether it is continuous or is accomplished and finished. So, then, in translating the sentence, "I want to speak well," would I use in Greek the present infinitive form? Yes; because in 'wanting *to speak*', *to speak* refers to something having continuity. It can refer to being a speaker now and in the future. In other words, I want to be a good speaker at all times, now and in the future. Hence, the action being something continuous, I use the present infinitive in Greek.

However, if the person wants to refer to speaking as a fact and says, "I want *to speak* well tonight at the Theocratic Ministry school," then he would use the aorist infinitive indicative. And why? Because on this particular occasion, "tonight at the Theocratic Ministry school", and not in a general way continuing over a long period of time past, present and future, but tonight on a special occasion is when the person wants it to be a fact that he delivers a good speech. Therefore, in the Greek, the person would use the aorist infinitive of the verb "speak", which aorist tense restricts the matter to the fact of speaking, without implying continuity or completion to the action.

The Bible writers in Greek made this fine distinction between the verb tenses. To show the difference it makes in properly rendering the aorist into English, let us turn to 1 John 2:1, 2, in the *Diaglott*. Note the interlinear reading under the Greek text: "Dear children of me! these things I write to you so that not you may sin; and if any one should sin, a helper we have with the Father, Jesus Anointed a just One." The *Diaglott's* emphatic translation alongside this interlinear reading is about the same. But according to this translation, and also the *King James Version* and *American Standard Version*, it might refer to a course of sin or practice of sin. But the apostle John used in both cases of the verb "sin" the aorist tense, which calls attention to the fact of the action. It does not refer to it as a continuous thing, continually practiced, and also not as an accomplished and completed thing, but refers to sinning as a fact. Hence the real thought of the apostle John is: "My dear children, these things I write to you that you may not commit an act of sin. But if you commit an act of sin, we have a helper with the Father, Jesus Christ the Righteous One." (*Dana-Mantey Grammar*) That is to say, the preferred thing is that the Christians do not sin at all. But if they should perpetrate an act of sin, they have an advocate with the heavenly Father, and that One is Jesus Christ the Righteous One, who is able to offset our shortcomings.

The study of other cases of the aorist tense in the Greek Scriptures could be carried on to show how the use thereof imparts a definite sense and meaning to the thought and helps us to get at the apostles' thoughts accurately, but the above illustration will suffice for this article.

The consideration of the Greek language in the treatise of which this is the third and concluding part may be summed up with this statement: Of all the languages the Greek was the most highly developed. Therefore it was the best medium for the expression of exact thought. Evidently for this reason Jehovah God chose the Greek language in which to have the Scriptures written by the apostles and disciples of Christ Jesus. Just as English is today a world language, being spoken on all continents and by the most travelers and the leading populations, and therefore permitting of the spread of the Kingdom gospel to the greatest extent, likewise in ancient times. In the time of Christ Jesus and His apostles Greek was the universal tongue in the civilized part of the earth, and hence it was the natural medium in which to have the Christian Scriptures recorded. Thus it made for the widest coverage rapidly and for reaching the most people directly without translators or translations and versions of the Scriptures. Hence in a short time thousands of copies of the Greek Scriptures were made and circulated, of which there are some 4,000 manuscript copies extant or known to exist today.

Blessings Behind Prison Bars

◆ While in jail awaiting my trial, I talked to every prisoner. Three men showed considerable interest and ordered a No. 10 Bible. One, a Catholic, who was a fighter, had had an argument in the university with a professor over the "trinity" doctrine. I loaned him my only copy of *Religion Reaps the Whirlwind*. When he had finished he said, "Well, it's got me! This is the truth. Wait until I get home; won't my family be surprised to hear that I am one of Jehovah's witnesses?" Then he asked me the requirements, he took a subscription for *Thy Word Is Truth* and the address of the company in the city where he resides. The witness goes into all the world, the jails notwithstanding. The privilege cannot be expressed in words. —Pioneer, from Brockville.

IN THE town of New Salem, Ohio, there lived in the early years of the last century a clergyman, Solomon Spaulding by name. He was a graduate of Dartmouth College. He was a man of imaginative turn of mind and fond of history. Also, he was familiar at least with the language of Scripture, though there is some question as to his faith in the Word of God. As his health was poor, he had given up active service as a preacher of the "predestined-to-hell-fire" doctrine and devoted much of his time to reading.

In the vicinity of New Salem there were numerous mounds and forts, which were believed to have been the remains of dwellings and fortifications of an extinct race, who lived in America before the Indians. Tools and other articles found in and about the mounds showed that those who built them had attained a fair degree of civilization.

Mr. Spaulding was much interested in the mounds and their probable history, and, as time hung heavy on his hands, he began writing a sort of 'historical' novel around the ideas suggested by these relics of antiquity. He pictured a long-lost race as having inhabited the North American continent, and more particularly the neighborhood in which the relics were found. In writing of this "lost race" he adopted a style of English suggestive of their imagined antiquity, following more or less the language of the Bible.

As the story grew under his imaginative treatment, he read the manuscript to friends and neighbors, who took a great interest in the imaginary "lost race". Mr. Spaulding had started off the story by picturing the discovery of a manuscript, recovered from the earth; so he called the tale "Manuscript Found". Neighbors came often and became familiar with the characters, peoples and names in the story. Some of the names were plainly Scriptural, while others appeared to be combinations of various Scripture names. Biblical incidents were also more or less imitated in the story. The idea back of the tale was that a group of persons had traveled across the ocean at the time of the tower of Babel's confusion of languages, and another group about the time of the destruction of Jerusalem by Nebuchadnezzar. Mr. Spaulding's original manuscript was later revised, but the original was not destroyed; so there were two different accounts circulated more or less among friends.

Not long after he completed his story Mr. Spaulding and family removed to Pittsburgh, Pa., where he made the acquaintance of a Mr. Patterson, editor of a newspaper. He learned of Mr. Spaulding's story and was much pleased with its imaginative treatment, borrowing the manuscript to look it over more at leisure. He subsequently suggested to Mr. Spaulding that if he would write a title page and preface it could be published and might prove profitable. This Mr. Spaulding was unwilling to do, however. Not only Mr. Patterson, but those working in his printing plant, became acquainted with the manuscript. Among these was a Sidney Rigdon, who appears to have become interested in the story to the extent of making a copy of it. After quite a long time the manuscript was returned to the author, who later moved to Amity, Pa., where he died in 1816.

The Missionary

Some years pass, and there came to New Salem a missionary with a new revelation, which, nevertheless, claimed to be no new gospel, but the recovery of the old. The missionary had a supply of "new Bibles", and the curious inhab-

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itants of the town, not unlike the Athenians of old, eager to hear something new, come to the meeting. Lengthy extracts from the new "Bible" are read to them. It is called "The Book of Mormon". To their amazement many recognize the names, the scenes and the incidents which they had heard with such interest from the lips of the retired minister. Mr. Spaulding's brother is among those present, and he is so disturbed by this development that he rises to his feet and exposes the hoax with tears. Great is the excitement! The missionary departs and a meeting is held by the townspeople. One of their number, Dr. P. Hurlbut, is deputed to visit Amity and obtain the manuscript from the former Mrs. Spaulding, now remarried. They make comparisons with *The Book of Mormon,* a copy of which had been obtained. It was learned, too, that Sidney Rigdon was now connected with the new sect. *The Book of Mormon* was nothing other than the story by Mr. Spaulding, somewhat changed, but not improved, and combined with pious additions, in uncouth English, together with extracts from the *King James Version* of the Bible.

Similarities

Among the similarities, most curious, appeared the fiction that both the manuscript of the Spaulding story and the "Golden Plates" of the Mormon revelation were (1) found in a box, (2) under a stone, (3) which had to be moved by means of a lever. They both (4) represent the ancient people as having come across great waters (the Atlantic), and (5) picture them as becoming great, powerful and civilized peoples. Both fiction and "revelation" represent the "civilized" people (6) as engaging in bloody battles (which seems quite reasonable), and both (7) claim to be a record of some of these peoples. Since both (8) were written in a dead language, they (9) had to be translated. Strangely, both the manuscript and the book contain a (10) history of "lost tribes", (11) mention the "church" and (12) Jesus Christ (who seems to have used the Greek form of His name in visiting Americans of those days, "from heaven"). Also, there were in both (13) people who believed in the "religion" of Jesus Christ, and both (14) mention "ministers" and (15) the Lord's day (Sunday). In both stories (16) the people who crossed the ocean encountered a great storm en route and (17) the storm ceased in response to prayer. In both accounts (18) the records were purposely placed in a box so that future generations might discover them. Both stories tell (19) of people who believe in "the Great Spirit" and also (20) an evil spirit. Marvelously, both records (21) refer to motions of the earth and (22) large animals used to do certain work. Both speak of (23) the use of cotton cloth, and mention (24) the horse, and (25) earthquakes. Also, both speak of (26) an eternal life with rewards and punishments ("immortality of the soul"), and both (27) speak of the "Great Spirit" as man's maker. Both (28) speak of white people and (29) great cities, as well as (30) a great teacher who wrought wonders. Both, too, speak (31) of people who can write and who (32) possess scientific knowledge and (33) know something of mechanics, (34) using iron and (35) coins. In both tales the people had (36) high priests, priests, kings, princes, oracles and prophets. They used (37) "seer-stones", by which they could see wonders. In both accounts there is reference to (38) a war of extermination, and both (39) speak of the great horrors of war. The people (40) believed in "providence". In both stories (41) some of the people held property in common, and both (42) indicate that burnt-offerings were made for sins. In both the people had (43) judges and (44) counselors. In each story there are (45) at least three nations or peoples. In both it is said that these peoples (46) used "characters" to represent words, and

(47) kept "sacred writings" separate from other records. Both (48) tell of the people's believing in the words of a certain man as divine and (49) that they believed some sinners will be saved after death.

The striking similarities between Spaulding's manuscript and *The Book of Mormon* are but one of the evidences of the fraudulent nature of the latter. If Spaulding's imagination ran away with him, as seems to have been the case, the evidence is clear that somebody else ran away with the imagination, or its product. But there is more to *The Book of Mormon.*

Further Evidence

A striking curiosity about *The Book of Mormon* is the fact that this production "translated" by a not too literate young man "from Golden plates" contains, word for word, extensive extracts from the *King James* translation of the Bible! Further, it attributes to men who lived many years before Christ, and in an unknown continent, words which Christ or John the Baptist spoke, according to the Scriptures. This is further evidence that *The Book of Mormon* is a fabrication, compiled from a variety of sources, but compounded chiefly from the vivid imagination of Spaulding, Joseph Smith and (probably) Sidney Rigdon.

As a result of its being drawn from various sources, *The Book of Mormon* presents a patchwork of styles. There is much excellent English, consisting of the work of Spaulding and copious quotations from the *King James* version of the Scriptures, with which, strangely, the lost inhabitants of America, who perished centuries before the production of that version, were perfectly familiar! Then, in the same book, supposedly from the same source, are uncouth and ungrammatical expressions, and a queer fondness for such expressions as "It came to pass" and "Behold" and "Yea", which are repeated ad nauseam, over and over again, aimlessly and superfluously. In such portions the effort to imitate Scriptural and old English expressions yields laughable results.

The Mormons themselves have had quite an interesting (?) time trying to unscramble the mixture of writings, and finally concluded that there was not merely one set of plates, but four, described briefly as follows:

1. The Plates of Nephi, of two kinds: (a) the larger and (b) the smaller, containing respectively the secular history of the ancient American peoples and the sacred records.

2. The Plates of Mormon, containing an abridgment of the foregoing, with additions, such as commentaries, and more "history".

3. The Plates of Ether, "a history of the Jaredites," abridged by Moroni, with comments of his own, etc.

4. The Brass Plates of Laban, "brought from Jerusalem," containing Hebrew Scriptures, which, as already observed, testify to the absolutely perfect work done by the *King James* translators, including commas and other punctuation! It is understood that Joseph Smith translated these selections from the plates, and did not so much as look at a Bible even once, of course.

Nephi and the Nephilim

It is curious that the first writer who comes to notice in *The Book of Mormon* is called "Nephi". This calls to mind the fact that the fallen angels who corrupted the earth in the days of Noah were called the "Nephilim". There is no doubt that these Nephilim had much to do with the production of *The Book of Mormon,* giving the movement the supernatural elements that have been claimed for it. There is no doubt, either, that Joseph Smith had visions and saw "angels" and other supernatural sights, but the source of these visions was not what he claimed or thought them to be. They were unquestionably the work of demons, "Nephilim," and the name "Nephi"

attached to the first of the records is worthy of note.

Since *The Book of Mormon* contains some 500 pages of comparatively small type, there must have been quite a pile of golden and brass plates. No doubt, a large amount of "brass" went into the composition of the book. The messenger "from heaven" who told Joseph where to find the plates told Joseph the same things over and over again (for some reason that does not appear), visiting him four times in succession and telling him where he would find the "plates". Joseph went at once, and found the stone box under a rounded stone partially covered with earth, and saw the plates and everything, but he could not take them then, but must come there again next year, and again, on four successive occasions, so that after three years he actually got the golden plates from the earth.

The three witnesses, however, who testified to having seen these same plates say that an angel of God came down from heaven, and he brought and laid them before their eyes, and they beheld and saw the plates, and the engravings thereon. And lo and behold, these witnesses also spoke in ancient English, more or less. Also eight witnesses gave testimony 'unto all nations, kindreds, tongues, and people', saying, "And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and *hefted,* and know of a surety that the said Smith has got the plates of which we have spoken."

Martin Harris, one of the three witnesses, was favored not only with a look at the "Golden Plates", but also with the opportunity of giving of his money to Joseph Smith, so that the work of printing the book, etc., might be advanced. Joseph never had much money of his own, and the angel who gave him the information about the "Golden Plates", after he had departed, returned, as if he had just thought of something. He warned the youthful "prophet" against trying to make money by means of the "Golden Plates", as there was nothing doing on that score. The angel wanted them, and many years later still had them (Joseph said ruefully), although, now that the plates were translated into modern, ancient, colloquial and legal English, the plates would seem to be of slight use to the angel. It may be argued that the plates were to be "hid up" (a favorite expression in *The Book of Mormon*) to convince unbelivers at some future date. But no one has ever seen them since, and the witnesses who did see them, for the most part, turned away from Mormonism, although they never bothered to withdraw the testimony that they had seen the plates. And they doubtless thought they did, under the influence of "the angel". (See leading articles in *Consolation* Nos. 660 and 661.)

Another point bearing on this matter is the claim that *The Book of Mormon,* though purportedly written by Israelites and their descendants, was written on the "Golden Plates" in what is called "Reformed Egyptian"; which seems a strange circumstance, for the Hebrews had their own style of writing. It is difficult to explain. Unlike the Scriptures, there are no early manuscripts of *The Book of Mormon* available, so that all that is known of what this "Reformed Egyptian" looked like is a line or two of characters that look far from "Egyptian", having the appearance rather of something that might have been invented by a schoolboy to mystify his schoolmates. The "Reformed Egyptian" looked peculiarly un-Egyptian.

Joseph did a good job on the translation, however, for he got together the five hundred and more pages, equaling more than a thousand manuscript leaves, in about three years. He had assistance in doing the work. The product of these arduous labors is *The Book of Mormon,* consisting largely of writings by Spaulding, Isaiah, and others, with copious additions by Smith.

The relationship of *The Book of Mormon* to one of the Spaulding manuscripts has, of course, been stoutly denied, and at least one well-known encyclopedia now gives the Mormon version of the matter, more or less.

The "history" of *The Book of Mormon* is completely at variance with what is actually known of the peoples that inhabited the American continents before the coming of Columbus and who were the ancestors of the North, Central and South American Indians. What vestiges remain of the culture these peoples developed is quite different from that ascribed to the peoples portrayed in the Spaulding manuscript and, subsequently, in *The Book of Mormon.* For a description of the ancient peoples of America articles on Mexico, Yucatan, etc., in back issues of *Consolation,* may be consulted. They make interesting reading in the light of the claims made for *The Book of Mormon.*

Routine Life at the Vatican

AS IN every other semi-public institution, life at the Vatican is routine. A few items of general interest are available.

Money comes in to run the establishment. The Altoona (Pa.) diocese sent $9,000 as Peter's Pence for the year 1943. There are 228 priests in that diocese, so they chipped in about $40 apiece. There are 36,970 priests in the United States. If they sent as much each, that would be an annual Peter's Pence contribution of about $1,500,000 to this one fund.

The first stone of the present Vatican was laid in 1506; the building was completed 120 years later. The area covered by Vatican City is 108.7 acres, or about one-sixth of a square mile. On December 17, 1929, the population was 528, but since then has been somewhat increased.

No one wants to pitch onto a man that is running any one of the 250-odd sects of which the Roman Catholic Church is merely one. The wild stories sent out by newspapermen that he was ever in danger in the change from Fascism to the present governing arrangement were all foolish nonsense, sent out to keep the sucker public entertained. During the war the pope bought six truckloads of food in the United States and it was sent to him by boat from New York and by truck from Lisbon. He was never in need of anything he wanted.

A wild UP dispatch from London said that the Vatican was negotiating for a fleet of 21 vessels to bring in food so that the Vatican and Rome could be fed. That was while the Germans were still there. As far as the Vatican itself is concerned, 21 rowboats could carry more than enough to take care of all its needs. But some reporters like to make the most ordinary things look strange, mysterious and wonderful. There is nothing so extraordinary about the Vatican. By one means or another it has raked together many manuscripts, paintings and statues, and has some so-called "Swiss Guards" and "Noble Guards" that serve no possible practical purpose, but, after all, it is merely the business headquarters of one of earth's hundreds of sects, old, large and proud and bossy, but a sect like the others with which it is listed.

Employees Receive Another Raise

The United Press sent out a dispatch that some of the cardinals at headquarters were thinking of raising the pay for all the Vatican employees; that they had had their pay raised three times during the war and needed another one to make ends meet. They got it all O.K. They have six typesetting machines, and surely the compositors ought to have enough income that they can stick to their jobs.

The pope has a raft of titles, more

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than a page of them when they are all listed, but he has too much to do to write them all down every time he signs his name, so he merely signs the day's business papers "Pius PP. XII", which means the nom de plume he has given himself. If the papers were just signed Eugenio Pacelli it would be all O.K. Everybody would know who he is.

The *Catholic Transcript,* Hartford, Conn., carried an interesting picture of the lobby of the business office. It showed a tray full of calling cards. In the center was one labeled Winston Churchill; others were Gen. Charles de Gaulle, Myron C. Taylor, Gen. Mark Clark, William C. Bullitt, Lord Gort, Admiral Stanley, and Jonkheer van Weede. The idea back of it is that earth's men of importance, and besides them William C. Bullitt, are crowding the pope for interviews. They either want to tell him how to run the world, or they want him to tell them how to run it. If it comes up heads they win, and if it comes up tails the people lose.

It isn't so long since a Brooklyn priest grossly insulted a decent young woman, a Catholic, because she had on a pair of slacks, bawling her out publicly before everybody. But when the war correspondents arrived in Rome, and called on the pope, and one of them had on slacks, Eugene had sense enough to smile at her and say, "You are an American, I see. And you have been reporting this war." Not so bad, Eugene!

The most comical story that has come out of the war came from two American motor police, whose peculiar job it was to escort the Japanese ambassador to the Vatican to and from his home in Rome. One of them complained: "I join the army to shoot a few Japs, and what happens? I end up guarding two of them, this ambassador guy and his secretary." The other one had an even worse complaint. He took out a picture of his baby son and said:

What a fix I'm in. Some day this kid of mine will ask me what I did in the war. Imagine! I gotta answer I guarded a Jap so nothing could harm him. The kid'll probably throw me out of the house.

REPORT ON "UNITED ANNOUNCERS" ASSEMBLY

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Alfred the Great

SO MUCH of tradition has gathered around the name of Alfred the Great that it is difficult to separate from it only that which is true. McClintock and Strong's *Cyclopædia* does not hesitate to say that he "founded the University of Oxford, which has been, under God, through all ages, the main support of the true faith in that kingdom"; and the *Catholic Encyclopedia,* with equal firmness, and with probably greater accuracy, does not hesitate to say, "He is represented as the founder of Oxford, a claim which recent research has disproved." Neither the new *Encyclopedia Americana* nor the new *Britannica* mentions him as having founded Oxford.

The *Americana* says that "at the age of five he was sent to Rome by his father, where Pope Leo 'hallowed Alfred as King and took him as his bishop's son' ". The *Britannica,* probably relying on the same sources of information, says:

At the age of five (853) he was sent to Rome, where he was confirmed by Leo IV, who is also stated to have "hallowed him as king." Later writers interpreted this as an anticipatory crowning in preparation for his ultimate succession to the throne of Wessex. That, however, could not have been foreseen in 853, as Alfred had three elder brothers living. It is probably to be understood as investiture with the consular insignia, or possibly with some titular royalty such as that of the under-kingdom of Kent. In 855 Alfred again went to Rome with his father Aethelwulf, returning towards the end of 856. About two years later his father died. During the short reign of his two eldest brothers, Aethelbald and Aethelbert, nothing is heard of Alfred. But with the accession of the third brother Aethelred (866), the public life of Alfred begins, and he enters on his great work of delivering England from the Danes.

The way the *Catholic Encyclopedia* puts this, and here again it is more likely correct than either the *Americana* or the *Britannica,* is:

When he was four years old, according to a story which has been repeated so frequently that it is generally accepted as true, he was sent by his father to Rome, where he was anointed king by Pope Leo IV. This, however, like many other legends which have crystallized about the name of Alfred, is without foundation. Two years later, in 855, Ethelwulf went on a pilgrimage to Rome, taking Alfred with him. This visit, recorded by Asser, is accepted as authentic by modern historians.

For What Did Alfred Stand?

For what did Alfred the Great stand that has given him a place in history besides the fact that he prevented the then demon-worshiping Danes from overrunning the British Isles? Though he was a resolute, courageous and resourceful commander, there have been many such, and he is not specially named because of that.

Was it because he rebuilt and founded monasteries? Hardly. He was for the uplift of the common people. He encouraged men of learning. He gathered together all that seemed good in the old English laws, and with becoming modesty said, "I durst not venture much of mine own to set down, for I knew not what should be approved by those who came after us." Not only did he codify and promulgate laws, but he looked, too, to their enforcement, and insisted that justice should be dispensed without fear or favor. He translated into Anglo-Saxon Orosius' *History of the World,* Bede's *Ecclesiastical History,* and at least three other Latin works which were considered of great value in the dark and difficult days in which he lived. He also partly translated The Psalter of David, and thus had some small share in bringing a portion of God's Word into the hands of his fellow men. Moreover, the historians say of him that:

Unable to find teachers in England, Alfred brought scholars from abroad, and with their

aid planned to have translated into English all those Latin books which he thought it most needful that his people should know. . . . Historians agree in placing a high estimate on the character and achievements of Alfred. . . . In him were combined the virtues of the scholar and the patriot, the efficiency of the man of affairs with the wisdom of the philosopher and the piety of the true Christian. His character, public and private, is without a stain, and his whole life was one of enlightened and magnanimous service to his country.

Alfred was so faithful in looking after the interests of the common people that he came to be known as the "protector of the poor". In a time when learning and education were almost ruined, and when even the clergy were without knowledge of Latin, Alfred brought from the continent the best scholars obtainable, established a court school, put himself into the school and made the series of translations for the use of the clergy and the people, which form his best recommendation as a wise and good magistrate. Two of his famous sentences are:

My will was to live worthily as long as I lived, and after my life to leave to them that should come after, my memory in good works. Therefore he seems to me a very foolish man, and very wretched, who will not increase his understanding while he is in the world, and ever wish and long to reach that endless life where all shall be made clear.

He was but 52 years of age when he finished his course.

"How We Got Our Bible"

Since the foregoing was written there came providentially to hand a glimpse at a little 127-page book *How We Got Our Bible*. This contains three pages about Alfred the Great, and they are so interesting, and right to the point, that they are reproduced herewith:

Our next translator is no less a person than King Alfred the Great, whose patriotic wish has been so often quoted, "that all the freeborn youth of his kingdom should employ themselves on nothing till they could first read well the English Scripture."

A striking monument of his zeal for the Bible remains in the beginning of his Laws of England. The document is headed "Alfred's Dooms", and begins thus: "The dooms which the Almighty Himself spake to Moses, and gave him to keep, and after our Savior Christ came to earth, He said He came not to break or forbid, but to keep them." And then follow the Ten Commandments, in the forcible simple Anglo-Saxon terms, the first part of the ancient laws of England:

Drihten wæs sprecende thæs word to Moyse and thus cwæth:	Lord was speaking these words to Moses and thus said:
Ic eam Drihten thy God. Ic the sit gelædde of Aegypta londe and of heora theowdome.	I am the Lord thy God. I led thee out of the land of Egypt and its thraldom.
Ne lufa thu othre fremde godas ofer me.	Love thou not other strange gods over me.
Ara thinum fæder and thinre meder tha the Drihten sealde the, that thu sy thy leng libbende on eorthan.	Honour thy father and thy mother whom the Lord gave thee, that thou be long living on earth.
Ne slea thu.	Slay not thou.
Ne stala thu.	Steal not thou.
Ne lige thu dearnunga.	Commit not thou adultery.
Ne sæge thu lease gewitnesse with thinum nehstan.	Say not thou false witness against thy neighbor.
Ne wilna thu thines nehstan yifes mid unrihte.	Desire not thou thy neighbor's inheritance with unright.
Ne wyrc thu the gyldene godas ôthe seolfrene.	Work not thou thee golden gods or silvern.

Here is the Lord's Prayer of King Alfred's time:

Uren Fader dhic art in heofnas,
Our Father which art in heaven,
Sic gehalged dhin noma,
Hallowed be thy name,
To cymedh dhin ric,
Come thy kingdom,
Sic dhin uuilla sue is in heofnas and in eardho,

Be thy will so as in heaven and in earth,
Vren hlaf ofer uuirthe sel vs to daeg,
Our loaf supersubstantial give us to-day,
And forgef us scylda urna,
And forgive us our debts,
Sue uue forgefan sculdgun vrum,
So as we forgive our debtors,
And no inleadh vridk in costnung al gefrig vrich from ifle.
And not inlead us into temptation but deliver every one from evil.

It is interesting, as showing the growth of the English language, to compare this with the Lord's Prayer of 300 years afterwards:

Fader oure that art in heve,
I-halgeed be thi nome,
I-cume thi kinereiche,
Y-worthe thi wylle also is in hevene so be on erthe,
Our iche-days-bred gif us to-day,
And forgif us oure gultes,
Also we forgifet oure gultare,
And ne led ows nowth into fondyngge,
Auth ales ows of harme,
So be hit.

Alfred also engaged in a translation of the Psalms, which, with the Gospels, seemed the favourite Scriptures of the people; but, unlike his great predecessor, Bede, he died before his task was finished.

"My Occupation"

MANY of the young people are having wonderful experiences, giving a witness to the honor of Jehovah's name in their classrooms. I had such an occasion to do so recently; and how happy I was! The teacher assigned our class for the oral topic, "My Occupation." With a class of about thirty-five before me, this is what I told them:

From the many occupations there are to choose, I sincerely believe that being an ordained minister is the most inspiring. As a child my mother taught me many scriptures. When I grew older I realized that it was a matter of life or death that I do something about it; so, at one of the assemblies of Jehovah's witnesses I symbolized my consecration by water immersion. From that time on I have engaged in preaching the gospel of Jehovah's kingdom.

There are many advantages connected with this educational work. By my studying the Bible I find the peace that passeth understanding. I am also fully assured, and from the Scriptures, that my commission is God-given. Now that so much wickedness covers the earth, I find it more than a joy to bring this message of hope to the people, to "comfort those that mourn".

All the education I can get is required. I hope that some day I may be able to attend a college of higher learning. I hope that I will be prepared to enter the college of "Gilead" located near South Lansing, New York. There I would receive a course in Theocratic ministry; although a college education is not needed for one to be an ordained minister, Christ Jesus and His disciples being our perfect example.

The comments that were passed after I finished were rather interesting, and some amusing. The teacher asked one of the boys if I sounded sincere. He answered, "Well, she sounded sincere enough for me." Another Catholic girl raised her hand and said, "I thought Magdalene's talk was very interesting." Someone else in the room said, "She certainly had her talk well prepared." Another argued back, "Well, I had much rather have somebody get up on their two feet and know what they were talking about, instead of standing up in front of us idle for a couple of minutes not knowing what to say." The teacher then nicely wound up the conversation by adding, "Your talk was very interesting and you had very good poise." I did not expect such a comment from the teacher, and it filled me with "extra" courage.—Magdalene Bissell, New York.

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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

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

In Brief

Blessings for the Faithful

◆ Grace L. Snyder, Ohio, admits that she first received the truth when she was 24 years of age, and that she has rejoiced in it, and served it with all her powers for 58 years; so she must be 82 now. She says that since she lost the use of her right leg, 11 years ago, she cannot navigate as well as formerly, yet, in December, 1944, she placed six bound books in fifteen minutes with some high-school students who told her they are tired of the churches, because when they attend those institutions they learn so little. Grace cannot help it that she can't get up and down the steps any more; she also cannot help it that when she falls down she cannot get up unless somebody helps her. The Lord knows all that also, and He does not mind bestowing His blessings upon her when she puts all her mites into the treasury. "The blessing of the LORD, it maketh rich."—Proverbs 10:22.

From an 84-Year-Old Minister

◆ I am 84 years of age, still with the normal use of body and mind, a retired minister, Church of the Nazarene. I want you to know how deeply I appreciate *Consolation* and its fearless stand on all vital questions of the day.

It would cost us $50 or $75 to obtain the information through encyclopedias regarding the founders of religious doctrine, and then receive it in a more or less clouded form, whereas we receive it through *Consolation* in a clear and concise manner, unencumbered with tiresome and useless comment.

Again, your comment on the work of that devilish institution, Roman Catholicism, is excellently timed with present events, and we honor you for your courageous, much needed articles on the above questions.

I most gladly renew my subscription for *Consolation*.—Dr. S. C., California.

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CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVI | Brooklyn, N. Y., Wednesday, April 25, 1945 | Number 668

Is Rome Holy and Eternal?

ONE of the most interesting controversies of this second world war, in which aerial bombardment plays such a prominent part, has been over the question: To bomb or not to bomb Rome. London had been bombed; Berlin also. Rotterdam was obliterated, and so was Coventry. Why not Rome also? She had not been declared an "open city". Built as she was, Rome would be an easy target to hit. But there was more involved than the mere dispatching of bombers with fighter escort. Rome had been proclaimed a "holy city", an "eternal city", by the "mighty potentate" of Vatican City and therefore immune from bombing. But it is on this very declaration of the pontiff that the whole controversy hinges and swings.

Without a knowledge of the exact meaning of the words "holy" and "eternal" one cannot understand or intelligently discuss the issue of Rome. Webster defines these words for us as follows: HOLY: Set apart to the service or worship of deity; hallowed; sacred; infinitely good; perfect; spiritually sound and whole; godly; worthy of reverence or awe. ETERNAL: Of infinite duration; everlasting; without beginning or end. Continued without intermission; immutable; unchangeable.

Rome claims both of these attributes. She claims to be a holy and sacred city set apart for the worship of God, and for this reason she claims to be everlasting, unchangeable, and eternal.

But why is Rome any more nearly eternal or holy than any other city inhabited by men, women, and children? Is it that her past history shows she has always existed as a pure, holy, and sinless city? Or is it that she now is sanctified and devoted to a righteous cause? Or is it that she will stand forever and will never be destroyed? One must first know Rome's past record as well as her present activity to give an intelligent answer to these questions. So let us look at Rome's foundations, her framework, and the design after which she was fashioned. Her history both ancient and modern will also enlighten us as to her holiness and purity. And, in the end, perhaps, we can determine whether Rome, having escaped aerial bombardment during this present war, will endure eternally, throughout all future generations.

Ancient Rome

The city of Rome was founded by Romulus and Remus in the year 753 B.C. on the hill of Palatine. (At the very outset the exponents of the theory that Rome is "eternal" are given a setback; for *Rome did have a beginning,* whereas *eternal* means "without beginning".) It grew by degrees until it finally consisted of seven hills. The original people were Latins, but as time went on the Latins merged with two other tribes, the Sabines and Etruscans. Each of these in turn had its influence on the life and character of the whole community during the years from 753 to 509 B.C.

Rome, as an organization, was designed like the ancient city of Babylon. Even as the master city-builder, Nimrod, constructed his city upon three pil-

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lars, so likewise Romulus. Politics, commerce, and religion were the three supports that formed the triangular framework upon which the city on the Tiber rested. Politically, kings and princes ruled Rome in the early days. Later a republic was conceived having a senate and a constitution. But this gradually degenerated into an oligarchy, and was finally supplanted by an absolute monarchy. Commerce with the Greeks was carried on from the earliest of times. As Rome grew so grew her commerce and intercourse with other nations. So, by the time she reached her zenith the wealth of the earth flowed in a steady stream into her treasury. Religion, of course, was the middle pillar that bound and held the system together.

Concerning the religion of this early time the *Encyclopedia Americana* says: "So composite was the body of the religious beliefs of the Roman people, and so complex the elements themselves of which this composition was formed that it is impossible to name any definite source from which it may have come. It consisted of a mass of mythological traditions and customs." The Romans were exceedingly religious. They had a demon god or goddess for every deed and moment on the calendar. "The Romans had a separate god, or more often sets of gods, for everything. Besides all the greater deities corresponding to the Greek beliefs there were gods and goddesses for all the lesser acts and conditions of life, for every material thing. Thus from their supreme representatives, Jupiter, Juno, and Minerva, to the Lares and Penates, the gods of the household, there was an endless procession of deities of every grade and power." Some of the more popular ones, to mention a few, were Jupiter, Neptune, Fortuna, Pluto, Mercury, Apollo, Mars, Diana, Minerva, Juno, Venus, Bacchus, Cupid, Saturn, and so on and on, as endless as the list of "Christendom's" canonized "saints".

From the building of the tower of Babel on down, every religion has erected temples to its gods. Rome was no exception either; her temples were her principal buildings. How many there were no one knows. But, judging from their remains in Rome today, they were extensive in number and colossal in size.

By the beginning of the fourth century before Christ Rome had become a city of renown. Chieftains of northern hordes had heard of this walled city to the south, and, with apparently no other motive in mind than that of plunder, these barbarians migrated south. After overpowering the defenders of the city the Gauls sacked and burned Rome to the ground. By such an act they showed little respect for Rome's antiquity. And still less consideration did they give to any boasting she may have made of being pure and indestructible.

There are two things to be learned from this historical event. First of all, Rome has not continually and perpetually existed from her birth, as papists would have us believe in these days. And, secondly, the Romans were exceedingly devoted to the worship of demons; for they soon rebuilt the temples of their gods, and without reason. For what kind of gods were these that were so helpless they couldn't prevent a holocaust like this upon the "holy" city of Rome? But reason and religion are never found together in the same mind.

The next 150 years following the burning of Rome saw the extension of Roman power over the whole peninsula of Italy; not by peaceable means, but by force. The idea that the state is supreme is no modern one. The religious republic of Rome had the same idea, viz., that the first duty and highest privilege of the citizen was that of service in the legion. All, therefore, between 17 and 55 who were physically fit were subject to military service, and that without pay. Consequently Rome was able, with crushing military might, to establish her supremacy in Asia. And in 146 B.C. Carthage, Rome's only rival in the West,

was destroyed. By the time Julius Caesar was born the name "Rome" had outgrown the mere significance of a city. It had taken on the all-inclusive meaning of an empire.

By a casual reading of this expanding history of the Romans for the first seven hundred years one might think they were a well-unified, happy, and contented people. But the conditions internally were far different. There was a continual struggle between classes and factions, between the rulers and the ruled. If Rome had had a righteous, holy, and desirable government the people would have rejoiced and been satisfied. But they were not. Dissatisfied, they had tried out princes, lords, and kings to rule over them. "The last of these Etruscan lords," says the *Encyclopædia Britannica,* "was Tarquin the Proud. He is described as a splendid and despotic monarch." Following this tyrannical rule, the people suffered for many years under an experimental republican form of government which in time decomposed into a rule concentrated in the hands of those who arrogated to themselves all the privileges as well as the title of nobility. Rome's history, therefore, for the first seven hundred years shows a discontented people struggling internally for an existence, while at the same time they were externally waging a bloody conquest of the world. It is very evident that Rome's early history was neither glorious nor righteous, nor holy. Her people were ardent devil-worshipers. And, with the ashes of the Gallic fire still very much in evidence, no one would have dared to proclaim Rome invulnerable and eternal.

Let us now turn our attention to the history of the empire. With the rise of the Caesars to power Rome also reached her crest. The pomp and glory of the Caesars were backed up by the strongest military might of the time. The *Lex Romana,* or Roman law, was enforced throughout the empire, and the people were very much devoted to the worship of their gods. Consequently we might look for a righteous condition to exist in the city of the Caesars, Rome, the capital of the world. But did such a condition of peace and prosperity exist? No; not by any means. Conditions were not at all as one would expect when reading the history of a city which, in these last days, is paraded before us as a venerable and holy city too sacred to be bombed. McClintock & Strong's *Cyclopædia* (Vol. IX, page 112), in describing the conditions within Rome at the time when she was at the very pinnacle of her glory, says:

> One half of the population consisted, in all probability, of slaves. The larger part of the remainder consisted of pauper citizens supported in idleness by the miserable system of public gratuities. There appears to have been no middle class and no free industrial population. Side by side with the wretched classes just mentioned was the comparatively small body of the wealthy nobility, of whose luxury and profligacy we hear so much in the heathen writers of the time.

Such was the corrupt condition when Rome was at its best, when she was "mistress of the world", the time when she was the very citadel and capital of paganism and idolatry. As a world power under the Caesars the Roman empire is celebrated in history as a rule of iron. It was strong as steel; it was cold and heartless as iron. As a wild beast with fangs and claws of iron is able to slash and tear all others into subjection, so Rome ruled the world.

Besides the blood of her first Caesar, who was assassinated in her very senate, Rome had upon her hands even more sacred and precious blood, the blood of our Lord and Savior Jesus Christ, who was anointed as King of The Theocratic Government. Upon her skirts, also, was the blood of many early Christians who were persecuted and killed for her entertainment. The apostle Paul was reportedly among those martyred at the hand of that wicked and profane Roman emperor, Nero.

Such is the history of the Roman empire. And two thousand years of dust fails to cover over those crimes and atrocities. In time the Roman empire fell of its own weight. The glory of the Caesars faded. Rome itself crumbled and disintegrated. And why? Because the city of the Caesars was not immutable and eternal.

Medieval Rome

Some may say that when Rome is mentioned as the "eternal" city and the "holy" city reference is not made to pagan Rome, but rather to Rome since Constantine's day. They may even quote what the *Catholic Encyclopedia* says, "The significance of Rome lies primarily in the fact that it is the city of the pope." It will be agreed to by all that there is nothing in all of Rome's pagan history that would warrant calling her either holy or eternal. So let us turn to Rome's medieval history. If the true "significance of Rome" lies in the history of the popes, let us briefly review it in order, if possible, to establish the basis for the claim that Rome is too sacred to be bombed.

Referring to the time when Rome was decapitated as head of the empire the *Encyclopedia Americana* says: "Rome, bathed in philosophy, scepticism, mysticism, emotionalism and stoicism, with nothing solid to which to anchor, drifted upon the rocks of national religious shipwreck. In this condition she was found . . . for the development of the Catholic faith." On the other hand, following the death of the apostles the early Christian church began to degenerate even as the apostle Paul warned. Grievous wolves, calling themselves "bishops", entered in, not sparing the flock. After the first century or two only a few remained faithful: the majority became apostate and turned to formalism and religion; so much so that by A.D. 325 Constantine the Great, a pagan emperor, had no trouble fusing together apostate Christianity with the tangled mass of Roman paganism and calling it the "state religion".

To do this Constantine merely had to take the rites and practices of those pagans and "sanctify" them with an outer cloak called "Christianity". Neither did this work a hardship on the pagans; for they simply continued to practice their abominable rituals and ceremonies, changing only the names of their gods. Constantine, by fusing together these two factions of his empire, was able to secure and prolong his dominion. He therefore, in commemoration of this feat of "statesmanship", rebuilt a fallen-down demon temple in Rome and called it the "Christian" Church of Rome. And it is on this spot that St. Peter's church stands today! With the demonism of the pagans as the mother and the wicked Constantine as the father to give it life, we can readily see why Catholicism is such an illegitimate offspring, unholy and unclean from its very inception.

With such a start it is understandable why it was necessary for a council to convene at Rome a short time thereafter (A.D. 367) to examine into the charges of adultery leveled against none other than Pope Damasus himself.

As time went on the bishop of Rome, strengthened by the imperial power, gradually usurped authority over the other bishops of both the East and the West. These were systematically brought into servitude to the see of Rome. Says McClintock & Strong's *Cyclopædia:*

> The first pope, in the real sense of the word, was Leo I (440-461). Being endowed by nature with the old Roman spirit of dominion, and being looked upon by his contemporaries, in consequence both of his character and his position, as the most eminent man of the age, he developed in his mind the ideal of an ecclesiastical monarchy, with the pope at the head. . . . . After the death of Leo, the papal chair was for nearly one hundred and fifty years filled by weak, insignificant men, who reasserted the papal claims of Leo

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without possessing his energy to enforce them.

Pope Symmachus (498 to 514) is a good example of this period to show how weak and insignificant these men were. The same source says that Symmachus was acquitted of the charges of adultery, and of squandering the property of the Church, and other crimes, not because he was innocent, but rather because it was declared that 'judgment could not be passed on the successor of Peter', and that he was "responsible only to God himself".

In the next three hundred years the Church of Rome gradually pulled away from the Eastern emperors and made alliances with Western powers. Pope Hadrian I, from the time that Charlemagne first entered Rome, in 774, began to woo this barbarian chieftain. In writing to him thereafter the pope always referred to Rome and the Romans as "our city", "our republic," "our people." One historian commenting on this affair said that Charlemagne and his successors were to find later on that the love of the Vatican was more deadly than her hate.

Leo III succeeded Hadrian in 795 and continued to court the lover Charlemagne by sending him the banner of the city of Rome as well as the keys to the confessional of St. Peter's. Two years later sedition against the pope broke out in Rome. Leo managed, though wounded, to escape to Spoleto. This brought Charlemagne speedily to the rescue of his spouse, the pope. Such passionate "love" was climaxed by the marriage of Church and State in the year 800. On Christmas day of that year, in the city of Rome, Leo III crowned Charlemagne, a foreigner like Constantine, emperor of what was thereafter called the "Holy Roman Empire". This union was the beginning of the darkest history of man, a thousand years of the most detested and hateful events ever recorded on the calendar of time.

Coming to the next century, McClintock & Strong's *Cyclopædia* says: "The first half of the 10th century is known as the period of 'pornocracy' [the government or rule by harlots], during which the papal chair was filled by a succession of reprobates, for which the history of few, if any, episcopal sees of the Christian world furnishes a parallel." We can therefore pass over this history of the scandal of Theodora's and Marozia's female reign, the infamies of John XII, and the various intrigues, as too loathsome to repeat.

In the next century, the *Encyclopædia Britannica* tells us, "when Henry III [the emperor], the son of Conrad, entered Italy in 1046, he found three popes in Rome. These he abolished, and, taking the appointment into his own hands, gave German bishops to the see." Gregory VII became pope in 1073. Says McClintock & Strong's *Cyclopædia*, "The pontificate of Hildebrand, who succeeded to the papal throne in 1073 under the name of Gregory VII, completed the papal system and the Roman Catholic Church in their most essential features." Continuing, it says that Gregory's fundamental idea was that "of converting the Roman Catholic Church into a universal theocracy [not to be confused with 'Theocracy' spelled with a capital 'T'], with the pope at its head as sole sovereign in temporal affairs as well as spiritual. . . . The gigantic efforts made by the mediæval popes, from Gregory VII to Boniface VIII, to enforce these views fill some of the most interesting pages of the history of the Middle Ages. . . . None of the successors of Gregory attained so great a power and came so near realizing the establishment of the papel theocracy as Innocent III." But Gregory VII didn't have things any too easy. In spite of the fact that he was called "the greatest of the popes", Henry IV, king of the "Holy Roman Empire", found it necessary to excommunicate him. The *Encyclopædia Britannica* says that he was carried into "exile at Salerno, whither Robert Wiskard carried him in 1084 from the anarchy of

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rebellious Rome". He died in banishment in 1085.

Following this is a period of history extending through the next century known as "the wars of the investitures", which was a bloody struggle between popes and emperors for pre-eminence in ecclesiastical as well as temporal power. Innocent IV was elected as pope in 1243. He continued to prosecute the war still more bitterly. At Lyon, France, where he was forced to flee in 1245, he convened a council to enforce his condemnation of Frederick II, the emperor. On this the *Encyclopædia Britannica* says that Frederick, "placed under the ban of the church, led henceforth a doomed existence. The mendicant monks stirred up the populace to acts of fanatical enmity. To plot against him, to attempt his life by poison or the sword, was accounted virtuous. . . . The popes had been successful; but they had purchased their bloody victory at a great cost."

Clement V, a Frenchman, was elected pope in 1305, and the seat of the papacy was transferred to Avignon. This placed the pope in subjection to the French crown, and ruined their prestige in Rome. From 1347 to 1354 was Rienzi's revolution in Rome.

Not until 1447 under Nicholas V was the papacy re-established and again firmly harnessed on the neck of Rome. Concerning this period of history the *Encyclopædia Britannica* says: "Having become despots, the popes sought to establish their relatives in principalities. The word *nepotism* acquired new significance in the reigns of Sixtus IV and Innocent VIII. Though the country was convulsed by no great struggle, these forty years witnessed a truly appalling increase of political crime. To be a prince was tantamount to being the mark of secret conspiracy and assassination." Sforza was murdered. Likewise Giuliano was murdered with the full sanction of Pope Sixtus IV.

In the next century the pope approved of the hideous military organization of Jesuits. As a result the public press was seized in Italy, and free thought was stifled. The Inquisition was on in full fury. The Council of Trent, in 1545, failed to regenerate the morality of the "holy" church. "Blossoms of hectic and hysterical piety" were put forth, says the *Encyclopædia Britannica,* "though at the core her clergy and her aristocracy were more corrupt than ever."

Coming on down, in 1798, Pius VI fled Rome and died in France the next year. Then the following pope, Pius VII, was taken prisoner by Napoleon's army, and later taken to Fontainebleau as a prisoner for three years. In 1814 the temporal power of the pope was again restored, but this saw no improvement in conditions. For the *Encyclopædia Britannica,* speaking about the year 1846, says: "Misrule had reached its climax in Rome, and the people were well-nigh maddened, when Gregory XVI died, and Pius IX was elected in his stead." Two years later, the pope's secretary, Rossi, "was murdered in November, and anarchy seemed to threaten the city. Pius escaped in disguise to Gaeta." The next year, 1849, a French expedition was sent in to establish order, and in 1850 the pope returned amid fixed bayonets of the French.

September 20, 1870, Vittorio Emanuele entered Rome and internal peace was achieved. The reason for this is explained in the *Encyclopædia Britannica:* "Pius IX was allowed to retain the Vatican with its dependencies. . . . The state voted him a munificent income, and he was left in peace to play the part of a persecuted prisoner" up to the year 1929.

This is the history of Rome, "the city of the popes," since Constantine's day; and what a history! It may be divided into two parts: First, the illicit union of Church and State; and, second, the institution of the Inquisition. Interspersed, and as an integral part of these two periods, is the history of the long line of popes and their associates. A history of intrigue, crime, and profligacy, of wick-

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ed deeds against both God and man.

Is there any basis, therefore, for the claim that "Christianized" Rome has been stable, enduring, constant, without intermission or change, hence eternal? None at all. In the first place, temporal power was not seated in Rome, but was vested in emperors outside. And, in the second place, the popes had no guarantee of remaining at Rome. Frequently they were banished or exiled. Sometimes they were carried away as prisoners. And in other instances they had to flee for their lives. Rome, as represented in the person of the pope, has been far less perpetual than other meccas of religion.

Is there, on the other hand, any basis in this history for the claim that "the city of the popes" is hallowed, infinitely good, sacred and holy? Not unless one's mind is so distorted as to believe that the adultery and murder, the rape and torture, committed by the many popes were events worthy of being called blessed and holy. Some devout papist will say that we have mentioned only the misfortunes of this history. But when one stirs up the dregs that have settled for 1600 years in this Roman cesspool one should not expect anything else to be given off than a putrid and foul odor. True, there were some acts intended by the popes to be as balm to soothe and relieve the wounds of suffering humanity. But to speak of the balm is to admit the wounds; and that doesn't strengthen their argument.

The fact remains, there is no history so loathsome as that of "the city of the popes". And there is no city on the globe more responsible for such ruthless and wanton shedding of blood than Rome. Her history—the most terrible ever recorded, written with the blood of untold millions, documented with the worst crimes and atrocities, covered over and blackened with the thickest superstition and ignorance—will be forever remembered as the Dark Ages.

Blessing Skis, Turtles, and Kangaroos

IT TOOK only a three-column–wide write-up in the Boston *Post* to show that the "Reverend Father" J. Eugene Belford blessed skis at the New Year's mass at Our Lady of the Mountain church, North Conway, N. H. It is all very simple. The priest merely orders Almighty God to stop everything else He is doing, and no matter where He may be, and to come right down and be sacrificed, and, of course, after that, how could He do anything else but what He is told by the priest? So the skis were "blessed". And the results? Oh, there weren't any results except that earth's biggest racket was advertised some more in the hireling press.

From time to time stories come through of the "blessing" of hounds, so that a pack of them can tear a frightened fox to pieces; also, so that they will be more fertile. And, of course, if dogs can have bigger litters by such a simple process, what is to hinder similar "blessing" of horses, cattle, sheep, pigs, poultry, and humans? The "blessing" racket can be extended indefinitely, and it makes a big subject. The only trouble is that nobody, not even the animals, gets the least little bit of anything out of it, except the flimflam priest.

The immediate reason for this enthusiasm is a two-column–wide picture in the Washington *Daily News* showing a Roman Catholic priest by the name of Herran, beautifully dressed in an abbreviated lace nightgown, engaged in the job of sprinkling "holy" water on a turtle and a kangaroo at Los Angeles. What effect this "holy" water has on the turtle and the kangaroo can be judged only by those still able to laugh at the idiotic stuff the Devil continues to peddle.

The Pope Urges Charitable Peace

IT IS something of a coincidence that the pope of Rome comes out with another plea for charitable peace when the rumors were being circulated that Joachim von Ribbentrop, the Nazi foreign minister, was in Sweden in connection with some "peace feelers" that were getting under way, and which were, at the same time, loudly denied by Berlin. Aside from the reflection that any peace for the Nazis would be a charitable peace, the pope's message should be given some attention here, because he does quote a scripture here and there, if for no other reason. The pope spoke in St. Peter's Square, March 18.

The pope's opening remarks indicate his preoccupation with the externals of religion, such as the ringing of church bells, which had a pagan origin, and was in times past, and may still be, believed to scare away the devils. The pope confuses the church bells with "the voice of the Lord", in the following rather overwritten passage: "This voice of the Lord, which the bells of your churches and the resonant chimes of this patriarchal basilica bring to you even as a murmuring echo—" but we spare you.

He mentions the Lenten preachers, who, like their predecessors in past centuries, had burning zeal. You remember something of that burning zeal, as manifested in the Inquisition, when heretics (Protestants to you) were burned at the stake, or, more recently, as displayed by Bible-burning Cardinal Dougherty, of Philadelphia, and the similarly disposed Franco, but who saved the paper for other use, reducing 110,000 Bibles to pulp a few years ago.

Rather strangely the pope refers to a sower who has abundantly sown the seed of His Word, and it is a little difficult to harmonize that with the paucity of Bibles in Italy and other Roman Catholic countries. Is he referring to the work of Bible societies?

He exhorts to the keeping of holy Sunday, which he mistakenly calls the Lord's day, though nothing in the Bible warrants that conclusion. It is more likely that the observance of Sunday had its origin in the idolatrous worship of the sun. The Lord's covenant with Israel required them to rest the seventh day, not the first.

Pius especially wants the sacrifice of the mass to be observed, quite foreign to the Scriptures. Since Christ offered "one sacrifice for sins for ever", namely, himself, any other "sacrifice" is a denial thereof.

He thinks husbands and wives should get along together.

He thinks children should be "holily proud". Nowhere in Scripture is pride shown to be anything but unholy. Refers to 1 Thessalonians 4:7.

He thinks there should be no profiteering. Sounds reasonable.

He speaks now of those whose hands are full of blood. Is it for these that he seeks a "charitable peace"? Quotes Matthew 5:7. He did not quote this to Hitler and Mussolini and Franco a few years back, and is not applying the text to them now, either.

Says, "It is the spirit of evil which wars against the spirit of God and which would banish from the earth the kingdom of Christ [by which he means his own organization] and deify material force."

Some nice double-talk about "the idolatry of absolute nationalism".

Says he, "We cannot even suppose that after so many sorrowful events there is anyone who might give in to the temptation of profiting by the present situation of affairs to turn the organization of peace to his own advantage against the dictates of justice." *Naive* isn't the word for it.

Such, he opines, should worry what history will think of him.

Here he says something of a votive

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mass of the holy ghost. God, he states, "holds in His hands and can move at will the spirit of the men who believe they have in theirs the destinies of the world." Somehow this reminds one of the words in The Revelation: "And the ten horns [kings] which thou sawest upon the beast, these shall hate the whore [impure religion], and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

Remarks, "The path that will have to lead from the conflict to the suspension of hostilities, from the truce of arms to peace, is still in each of its stages covered over with shadows that may perhaps conceal surprises and dangers." Doubtless.

Here a long paragraph remarks that things often go wrong.

Says the sons and daughters of Rome should be proud and should prepare for future generations an unephemeral greatness.

The papers said the pope was "a thin, dramatic figure whose crimson mozzetta or cape [overcoat] and white zucchetto [look that up yourself] stood out startlingly against the sombre purple of the back drapes", as he delivered his speech. And that's all for now. P.S. It was all very dramatic, not to say theatrical.

Lithuania as a Soviet State

ABOUT 350 miles due east of Denmark, and almost half again as great in area, Lithuania, with its 2,879,070 inhabitants, has almost a million less people than its smaller-sized neighbor to the west. Only one-third of the Danes are farmers, but more than three-fourths of the Lithuanians are. Each of the great states of Alabama, Kentucky and Minnesota has fewer inhabitants than Lithuania. The harbor of Memel, unlike other Baltic ports, never freezes.

The Lithuanians are 80.5 percent Roman Catholic, but they do not enthuse over papal attempts to run their private affairs, especially education. In August, 1931, there was a complete break between the Lithuanian government and the Vatican as to who should dominate the Kaunas university. In July, 1940, there was another break, and a mournful dispatch came through from Rome that no hope was entertained of patching things up as long as Lithuania is dominated by the Soviet Union.

The Lithuanian Roman Catholics seemed perfectly delighted to become a part of the Soviet Union of Socialist Republics. When they were given the chance to vote on the subject, 95.51 percent of the total registered vote went to the polls and 99.9 percent of those voting cast their votes as wanting their country to go into the Soviet Union.

When Hitler invaded the country en route to the borders of Petrograd the Roman Catholic-controlled Lithuanian newspaper *Darbinikas,* published semiweekly at Boston, had a gleeful headline "Lithuania Freed", that is, freed for Hitler and the pope; but the people in the homeland did not want that kind of freedom at all, and as soon as the Russians had chased the Germans back into Germany, Lithuania went back into the Soviet Union without a protest, and with evident pleasure and satisfaction.

The Russians claim that since they accepted Lithuania into their Union they have established within it 900 day nurseries, 70 kindergartens, 250 public playgrounds, 100 new schools, and 66 technical high schools; also that Yiddish and Polish theaters have been organized.

Poland, also Roman Catholic, is right next door to Lithuania, but relations between the two countries are often strained. For years they would not even enjoy postal relations with each other. But with so-called "Godless Russia" they

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are very friendly. An unprecedented number of voters went on record as wanting democratization of the armed forces, a purge of a former Nazified regime, increased wages, social insurance, distribution of land to peasants, moratorium on peasants' debts to the state, the right of free speech, and the right to strike.

The New York *Times* of January 3, 1945, contains the following story of what took place when the Germans withdrew from Lithuania. It bears internal evidence of being a truthful account:

The retreating Germans in Lithuania massacred 10,000 Jews in a Ghetto slaughter during one night and then burned the entire quarter before abandoning Kaunas, Colonel Pouyade, commander of the French Normandie air squadron that has been fighting [for] Russia, said here today.

Colonel Pouyade said that he had been inclined to be skeptical about some of the atrocity reports publicized in Russia until he had seen the results of the Kaunas crime. He said that his unit had entered Lithuania with the Red Army and fifteen days after the occupation of Kaunas he had had occasion to visit the city.

He described heaps of corpses of men, women and children in the streets and in ruined cellars. Only one Kaunas Jew escaped, he said, by hiding in a secret cellar beneath the usual cellar, which he had fitted with a camouflaged stone trap-door.

According to Colonel Pouyade, there had been 40,000 Jews in Kaunas. The Germans concentrated them in a Ghetto and, during three years of occupation, slew 30,000. However, the Red Army's sudden advance forced the Germans to retreat while 10,000 Jews still remained alive.

During their last night in Kaunas, Colonel Pouyade said, the Germans massed the survivors in a one-square-kilometer section of the Ghetto and machine-gunned them en masse after having poured abandoned fuel supplies on their houses and set them ablaze. He said that absolutely nothing remained of the Ghetto area.

"Seeing Is Believing"

HERE is a simple little story, a true one, which I thought you might be able to use in *Consolation* magazine. It's really such a simple thing that I hardly think you'll use it. However, I'm sending it.

Recently I boarded a bus going down town. The bus was crowded, but I was fortunate to find a seat, the last seat. A young couple were seated close together on the side seat which runs parallel with the bus. Beside them, and occupying two seats, was a large suitcase.

As I had taken the last remaining seat, others boarding the bus had to stand. Passengers began scowling at the young couple for not removing the suitcase, so that others might sit down. I, too, looked at them and thought how very selfish this world had become.

An elderly lady got on, and still the suitcase remained where it was. More scowls. The young couple looked at each other, grinned, but did not remove the suitcase, which made the passengers, myself included, more indignant than ever.

A few blocks before reaching the end of the line, a man came from the rear of the bus, picked up the suitcase, and got off, much to the amusement of the young couple and the consternation of the passengers.

Is this the end of the story? Well, not quite. What about the man to whom the valise belonged? Did the passengers transfer their indignation from the young couple to him? Maybe so. Maybe so. But there was one among them who didn't. I had learned my lesson. Instead of passing judgment on the man, I de-

cided he must have something precious in that grip. Who knows?

Moral: Seeing is not always believing. Outward appearances are often deceptive. "Man looketh on the outward appearance, but the LORD looketh on the heart." (1 Samuel 16:7)—I. M. S., New Jersey.

Elderkin Trims the Trembling *Times*

THE newspapers are deathly afraid of the Roman Catholic Hierarchy, because they know that if they tell the truth about its activities they will be immediately subjected to the most contemptible, mean, small, narrow-minded, bigoted persecution of which only the lowest form of life on this planet is capable. The Hierarchy will swing into action, sales of papers will fall off and advertisers will be boycotted unless they cancel their advertisements forthwith.

The New York *Times* has the money, the experience and the ability to provide a good news service, and does so, but it is not immune from the sorrows that come to the timid, who would like to tell the truth courageously, provided it did not cost them anything. Below are two letters to the *Times,* both from George W. Elderkin, of New Jersey. When the first one was returned with regrets that the *Times* could not make use of it, Mr. Elderkin sent them the second one.

As Mr. Elderkin is from a college town, readers will forgive him for using the word "corybantic". All it means is a person or other entity that acts like a lunatic, with wild music and frenzied dancing when in the presence of a demonized religious outfit. And now for the letters to the *Times* (merely remarking, meanwhile, that even on its letterhead that timid entity advertises that it publishes "all the news that's fit to print"):

To the Editor of the New York *Times:*

In the Christmas message of the pope recently published in full in your paper, certain statements need amplification. When the pope states that all wars of aggression should be banned does he include religious wars? One recalls the remark made to Kaiser Wilhelm by Pius XI, the predecessor of the present pope, that "Germany must be the sword of the Church". Does the Roman Church bar religious wars?

The major part of the message deals with democracy, and here a searching definition of the term as used by the pope is not given but is imperative. Does he reject Pope Leo's pronouncement in the encyclical Libertas humana, "It is entirely unlawful to demand or grant unconditional freedom of thought, of speech, of writing or of worship"? Does the present pope approve of complete freedom of worship and religious activity, i.e., does he accept the traditional ideals of American democracy?

The answer to these questions is not given in the message but may be had from recent events in Ethiopia, Spain and Argentina, not to mention Japan. The Italian conquest of Ethiopia which grossly violated human rights deprived its people of their Coptic form of worship and sent their patriarch a prisoner to Venice. The Swedish, Swiss and American social and religious missions were ordered out of the country. Only Catholic missionaries were allowed to remain. This action is an eloquent commentary on the Vatican's conception of democracy. And when the Catholics, Hitler and Mussolini, with the full approval of the Vatican, sent armed forces to Franco to defeat the Spanish democracy was the pope putting a ban upon war or even acting the part of a neutral toward a government which had modeled its constitution upon that of the United States? If the Vatican was so intent upon the destruction of the Spanish democracy can it entertain any sympathy for other democracies? These questions are the more urgent in view of the pope's conspicuous praise of Franco at the close of his Christmas message. His conception of democracy

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over which hangs the "sword of Christ" is not that which brought our forefathers to this land.

The pattern of papal anti-democratic ideals is seen again in Argentina where the government has made instruction in the Catholic faith obligatory in the public schools. The United States does not impose the teaching of Protestant doctrine upon its school children. In the contrast is clearly stated the fundamental difference between the papal and the American ideals of democracy. "If the future," says the message, "is to belong to democracy an essential part in its achievement will have to belong to the religion of Christ and to the Church." The Catholic Church apparently must take over democracy if it (democracy) is to succeed. This is not the entire significance of the prominence of democracy in the Christmas message. The Vatican fears a great outburst of anticlericalism in the Catholic countries of Europe, because of its pro-Fascist sympathies, and is seeking shelter in a new definition of democracy.

GEORGE W. ELDERKIN

An open letter to the editor of the New York *Times:*

Your refusal to publish my criticisms of the pope's Christmas message which appeared in the *Times* prompts me to make certain observations. I do not expect that you will have the courage to print them. The rejection of a single such letter would not in itself be significant if any adverse comment on the document had penetrated your rigid censorship, but the total absence of such criticism is thrown into high relief by the flamboyant eulogy from the pen of your correspondent in Rome who, being a Catholic, could hardly call into question the infallibility of the pope without being precipitated in due course into the ebullient soap-suds of "purgatory". Your "forum" was wide open for her corybantic laudation of the message but no one apparently may present a contrary point of view.

What the pope's message needs is a factual examination. It should be exposed to the fresh breeze of liberal appraisal which would blow away the dust of ecclesiastical verbiage from its sinister implication that the Catholic church alone can guide democracy as well as other forms of government to a panacea for the varied ills of this stricken world. Your suppression of criticism, quite apart from being undemocratic and a potential menace to the free spirit of America, gives me the impression that the New York *Times,* like many another newspaper, is determined to please and appease the Church. A concrete though seemingly trivial illustration of this objectionable policy was the publication on the front page and at the top of your paper of the announcement that the Church had created a new diocese in Indiana, an event quite devoid of stimulating idea, whereas the extremely significant resolution of the Council of Federal Churches of Christ in America which demanded of the government that it discontinue diplomatic relations with the Vatican was relegated to page 36. The Council which framed the resolution represents a larger part of the population of this country than does the Roman Church.

The prominence which you gave to the new diocese in Indiana was, I imagine, quite gratifying to that Church which is on a rampage of propaganda designed to substitute for religious tolerance in America the benumbing intolerance of mediaevalism. How much more helpful would have been the publication on the front page of the *Times* of the story of the Jew who was attacked, beaten and then told by his assailant, "You crucified our Lord." The hoodlum who perpetrated this outrage in Philadelphia, ironically "the city of brotherly love", had perhaps read in the Catholic Bible for service men, which was printed at government expense, the surreptitous footnote, "The Jews are the synagogue of Satan." Here was an opportunity for a newspaper, especially one controlled by a refined and cultured Jewish family, to rise up in editorial wrath. How can there be any racial harmony in this country if a Jew is assaulted because of something his ancestors did or are supposed to have done nineteen centuries ago?

The reason why the *Times,* like many other newspapers, declines to publish any liberal comment upon the pope's annual message or

any criticism of the Vatican's political policies is, as many believe, the certainty of the vindictiveness of the Roman Church. The censors of the *Times* must know what happened recently to the San Francisco *News* for failure to obey a stern mandate of a Catholic archbishop. This paper published the fact that a Roman priest had pleaded guilty to driving an automobile while drunk and in the company of a lady friend. The misbehavior was more human than that of a minister of another denomination in the state of New York who was, according to the New York *Times,* put in jail on a serious moral charge. When the archbishop failed to intimidate the *News* and the tale of a frolicsome father careening on a highway appeared in print, the high priest ordered a boycott of the newspaper "until it recognized the well-known weight of the Church". The paper lost subscriptions and advertising. This penalty, whether serious or not for the newspaper, is a sinister warning that the Church will employ threats of reprisal not only in an effort to conceal priestly aberration but also to suppress any adverse publicity, just or unjust. This un-American attack upon the open forum can be abetted by the public press only at the ultimate cost of all phases of human liberty. The New York *Times* has apparently preferred to keep its Catholic subscription list and its Catholic advertising and, too, its freedom from embarrassment at the hands of politicians of the faith rather than show the fine courage, so thoroughly American, of the San Francisco *News.* Any newspaper committed to the defense of American ideals cannot compromise with the *ferocissimus propugnator sanctae fidei.*

GEORGE W. ELDERKIN

Manifestations of Jehovah's Holy Spirit

I WAS watching for an opportunity to talk to a man whom I had noticed reading a Watchtower publication on the Long Island Railroad train to New York. This morning I did not notice him, but was interrupted while preparing my Theocratic Ministry course lesson when he came up and, taking a seat beside me, said, "I must talk to you; can you tell me anything about the Watchtower organization? Somehow, I have a feeling that you are connected with it." Time was short, but I obtained his address (twenty miles from my home), called on him the next evening, and spent a good hour and a half with him, during which time I took his subscription for both *The Watchtower* and *Consolation,* and placed with him nine books, 25 booklets, a Watchtower Bible and the *Kingdom News.* When I left he said, "I am sure the Lord's spirit arranged this meeting." He has since attended a *Watchtower* study and service meeting and associated himself with the company nearest his home.—A. Ebinger, New York.

[This is as should be expected at this time, when the great Shepherd is finding His sheep. Here in the office is a witness who was approached by another woman, also on a train, and asked if she knew how she could find the Watchtower people and associate herself with them. She was from out of town and had been praying to the Lord that He would help her locate His people here. She considered this a direct answer to her prayer. Further, and more of it, a totally blind man, living all by himself up a lane three-fourths of a mile in length, was visited by this writer on a day when the snow in the lane was three feet deep and not a vehicle had been over it in two months. When he made his errand known, and that it was to comfort all that mourn, the blind man wept with joy, saying that just before his visitor's arrival he had been praying to the Lord to comfort him, and that the visit, he was sure, was God's answer to his prayer. The people that are living to make money are insane.]

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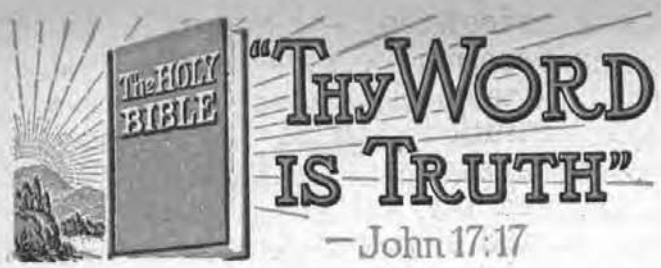

"War in Heaven"

WAR invisible to man—*that!* but it has had most visible effects upon the affairs of man. All this is evidence that Jehovah's government of righteousness by Christ Jesus was born in 1914 (A.D.). Logically, the only ones with which the new Government could fight would be Satan the Devil and his demon hosts in heaven.

Watching the preparation for the Government and observing that the day was approaching for its birth like a "man child" from God's "woman" or organization, Satan the enemy was on the alert, with the avowed purpose of destroying this Kingdom, if possible. At Revelation, chapter twelve, Satan the Devil and his organization appear under the name and title of "Dragon". He is there represented as a "red dragon". The word "red" there means fiery red, and particularly pictures Satan's devilish, wicked and gory organization as murderously bent upon the destruction of the new Government. In this the Dragon was thwarted, because God prevented him.

The Government of righteousness there began to function. The first thing was necessarily the expelling of Satan and his hosts from heaven. So Revelation 12:7-9 declares: "And there was war in heaven: Michael [meaning, 'Who is as God?'] and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

In that great fight the Godlike Michael, who is Christ Jesus, together with His holy angels, fought against the Devil and his wicked angels; and the result was that Satan the enemy was expelled from heaven and was cast down to this earth. Satan the Devil now finds himself, together with his evil associates, ejected from heaven and cast out into the earth. This has most telling effects upon the affairs of men, and the cry that then rang throughout the heavens has been a true prediction of what has come to pass upon this earth: "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Revelation 12:12) The *inhabiters* here mentioned clearly are the ruling factors of the nations of earth and who operate the visible political, commercial and religious organization. They are in for further trouble besides what they have experienced since A.D. 1914. The *sea* represents all the people alienated from God and who bear up the commercialized worldly organization. These too are in for much trouble. The Devil has great wrath against God's organization, Zion, and against her children, and the prophecy shows he would gather together the inhabiters and the masses of mankind in a great and final trouble.

Do you ask why there is so much distress and perplexity in the world? Why are the people afflicted with famine, pestilence and disease? Why is man in bondage to so many evil things? Who is responsible for all this unhappy condition? Now understand the answers to those questions. The Devil and all his wicked assistants are concentrating their powers and forces in the earth, implanting in the minds of the rulers, as well as in the minds of the masses, devilish, wicked thoughts. The profiteers selfishly reach out for themselves by "the black market", international cartels, and other greedy means for themselves, against the common interests of mankind. The politi-

cians selfishly seek their own purposes. The priests and preachers look after their own selfish interests; and the people are oppressed on every side and afflicted. The cause of all this distress and suffering is that the Devil's uninterrupted rule over humankind has come to its end. He knows that his time is now short before destruction, and he is therefore desperately seeking to rally his forces for a great and final conflict, the battle of Armageddon. The peoples of earth are in great fear and trepidation, groaning in pain and desiring to be delivered. They are waiting, and the "men of good-will" among them are beginning to see they are waiting, "for the manifestation of the sons of God." This means they are waiting for the manifestation in humanity's behalf of the powers of the new Government of righteousness, God's kingdom by Christ Jesus. Though not knowing definitely for what they wait, they all desire deliverance. Let all persons of good-will take courage now and have hope, because the time of the promised deliverance is at hand.

When Christ Jesus was raised from the dead He declared that all power in heaven and in earth was given to Him. (Matthew 28:18) That was more than nineteen hundred years ago. It was not the will of God that He should at that time begin to exercise His mighty power. Jehovah God then said to Him: "Sit thou at my right hand, until I make thine enemies thy footstool." (Psalm 110:1; Hebrews 1:13; Acts 2:34, 35; Matthew 22:44) After Jesus had appeared in God's presence in heaven and there presented His human sacrifice as a sin-offering, He remained inactive against the Devil's institution until God's due time. "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."—Hebrews 10:12, 13.

The time must come when God would subdue the enemy, Satan the Devil, and his institution. Psalm 110:2 foretold that time, saying: "The LORD [Jehovah] shall send the rod [the scepter of authority and of power rightfully reposed in His beloved Son] of thy strength out of Zion [God's capital organization; saying]: rule thou in the midst of thine enemies." This is the same time referred to by Jehovah's declaration, at Psalm 2:6: "Yet have I set my king upon my holy hill of Zion."

The new government is now born, since A.D. 1914. Jesus Christ the King now stands up and assumes His power and authority and begins His reign, even while the enemy still exercises power. But the enemy's right to that power has expired; the uninterruptedness of his world rule has ended. Necessarily this would determine the beginning of the battle in heaven; the Theocratic King and His angels on the one side, and Satan and his angels on the other side.

It was really the fight of God Almighty against the Devil. The fight on God's side is led by His beloved Son, and in this fight He subdues the enemy. The new Government of His Son is Jehovah's instrument for the vindication of His name. And the war in heaven is the opening action of that Righteous Government against Jehovah's foes. It ended triumphantly in the debasing of Satan and his demonic hosts to the environment of this earth. The final part of the war against Satan's institution will come, shortly, at Armageddon; and in that universal battle victory will again go to God's side under Christ Jesus and this time it will be by the thorough destruction of all of Satan's organization, visible and invisible. Let men now be wise and put themselves on the winning side!

Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy.
—Zephaniah 3:8.

Six and a Half Miles of New Road per Day

THE Alcan highway, from Edmonton, Alberta, to Fairbanks, Alaska, was built at the rate of six and one-half miles a day, through wild mountainous country that had never been mapped or even visited by man. The war made it necessary. Supplies must be gotten to the string of airports, so airplanes flew back and forth between these airports, making photographs as they did so, and in this way fairly good maps were made in jig time. Bulldozers pushed over the great trees, and armies of men followed with the latest and best highway machinery to be found on earth. The building of the road was pushed in both directions from every point that could be reached. The distance was cut down from 1,630 miles to 1,523 miles, by cutoffs, fills and tangents and the elimination of dangerous curves. Of the route 620 miles are in British Columbia, 580 miles are in the Yukon Territory, and 323 miles are in Alaska. In due time it is hoped to push the road through to Bering strait, to the Arctic ocean, and wherever else it is needed.

The road is 30 feet wide, for the most part; the steepest grade is but 15 percent; in winter there is bus service and the buses go through in 60 hours of driving. The road has been well built; otherwise a sustained speed of 25 miles an hour could not be obtained. As it can be done, the wooden bridges and culverts will give place to more permanent structures, and the road will be surfaced. Alaskans draw attention to the fact that their country is as wide from east to west as the United States, and as far from north to south. The telephone system between Edmonton and Fairbanks, via the new highway, is said to be 2,026 miles long. Why it should be 500 miles longer than the highway itself is not clear.

Many Americans have been disturbed by the Canol oil scandal. The army invested $130,000,000 in Canadian oil development, 300 miles from the new highway, without even taking the trouble to mention the matter to the petroleum administrator for war. If the whole thing was on the level, and not another Teapot Dome, or Elk Hills or Arabian oil deal, why all the secrecy? It has a bad smell to it. As usual, after spending the $130,000,000, the United States is to have nothing to say about the postwar disposition of the property, except that it will, of course, be called everything that it was called at the end of World War I.

Matanuska, Alaska, to which 200 families from Wisconsin, Minnesota and Michigan were sent some years ago, turned out to be a success, as the government believed it would. In the fall of 1943 there was a million-dollar crop of hay, barley, oats, vegetables and berries, and it was necessary to send out a distress call for school children, fishermen, miners and soldiers to harvest it. In due time Alaska will necessarily be one of the centers of highway travel, and aviation travel, of the entire world. All the continents have access to its western portal, Bering strait. Indeed, the time may yet come when automobile drivers, as well as aviators, from Cape Town, Sydney, Santiago, Halifax, Belfast and Teheran will attend conventions of Jehovah's people in Matanuska.

How to Get Barren Results

◆ E. M. Perdue, M.D., director, Johnson's Pathological Laboratory in Cancer Research: "Permit me to state that, in the conduct of the largest cancer research laboratory in America for many years, I have not used an animal. It is my earnest belief that the use of animals has been the reason why the great research laboratories have been so utterly barren of results in progressive medicine."

Theocratic Conventions Push Reconstruction in Cuba

RECONSTRUCTION of what? No Cuban city has been rocked by bombs such as those raining from the skies over Europe and Japan. No modern air armada plies the airways over this largest isle of the West Indies to drop its bomb-loads and pulverize cities and towns and villages. In view of the pressing need for extensive reconstruction in war-torn lands, why push any reconstruction work in a land untouched by the destructive fury of war? Because Cuba, though not feeling the bloody hand of war and suffering material damage therefrom, has been heavily touched by a hand just as destructive and even more fatal. That blighting hand is Religion. Religion, particularly that intolerant brand known as Roman Catholicism, has foisted itself upon the poor people of Cuba. Not only has its touch left the people poor in a material sense, but it has robbed them of knowledge concerning Jehovah's true worship. It has piled burdensome pagan doctrines and ritual and tradition on their backs. Religion palms itself off as true worship, but in actuality makes void and destroys Jehovah's worship by its flood of tradition and paganism. (Matthew 15:1-3, 6-9; 23:4, 13; Luke 11:52) Only knowledge and understanding of God's Word can reconstruct true worship in the wake of religion. This is the reconstruction work referred to above—and Cuba is in dire need of it.

To fill this need in measure Jehovah's witnesses held three assemblies in Cuba during February, 1945. Appropriately, each of these gatherings was known as "Reconstructors Theocratic Convention". They were located with a view to convenience and accessibility to the Cuban people of good-will: one at the extreme eastern end of the island, at Santiago de Cuba; another at the center position, at Cienfuegos; and the third at the capital city of Havana, to serve the northwestern area of the island. These conventions were especially delightful to Jehovah's witnesses in Cuba, due to the fact that they were served by the president of the Watchtower Society, N. H. Knorr. Accompanying him was another director of the Society, F. W. Franz, and the servant of the Branch office in Cuba. All lectures were delivered direct in Spanish, with the exception of those by the president, where it was necessary to use an interpreter.

Santiago de Cuba

The first stop on this three-day convention circuit was Santiago de Cuba. This is the second-largest city in Cuba, having a population of more than 125,000. The conventioners were well received in Cuba's second city. For the two-day assembly, February 10 and 11, the hall known as "Gremio de Estibadores" (Stevedores Guild) was used. This same hall had been used for one of the conventions of Jehovah's witnesses held last summer, and apparently the hall owners heartily approved their visitors, because this time it was provided free of charge as a convention site. A Saturday morning service assembly drew a crowd of 150 Witnesses, who dispersed into various parts of the city advertising the assembly and inviting persons of good-will to attend the public lecture scheduled for Sunday. Fifty thousand folders and 500 placards were used. The results showed the effectiveness of this advertising, and demonstrated that, despite the frantic efforts of the Catholic Hierarchy to frustrate any work of reconstruction relative to true worship, there are many dissatisfied with religion's ritual and hocus-pocus and anxious to learn of the truth contained in the Bible. A good increase was shown over the attendance of last summer: at that time the peak number was 309; this convention drew 456. A

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Listening to the public lecture at the Santiago de Cuba convention

close check at the public lecture disclosed that more than half of this number were good-will "strangers", attracted by the extensive advertising of the lecture "One World, One Government".

For the most part the speeches at this assembly drew out the theme of reconstruction as it related to the acts of King Hezekiah of Judah, who reigned during the eighth century before Christ. These stirring speeches in logical order showed how righteously-disposed Hezekiah spotted religion as the cause of the difficulties of the ten-tribe kingdom of Israel to the north, and how he acted in harmony with this insight by a drastic purge against religion in the Judean realm. Idols and images were cleared out of the land, and the feasts ordained by Jehovah God were again celebrated at the temple in Jerusalem, after it and its priesthood had been properly cleansed from religious taintings. His reign was one of reconstruction, routing religion and setting up in its place the worship of Jehovah as ordered in the divine law.

The reconstruction work did not down religion's forces without a fight. It was not unopposed. Devil-worshipers were roused to fighting fury by the purge against religion and came with subtle schemes and sly words to sway the faithful Israelites from their resoluteness to revive Jehovah's worship. To no avail. More drastic action was resorted to. Sennacherib, the arrogant Assyrian militarist that had subjugated even mighty Egypt, moved his armies closer to Jerusalem to snuff out the national existence of this handful of stubborn Hebrews, as he considered them. Divine intervention brought salvation to Jehovah's worshipers, and in one night the angel of the Lord smote 185,000 of Sennacherib's finest, and this beaten monarch reeled back to his own land and to his death. The speakers lifted all this material out of the category of dry, ancient history by drawing the modern parallel, by showing religion's opposition to the reconstruction of Jehovah's true worship today and indicating the disastrous end of such opposers. Thus they gave it point, and the happy and enthusiastic applause accompanying

showed the listeners caught the full significance, and approved. The full text of these discourses appears in recent issues of the companion magazine to *Consolation*, namely, *The Watchtower*.

New Releases in Spanish

On Saturday evening, at the close of the convention session, another cause of rejoicing was given to the attenders—the release of the booklet *Religion Reaps the Whirlwind* in the Spanish edition! Their excitement heightened at the prospect of getting the booklet in quantity soon and being privileged to distribute it widely. It will be a powerful instrument in clearing the minds of many Cubans of false religious doctrines and making way for building up a knowledge and understanding of Jehovah's true worship. Sunday morning was another occasion for joy. Seventeen persons symbolized by water immersion their consecration to do Jehovah's will in reconstruction work.

But all thrills were somewhat eclipsed by the session on Sunday evening. At the close of this meeting, attended by 255 reconstructors, came a second release. This time it was not a 64-page booklet, as it was the evening previous, but a 384-page bound book! It was the Spanish edition of *"The Truth Shall Make You Free"*. Joy and excitement were boundless, and it was some time after the close of the assembly before the delighted conventioners departed homeward. The field service engaged in by the Witnesses (109 participating) attracted much attention and resulted in the placement of many pieces of literature; but the effect of this convention in the way of increased zeal and activity will make itself felt much stronger in the progress of the reconstruction work in Santiago.

One program feature enjoyed at Santiago and not in the two other Cuban cities of assembly was the appearance of the Jamaican representative of the Watchtower Society. He related about the faithfulness under persecution of the reconstructors in Jamaica. From a letter to the Society's president from the Kingston company of Witnesses these words are quoted:

> We, the brethren in Jamaica, send our sincere greetings to you and our other brethren assembled in convention in the island of Cuba. . . . Although we are carrying on the work under adverse conditions, having no books provided by the organization, yet we are using His great Textbook, the Bible, as the sharpest weapon to proclaim His message to the people of good-will. We are all united as one in this warfare. The unified interests that are manifest in this glorious work and the joy we are deriving from same cannot be expressed in words.

Cienfuegos

From Santiago the president and his party of convention servants traveled westward to Cienfuegos. The attractiveness and general cleanliness of this city, called "the Pearl of the South", was in sharp contrast to the rather time-worn appearance of Santiago. Cienfuegos, one of the larger municipalities of Cuba, has a growing population of 94,000. It was the setting for the Reconstructors Theocratic Convention on the days of February 13 and 14. The assembly place used was the Atheneum or *Ateneo* which overlooked a fine park and promenade of the center area of Cienfuegos. Here again, as in Santiago, the hall was donated free for the use of the convention. Though the population of Cuba is largely Catholic, certainly there are many of the "Catholic population" who are in favor of democratic liberties, even to the extent of granting Jehovah's witnesses full freedom of worship and the opportunity to exercise freedom of speech. This is in striking contrast to the intolerant attitude of the Hierarchy of Authority.

Over 500 different Witnesses turned out for this midweek assembly. This is remarkable, when it is remembered that many are situated in the hill country and



Theocratic reconstructors and newly interested persons listen attentively as N. H. Knorr, through his interpreter, delivers the public lecture at the convention in Cienfuegos.

attendance is made difficult by problems of transporation; moreover sugar-cane harvest was at its height. Many tramped long distances afoot, two sisters hiking 66 miles in two days' time. One company located in a mountainous section of the country was represented by 90 Witnesses in attendance. The conventioners came from about 20 different companies or local groups of Witnesses, and it is interesting to note that nine of these companies were formed from what was once the Cienfuegos company. This indicates the growth of the ranks of reconstructors in this particular area. The majority of attenders were young people under 30 years of age, but also at this assembly were seen many large families, all in the truth and active worshipers of Jehovah. Deserving of note, too, was the good behavior of the many children in attendance. Obviously, their parents had heeded well the divine injunction to bring up their children "in the nurture and admonition of the Lord".

As in Santiago, here also extensive advertising of the public lecture was carried out. Again 50,000 handbills and 500 placards were used, and, in addition, a large number of letters were sent out to persons of good-will known to be interested. As one walked along the main street in Cienfuegos he could see everywhere the smiling Witnesses marching about with the placards and distributing the invitation slips. Practically all of the stores had placards in their windows advertising the Theocratic convention. Interest in Jehovah God's "One World, One Government" was indicated by a splendid turnout, despite the public lecture's being presented on a midweek evening. Eight hundred gave rapt attention to the talk as it was delivered by the president through an interpreter, and more than 250 of these listeners were of the public. Each of such newly interested ones was presented with a free booklet at the close.

The same convention program held at Santiago was repeated in Cienfuegos, with appropriate adjustment as to time to adapt it to midweek presentation. On Wednesday morning 35 persons were im-

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mersed in Cienfuegos bay, thereby publicly symbolizing their consecration to serve the great Theocrat, Jehovah. Over 400 participated in the field service, preaching the gospel and advertising the convention. Their reception of the talks was just as enthusiastic as that accorded the lectures in Santiago, and their excitement rose to just as high a pitch at the surprise releases of the book and booklet in Spanish.

Havana, and the Third Convention

On to Cuba's capital went the president and his traveling companions that night. The third Cuban convention was to be held in Havana that week-end, February 17 and 18. Beginning the preceding week, the advertising of the public lecture had moved forward. Now it took on increased speed for the final sprint. The same hall, at the Artistica Gallega auditorium, that was used on the president's visit of one year previous was engaged for this occasion; but this time an extra adjoining hall was procured for the anticipated increased attendance. It was needed. Why, in just one year's time the Havana company of Jehovah's witnesses itself had increased nearly 140 percent! (The 88 publishers of one year ago had now grown to 209.)

All these publishers responded to the call for service, and, with their numbers augmented by the pioneer workers (full-time gospel-preachers) and scores of Witnesses coming in from the surrounding areas of northwestern Cuba, pushed the advertising campaign to a grand finale on the convention days. Two hundred and fifty-seven publishers reported field-service activity. They doubled the number of handbills and placards used in each of the two other cities, distributing 100,000 leaflets and marching about with 1,000 placards. Those having shown previous interest in the Kingdom reconstruction work were specially visited and invited to attend the assembly. All in all, Havana received a very thorough going-over with the gospel message. When it is recalled that Havana has a population of 700,000, and that of greater Havana exceeding the 900,000 mark, the zeal of the Theocratic reconstructors can be appreciated all the more.

But it was in accord with the divine rule, 'As you sow, so shall you reap.' The public meeting of Sunday, February 18, saw both halls filled to capacity, and then some; even the seats on the stage of the second hall were occupied. The attendance on this occasion was 1,034, and, of this number, fully half were of the public, drawn there by the intensive advertising campaign! The ringing applause that interrupted the delivery of "One World, One Government" by the Society's president was vociferous testimony as to just how much these Cubans really did like the Kingdom message. The fighting speech slashed and ripped at the oppressive Hierarchy and exposed its ungodliness and ultimate fate, all to the vigorous approval of eager listeners. The last half of the discourse painted a glorious word picture of Jehovah's new world ruled by one Government, and emphasized the unified worship of Jehovah as the thing assuring harmony. Their joy bubbled over at the wonderful prospects.

Sunday morning 66 persons were immersed in the waters of the Gulf of Mexico. The attendance on Saturday was 394, and that of the Sunday evening session, 529. The attenders of this third convention enjoyed a program similar to that of Santiago and Cienfuegos, but with some added announcements. All were overjoyed to learn that Cuba had reached a new peak of publishers just the month before: 1,480. This exceeded the report for January, 1944, by 566. They were told of the public meeting campaign Jehovah's witnesses are now conducting in the United States, and it was then announced that arrangements were being made to extend it to Cuba. Also, in this behalf, the course of Theo-

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Top: The Society's president delivers "One World, One Government" at the Havana assembly. Bottom: Part of the 1,034 persons who heard the public lecture in Havana.

cratic ministry training pursued in the companies of Jehovah's witnesses in the United States was to be extended to this isle, by regular publication of material in the Spanish *Consolación*. These thrilling prospects, along with the same releases that surprised the attenders at Santiago and Cienfuegos, caused the Havana convention to rise to a new peak of excitement. All this will undoubtedly make itself felt in the field service in and around Havana, and throughout the island of Cuba. The reconstruction work in Cuba is sure to experience a mighty forward surge as a result of these conventions and the new instruments and instructions brought forth thereat. As an early proof of this, the Havana company reported a new peak of publishers for the convention month of February —240! The previous peak of 209 fades into the background!

Standing Faithful

It was a real joy for the president and his fellow director of the Watchtower Society to visit the Witnesses in Cuba and to observe firsthand the many problems with which they are confronted. Two paragraphs in the report published in the March 15, 1945, issue of *The Watchtower* detail one of the many difficulties, and are herewith quoted:

In Cuba it is compulsory for all adult persons, men and women alike, to vote in the national elections. Those who refuse to vote are punished, either with fine or imprisonment, only a few judges who try the cases of non-voters recognizing any conscientious scruples and letting off such non-voters scot-free of all penalties. As a result, many of Jehovah's consecrated people have suffered for conscience' sake. Ask them, and they will tell you that the political governments of the earthly nations are all a part of this old world under the unseen control of the "god of this world". They will tell you that, whereas Jehovah's witnesses are in this world and acting as law-abiding citizens under human governments, yet they are not of this world; no more than was Christ Jesus. They both represent and are for the new world, of which Jehovah God has appointed Christ Jesus to be King. Hence, when these Cubans consecrated themselves to God they cast their vote for God's kingdom and for His King. If they now undertook to share in any responsibilities for the governments of this world and to contaminate themselves with this doomed world, it would also doom them to destruction with such worldly governments at the coming battle of Armageddon.

Therefore, while not interfering with or advocating against voting by other persons of this world, these Cuban brethren refrain from voting, the same as do Jehovah's people in other countries where voting is not compulsory. Many have therefore already gone to prison rather than pay the fine for not exercising the vote; and others are yet facing appearance in court for trial on this issue. It was interesting to meet a couple of Cuban brethren from a company where 17 members thereof went to jail on this issue. During their ten-day imprisonment they were visited by hundreds of the kindly people of Lajas, who showed friendly interest and sympathy. Jehovah's witnesses seized the occasion to give an excellent testimony to God's kingdom instead of using the alibi given in court by thousands of non-voters of this world, namely, that they were sick during the Cuban national election.

Notwithstanding handicaps and obstacles thrown in the path of the onward-marching reconstructors in Cuba, the forward movement will continue and increase, by the irresistible power of Jehovah's energizing spirit. Religion will be completely swept aside and destroyed, and the work of reconstructing Jehovah's true worship will push forward till it fills the universe. This is the divine will in the matter. It will be realized fully in Cuba, as elsewhere. Jehovah's faithful reconstructors situated on that largest isle of the West Indies appreciate this, and in His strength will stand firm in integrity and will push forward in Theocratic service.

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A Noble-minded Police Official

THROUGH unusual circumstances I came in contact with one of the lieutenants in the Buffalo Detective Department. Jehovah's witnesses, it appeared to him, had come into the limelight since World War II; so, to have an enlightened view, he wanted to learn more about us. Word reached him that Jehovah's witnesses were to have a convention in Buffalo August 9-13; that the American Legion had reserved all the hotel rooms; and that we were to canvass the city for rooms in private homes in which to stay. Upon learning these facts he told his wife to set aside their unoccupied bedroom to rent out to us. In three or four days a man came around for rooms; so it was let out to a man and wife. When convention was about to start, not two, but three people came, a man and wife and sister-in-law. The two women occupied the bedroom and the man slept on a cot in the attic. The lieutenant had a lengthy talk with the man about the book of Revelation, and many of his questions were answered. He was very much impressed with our sincerity and extensive Bible study.

When the convention was nearly over, he told his wife to buy a couple of books if they try to sell her some, but, instead, the man gave her two books when they left and also made her accept $3.00 additional for the room in the attic. Three or four weeks after the convention his wife received a very nice letter from them back home in the St. Louis vicinity expressing thanks for the many courtesies shown during the stay with them, also that she was the very personification of the persons spoken of at Matthew 25:34-40. ["When saw we thee a stranger, and took thee in?"]

A man in the manager's office of the Auditorium told him of the conduct of the J.w's at the Auditorium. A circus was the last event before the convention. It was left in a not too clean condition. When we came we scrubbed it thoroughly, and when the convention was over we again scrubbed it thoroughly. Even some paint spots knocked off over a year ago were touched up.

He also had personal knowledge of exorbitant rates charged the witnesses at some homes. However, no complaints were registered. It rather provoked him to see some of the Buffalo citizens take advantage of the situation and exploit Jehovah's witnesses.

During the convention six detectives from his department were dispatched to the Auditorium. Although they are staunch Catholics and did not in any sense of the word agree with us, they did admire very much the orderliness and smoothness of the convention. After summing it all up, one of them expressed his views, "You'll have to hand it to them."

Another incident involving us was personally handled by him. The report came into his office that two J.w. girls had snatched a cross from around a woman's neck. After investigating the complaint the facts were found to be these: Two young J.w. girls were passing out handbills on the corner. A woman, apparently waiting for the bus, was offered a handbill by one of the girls. She declined the handbill, and, pointing to a small cross hanging around her neck, said, "This is my religion." The girl then said, "I would hate to put my hopes of future life in a tiny piece of metal instead of trusting in a Higher Power"; whereupon the woman flew into a tantrum and in the course of her raging the cross lost its mooring. The two girls deported themselves in a manner becoming to a Christian.

We were quite the "politicians", as he called it, to get into a large number of homes in the city and create "good-will". To him it was very unique, something he had never before seen.

In this day and age, when so many marriages end in the divorce courts, it was indeed gratifying to hear him say, "I have the finest wife in the world." They enjoyed having the three witnesses stay with them. Although he does not see things in the same light we do, he says it's our privilege to believe as we see fit. He stated that if we ever have another convention in Buffalo to come back and stay with them, the latchstring is always out.

Truly it is regrettable that there are not more broad-minded Americans like him who believe that the Constitutional guarantees extend to the other person as well as oneself.—L. S., Utah.

Basil of the Bogomiles

A PHYSICIAN has the same right to study the Holy Scriptures as has anyone else, and it is not to his discredit that Basil (baz'il) prayed for the blessing of God upon his studies. Some would say of him that he was the founder of the sect called Bogomiles, from their habit of "continuing instant in prayer" or "praying without ceasing". The word, in the Slavonic language, means "God have mercy upon us". Basil himself, however, and his comrades, though they were called various uncomplimentary names by the religionists of their times and since, merely called themselves Christians.

The *Encyclopædia Britannica* is quite right when it says of the Bogomiles, "It is a complicated task to determine the true character and the tenets of ancient sects of this kind, considering that almost all the information that has reached us has come from their opponents." If the stories told of them are correct, then they did have numerous misunderstandings, as that Michael (Jesus Christ) was younger than Satanael; that Jesus' human body was not a real one (though their critics probably stumbled here, not understanding that Jesus' resurrection body had powers transcending those bestowed upon Him while in the flesh); that baptism is wholly spiritual, and other errors. Naturally, those that had a share in Basil's murder would seek self-justification.

Basil seems to have had some truth, along with his errors. Thus, he taught that Satanael had the government of the world, but, becoming intoxicated with the pride of power, he rebelled, in order to organize a kingdom of his own, and many celestial spirits joined him. There does not seem to be anything about this to warrant killing him.

He also taught that after creation Adam was allowed to till the ground on condition that he sold himself and his posterity to the owner of the earth. Then Almighty God singled out Michael, the Logos, and sent Him to the earth; there He became identified as Jesus, who, after the baptism in Jordan, was "elected" to baffle the apostate angels and, at His second advent, to curtail and destroy Satan's empire. While He was here Satan's machinations caused Jesus' death on the tree, and he, Satan, was the originator of the whole Orthodox setup, with its churches, vestments, ceremonies, sacraments and fasts, with its monks and priests.

Basil and his followers denied the personal co-existence of the Son with the Father, denied the "trinity", opposed the worship of the virgin, of the saints, and of images, and, as previously indicated, regarded the established "Church" as anti-Christian and ruled by the fallen angels. Baptism was only for grown men and women. They elected their teachers from among themselves; they had no special priests; their prayer meetings were held in private houses and not in churches; their ordinations were not by any specially appointed minister; any

member of the congregation could hope to be of the body of Christ.

No Atlantic Charter in Those Days

In those days there was no Atlantic Charter belatedly guaranteeing freedom of worship, and so Basil and his followers were not wanted by the so-called patriarch of Constantinople, John IX. He thought the circulation of Basil's ideas would interfere with his racket; and he was probably correct in that surmise. So John put it up to the emperor Alexius I, Comnenus, and that gentleman, on the lookout to preserve his own bread ticket, went along with the next step, which was to get rid of Basil and break up the interest he had created. The *Catholic Encyclopedia* tells how Alexius went about it to please John. It says of Alexius:

> The latter cleverly obtained from Basil a frank exposition of the doctrine of the sect. Having received this information, he demanded from the leader and those of his followers who could be seized a retraction of their errors. Some complied with this demand and were released; others remained obstinate and died in prison. Basil alone was condemned to death and burned.

McClintock and Strong's *Cyclopædia* states that after Basil had been burned at the stake "his creed, however, still survived, and found adherents in all quarters, more especially in minds alive to the corruptions of the church". The *Americana* explains that "adherents of the sect are still to be found".

The *Encyclopædia Britannica,* referring to the papal appetite for the murder of all who do not accept their own blasphemies, says of Basil and his followers:

> The popes in Rome whilst leading the crusade against the Albigenses did not forget their counterpart in the Balkans and recommended the annihilation of the heretics.

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Producing the Bible

JEHOVAH is the author of the Bible. How was the writing of it accomplished? He used faithful men in ancient times to speak and write the sacred history, for that was a part of His purpose. No credit or praise for that belongs to any man, but all the credit goes to the Creator. Why?

This greatest of all books He caused to be written by the exercise of His holy spirit. For, "you must understand this in the first place, that no prophecy in Scripture can be understood through one's own powers, for no prophecy ever originated in the human will, but under the influence of the holy spirit men spoke for God." (2 Peter 1:20, 21, *Goodspeed*) It is necessary to fully appreciate the importance of the holy spirit in connection with the recording and handing down of this blessed Word of Jehovah.

Many times the Lord sent His angels, *spirit* creatures, to His faithful servants of old, to give them His commands and instructions. In a great number of instances the words that these angels uttered are quoted at length. For example, when Abraham was about to sacrifice Isaac, the angel of the Lord suddenly appeared and stopped Abraham. The words that this angel spoke are quoted. Another case is regarding the book of Revelation. At Revelation 1:1-3 (*Am. Stan. Ver.*) we learn how that book was written, in the following words: "The Revelation of Jesus Christ, which God gave him to show unto his servants, even the things which must shortly come to pass: *and he sent and signified it by his angel* unto his servant John; *who bare witness of the word of God,* and of the testimony of Jesus Christ, even of all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand." That is how John received the Lord's words and wrote them down.

To emphasize the authorship and holiness of the Bible, these are among the concluding words, which is an amazing and awe-inspiring warning to all: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life." (Revelation 22:18, 19, *Am. Stan. Ver.*) It was and is God's purpose to keep His Word pure and holy.

The Bible is from the Lord himself, preserved to accomplish His purposes, that the message thereof, the Kingdom gospel, may go forth to all nations in these last days and that His people may get life-giving knowledge from it. Everything that a man has he owes to the Lord. All credit and honor for this sacred Word and what it accomplishes goes to Jehovah, because nothing could have been done without the action of His holy spirit, His active force. The inspired Daniel emphasized this, as recorded at chapter 2, verses 27, 28, 30 (*Am. Stan. Ver.*) of his prophecy: "Daniel answered before the king, and said, The secret which the king hath demanded can neither wise men, enchanters, magicians, nor soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the latter days. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known."

The Lord first used Moses to write sacred history and thus begin to keep a record of His word of truth. This servant, Moses, was used to write the first five books of the Bible. It appears quite certain that no written record was kept

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by any of the Lord's servants before Moses' time. The experiences of men, as they took place, were handed down from generation to generation, and Moses gathered the record thereof. There was a continuous chain of faithful men from Abel down to Moses. Abraham's and Shem's lives overlapped by 150 years. Remember that Shem lived many years before the Flood and many thereafter. Additionally, from Abraham to Moses was a comparatively short span of time. Moses thus was easily able to receive a complete record of what took place up to his own time. The facts about Eden and what happened there, the pre-Flood world, the great deluge itself, and the formation of the "present evil world" shortly after the Flood were readily obtained by that faithful prophet. Yet, even none of this could have been done without the Lord's holy spirit upon him, directing him what to write. He was inspired of the Most High and acted as His scribe. The same with other holy men that followed him. David, for example, said, "The spirit of Jehovah spake by me, and his word was upon my tongue."—2 Samuel 23:2; see also 2 Peter 1:21; 2 Timothy 3:16, 17.

That part of the Bible long known as "the Old Testament" was written in the Hebrew language, except for a few parts written in the Chaldee. Moses wrote in Hebrew, for God instructed him to do so. It was, in fact, the language in which God himself wrote the Ten Commandments on stone tablets. That part of the Bible termed "the New Testament" was originally written in the Greek language. Copies of the original writings were afterwards made, and these were called "manuscripts" (MSS.).

The Israelites used the greatest possible care in safeguarding the Hebrew Scriptures, the tribe of Levi being set aside to attend to things pertaining to the education of the people in matters relating to God and His Word. This was done with the guidance of the Lord's active force.

All the original writings have been lost, and do not exist. This, however, does not at all interfere with the authenticity of the Bible. 'The Word of the Lord is pure and endures for ever.' While the temple or house of the Lord existed among the Hebrews the original manuscripts were kept there, and at stated times they were brought forth and read to the people. (2 Chronicles 34:14-16) When the Israelites returned from captivity in Babylon, and rebuilt the walls of Jerusalem, about the year 454 B.C., Jehovah's word to Moses was brought forth and read to the people. The record says in one place, "they spake unto Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel."—Nehemiah 8:1-9, *Am. Stan. Ver.*

On the above occasion Ezra the priest read the law. The indisputable and historical evidence aside from the Bible itself is to the effect that from Ezra's time forward there was a rewriting and copying of the original manuscripts, which rewriting or copying by faithful and devout men continued till about A.D. 900. During the persecution of the Jews by Roman Catholics in the Middle Ages, particularly in the time of the so-called "Crusades", many of the manuscripts were destroyed by fanatical religionists. Others were destroyed by Jews themselves, evidently to prevent them from falling into enemy hands. History also records how the Roman Catholic Hierarchy has used every means possible to try to destroy the Bible. The church has caused the burning of many, yes, countless numbers of manuscripts and Bibles, also books regarding it. They have tried to make it of none effect by their traditions. They have done everything to keep the people uneducated and in complete ignorance of the Holy Scriptures. Many faithful men who were translators of the Bible met violent death at the hands of the Hierarchy. The Inquisition was instituted for no other purpose.

There are now in existence three an-

cient manuscripts. These are copies of "the New Testament" in the original Greek tongue or language and the Greek translation of "the Old Testament", and are called the "Sinaitic", the "Vatican", and the "Alexandrine" manuscripts. These MSS. show the Bible as it existed shortly after the time of the apostles of Jesus Christ. Today, the number of manuscripts of the Greek Scriptures written since Christ is over 4,000 in the original Greek.

The Aged Must Slacken the Pace

IN THE year 1817 a little girl was born at Rio Grande City, 2,511 population, on the north shore of the Rio Grande river, and about one hundred miles from its mouth. The city was under Spanish rule at that time, so the little girl was born a Spaniard. When she was four years old, Mexico threw off the Spanish yoke and she became a Mexican. She grew up, and when she was a young woman of 19 (and meantime had become Mrs. Francesco M. de Hernandez), Texas threw off the Mexican yoke and she became a Texan. In 1845, when she was 28 years of age, Texas became one of the United States of America and she became an American. In 1860, Texas seceded from the United States and at age 43 she became a Confederate. In 1865, when the war was over, and Mrs. Hernandez had attained to 48 years, Texas became yet once again one of the United States of America, and Mrs. Hernandez once more became an American. Thereafter, on account of increasing age, she took life more easy, and for the next 78 years she continued to live along in the same place where she was born, and never changed her government even once, so far as known.

But had she wished to do so, she could have made one more change of government without interfering in any way with her record as a Spaniard-Mexican-Texan-American-Confederate-American. She could have taken her stand alongside of the apostle Paul, and a host of others, when he said, "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ." (Philippians 3:20, *A.S.V.*) Thus, she could have been a Spanish-Mexican-Texan-American-Confederate-American-Christian, and nobody could have honestly questioned her rights in any one of the seven states in which she had lived.

Another Elderly Texan

Another elderly Texan showed up at Chireno, Texas, in 1880, and somebody chiseled the name and the date on his back. In the next ten years he had made 18 miles, and when he arrived at Huntington, Texas, in 1890, he had that name and date also chiseled. Another ten years and he had made 60 miles to Dialville, and got all marked up again. By 1910 he was in Neches, only 20 miles, this time, but it brought him some more marks. By 1920 he had made 30 miles more and was in Cuyoga, and was still getting his back scratched. In the next decade he was at Kemp, Texas, 40 miles from Cuyoga, where he got the biggest letters of all.

Oh, yes, the gentleman's name that made the 150 miles up the Trinity river, Texas, between Chireno and Italy, Texas, and did it in 64 years, why, his name is Tortoise. There is no information as to his first name. He is old, and he doesn't like to be bothered by having to answer too many questions. And, besides, the ones that ask him questions, and paw him all over, and examine his back with microscopes, have a mean way of chiseling, and he doesn't approve of chiseling, no matter who does it.

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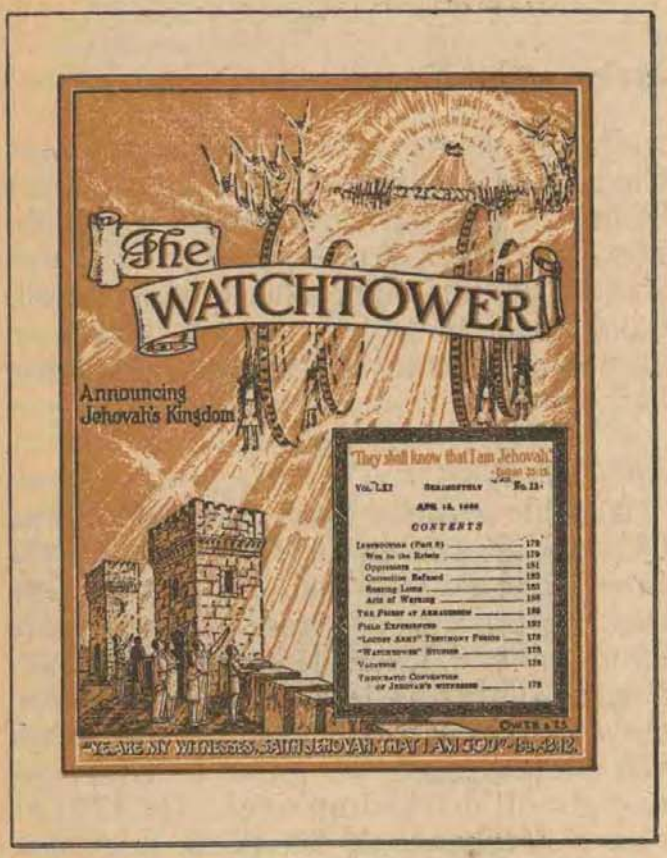

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CONSOLATION

A JOURNAL OF FACT, HOPE AND COURAGE

Cartel War-Babies

The $ $tandard of $ucce$$ threatens the future peace of the world

"New Order" Protection of Norway

Some of the things that happened since the Nazi "protectors" came

Gathering for Final War

The final vision of the final war seen nineteen centuries ago

The Confessional

Is the age-old practice of auricular confession a way to peace?

Venom Against the English Bible

Circulation of the Bible in the language of the people banned

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May 23, 1945

$1.25 In Canada and Foreign Countries

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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

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

In Brief

Falsehoods About Food and Drink

◆ The Roman Catholic *Register* contained a dispatch from Vatican City regarding the proposed canonization of Nicholas of Flue, Switzerland. This gentleman, a farmer with five sons and five daughters, went religious in the year 1467, and this is what next occurred, according to the dispatch from Vatican City:

He entered a narrow valley near his home, cutting his way up a towering mountainside to a spot designated by a seemingly supernatural sign, and built a cell that was to be his hermitage. There in the Ranft, now a national shrine, he entered upon a solitude that lasted for twenty years, in which time through a miraculous fast he partook of no food except the Eucharist, until he was taken home to God.

All right, now. The pope declares that the Roman Catholic press is "his very own voice". How did this farmer come by this eucharistic food? Who baked it? How much did he have at a time? How often did he eat it? What did he do in his spare time? Who got any glory out of it except the priest who said "eeny, meeny, miney, mo" over the bread (and other things, no doubt) that Mama Nicholas probably baked for him, and the boys carried to him, after he quit working? Why didn't the apostles make a nose dive into some such retreat?

Continuing this investigation of fairy stories for the feeble-minded: The San Francisco *Examiner* has three columns respecting the religious racket operated at Graymoor, up the Hudson. It seems that there is a "holy well" up there where a brand-new ghost of Jesus Christ filled a bucket and some pails with "holy water". He was bearded, cultured (whatever that meant to Mulvaney the storyteller), weak, and Jewish. Not criticizing Mulvaney, but why didn't he go ahead and stick in the usual wounds in hands, feet, forehead and side?

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CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVI | Brooklyn, N. Y., Wednesday, May 23, 1945 | Number 670

Cartel War-Babies

A CARTEL is a combination of separate firms to maintain prices above a competitive figure; and as long as there are bankers and lawyers there will be cartels. If you prefer other terms, you can use trust, pool, syndicate, monopoly, conference, or corner, and get the same results. But the essentials are crooked bankers and crooked lawyers.

There were crooked bankers in New York city in Harding's days, and they stayed that way for twenty years. During all that time they held $10,000,000, deposited by Henry M. Blackmer, payoff man in the Teapot Dome oil swindle. It will be recalled that Albert Fall, secretary of the interior, was convicted and sentenced to prison for accepting a bribe, but Doheny, the man who bribed him, had so much money and such good "church" hookups that he landed in hades (the grave) as innocent as the day he made the first payment on the deal. The law, in its majesty, said it was all right for Doheny to bribe, but it was all wrong for Fall to accept it. The $10,000,000 came to light in 1942.

Those who know about the Detroit First National Bank affair say that it is even worse than Teapot Dome; that the two judges who did the milking expended $4,000,000 for counsel fees and $1,250,000 for the expenses of their Washington office; that they dissipated other assets, and that the General Motors, the only common stockholder in the successive firm, cleaned up several millions.

The Chase National Bank of the city of New York is generally considered far up in the scale of Manhattan honesty, and may be even yet, but the government accused it of conspiracy in helping a refugee diamond merchant to obtain illicit access to funds with which he financed an extensive trade with Axis nations. It seems that Leonard J. R. Smit, diamond merchant, late of the Netherlands, has two daughters, one of whom is married to an officer in the German army. There is nothing wrong about that. But, saith the story:

> Smit sought various means to continue his business in spite of these restrictions [that he must obtain government permission to withdraw funds]. In at least one instance, 1,000 carats of diamonds were mixed with the molten metal from which an order of drill bits was made. These were consigned to a purchaser in Sweden with instructions that the diamonds could be extracted by placing the drill bits in an acid bath.

Smit's industrial diamond cartel did a business big enough that if he is found guilty he could be sentenced to an aggregate of 150 years in prison, and would have to pay fines totaling $200,000. The bank faces maximum fines of $190,000 for making several hundred thousand dollars available to Smit in a manner which the government alleges was illegal, and in a manner which other banks refused. The Chase National is good and mad that it should be dragged into court.

Some of the International Cartels

If it is illegal for the Bendix Aviation Company, the Sperry Gyroscope Co., Inc., the Borax Consolidated, Ltd., the Gen-

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eral Electric Company, the Bausch & Lomb Company, or any other company, to combine in America to maintain prices above a competitive figure, then, of course, it is illegal, in principle, for them to combine in a manner to maintain prices at a fictitious level elsewhere, and it is still worse for them to do it in such a manner as to provoke wars or to provide aid and comfort to countries with which America is at war.

Several of the foregoing companies, after the war was under way, were prevented by their cartel contracts from selling aviation instruments to Britain and Canada while supplying Germany with information for their manufacture. The Bausch & Lomb Company kept the Nazis fully informed of American production of vital military optical equipment, and in accordance with its contracts abroad it supplied information on secret military devices, including the closely-guarded American bomb sight. It refused to sell equipment to England, France and Latin-American countries, helped Germany to fill its orders, curtailed production of equipment by competing American firms, and took out German patents under its own name, to prevent them from seizure by the alien property custodian.

There is no question that Mussolini, a one-time Socialist, sold out to Big Business and under him Fascism was really a rule of Italy by the owners and managers of the leading enterprises of Italy. And that is why, at one time, there was such a chorus in his praise, of executives in western lands. Even Winston Churchill once praised him.

Indeed, Henry Ford charges Big Business with ruining the world. The way he put it, in a statement made at his summer lodge at Big Bay, Mich., August 11, 1944, was:

> Remember that this was not brought on by men who work for their living. It was caused by the individuals—many of them unfortunately citizens of our own country—who profit from the manufacture of munitions and explosives. . . . If another Hitler comes into power after this war it will be because the warmongers have not been ousted and want another war; because this war with its terrific cost was fought solely for the benefit of the munitions makers and not for the preservation of democracy.

The Borax Cartel

Americans are so used to trusts that there was only mild amusement when it came out that the most valuable borax deposits in the world are in the United States but that they are the property of a British cartel. But some of them looked down their noses when they learned that the United States government had declared it the "most ruthless cartel" on record, and that, when suit against it was brought, three of the defendants were the former German ambassador to the United States, the former counselor at the German embassy at Washington, and the former German consul at New York city. This cartel was in such flourishing condition at the time it was sued that it thought nothing of paying $700,000 for a small refinery threatening to operate independently, closing it down at once, dynamiting the mine and capping it.

In opening the United States Senate hearings regarding the operation of German cartels in the United States, Senator Harley M. Kilgore said that every investigation had shown that American industrialists had relinquished large portions of the world market in order to monopolize the domestic market through exclusive access to German patents, and that every deal of the kind had strengthened Germany and weakened the United States, adding:

> If we are effectively to disarm Germany and avert another terrible world war, we must destroy Germany's potential for aggression by destroying the power of her cartel masters. . . . The cartel masters must be brought to trial as war criminals.

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Wendell Berge, assistant attorney general of the United States, defines cartels as "in essence, private governments" which are so designed as to make provision for war "and are ready to emerge as strong as ever immediately after the peace". He says, too, that these cartels "have, indeed, obstructed and, in no small measure, thwarted the declared foreign policies of the American government, placing their own business interests above the public interests". Showing how powerful these cartels are, and how they gain strength even in times of wholesale bloodshed, he said:

In five years of war Farben [one of the huge German cartels] and other groups have penetrated into the occupied countries and it does not take much imagination to see that we can win a military victory and a political settlement fair to the Allies and yet permit German industrial control to continue.

Cartels Financed the Paper-Hanger

The interesting four-page weekly of George Seldes, entitled *In Fact,* An Antidote for Falsehood in the Daily Press, after mentioning some of the leading cartels, such as I. G. Farbenindustrie, Du Ponts, General Electric, Aluminum Corporation, Standard Oil, Imperial Chemicals of Britain, etc., puts the International Telephone & Telegraph Corp. in the list, because its most important man in Germany, Baron Kurt von Schroeder, was the one who brought together, in his own home, Adolf Hitler, the pope's chamberlain von Papen, and the steel, iron and coal barons that paid for Nazism before and after Hitler's seizure of power. The same article in *In Fact* discloses how the I.T.&T. worked harmoniously with Hitler in getting World War II under way:

The Luftwaffe determined to use Spain as a training ground. Hitler sent squadron after squadron to Spain, each engaging in only one major combat. In this manner Hitler was able to have an air force to start his world war in 1939 which included 50,000 men who had had actual combat experience. Experiments were made by Hitler in wiping out a whole town (Guernica), in blockbusting in Barcelona, where there were 25,000 civilian casualties in one big raid) and in dive-bombing. Here it was that Hitler tried out various types of airplanes and where the Focke-Wulff was found to be the best airplane for future war. . . . Thus, when Hitler found the Focke-Wulff the superior plane and began building up his luftwaffe with them, the American corporation poured money into its Nazi branch which supplied the funds to extend the Focke-Wulff works. Our German journalist [now in America] writes: "The decision of the ITT to take an interest in the extension of the Focke-Wulff plant and in this way to build up the Luftwaffe for this war cannot have been taken without the knowledge and the agreement of the management of ITT." The fields of France and Germany are strewn with dead American aviators, victims of the Nazi superior plane, the Focke-Wulff, built with American money.

Getting Ready for World War III

The *CIO News,* November 6, 1944, contained an article by C. W. Fowler entitled "Cartels Used to Pave Way for Nazi Conquest; Now Planning World War III". In his story he tells about the drug cartel which is dominated by the German cartel I. G. Farben. It seems that this particular gang had a line of plastics which sold for 85 cents a pound. Dentists who had been paying $45.00 a pound for the same material under another name got to using the commercial product, whereupon the Farben outfit put a bitter substance in the commercial product that made it useless for dentures. It thus appeareth how easy it is to make money. All that is necessary is to belong to the brotherhood of international gougers whose motto always is, "Money, first, last, and all the time."

As late as January 18, 1945, the Department of Justice filed suits against the General Electric Company, and its international subsidiary, charging it with

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maintaining international cartel agreements with companies in Japan, Germany, and four other foreign countries. It could be that nobody has yet informed the General Electric about the war. Or couldn't it?

Both *Labor* (Washington) and *Labor Action* (New York) are extremely caustic and sarcastic about the convention of the National Association of Manufacturers and the United States Chamber of Commerce, held at Rye, N.Y., at which those gentlemen, working behind closed doors, were trying to perform the work alluded to in the first paragraph of this article. The Baltimore *Sun* reporter who tried to cover their conference thought that they might "actually be sowing the seeds of another World War" while No. 2 was still on the carpet. The conference was held late in November, 1944. It apparently followed almost immediately the Senate's Kilgore Committee on Cartels from which the following quotations, which speak for themselves, are taken:

> The extensive testimony before this committee and the great mass of testimony adduced by other congressional committees have adduced beyond question that the international cartel system has been subversive of political security, full production and employment, and the expansion of world trade.
>
> The emergence of consolidated and powerful interests in American, British and French industry made it possible for Germany's cartel groups to strike a series of bargains and cartel agreements which resulted in virtual elimination of competition in vast segments of world industry while at the same time fortifying the spheres of influence which the German groups had regained.
>
> A cartel system dominated by American or British interests will eventually produce the same undesirable results as one exploited by the Germans. It would jeopardize peace and jobs in the postwar world and soon bring us face to face with the possibility of a third and even more destructive war.

The committee mentioned that under the Farbenindustrie cartel are some such American giants as Aluminum Corporation of America, American Cyanamid, various Du Pont interests, the Standard Oil group, the Mellon-owned Koppers Corporation, National Lead, Procter & Gamble, Union Carbide and Carbon, Winthrop Chemical, General Dyestuff, General Motors, General Tire, Goodyear Tire and Rubber, and Grasselli Chemical.

Domestic Cartels; That Is, "Trusts"

If it is true, as the government suggests, that a cartel and a trust are one and the same thing, then both are war promoters, and it is good to take a look at them. On August 23, 1944, the government brought suit against the American Association of Railroads, its officers and directors; J. P. Morgan & Co., forty-seven railroads (including the Southern, Alton, Burlington, Union Pacific and Katy systems) and many other persons besides the executives of such systems, alleging that they had by collusive and illegal action deprived the West of low competitive rates; had retarded radio and air-conditioning on the trains; had prevented the construction of necessary spur tracks; had deliberately delayed the delivery of perishable products; had conspired with the oil companies and with motor and water carriers to boost rates, and had double-crossed the trucking industry by concerted action in the state legislatures. This might suggest to some why so many men are desirous of getting seats in the state legislatures.

Though Kuhn, Loeb & Company are among the defendants, yet it is especially of the J. P. Morgan company that the charge is made that they "have taken part in the collusive fixing of non-competitive rates; and that they have collaborated through their representatives on the committee of directors to coerce officials and defendant railroads from reducing rates and improving services and facilities of the western railroads". No doubt some more lecturers on hon-

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esty are in training in the Morgan establishment.

For the Morgan company to profit at the expense of the rest of the American people, it should make a deal with the American Legion, the arrangement being so much un-Americanism for so much cash on the barrelhead. It is a good many years now since America went vegetarian over night on account of disclosures then made regarding unsanitary conditions in the meat-packing establishments. Later, the meat-packers put up $100,000 to help organize the American Legion, saying, "We are all interested in the Legion, the results it will obtain, and the ultimate effect in helping to offset radicalism." Ever since then the American Legion has stood like a stone wall behind the Big Business crowd, and resembled the wall in intelligence. It has earned and received the reputation of being the most reactionary body of men in the United States, the most un-American.

Most Legion commanders have been corporation men; several of them have come out for Fascism; it became America's greatest strikebreaking force; it has never said one word against Fascism; it has been America's No. 1 enemy of civil liberties; when one Legion post published a pamphlet in favor of real Americanism, the Legion voted to suppress it; Legion statistics show that it is composed of the wealthier element and few workingmen; the Legion has approved a proposal to accept $20,000,000 from labor-hating corporations making up the National Association of Manufacturers, to boost the American way of doing things (which resulted in the collapse of 1929 and the 13,000,000 unemployed in 1933).

Religion Could Be Worked In

The National Association of Manufacturers has a committee on co-operation with the churches. The chairman of this committee is Jasper E. Crane, vice-president of the Du Pont corporation, Wilmington, Del.; and, as the Du Ponts are listed as part of the Farbenindustrie cartel, the whole thing could be worked together. The right procedure would be for the lawyers and bankers of the Big Business boys to get together and decide what illegal thing they wish to put across; then get some religious gent to pray for it (and prayers for anything under the sun can be had for as little as $5 or $10 a throw), and then get the American Legion to attack with mob violence anybody that gets in the way, and the result is all that can be desired, or maybe more.

How religion can be worked into any business row was shown as early as July, 1902, when Pennsylvania militia fired on a march of pickets near Shenandoah, Pa. A stockholder of the Philadelphia and Reading Railway wrote to George Baer, president of the Reading company, making some protest, and received a reply in which is historically set down this interesting proposition:

> The rights and interests of the laboring man will be protected and cared for, not by the labor agitators, but by the Christian gentlemen to whom God has given control of the property rights of the country and upon the successful management of which so much depends.

On November 16, 1944, the government indicted eighteen concerns, including Carnegie-Illinois Steel Corporation, Bethlehem Steel Company, American Rolling Mill Company, Timken Roller Bearing Company, etc., for engaging "in an unlawful conspiracy arbitrarily to fix and maintain uniform and non-competitive prices, terms and conditions for the sale of stainless steel finished products sold in the United States". "Conviction would involve a maximum penalty of $5,000 fine and one year's imprisonment in each of two anti-trust charges." Looks like more work for somebody willing to sell a $5 or $10 prayer, but it isn't exactly clear how the American Legion could muscle in.

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But take it in the case of the American Stores Company, operating 2,099 retail stores, accused by the government of a 250,000 red ration point shortage, "by far the largest that has been uncovered," how would one divide that up between the crooked lawyers, crooked bankers, crooked Legionnaires, and crooked religionists? It is all very confusing.

Dishonesty

Dishonesty is widespread. It isn't only the clergy that are crooked (about the "eternal torture" and "purgatory" rackets, for which they well know there is not a shadow of excuse), but the members of their flocks have caught the fever. At a St. Louis airport the mayor of the city and the president and vice-president of the Robertson Aircraft Company were killed, along with seven other persons, when a wing strut collapsed which had a thickness of only one-sixth of that called for in the specifications. The army inspectors that OK'd the strut were suspended. In fact and in effect they are murderers.

At Cleveland, Ohio, the National Bronze and Aluminum Foundry Company and seven of its top officials were indicted and charged with conspiracy with twenty-one company employees for welding and plugging defective castings, giving them new numbers and otherwise conspiring to defraud the government. The defective castings were usually welded at night. They were intended to be used in Rolls Royce engines. The maximum penalty for those found guilty would be 242 years in prison and fines of $90,000. The twenty-one employees were merely cited, but not included in the indictment.

Anaconda Copper

The anaconda, 30 feet long, is the biggest snake in the world. It spends most of its time submerged, with only its head partly sticking out. An oblique streak is found on each side between the eyes. For an early history of the Anaconda Copper Mining Company read *Frenzied Finance,* written by Thomas W. Lawson, in 1904.

Senator James E. Murray of Montana, in a statement October 22, 1943, before the United States Senate Committee on Banking and Currency, said of this company which Lawson made famous:

> The company has been engaged in acts of wholesale fraud in the sale of wire and cable of such a defective nature as to endanger the lives of our boys on the war fronts.

Within sixty days thereafter came the trial at Pawtucket, R.I., which Senator Murray evidently knew was to occur. The story said:

> Workers at the plant and army inspectors revealed that company bosses had deliberately instructed employes to pass defective wire for the army signal forces, even though that might have caused the loss of lives of American soldiers. The testimony showed that whenever inspectors weren't looking, tags for "approved" wire were switched to untested or substandard wire. Other methods were also used, witnesses said, to slip over faulty materials, from which the company profited.

Four of the minor plant officials were fined and given jail terms, and the company itself had to pay a $10,000 fine, but as none of the top men in the company were indicted, they escaped punishment. The judge on the bench said:

> The evidence discloses that this corporation set out from the very beginning to scheme to get around and defraud the United States.

Thomas W. Lawson would have said that was just what might have been expected of a corporation so appropriately named.

A Battle of Steel

This world war, like the other, is, after all, a battle of steel, and Uncle Sam can beat the world when it comes to making steel and lots of it, and making it in a hurry. Also, and this isn't so nice, if Japan had not had Uncle Sam's steel

scrap it would be out of the war by now. Much of this scrap was sent to Japan by fast passenger ships after the United States embassy in Tokyo had warned the state department what was coming. Uncle Sam is now producing alone much more steel than all the Axis powers put together. Some of it is not so good. Said *Labor:*

Evidence before the Truman committee revealed the startling fact that the United States Steel Corporation had palmed off defective plates for merchant ships by falsifying records and tests. Officials of the corporation admitted that at least 28,000 tons of defective material had been supplied the government. Part of the steel went into the construction of a tanker at the Portland (Oregon) yards of Henry J. Kaiser. The vessel broke in two and sank at its mooring dock. Immediately officials of the Maritime Commission, dominated by reactionary Admiral Emory Land, blamed the disaster on poor workmanship, contending that the Kaiser yard had pursued bad welding methods. Kaiser showed that the ship did not split at the welded seams, but between them. The House Committee on Merchant Marine investigated and confirmed Kaiser's statement.

Then the Truman committee took a hand, brought before it officials of Big Steel, and learned from their own lips the astounding story of "plain cheating of the government", as Senator Harry S. Truman (Dem., Mo.) described what had taken place. J. Lester Perry, president of Carnegie-Illinois Steel Corporation, admitted that company inspectors had been instructed by superiors to falsify tests, so that defective plates could be passed on to the government.

The $ $tandard of $ucce$$

The United States monetary unit is indicated by the dollar sign, which is a *U* with an *S* implanted over it; and some are mean enough to say that in America everything is measured on that basis, but it isn't quite true. On December 31, 1943, the assets of some of the concerns that are legitimately members of the Billion-Dollar Club were as follows:

American Tel. & Tel. Co.	$6,313,000,000
Pennsylvania R.R.	2,812,000,000
Standard Oil Co. (N. J.)	2,328,000,000
General Motors Cor.	2,265,000,000
Southern Pacific System	2,237,000,000
U. S. Steel Corp.	2,106,000,000
New York Central R. R.	2,102,000,000
Atchison, Topeka & Santa Fe R. R.	1,561,000,000
Union Pacific R. R.	1,456,000,000
Consolidated Edison Co.	1,421,000,000
Baltimore & Ohio R. R.	1,323,000,000
Commonwealth & Southern System	1,202,000,000
E. I. du Pont de Nemours	1,115,000,000
Bethlehem Steel Corp.	1,045,000,000
Socony-Vacuum Oil Co.	1,030,000,000
Ford Motor Co.	1,009,000,000

The deposits in the big banks make an impressive showing also. On December 31, 1944, the banks that had over a billion on deposit were,

Chase National (New York)	$4,835,219,258
Bk of Am NT & SA (San Francisco)	4,340,539,688
National City Bank (New York)	4,205,072,012
Guaranty Trust Co. (New York)	3,441,036,641
Contin'l Ill NB & T Co. (Chicago)	2,447,740,086
First Nat'l Bank (Chicago)	2,102,621,634
Manufacturers Trust Co. (New York)	1,991,382,142
Cent Hanover Bk & Tr Co. (New York)	1,800,909,711
Bankers Trust Co. (New York)	1,726,073,557
Chemical Bank & Trust Co. (New York)	1,398,753,587
First Nat'l Bank (Boston)	1,394,132,248
Security-First Nat'l Bank (Los Angeles)	1,340,701,440
National Bk of Detroit (Detroit)	1,246,007,534
Irving Trust Co. (New York)	1,141,041,213
Bank of the Manhat Co. (New York)	1,104,705,889

The listing of America's greatest corporations and its greatest banks does not mean that all of these are involved in cartels, though manifestly some of them have been. There will be further studies of the activities of some of the great financiers in future issues, as space may be available.

Norway Under "New Order" Protection

NORWAY, "Land of the Midnight Sun," is at the moment under the "protection" of the pope and the paperhanger, but, before taking note of some of the reasons why the "new order" of these would-be rulers of the earth is not acceptable to Norsemen, it seems proper to present some underlying facts about the country as a whole.

Spitsbergen, half the size of New York state, with its coal deposits estimated at 9,000,000,000 tons, is theoretically a part of Norway. It stretches to within 700 miles of the north pole. Before the war the mines were being worked, but these islands, 650 miles north of North cape, are not now inhabited. At Spitsbergen the longest summer day is four months long and the longest winter night is of equal length. More than a hundred kinds of flowering plants grow in Spitsbergen. Seafowl are so plentiful that at times they literally darken the air. Foxes, bears, reindeer, walruses and seals abound.

Norway proper is of the shape of a huge dog, with its head to the south and its tail to the northeast, over a thousand miles away. The southern cape, called The Naze (Norwegian for nose) is in the same latitude as Juneau, Alaska. There are some railways and some expensive highways, one of them recently built by the Germans, but for the most part Norway must ever depend upon the sea for transportation.

The northern lands of Alaska, British Columbia, Maine, Nova Scotia, Newfoundland, Labrador, Greenland, Scotland, and especially Norway, are bordered by submerged mountain valleys which in Scotland are called "firths" or "friths", and in Norway, "fjords."

There are numerous peaks and ridges many thousands of feet in height boldly jutting out into the ocean. The fjords extend far inward, sometimes as far as a hundred miles. Hardanger fjord, 1,000 feet deep, is flanked by cliffs 6,000 feet high. Numerous torrents fall over these cliffs, and when the brinks are covered with mists, as is often the case, these waterfalls, seen from the ships in the fjords, have the appearance of falling from the sky.

The Lofoten Fishing Grounds

The great fishing ground of Norway is off the Lofoten islands, well above the Arctic circle, due west of the northern tip of Sweden. Here the tides wrestle with one another as great volumes of water seek to flow in opposite directions, and twice each day the innocent-looking fjords become channels of death.

In calm weather, and between tides, a small boat can navigate safely, but during the spring tides, and when natural currents are whipped up by heavy western gales, vortices are created in which no ship can survive. Not only have boats actually been swallowed up in these whirlpools, but even whales caught in them have been whirled around until they were dead.

The departure of mail boats is very carefully regulated so as to take full advantage of the tides, but, even when care is taken, many lives are sacrificed. Nine-tenths of Norway's sparse population live along the coast, or near the fjords, or on the small islands called skerries, of which there are about twelve hundred occupied. In many places these skerries form a natural breakwater and render navigation of near-by fjords comparatively safe and delightful.

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As the country is so far north, and is so mountainous, much of Norway is under snow the year round. The line of perpetual snow is at 3,000 feet elevation in the north, and at 5,000 feet in the south. Even on some of the farm lands there are snowdrifts in the pastures as late as June 27, with the next season's frosts only eight weeks away.

When Summer Does Arrive

When summer does arrive in Norway, it keeps right on coming without any letup; for most of the time the sun continues to pour its light- and life-giving rays upon vegetation and it grows very rapidly. Flowers and fruits grow of unusual size and fragrance.

There is an abundance of moisture: seventy inches of rain on the western coast, and from ten to twelve inches on the mountains that border Sweden. The mountain slopes are therefore well clothed with oak, beech and magnificent pine forests, while willows and birches extend almost to the snow line. Wild cranberries, raspberries, blueberries and strawberries abound. Cherries, currants and gooseberries excel.

Songbirds are plentiful, seafowl breed by the million in the cliffs, and bears, foxes, wolves, lynxes, hares and lemmings find shelter in the forests. All life accommodates itself to the nocturnal sun; the poultry goes to roost while the sun hangs high in the southwestern heavens, and a rooster wakes up to find the sun shining him full in the face.

Norsemen were the discoverers of Greenland and of America. Columbus knew of these discoveries and followed in their wake. One of the viking boats was recently discovered, buried in blue clay. The keel is 103 feet long, the solid trunk of an oak tree. The vessel is sixteen feet in width.

The United States is glad to have as citizens about 400,000 persons that were born in Norway. There is not a more peace-loving or peaceable people in the world than the Norwegians of the twentieth century. They are very democratic and industrious, care little for luxuries, and are among the most progressive and enlightened of mankind. Children between seven and fourteen must be in school. Women voted thirteen years before they did in the United States. All sects are allowed to preach, teach and hold meetings, except Jesuits.

Agriculture in a Land of Rocks

Norway is a land of rocks. Its stone walls are the thickest and the highest to be found. Travelers report seeing women cutting hay upon the sides of mountains so steep that they have to be anchored with ropes around their waists to keep them from falling over the precipices. Potato patches are often at an angle of 45 degrees. It is common for a farmer to have a waterfall on his premises, and cliffs 2,000 to 4,000 feet high in lieu of fences.

The buildings on many of the farms are seven or eight hundred years old. Anything built within a century is considered modern. The eldest son inherits the father's farm, but must make compensation to the other heirs. The farms are not cut up for inheritance purposes.

Farm buildings are all united with the house, as in the Netherlands and in Maine, U.S.A. This is almost necessary where the winter is so long and cold as in Norway, but in case of a fire it means the loss of everything. Potatoes and other root crops are stored under the house, where they will not be frozen. There are cellars under the stables, where the manure is housed so that it will not lose its strength by exposure to the weather. The woodshed adjoins the kitchen.

The stabbur, or storehouse, is two stories high, and in peace times it contained the winter's supply of provisions for the family, such as flour (often from Minneapolis, U.S.A.), fish, dried meat, pork, bread (which is baked only once or twice a year), butter, cheese, and ex-

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tra clothing and bedding. The storehouse is protected from invasion by rats.

Grain, instead of being stacked, is hung over wooden frames to dry. In some places snowsheds are erected to catch the drifts in the meadows and grain fields, to prevent the snow from piling up in one place. It is often necessary to feed the cattle in the barns until the middle of June.

The farms are very small and very hard to work. The average Norwegian farm has less than eight acres of arable land. The season is short. Mosquitoes are most rapacious, as in Alaska.

Norway had a revolving fund loaned to young farmers at 3 percent for a term of 25 years. The loans, made to young couples just starting in life, enabled them to acquire farms and improve themselves and the state. Every year Norway used to plant 15,000,000 new trees to take the place of the ones cut down.

All Scandinavia, including Norway, is socially-minded rather than dollar-minded. Nobody is left sick and destitute. Sixteen hundred skilled, government-trained midwives give or did give close attention to the arrival of new Norwegians. Sick clubs, for the mutual protection of the poor, have been in operation for hundreds of years. Prohibition was tried, but was given up.

April, 1940, and the "New Order"

The Jesuits planned to grab the world (in 1940). This was clearly disclosed in the article "What Is Fascism?" which appeared as the leading article of this magazine (then called *The Golden Age*) in the three issues, numbers 417, 418 and 419, dated September 11, September 25, and October 9, 1935. This article was so important that it was republished in full in number 422, issue of November 20, 1935, and it has repeatedly been mentioned since then, because everything that David Wilkie, the British writer, forecast in that article has taken place and is now a matter of history and of horror to all good men. In full harmony with that story, Norway was invaded for the Jesuits, and by the Jesuit-trained Hitler, April 9, 1940. On that date the Nazis moved in to "protect" the Jesuit-hating Norwegians from running their own country in their own way.

It costs a lot of money for a country to be protected by the Jesuit "New Order". A Norwegian lawyer, Annaeus Schoedt, lecturing in Stockholm, stated that in the first four years of Nazi occupancy the wealth of Norway had been reduced from about 15,000,000,000 kroner to about 10,000,000,000 kroner ($2,500,000,000). Meantime, by various artifices, the domestic state debt was increased from 1,500,000,000 kroner to 5,400,000,000 kroner. This work is done in a most efficient manner. In the first year of the "protection" the Bank of Norway was relieved of about 2,000,000,000 kroner and after three years the *daily* transfer of funds to the Nazi cause was 5,000,000 to 6,000,000 kroner. It all summed up to the fact that, for having the "new order" come in and take charge of their affairs, the hard-working Norwegians in a single year were robbed of four times as much as the entire governmental budget for one year had previously been.

The "new order" never hesitates to express its view that it is fully authorized to murder anybody that disagrees with it. The literature of the Hierarchy is filled with perfectly clear statements to that effect. The Nazis do the best they can to show the same spirit. In Norway, when they shoot anybody they not only compel the Norwegian insurance companies to pay them the amounts of the policies, but, also, to the relatives of the executed they send bills of expenses incurred in the cremation and burial of the slain.

Would Have Taken Merchant Marine

When the "new order" protects a man by breaking in his front door, taking away his gun, blowing up his safe, and taking his carpets, clothing and food, it

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expects, of course, that the man will show his gratitude by handing over his business intact. So one of the first acts of the Nazis, after they seized Norway, was to demand the handing over to them of the great Norwegian merchant marine. But the Norsemen said No, and they had a reason.

In the year 1939 the gross tonnage of the four greatest merchant marine powers in the world were:

Great Britain	21,215,000
United States	12,003,000
Japan	5,630,000
Norway	4,835,000

This tonnage would have been very useful in the invasion of Britain. But within a few minutes after the Nazi-controlled radio at Oslo had ordered all Norwegian ships to make for her home ports, the Norwegian-controlled radio at London ordered those same ships to report to their government in exile. And every ship on every one of the seven seas followed the London instructions, without a single exception.

And this is a good place to mention that in the twelve months after France's collapse, that same Norwegian merchant marine carried to England 50 percent of that nation's supply of oil and gasoline; also, that those same ships aided in the evacuations of Dunkirk and Crete; and also, that in the first three years of the attempted Pacelli-Hitler "new order" three hundred of those same ships were sunk and two thousand of their brave seamen perished.

This loss of more than half of its merchant marine means more to Norway than it could mean to any other land, for the reason that the country does more trade, i.e., has more exports and imports, per head of the population, than any other in the world.

The taking away of all their shotguns was not of any great benefit to the "protected" Norwegians. Shortly, it was noticed that bears, wolves, foxes and wolverines were becoming increasingly numerous. The wolves were spreading southward into the more closely inhabited parts. One farmer lost 35 sheep in a single night; another, 17. Mountain pastures, always used previously in the summer, became no longer safe. And an ominous fact was that these wild animals, once fearful of man, seemed no longer to hold him in awe.

The Closing of Oslo University

Before the "new order" grabbed the country, university education was free in Norway, and there were 4,000 students enrolled at the University of Norway, in Oslo. The Nazis complained that this was a center of liberty in the land, which was probably true, and decided to close it. The 1,000 young women students were sent home, but told to report periodically to the police. The 3,000 young men were to have been deported, but there was a leak somewhere; only 1,356 could be found. Of these, 300 turned out to be pro-Nazis, and when the time of deportation to Germany arrived only 650 liberty-lovers were shipped. Those familiar with the facts admit that of 90 professors only 2 joined the Nazi party, and that the students boycotted their lectures.

Of the 1,644 students that could not be located many turned up in Sweden. The Swedish government and the Nazi government had some sharp exchanges about these. Swedish newspapers denounced the whole proceedings as cruel and cowardly. Others (364 in two days) escaped in little fishing vessels across the storm-tossed, submarine-infested North sea to the Shetland islands off the British coast.

Still others, to escape the German labor service conscription, which, after all, was what was at the bottom of the whole incident, fled to the mountains of their native land. There, working in groups, they have built their own shelters in duplicate, so that if one is seized they

can flee to the other. And they manage to keep in touch with the nearest populated place, so as to know what goes on.

Must Serve the "War Effort"

Having seized the country, the Nazi authorities are perfectly frank about it that all men of the ages 18-55 and all women of the ages 21-40 must, as they put it, "serve the war effort." *News of Norway,* published at 3516 Massachusetts Avenue, Washington 7, D.C., gives some facts on this from which the following is condensed:

About 100 young men were sent by employment officers or lured by advertisements to a "school for chauffeurs" at Svelvik. The school was supposed to be "entirely Norwegian"; enrollment was wholly voluntary; graduates would be given 8-hour-a-day jobs in Norway; they would not wear uniforms; they could use their spare time as they wished while learning.

It worked out that the school was under German military command; the students had to wear black uniforms, showing German eagle; they had to salute all Germans in uniform; then it was disclosed that they were scheduled to go to the Russian front. If any balked, the German pistols were drawn.

The same periodical, *News of Norway* (sent free for the asking, from the address stated), went on to explain:

Hollanders, Danes, Frenchmen and others are being sent to Norway, Norwegians to Germany, others to the Eastern Front. Great masses of people are being transferred from one part of the continent to another; young people are being summoned and sent away; older people are put at work at which they are not accustomed, similarly women. To a large extent, all this is happening without consideration for gain or loss of labor from a technical point of view. The main object is that customary social connections and conditions are dissolved, that young people of military age come under control and that a terrifying sense of insecurity is introduced into the lives of the people.

Norwegians in Open Resistance

The resisting Norwegians are up against it. One out of every 200 persons in the land is in a concentration camp, and of these 15,000 originally incarcerated one in every 60 has been executed. The Norwegian Labor Party at one time had 37 daily newspapers in operation. All of these were suspended and their printing presses were shipped to Germany.

They resent the shifting around of the populations. Of the 300,000 Germans in Norway about half are soldiers and half civilians. There are 100,000 other foreigners and, all together, their numbers are equivalent to an increase in population of one person in every other house.

When the country was seized, the Germans took it all, including Kirkenes, far above the Arctic circle, away around on the edge of Russia, where the three countries Norway, Finland and Russia come together on the shores of the Arctic ocean. With characteristic industry and efficiency, and at great expense, the Germans built highways all the way up through this country. In two places it was necessary for the main highway to cross wide fjords by ferry. In winter the parts of the highway built on high ground are completely blocked by snow and the only communication is by sea.

October 21, 1944, the Nazis decided to abandon this far northern region. At Kirkenes, they made the rounds of all the houses, poured oil over them, and set them afire. The brick buildings were blown up with dynamite. The people were not allowed to take their belongings out of their homes. All the fishing vessels and small boats were also destroyed, thus depriving the people of their chief means of subsistence.

At other places en route back to Norway proper (in the same latitude as the most northern part of Alaska) they exterminated the cattle and other domestic animals, put the torch to towns, hamlets

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and farmhouses, destroyed or carried away the foodstuffs, and either left the inhabitants, men, women and children, without food or shelter, or crowded them into small boats under such conditions that many died from exposure or exhaustion. Moreover, such of them as had the courage to remain were face to face with no railroads, no roads, and bitter cold, with the long Arctic winter night next on the calendar.

News of Norway explains that on one of the evacuation trips from this far northern country 1,800 unhappy Norwegians were jammed into the hold of a ship where there was nothing to sit or lie on except cannon and ammunition cases. The hatches were closed; the stench became unendurable; on arrival at Narvik more than half of the passengers were suffering from dysentery and only a few were able to walk. Four babies were born en route, but one of the mothers and two of the babies died and their bodies were thrown into the sea.

All Classes in Concentration Camps

Frederick C. Crawford, a former president of the National Association of Manufacturers, went on record as alleging that the underground of Norway and other countries is composed largely of Communists, young people, and underworld ex-convicts, whereupon the director of the Norwegian Information Service, New York, also went on record that German prisons and concentration camps reveal an excellent cross-section of all Norway, including Protestant clergy, members of the faculties of universities, teachers, doctors, lawyers, shipowners, businessmen, officers of what was once the Norwegian army, intellectuals of all groups, factory workers, farmers, office workers, and fishermen. It seems not to have occurred to Mr. Crawford that anybody has any rights in this world unless he has large financial interests at stake. He should avoid sticking out his neck in wartime.

Norwegian resistance has been carried on in the open. The 300,000 young men in sports organizations refused point-blank to have anything to do with Nazi-sponsored sports activities. The Norwegian Supreme Court resigned in a body. The teachers refused to join the new teachers' association; 2,000 of them were arrested and thrown into concentration camps; schools were suspended for several weeks.

Living conditions are very hard. Grownups may have half a pint of skimmed milk only every eighth or tenth day. After waiting four months for any meat there was a distribution of frozen horse meat. Bread supplied at the rate of five slices per day per person had very little food value. Clothing stores were empty. The finest of them were reduced to advertising "turned clothes", i.e., turning outside what had been inside, and thus throwing breast pockets on the right side. When soles of shoes wore out, they could be replaced only with wooden soles.

Gestapo Service and Auxiliaries

The Germans confiscated all radios. They barred all Danish and Swedish papers. They entangled 35,000 Norwegians in their fake labor organizations. They put the cities in complete darkness. There were no theaters and no restaurants. The finest furs, $10,000,000 worth of them, were sent by the overlords to women friends in Germany. Winter heat of homes is kept down to 45 or 50 degrees. No baths are allowed. But Germans may have all the heat they want.

The Gestapo service provided for other parts of Europe is also provided for Norway. Prisoners are given violent blows in the face. They are choked with their neckties until they faint. They are kicked and then hit all over their prostrate bodies with truncheons made of iron and covered with rubber. Their legs are bent and twisted, and then the toes are twisted separately; their stomachs

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are jumped on, and they are dragged downstairs by the feet, with their heads bumping on every step.

Thorleif Braend, of Rena, was placed in the yard outside the office of the local Nazi sheriff and forced to run in circles while the officers of the law amused themselves by shooting at his feet. Later, one by one, all his fingernails were pulled out, each finger broken, and both his legs were shattered. He died of his injuries after being taken to a hospital at Elverum.

The local quislings are sitting on top of the world, and Quisling himself, like his paper-hanger boss, spends much of his time observing the stars, i.e., immersed in astrology, which is demonism.

Because he refused to surrender his seat on a streetcar to a German officer, a Norwegian worker was sentenced to two years in prison; fourteen fellow passengers who testified that the officer had conducted himself in a brutal and offensive manner were each sentenced to one month in prison.

Norwegians Torment Their Oppressors

The refusal of Norwegians to sit beside Germans or quislings at length compelled the Oslo authorities to put up placards in the cars warning the public that if they stand when seats are available they will be put off at the next stop, and punished to boot; and if the conductor fails to see that this is done he also will be punished.

A Norwegian was believed to have an illegal radio receiving set in his home. The Gestapo staged a night raid, intending to shoot him on the spot, but a neighbor shot and killed the three of them in their tracks. The radio owner and his wife fled to Sweden, with their baby, and, after eight days of incredible suffering, finally crossed the mountains in safety and reached their destination.

The Norwegians had a popular weekly magazine styled the *Allers Familiejournal,* and just for one issue the Nazi representative in its office was absent through illness. The magazine suddenly appeared with a cover illustration showing a girl clad in a blue bathing suit adorned with white stars. The Nazi authorities decided, correctly no doubt, that this was an attempt to reproduce the American colors, and they not only suspended the publication but arrested the responsible managing editor and artist, and the 70 printing plant employees were thrown out of work.

A little Norwegian boy now in Scotland tells of the time when the Gestapo came in to question his mother. When they threatened her the little fellow came out from under the table. The officer thought he had just come into the room, caught him by the arm, and asked him the same questions he had just been asking of his mother. Of course, the little fellow gave him the same answer, and so the officer went away.

At Levanger, near Trondheim, a Nazi-named pastor, for the first time in weeks, found himself facing a full-sized congregation. But the moment he got up and began to preach, the whole congregation started running for the doors. That Levanger congregation has something there, if they only knew it. Why should any congregation pay to be lied to?.

At Oslo, Norwegian youths placed a bundle of underground newspapers on the window ledge of an office building, and then telephoned two different police stations suggesting that plain-clothes men be sent to secure them, so that neighbors or passers-by would not grow suspicious. The plan worked. Plain-clothes men came from the two stations. They did not recognize one another. Each group supposed that the other was an anti-Nazi group of underground workers. They beat up one another and tried to arrest one another. After a while they got to showing their badges, and the affair cleared up, but in the meanwhile the boys and all the Norwegians in the neighborhood had a good laugh at their discomfiture.

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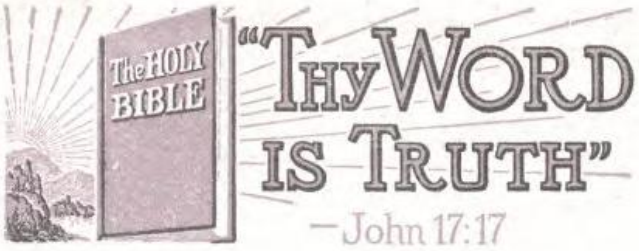

Gathering for Final War

THE final vision of the final war to come was seen about nineteen centuries ago. John, an apostle of Jesus Christ, was banished to the isle of Patmos because of his faithfulness as a witness of Jehovah God. There God rewarded him by giving him visions pertaining to the divine purpose. Among other things John had the vision of the great and terrible day of God Almighty. He saw the throngs hurrying onward under demon guidance for the great final war on that day, and John wrote: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils [demons], working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. And he gathered them together into a place called in the Hebrew tongue Armageddon."—Revelation 16:13, 14, 16.

"Dragon" is one of the names of the enemy, Satan the Devil; and it particularly applies to him and his organization, when these are bent upon the destruction of the ambassadors of God's Kingdom, the true followers of Jesus Christ. (Revelation 12:17) Satan's organization, visible and invisible, is the real foe of God's faithful. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." —Ephesians 6:12.

"Beast" in the above text is also used symbolically. Wherever thus used in the Scriptures this symbol refers to Satan's visible or earthly organization. Since the days of Nimrod all world powers have been under the dominion and control of Satan the enemy, "the god of this world." (2 Cor. 4:3, 4) Those world powers have governed the people by military rule, and their rule has matched the Scripture symbol of them, being like that of wild beasts, unrighteous and ungodly. The Devil has made it so. This symbolical wild beast from whose mouth comes forth an unclean spirit fitly describes, therefore, the world powers under the dominion of the wicked one.

There are three human elements that go to make up these world powers comprising the "beast", to wit, the commercial, the political and the religious. Satan has always had the money powers as the great bulwark of his organization; and he uses the religious element as a sanctimonious camouflage, to keep the people in awed ignorance of his wicked course. When the Lord designates anything under a symbol, that designation, name or symbol implies much. The Lord designates these world powers as *beasts*.

"False prophet" means nations claiming to speak with divine authority. A true prophet is one who speaks by divine authority and in the name of the Lord. Those who speak in the name of the Lord God without authority, and who speak lies, are false prophets. As stated at Jeremiah 14:14: "Then the LORD said unto me, The prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart." Also Jeremiah 23:26, 27: "How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams, which they tell every man to his neighbour, as their fathers have forgotten my name for Baal."

The "false prophet" class being allied

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with the world powers under the supervision of Satan the Devil, the nations composing that class form a part of the "beast". But because of the leading part they take in the affairs of the world, they stand out distinct from the "beast"; and because of the loud claims and promises and predictions they make in the name of the Lord, the "false prophet" of Revelation 16:13 may be properly identified as being the Anglo-American Empire.

"Spirits" are invisible and intangible. Hence the "unclean spirits like frogs" symbolize messages, declarations, or proclamations, rather than tangible things. A frog is a kind of animal that has a big mouth, assumes much wisdom, looks wise, bluffs a great deal, swells and makes much noise. It is noted that John the apostle saw *three* unclean spirits like frogs. This would therefore signify a trio of declarations, principles, rules or proclamations which are boastful, arrogant and claiming much. These messages come out of the mouths of the dragon, the beast and the false prophet. They assume to be messages of wisdom. They are boastful and are proclaimed with much braggadocio and great noise.

The "dragon", the Devil and his organization, by its efforts to destroy the promised Kingdom, boastfully says: 'God is a liar, and his gospel of the Kingdom is unreliable. Ignore him and his Word, and away with those who advocate his cause!'

The "beast", the Devil's organization visible, made up of the commercial, political and ecclesiastical factors, is heard to say: 'The earth is for man, and man for the earth. We have the only established forms of government that are proper, and we make the earth a fit and safe place in which to live. Who is Jehovah, that we should heed Him? Our wealth and our power are our god.' And the nations making up the "false prophet" combination, because of their mighty standing and controlling influence among the nations, take the directing part in the nations' affairs and assume the world leadership and act as spokesmen for the nations of the earth.

All the foregoing declarations are false, hence unclean. It is Satan the enemy and his organization that proclaim these false messages. Satan is responsible for them all. These false teachings are the real reasons why the nations of the world are being gathered particularly since 1927 to the great battle of Armageddon. And why is this so? The answer is, Because each one of these messages and their messengers defame God's holy name, and their purpose is to turn the minds of the people away from Jehovah God and His Theocratic Government under Christ Jesus. They are driving the people and their rulers into belligerent opposition against God and His King Christ Jesus. And now Jehovah, according to His Word, will fight the battle of Armageddon, the final war, there making a demonstration of His power so clearly and unequivocally that even the nations, before being destroyed, will understand that Jehovah is God Almighty, the Universal Sovereign. That is the reason why God brought the great flood long ago, and later threw the builders of the tower of Babel into unworkable confusion, and then swallowed up the Egyptian hosts in the Red sea, and destroyed the army of Sennacherib the Assyrian. It is also the reason why he is soon to bring the final great trouble upon Satan's world. The former calamities were but shadows of the one now impending. Hence the unification of the nations that is now under way due to the pressures of the times and the demon influences unseen is nothing less than a gathering of the nations to the great day of God Almighty, "the great and the terrible day of the Lord," when Jehovah God will make a name for himself. (Joel 2:31) In that great and final conflict the peoples of every nation, kindred, and tongue will learn that Jehovah is the all-powerful, all-wise and just God, and that Christ Jesus is His Anointed King of the New World of righteousness.

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"Publicly, and from House to House"

PAUL, and the other apostles and early disciples, "taught . . . publicly, and from house to house." (Acts 20:20) Jehovah's witnesses do likewise. One means of carrying out the public proclamation of the Kingdom message is to arrange for public talks to which the people may be invited. In order to make it possible to hear a continuous presentation of a vital and timely Bible theme halls or other suitable auditoriums are engaged, and the meeting advertised by means of sandwich signs and handbills, and other means of publicity. Since many more prophecies are now being fulfilled than were fulfilled at Jesus' first advent, it is desirable to present the message in such a manner that those who hear may do so in quiet and without interruptions. In the accompanying pictures are shown some advertisers at Youngstown, Ohio (Nos. 1 and 2), and at Brooklyn, N. Y., Bushwick Unit (No. 3). Hall and sign used at Newport, Ky., are shown in No. 4. Similar activities are carried on in every state of the Union and in other countries, with gratifying results.

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the holy Spirit: teaching them to observe all things whatsoever I commanded you."—Matt. 28:19, 20, *A.S.V.*



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The Confessional

IT WAS an old book, found in the library, that attracted my attention, though it was not as old as it seemed, for it was the product of the last generation. Following the preface appeared the words of one of the many who had, evidently, perused the book. They read:

The experience of all is not alike; hence some Catholics will call in question some statements in this book, and be quite honest in their objections. Others will believe it all, for it adds nothing to their knowledge. In their experience they have met all the different phases of character depicted in this book. Much, though not all, has come under my own observation while a member of that church. Yet I could add several chapters of iniquity to it also, that were well known and freely spoken of by the congregation, and even children talked about these matters. Still this is all waved off by saying, "Well, it does not affect his priestly function, nor the efficacy of the sacraments which he administers."

Turning now to the book, the words in the middle of the second page seem to stand out in letters of fire:

More than once, I have seen women fainting in the confessional-box, who told me afterwards, that the necessity of speaking to an unmarried man on certain things, on which the most common laws of decency ought to have for ever sealed their lips, had almost killed them! Not hundreds, but thousands of times, I have heard from the lips of dying girls, as well as of married women, the awful words: "I am forever lost! All my past confessions and communions have been so many sacrileges! I have never dared to answer correctly the questions of my confessors! Shame has sealed my lips and damned my soul!" How many times I remained as one petrified, by the side of a corpse, when these last words having hardly escaped the lips of one of my female penitents, who had been snatched out of my reach by the merciless hand of death, before I could give her pardon through . . . absolution? . . . For there are not only thousands, but millions of Roman Catholic girls and women whose keen sense of modesty and womanly dignity are above all the sophisms and diabolical machinations of their priests. They never can be persuaded to answer "Yes" to certain questions of their confessors. . . . There is not a single one—no, not a single one of their moral theologians, who does not warn the confessors against that stern and general determination of the girls and married women never to speak in the confessional on matters which may, more or less, deal with sins against the seventh commandment. Dens, Liguori, Debreyne, Bailly, &c.,—in a word, all the theologians of Rome—own that this is one of the greatest difficulties which the confessors have to contend with in the confessional-box. . . . instinctively, without consulting each other, and with an unanimity which is almost marvellous, the Roman Catholic women, guided by the honest instincts which God has given them, shrink from the snares put before them in the confessional-box. . . . The history of that secret, fierce, desperate, and deadly struggle has never yet been fully given. It would draw the tears of admiration and compassion of the whole world, if it could be written with its simple, sublime, and terrible realities.

Priestly Degradation

How many times have I wept as a child when some noble-hearted and intelligent young girl, or some respectable married woman, yielding to the sophisms with which I, or some other confessor, had persuaded them to give up their self-respect, and their womanly dignity, to speak with me on matters on which a decent woman should never say a word with a man. They have told me of their invincible repugnance, their horror of such questions and answers, and they have asked me to have pity on them. Yes! I have often wept bitterly on my degradation, when a priest of Rome!

I was compelled by all the Popes, the moral theologians, and the Councils, of Rome, to believe that this warning voice of my merciful God was the voice of Satan; I had to believe

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in spite of my own conscience and intelligence, that it was good, nay, necessary, to put those polluting, damning questions. My infallible Church was mercilessly forcing me to oblige those poor, trembling, weeping, desolate girls and women to swim with me and all her priests in those waters of Sodom and Gomorrah, under the pretext that their self-will would be broken down, their fear of sin and humility increased, and that they would be purified by our absolutions.

Here, in the margin of the book, is a comment by the Catholic reader, saying, "This is a very great error; on the contrary they become hardened very often." "There is a great difference in priests. Some are very 'easy', 'lenient,' others very 'hard', who never get through with their questions, seemingly. I had questions asked me when seven years of age which I did not understand and which angered my mother very much when I told her I was asked such questions in the confessional (though I, as a Catholic, had no right to say it, even to my mother. One must 'reveal nothing that is said in the confessional')."

Only One in Ten Escapes

Turning several pages, the following words appear:

I have heard the confessions of more than 200 priests, and to say the truth, as God knows it, I must declare that only twenty-one had not to weep over the secret or public sins committed through the irresistibly corrupting influences of auricular confession! I am now more than seventy-seven years old, and in a short time I shall be in my grave. I shall have to give an account of what I now say. Well, it is in the presence of my great Judge, with my tomb before my eyes, that I declare to the world that very few—yes, very few—priests escape from falling into the pit of the most horrible moral depravity the world has ever known, through the confession of females. I do not say this because I have any bad feelings against those priests; God knows I have none. The only feelings I have are of supreme compassion and pity. I do not reveal these awful things to make the world believe that the priests of Rome are a worse set of men than the rest of the innumerable fallen children of Adam; . . . The cause of the supreme—I dare say incredible, though unsuspected—immorality of the priests of Rome is a very evident and logical one. By the diabolical power of the Pope, the priest is put out of the ways which God has offered to the generality of men to be honest, upright and holy. And after the Pope has deprived them of the grand, holy, and Divine remedy which God has given to man against his own concupiscence—holy marriage, they are placed unprotected and unguarded in the most perilous, difficult, and irresistible moral dangers which human ingenuity or depravity can conceive. Those unmarried men are forced, from morning to night, to be in the midst of beautiful girls, and tempting, charming women, who have to tell them things which would melt the hardest steel. How can you expect that they will cease to be men, and become stronger than angels. . . . It is simply an act of supreme stupidity on the part of the Protestant, as well as Catholic public, to suppose, or suspect, or hope that the generality of the priests can stand such a trial. The pages of the history of Rome herself are filled with unanswerable proofs that the great *generality* of the confessors fall.

First Confession

The writer of the book, further along in the account, gives his own experience when making his first confession, denying the claims made by Rome that the confessional is a source of great peace to the penitent. On the contrary, the writer shows that it brings tenfold confusion and distress of mind. He says:

In the year 1819, my parents had sent me from Murray Bay, where they lived, to an excellent school at St. Thomas. . . . I was then about nine years old. . . . I had often heard my mother say, when at home, and my aunt, since I had come to St. Thomas, that upon the first confession depended my eternal happiness or misery. . . . Now my troubled conscience told me that there were ninety chances against one that my confession would be bad, either if by my own fault I forgot some sins,

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or if I was without that contrition of which I had heard so much, but the nature and effects of which were a perfect chaos in my mind. At length came the day of my confession, or rather of judgment and condemnation. I presented myself to the priest, the Rev. Mr. Beaubien. I began to confess [my sins] according to the order in which they came to my memory. But the feeling of shame which overpowered me, in repeating all my sins to that man, was a thousand times greater than that of having offended God. In reality, this feeling of human shame, which absorbed my thoughts, nay, my whole being, left no room for any religious feeling at all, and I am certain that this is the case with more than the greater part of those who confess their sins to the priest. When I had confessed all the sins I could remember, the priest began to put to me the strangest questions about matters upon which my pen must be silent. . . . I replied, "Father, I do not understand what you ask me."

"I question you," he answered, "on the sins of the sixth commandment of God (seventh in the Bible). Do confess all, my little boy, for you will go to hell, if, through your fault, you omit anything."

Regions of Iniquity

And thereupon he dragged my thoughts into regions of iniquity which, thanks be to God, had hitherto been quite unknown to me. I answered him again, "I do not understand you," or "I have never done those wicked things."

Then, skillfully shifting to some secondary matters, he would soon slyly and cunningly come back to his favorite subject, namely, sins of licentiousness. His questions were so unclean that I blushed, and felt nauseated with disgust and shame. More than once, I had been, to my great regret, in the company of bad boys, but not one of them had offended my moral nature so much as this priest had done. Not one of them had ever approached the shadow of the things from which that man tore the veil, and which he placed before the eyes of my soul. In vain I told him that I was not guilty of those things; that I did not even understand what he asked me; but he would not let me off. Like a vulture bent upon tearing the poor defenseless bird that falls into its claws, that cruel priest seemed determined to ruin and defile my heart. At last he asked me a question in a form of expression so bad, that I was really pained and put beside myself. I felt as if I had received the shock from an electric battery: a feeling of horror made me shudder. I was filled with such indignation that, speaking loud enough to be heard by man [waiting to confess] I told him: "Sir, I am very wicked, but I never was guilty of what you mention to me: please don't ask me any more of those questions, which will teach me more wickedness than I ever knew."

The remainder of my confession was short.

I left the confessional irritated and confused. From the shame of what I had just heard, I dared not raise my eyes from the ground. I went into a corner of the church to do my penance, that is to recite the prayers which he had indicated to me. . . . I left the church only when forced to do so by the shades of night, and came back to my uncle's house with a feeling of shame and uneasiness, as if *I* had done a bad action and feared lest I should be detected. My trouble was much increased when my uncle jestingly said: "Now that you have been to confess, you will be a good boy. But if you are not a better boy, you will be a more learned one, if your confessor has taught you what mine did when I confessed for the first time."

I blushed and remained silent. My aunt said: "You must feel happy, now that you have made your confession: do you not?"

I gave an evasive answer, but could not entirely conceal the confusion which overwhelmed me. I went to bed early; but I could hardly sleep.

The Next Day

I thought I was the only boy whom the priest had asked these polluting questions; but great was my confusion, when, on going to school the next day, I learned that my companions had not been happier than I had been. The only difference was that, instead of being grieved as I was, they laughed at it.

"Did the priest ask you this and that," they would demand, laughing boisterously. I refused to reply, and said: "Are you not ashamed to speak of these things?"

"Ah! how scrupulous you are," continued they; "if it is not a sin for the priest to speak to us on these matters, how can it be a sin for us to laugh at it?" I felt confounded, not knowing what to answer. But my confusion increased not a little when, soon after, I perceived that the young girls of the school had not been less polluted or scandalized than the boys. Although keeping at a sufficient distance from us to prevent us from understanding everything they had to say on their confessional experience, those girls were sufficiently near to let us hear many things which it would have been better for us not to know. Some of them seemed thoughtful, sad, and shameful; but some of them laughed heartily at what they had learned in the confessional-box.

I find in the old manuscripts of "my young years' recollections" the following address of Mr. Dubord, one of the principal merchants of St. Thomas:

"Mr. President,—I was not among those who gave to the priest the expression of the public feelings with the eloquent voice of the whip; but I wish I had been; I would heartily have co-operated to give that so well-deserved lesson to the father confessors of Canada; and let me give you my reasons for that.

"The confessional-box is the place where our wives and daughters learn things which would make the most degraded women of our cities blush. Why are all Roman Catholic nations inferior to nations belonging to Protestantism? Only in the confessional can the solution of that problem be found. And why are Roman Catholic nations degraded in proportion to their submission to their priests? It is because the more often the individuals composing those nations go to confess, the more rapidly they sink in the sphere of intelligence and morality. A terrible example of the auricular confession depravity has just occurred in my own family.

"I was against my own daughter going to confession, but her poor mother, who is under the control of the priest, earnestly wanted her to go. Not to have a disagreeable scene in my house, I had to yield to the tears of my wife. . . ."

In the confessional, man and woman attain to the highest degree of Popish perfection; they become as dry sticks, as dead branches, as silent corpses in the hands of their confessors. Their spirits are destroyed, their consciences are stiff, their souls are ruined.

The Vicious Are Confident!

At this point the margin of the book contains further comment by a previous Catholic reader, who says:

While some are very sensitive and fearful they have not made a good confession, others seem quite satisfied. I have known some very ignorant and vicious, if not brutal, that I believe never had a question or doubt, while others, whose conduct was much better, had fears under a stimulated memory that something had been forgotten through their fault, i.e., a careless examination [of conscience], hence a faulty confession! The question then arises whether the last confession must all be repeated; again, whether a previous bad confession not repeated, all the rest have been bad. These doubts, most torturing, will arise. . . .

Continuing with the book. It sets forth the following quotations:

"What have I to do with men that they should hear my confession, as if they were able to bear my infirmities? The human race is very curious to know another person's life, but very lazy to correct it."—Augustine.

"We do not request you to go to confess your sins to any of your fellow men, but only to God!"—John Chrysostom.

"You need no witnesses of your confession. Secretly acknowledge your sins, and let God alone hear you."—Chrysostom.

"Therefore, I beseech you, always confess your sins to God! I, in no way, ask you to confess them to me. To God alone should you expose the wounds of your soul, and from him alone expect the cure."—Chrysostom.

"This institution of penance [auricular confession] began rather of some tradition [than] of the Old or New Testament. But

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our divines, not advisedly considering what the old doctors do say, are deceived, that which they say of general and open confession, they wrest, by and by, to this secret and privy kind of confession."—Erasmus.

Priest Must Examine Himself

The Church of Rome, knowing well the use to which the confessional is constantly put by celibate priests, requires them to examine themselves in this fashion; quoting from "Miroir du Clergé", p. 582:

1. While hearing confessions, have I not asked questions on sins against the sixth (seventh in the Decalogue) commandment, with the intention of satisfying my evil passions?
2. Have I not repaired to the confessional and heard confessions with the intention of gratifying my evil passions?
3. Have I not availed myself of what I heard in confession to induce my penitents of both sexes to commit sin?
4. Have I not, either during or after confession, done or said certain things with a diabolical intention of seducing my female penitents?

But this pretended caution does not much hold back the priests, of whom an educated and courageous Australian woman said:

Were it not that I esteem the glory of God far beyond my own personal feelings of female delicacy, I would shrink from acknowledging *that* which I do now publicly, and with shame, that I have carefully perused the translations of the extracts from "Dens' Theology", where alone the true practice of the Roman Catholic confessional is to be found, and publicly authorized by Dr. Murray, the Roman Catholic Archbishop of Dublin, and in the presence of my Maker, I solemnly declare that, horrible and unspeakably vile as that book is, I have had a hundred times more disgusting questions put to me in the confessional, which I was obliged to answer, having been told by my confessor, "that being ashamed of answering him, I was in a state of mortal sin." I have been often obliged to perform severe penance, for repeating to my companions a portion of these horrible things, out of confession, and comparing the questions put to them (as far as decency would allow) with those put to myself. What then will the Protestant public think, when I again declare, and in the same solemn manner, that their experience, and especially the experience of one of them, was worse than mine, *acts* following *questions,* which I readily believe, from the specimens offered to myself, one day, in the confessional? If . . . prove to me, "from simply the Holy Scriptures," any authority for what I have stated, on the part of Roman Catholic Confession, and which may be read by any one who please, in "Dens' Theology," I promise to return to the bosom of the Roman Catholic Church. . . .

It would be impossible almost for me, unless I was as insensible as the images I was taught to worship, especially my own guardian angel, St. Agnes. . . . were I to have remained unacquainted with the depth of these, and many more wicked and abominable devices, under the garb of the most self-denying religion, having such a number of priests related to me, a bishop for my uncle, and brought up amongst priests, friars, and nuns of almost every order, from my birth, besides being a most zealous devoted Roman Catholic myself, during my ignorance of "the truth", as it is in Jesus.

But Why Be Surprised?

On a concluding page, the book remarks:

However, nobody can be surprised that the priests, the bishops and the popes of Rome are sunk into such a bottomless abyss of infamy, when we remember that they are nothing else than the successors of the priests of Bacchus and Jupiter. For not only have they inherited their powers, but they have even kept their very robes and mantles on their shoulders, and their caps on their heads. Like the priests of Bacchus, the priests of the Pope are bound never to marry, by the impious and godless laws of celibacy. For every one knows that the priests of Bacchus were, as the priests of Rome, celibates. But, like the priests of the Pope, the priests of Bacchus,

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to console themselves for the restraints of celibacy, had invented auricular confession. Through the secret confidences of the confessional, the priests of the old idols, as well as those of the newly-invented wafer gods, knew who were strong and weak among their fair penitents, and under the veil "of the sacred mysteries", during the night celebration of their diabolical mysteries, they knew to whom they should address themselves, and make their vows of celibacy an easy yoke.

But enough! What has been said and quoted here from Chiniquy's *The Priest, The Woman and The Confessional* is not reproduced for the purpose of holding up Catholics, or even their priests, to hatred or ridicule. They are the victims of a system of iniquity the character of which they hardly realize. They do not see the Satanic ingenuity that provides the diversion of the confessional for unoccupied priests who are not burdened with the support of families. They call the examination of their feminine penitents "the art of arts"; for it is difficult indeed to make a woman who is not a moron divulge to their celibate ears things that are of an extremely personal and private nature. But the confessional remains the chief prop of the power of Rome. Without confession of *everything,* no absolution; without absolution, no mass; without mass, no escape from everlasting torment in hell! says the "Church". The sad part of the whole business is that it all has a semblance of "holiness", at least on the surface! And so people and priest are held in bondage in spite of themselves; for they know not the Scriptures, but only such selections from them as will not reveal to them the way of escape from the bitter restraint. Here a quotation from another Catholic writer, Baroness von Zedtwitz, is apropos:

> To one who has been a thinking member of the Church of Rome, there must come a moment of awakening from the unreal dreams of its Divine origin, there must inevitably come that period of emancipation from ignorant prejudices, gross superstitions, and unsound beliefs. This period marks the opening of a higher life—a regeneration as it were—it presages the hope of the . . . joyous moment when the bondsman becomes free.

Drugging America

NINE people out of ten in the United States are drug addicts, body and soul! You question this statement? Well, here's the proof!

Years ago I sat with a crowd of "white folks" on a shady hill in Mississippi and watched a colored baptism. An odd way to start a story of drug addiction, isn't it? But at that colored ritual I had my first glimpse of a little muslin sack containing "North State" tobacco. How it fascinated me, as one of the older boys tossed the sack of bright flake tobacco into the air, catching it as it descended. It held a peculiar attraction for me as I watched him roll "the makings" and send blue smoke rings skyward.

That was 40 years ago and a lot of water has gone under and over the bridges in Mississippi, many colored folks have been immersed in bayous, creeks and rivers of that state, and countless billions of cigarettes have been consumed by the drugged people of America. Yes, they are drugged in the fullest sense of the word, because, when one is enslaved to something so hard to do without as tobacco (and particularly cigarettes), he is a helpless victim of the drug *nicotine.* You may laugh this off as too trivial, too ridiculous, to be taken seriously; but just try to stop smoking for a month, or a week, or even a day, and you'll better understand the "pull" of this insidious habit. Do this, to prove whether or not you are enslaved to to-

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bacco, and let the result determine the answer.

All right, let's say you are starting today—starting stopping smoking. You have perhaps a package of cigarettes, your favorite brand, and maybe a can of pipe tobacco. You say to yourself, "I'm strong enough to stop if I want to, and, to prove it, I'll stop for a few weeks; then, when I have assured myself that I am the master, and not tobacco, I'll start smoking again, knowing that I can quit—because I have proved it." Alas, many before you have said this, but how few have really quit!

So you start the job (and what a job it is!) of stopping smoking. After several cups of black coffee to "pick you up" you are off to work, leaving the cigarettes and pipe tobacco behind. You feel a bit weak at the knees as you wait for a bus, but this is to be expected, because you have smoked for nearly 20 years and one cannot suddenly stop without any inconvenience at all. You tell yourself, "It may be a little uncomfortable, but I'll grin and bear it. If I go without smoking all day, then the worst will be over." So you kid yourself!

At your desk you have the feeling that everyone is watching you, noticing something peculiar about you, and you wish, oh, how you wish! that you could light up a cigarette, inhale deeply and relax. Can't do it, though, if you are going to quit. So you struggle through the morning. The hands on the clock appear to travel backward, they move so slowly. It seems ages since you came in. Eleven o'clock! One hour till lunch. Then more black coffee and a walk; that'll perk you up. Your throat is dry, your eyes burn, and your hand is all a-tremble. Only nerves, you tell yourself; soon it will be over. It's as if demons were taunting you and urging you to smoke!

Time goes on. The day draws to a nerve-shattering close, and it is night. Twelve hours without a smoke, and the tobacco demons renew the attack. A cigarette—what wouldn't you give for only one? Yes, it's that bad! You think of them when awake, you dream of them when asleep. There's no escape; they are always on your mind. You doze, sleep fitfully, and are suddenly awake. It seems that the demons are back again. You realize then, more than ever before, that they are there and that they will continue to torment you until you break, until you give in, until you admit you're licked, and smoke again.

Yes, it's tough (I told you it would be). I know, because *I've been through it too!*

My heart goes out to those who want to quit and can't; for, as I said, I've been through the mill and know how bad it is. I know, too, that after a couple of days you would give your very soul for just one smoke. It's hard to do without. It's hard to deny yourself with others enjoying their smokes, laughing, joking, apparently normal creatures. It's hard to resist the fragrance of this tempting blue smoke! It gets you, it's taunting, it's unbearable! Can you do without? Can one quit? You think hard, but recall no one who really quit tobacco. The longing pangs increase, you are desperate, you can't hold out much longer. It's too much. Eventually you ask, "Is it worth while? Is it worth this discomfort, this suffering, this ecclesiastical 'hell'?" And, in the end, you decide that it is not. It's not worth while to try to quit; you can't quit anyway! You come to this realization sort of unhappily, but it doesn't matter much—the smoke's the thing—everything else is far away, in the shadows. Tobacco is all that counts! So you give up, you stumble and fall, entangled by those weeds of Satan, those little white rolls of tobacco which *enter, entrap* and then *enslave!*

You want to know if I quit smoking? Yes, I did, after smoking for 32 years; and I'll tell you how it's done. It's a big job to do without help. And if you really want to stop you can get great help. Where can you get such help? From Jehovah God. He can and will help you if you go to Him in the right way and

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ask Him to assist you. What is the right way?

First, of course, must exist the desire to stop smoking, to do so in spite of the unpleasantness, the hardships, the heartaches. Next, you must approach the Lord Jehovah in prayer, with meekness and the desire to do what is right, and, in your prayer, you must plead in Christ's name for knowledge and understanding of the Lord's purposes respecting mankind, respecting you, that you may know the path that leads to life, because, when you approach the Most High it is not only smoking that you must combat, but all the sins that flesh is heir to. You are, in reality, asking for the right to life, life in the New World, the government of which Christ taught His disciples to pray for, saying: "Thy kingdom come. Thy will be done in earth, as it is in heaven." So, as you go to the Lord in prayer, for His help in ridding yourself of this habit, you approach Him with a dual appeal, for Jesus says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Is this confusing? Am I saying too much? Do you want more specific instructions on how to approach the Lord, whose name alone is Jehovah? If you do, then interview one of His witnesses, any one of Jehovah's witnesses, it makes no difference, and tell this witness that you are tired of the demons that confuse your mind, tired of this war-torn world with its sin and blood and sweat and tears, that you want something bigger, better and purer, and ask this witness how to get it. He'll tell you, because he knows!—J. P. Watson, Tennessee.

Henry of Lausanne

IT SEEMS as if, in this case, the best course to pursue is to give the history of this interesting man just as it appears in McClintock and Strong's *Cyclopædia,* Volume IV, page 185:

Henry of Lausanne (frequently called Henry of Clugny), founder of the sect of Henricians in the 12th century. He is represented by papal writers as a heretic and fanatic, but the truth seems to be that he was one of the "reformers before the Reformation." He is said to have been an Italian by birth, and a monk of Clugny. Disgusted with the corruptions of the times, he left his order, and became "a preacher of repentance." At first he was held in high honor even by the clergy.

The field of his labor was the south of France; the time between A.D. 1116 and 1148. His first efforts were made at Lausanne and its neighborhood (hence his surname). His piety, modesty, and eloquence soon gained him a wide reputation. He preached vigorously against that "sham Christianity" which did not prove its genuineness by the fruits of good living, and warning against the prevalent vices. This led him next to warn men against their false guides, the worthless clergy, whose example and teaching did more to promote wickedness than to put a stop to it. He contrasted the clergy as they actually were with what they ought to be; he attacked their vices, particularly their unchastity. He was a zealot for the observance of the laws of celibacy, and appeared in this respect, like other monks, a promoter of the Hildebrandian reformation.

It was probably his practical, restless activity, and the opposition that he met with on the part of the higher clergy, which led him to proceed further, and, as he traced the cause of the corruption to a deviation from the primitive apostolical teaching, to attack errors in doctrine.

He must have possessed extraordinary power as a speaker, and this power was enhanced by his strict mode of living. Many men and women were awakened by him to repentance, brought to confess their sins, and to renounce them. It was said a heart of stone must have melted under his preaching. The people were struck under such conviction by his

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sermons, which seemed to lay open to them their inmost hearts, that they attributed to him a sort of prophetic gift, by virtue of which he could look into the very souls of men.

He was invited to Mans, where Hildebert, the bishop, favored him at first; but his preaching soon excited the people against the priests to such a degree that even the monasteries were threatened with violence. Hildebert drove him from Mans; and, after various wanderings, he joined the disciples of Peter of Bruys, in Province. The archbishop of Arles arrested him, and at the Second Council of Pisa, 1134, he was declared a heretic, and confined in a cell.

Subsequently, however, he was set at liberty, when he betook himself again to South France, to the districts of Toulouse and Alby, a principal seat of anti-churchly tendencies, where also the great lords, who were striving to make themselves independent, favored these tendencies from hatred to the dominion of the clergy. Among the lower classes and the nobles Henry found great acceptance; and, after he had labored for ten years in those regions, Bernard of Clairvaux, in writing to a nobleman and inviting him to put down the heretics, could say, "The churches are without flocks, the flocks without priests, the priests are nowhere treated with due reverence, the churches are leveled down to synagogues, the sacraments are not esteemed holy, the festivals are no longer celebrated."

When Bernard says, in the words just quoted, that the communities are without priests, he means the priests had gone over to the Henricians, for so he complains in a sermon, in which he speaks of the rapid spread of this sect: "Women forsake their husbands, and husbands their wives, and run over to this sect. Clergymen and priests desert their communities and churches; and they have been found sitting with long beards (to mark the *habitus apostolicus*) among weavers."

Bernard of Clairvaux opposed him earnestly. Pope Eugene III sent Bernard, with the cardinal of Ostia, into the infected district. Henry was arrested, and condemned at the Council of Rheims, A.D. 1148, to imprisonment for life. He died in prison, A.D. 1149.

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Hierarchy Venom Against the English Bible

ABOUT six hundred years ago the distance beween Rome and London seemed not as short as it is in this day of plane and wireless. So in the last half of the fourteenth century, at "Christendom's" outer edge, in England, the papal hierarchy's cruel and arrogant domination was boldly challenged by one designated in history as "the morning star of the Reformation", whose name is spelled in more than a score of different ways. Then it was that Oxford-trained John Wycliffe sent out his students as itinerant preachers against the Roman corruptions. Quoting freely from Scripture as he himself preached and wrote pamphlets against papal tyranny, Wycliffe also organized a group of scholars to translate the Bible into the vernacular. A great event was that, for his was the first English version, being completed shortly after his death. It was not a translation from original Greek and Hebrew, but from the Latin Vulgate of Jerome.

"We also forbid the laity to possess any of the books of the Old or New Testament, except, perhaps, the Psalter or Breviary for the Divine offices, or the Hours of the Blessed Virgin, which some, out of devotion, wish to have; but having any of these books translated into the vulgar tongue, we strictly forbid."

So decreed, in 1229, the hierarchy's Council of Toulouse (too-looz'). *To lose,* indeed, the Vatican gangsters were doomed, as Wycliffe and his associates pushed the work in spite of ecclesiastical prohibition. First he published an English translation of The Revelation, following that with the Gospels, then with the complete "New Testament"; and two years later, in 1382, the "Old Testament" was added, making the complete Bible.

Was it printed? No, for printing was not then invented; but the handwritten manuscripts of the version were very numerous. Some remain to this day in the great public libraries of England and even in many private collections. Remember, too, that all this was occurring more than a hundred years before Columbus discovered America, and more than a century before Henry VIII defied and rejected papal authority and set up an independent Church of England.

Furious beyond words was the outcry against Wycliffe whose audacity caused the pope's bishops to convene in St. Paul's at London in 1408 and there and then to decree it to be heresy to *read* the Bible in English. Wycliffe's and all other English versions were utterly prohibited under severest penalties. With the pope's approval, fines, imprisonment, and even death were inflicted on those guilty of reading or possessing the Bible in the vernacular tongue. This *true charge* is one of the gravest ever made against the Roman Catholic gangsters.

Stricken with paralysis, Wycliffe died on the last day of 1384, and was buried in the chancel of his church. Icily the *Catholic Encyclopedia* records that early in the fifteenth century by the hierarchy's Council of Constance, Wycliffe's writings were ordered burned, and his body was condemned to be dug up and cast out of consecrated ground. Accordingly, in 1428, his bones were unearthed, burned, and the ashes strewn in the river Swift. So sowed religion for its reaping of the whirlwind! Thereafter came Luther, Huss, Calvin, the Reformation, the hierarchy's Jesuits and more persecutions for Bible readers; also came better and more translations of the Bible into English and other languages.

William Tyndale, another Englishman, who lived and labored about a century after Wycliffe, is not given a place in the *Catholic Encyclopedia.* Why? He made the first English translation directly from the Hebrew Scriptures. His

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translation of the Pentateuch was published in 1530, and his translation of the book of Jonah in 1531. In the *Emphatic Diaglott* introductory section entitled "History of English Versions" students can find details that are at once accurate and interesting, concerning numerous English versions, including Tyndale's. For his noble deeds Tyndale, too, was jailed, then taken out and tried, condemned, convicted of heresy, strangled, and burned at the stake. He was a remarkable linguist, speaking and writing Hebrew, Greek, Latin, Italian, Spanish, French, and English, as well as some German.

Outstanding among English translations is the *King James* or *Authorized Version.* Published in 1611, it was the first complete English "Old Testament" that was translated direct from the Hebrew text. Between 1611 and 1881 there were many private versions of the "New Testament", of the whole Bible, or of its separate books. In England in 1870 definite action was taken which resulted in the publication, in 1881, of the English Revised Version of the Greek Scriptures, followed in 1885 by the Hebrew Scriptures.

In 1901 the *American Standard Version* was published. The English revisers had the co-operation of a committee of Americans and a number of their suggestions had been incorporated in the new version by the English revisers. But those British scholars did not go far enough to satisfy the Americans. They left out many things that the Americans deemed of high importance, and hence the American revisers decided to get out their own version incorporating these. Their *American Standard Version* of 1901 is one of the most important ever made; particularly to us, being in English, the language we use most.

Rotherham's *Emphasised Bible* is another excellent English version, published in 1902. Its introductory chapter on "The Incommunicable Name" of the Eternal God is worthy of careful consideration.

During the past few years Watchtower editions of the whole Bible and the Greek Scriptures appeared and have had very wide circulation: In 1942, the *King James Version* of the entire Bible, with a specially prepared abridged concordance and other aids; also in 1942, an improved edition of the Greek Scriptures, *The Emphatic Diaglott;* and in 1944, the *American Standard Version* with another specially prepared concordance.

In February, 1945, public announcement was made that the new revised *American Standard Version* of the Bible is complete and in the hands of publishers. The "New Testament" portion will probably be available by the end of 1945. Its features were described in a special dispatch from Chicago published in the New York *Times* for February 9, 1945.

Throughout many centuries dissemination of Bible truths in handwritten and printed form has pained and plagued the "god of this world" and his dupes, including especially those scornful and wicked ones who from time to time have gone into a huddle inside the Vatican or elsewhere at his behest. Books and more books have been and can be written on the subject of The Book of Books. Suffice it here to say, however, that undoubtedly the Scriptural principle ('Whatsoever things were written aforetime were written for our learning upon whom the end of the world is come') applies equally to the numerous versions of the Holy Scriptures or writings which the Ancient of days, in His own way, moved men to provide for carrying along the torch of TRUTH until *this day* when He is in His holy temple and commands that all the earth keep silence before Him. Precious, pure, refreshing, endlessly inspiring and great is His written Word. *Greater,* though, is He himself who long ago provided that written Word and who today

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provides understanding thereof, that His believing, zealous servants can thereby show forth His immeasurable virtues and the glorious majesty of His everlasting Kingdom under His unconquerable King of kings.

Who Will Rule Germany's Southern Front?

IT MAY be true, as Drew Pearson has indicated, that the British prime minister would like a group of Catholic states, Croatia, Slovenia, Hungary, Austria, Italy, France, Spain and Portugal, to act as a dam to Russian expansion in the south and west of Europe. And it may also be true, as Turner Catledge has reported, that Russia will rule eastern Germany and Prussia, Britain would like to rule northern and western Germany, and would like Uncle Sam to rule the part that is left, which happens also to be the Catholic part. If these suppositions are correct, Uncle Sam is scheduled to act as caretaker for the most troublesome part of Europe, and to be in constant political fights with the Vatican to see who is boss. Also, the United States is in for even more Vatican interference in its domestic affairs than now.

An indication of what may be ahead can be seen in Slovakia, which was run for Hitler by the "Reverend Father" Tiso. Practically all the Jews in the country were exterminated with his consent, but the common people were not with him, and as soon as the Russian armies got within a few miles of the country there was a revolt, with the murder of priests as one of the first objectives. So says an Associated Press dispatch from London in the New York *Times*.

Also, rats desert a sinking ship, and when the "Reverend" Monsignor Tiso began to see that his days as a Quisling were about to end, his fellow priests broke away from him so that he might have the toboggan all to himself when it went over the cliff.

The Joy of Being a True Witness

FOR the last few weeks I have been managing one of the largest and most prominent cafeterias in this southwestern city. All of the wealthy and prominent socialites come here to eat. On a certain night, after closing time, there were present one of these so-called "socialite" businessmen, one of my employees, and myself. We were sitting around a table discussing world affairs, and every once in a while I would bring in a scripture.

At length this businessman said, "Do you know, these d—d Jehovah's witnesses are causing more unrest and disturbance here in America than the German spies are?" I couldn't ignore that, because I knew it was not true. So I started again to quote Scripture. The businessman couldn't take it, and got up fuming and fussing and left the room.

My employee (Jess) sat and listened to me until I finished, and then said:

> . . . I had the best orchestra in Texas, because every one of them (there were five) was a Jehovah's witness. They are the most reliable people in the world. When they tell you anything you can bet your bottom dollar you can rely on them. They are the most sincere and honest people I know. I had to sell my place because of the draft, but I surely hated to say good-bye to those friends, because they were my only true friends. I have all the literature, I take *The Watchtower*, and I never pass the magazine workers on the street but that I get a magazine from them. I knew you were one of them the minute you started talking.

—John Joseph Ruther, Oklahoma.

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CONSOLATION

A JOURNAL OF FACT, HOPE AND COURAGE

Psychiatry and Insanity

Increase in mental illness is making it "big business"

An Apartment Caretaker Learns in Court

High court vindicates tenants' right to receive witnesses

Who Fight at Armageddon?

The battle of Armageddon shown to be not merely a human affair

Renovating ? the World

After fifteen centuries of bungling the renovators are still at it

Pierre Abelard

Made an opening for freedom of inquiry

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Vol. XXVI No. 671
June 6, 1945

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Published Every
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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

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

In Brief

Lizzie's Idea About Religion

◆ The state of California has passed a law robbing the children of some of their precious school hours each week, so that clergymen can cram it down their throats that they each have something they do not have ('God only hath immortality.'—1 Timothy 6:16) and that there are three gods that are each only one-third of a god. Lizzie (her last name is withheld) writes in that she is in grade 9A; that she has been taught that $2 + 2 = 4$; that she believes it; that in her school "it makes no difference what religion you are, some kid socks you in the face if you don't happen to be of their cult" and that "it would be a good idea to quarantine religion permanently and put it on the contagious list". Lizzie has something there, and parents who have children by the name of Lizzie, and who live in California, are not going to be told which Lizzie it was that passed judgment on the new law and condemned it as *ultra vires* and worthy only of burial in the family ash can.

True, Isn't It?

I have walked in summer meadows,
  Where the sunbeams flashed and broke,
But I never saw the cattle
  Or the sheep or horses smoke.

I have watched the birds with wonder
  When the world with dew was wet,
But I never saw a robin
  Puffing on a cigarette.

I have fished in many waters,
  Where the sucker crop was ripe,
But I never saw the catfish
  Sucking on a briarpipe.

Man's the only living creature
  In this blooming vale of woes
Who goes like a traction engine,
  Blowing smoke from mouth and nose.

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CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVI | Brooklyn, N. Y., Wednesday, June 6, 1945 | Number 671

Psychiatry and Insanity Increase

MENTAL illness is becoming big business, amounting to millions of dollars annually. The first state mental hospital was established at Williamsburg, Virginia, in 1773. By 1870 there were fifty public and sixteen private, or a total of 66 hospitals, with a population of about 17,000 mentally ill patients. In 1938 there were over five hundred mental hospitals, with a population of over 424,000 mentally ill patients, in the United States. The United States Bureau of Census, January 1, 1940, figures show a total of 536,397 cases of mental illness in the hospitals of the nation. The population of New York mental hospitals grew from 35,724 cases in 1918 to 73,120 cases in 1944; an increase of over 100 percent. Statistical figures as of April 1, 1940, show that 1,340,000 draftees were rejected as mentally unfit or deficient. Mental cases have increased from about 17,000 in 1870 to almost 2,000,000 in 1944!

Dr. Charles H. Mayo said: "Every second hospital bed in the United States is for the mentally afflicted." Almost all the insane asylums or state hospitals are crowded beyond their normal capacity, and hundreds of new hospitals and additions to present facilities must be built to accommodate the constantly increasing number of mental cases. If this astounding and dangerous increase continues at the present rate at least one member or relative of every family in the United States may eventually be in an insane asylum!

"It is an ill wind that blows nobody good." "One man's meat is another man's poison." What is bad for some may result in profit for others. Insanity is no exception to this rule. It is a calamity for the individual judged insane, but it is the main source of profit and good fortune for others. Psychiatrists, mind specialists and their colleagues are situated to make money and profit from other people's misfortunes (like the undertakers).

Profit from Insanity

From an economic standpoint, i.e., the gain or loss of money, the psychiatrists, mind specialists, their colleagues and others who comprise the personnel of insanity commissions, insane asylums, state hospitals and other agencies and institutions that specialize in the discovery, diagnosis and treatment of mental disorders, are the only group of people in America that are situated to gain money and profit from mental disorders or insanity. Other groups either lose money or otherwise suffer irreparable damage on account of mental disorders or insanity.

Insanity has become "big business" in the United States during the past twenty years. Many millions of dollars are now spent annually to pay the salaries of those who specialize in the discovery, diagnosis and treatment of mental disorders. The great increase in insanity constitutes a big business boom for this group. It makes more jobs for them, creates a bigger demand for their services, increases their financial income, enhances their professional status, and gives them greater social influence, pres-

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tige and position. They are the benefactors and the beneficiaries in the insanity business. They are benefactors because they help to promote the recovery of patients who have mental disorders, and they are beneficiaries because they are paid and honored for their services to suffering and afflicted humanity. People who are judged mentally ill or insane are their new customers, their human merchandise, their commodity and their source of financial gain. The more people who are judged mentally ill or insane, the greater becomes the need and demand for the services of those who specialize in the discovery, diagnosis and treatment of mental disorders.

An editorial in the Chicago *Tribune*, in 1944, entitled "Mental Illness", said: "It has been calculated that at present a patient in a state hospital costs the state an average of $20,000 for his shelter and care by the time he dies or is released. Thus if we could cure the mentally ill for $10,000 or $15,000 a case, it seems that the state treasury would still be money ahead in a cold bookkeeping sense, without regard to the benefit to the patient." Obviously, every new mentally ill patient in Illinois is worth somewhere between $10,000 and $20,000 to psychiatrists, mind specialists, their colleagues and assistants who comprise the personnel of agencies and institutions that specialize and profit in the discovery, diagnosis and treatment of mental disorders.

If the number of mental cases should suddenly decrease or dwindle, and finally vanish completely, then the psychiatrists, mind specialists and their colleagues would be out of jobs, their present source of income and profit would stop, and they would have to seek employment in other fields. So it is a debatable question whether the present large increase in the number of mental cases and "big business" boom in the field of insanity is wholly the result of natural causes or partly the result of this group's desire to expand their field of business and increase the sole source of their financial income and profit. Is it not highly probable that many pretend to be helping the so-called "mentally ill" merely to make soft jobs for themselves on the public pay roll, by using these harmless, unfortunate souls as hostages and collecting a bounty from the taxpayers for each victim sent to a mental hospital?

An investigation begun by State Senator Seymour Halpern revealed, among other things, that the state taxpayers furnish the superintendent of the Creedmoor state hospital, Queens, N. Y., a $66,000, 24-room mansion and pay his household expenses, furnish him two servants, and pay him $6,000 per year, and, in addition, he may secure the services of such patients as he desires. This hospital cost the state $14,000,000, and has a population of 4,580 patients, 713 employees, and a staff of 21 doctors. This state hospital superintendent receives a higher salary than the governor of Kansas, Maine, Maryland, New Hampshire, New Mexico, South Dakota, Tennessee, or Vermont.

Much can be said in favor of the view that psychiatrists, mind specialists and their colleagues are often more responsible for the increase of insanity than are natural causes, because it is economically necessary for them to have a field in which to sell their services and derive their financial income; so it is a good business policy for them to expand as much as possible the existing field for their services.

Lawyer Archie O. Dawson, head of a commission appointed by Governor Thomas E. Dewey to investigate the scandalous conditions of New York's twenty-six state mental hospitals, said: "Population of United States mental hospitals is rising rapidly, not because insanity is increasing but because more of the insane are being committed to state hospitals."

Associated Press report, Washington, D.C., January 29, 1945, by James Mar-

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low, said: "Selective Service says Washington, D.C., had the second-highest draft-rejection rate for mental diseases. The cause of this high rejection rate was due to the fact that more psychiatrists were working with the draft boards in this district than elsewhere in the nation."

As the number of psychiatrists and mind specialists increases, the number of mental cases increases. The more mind specialists we have, the more cases of mental disorder we have. Is this mere coincidence or otherwise? There has been a steady advance in medical and psychological knowledge. At the same time there has been a steady and alarming increase in the number of cases of mental disorder. Isn't this an illogical ratio? Shouldn't it be the reverse, i.e., as medical and psychological knowledge increases is it not logical to expect a corresponding ratio of *decrease* in the number of patients in mental hospitals? Why is not this the case? Are the psychiatrists, mind specialists, their colleagues and others who specialize in the discovery, diagnosis and treatment of mental disorders to blame for the increase of insanity in the United States?

There are several reasons why this group can be considered accountable for some of the extraordinary increase in the number of cases of mental illness sent to mental institutions throughout the nation. (1) Psychiatrists, mind specialists and their supporters constitute the major part of the personnel of insanity commissions, mental institutions and other government and private agencies that discover, diagnose and treat mental disorders; consequently they are in better position to control the number of committals to, and dismissals from, mental institutions than any other single group of professionals. So they are to this extent at least partly responsible for the increase in the number of mental cases in the nation. (2) The question of whether a person is sane or insane often rests entirely upon the personal opinion of a psychiatrist or mind specialist. (3) Financial considerations rather than natural causes may be the reason why many people are judged mentally ill and then sent to some mental institution for an indefinite period of time at the taxpayers' expense.

Ambiguous Terminology

Psychiatrists have a big advantage over other professionalists because of natural reasons in their favor. It is generally agreed that nobody is perfect; therefore something can be found to be wrong with almost any person. The extensive and constantly increasing vocabulary and ambiguous terminology employed by modern psychiatrists and mind specialists can make any typical human mood or emotion appear to be the root and cause of a dangerous form of vicious insanity.

When it comes to making mountains out of molehills and chimeras out of ordinary conditions an unscrupulous psychiatrist or mind specialist has no peer or equal. They can find or invent something mentally unbalanced about anybody (except themselves) if it will pay them to do so. There are charlatans among mental specialists the same as there are among medical doctors.

Edith M. Stern, in *Liberty,* January 29, 1944, said: "Maybe what happened to my friend Bill G. has happened to you, or your son, brother, husband or sweetheart. Bill, a husky physical specimen, was all set to be a soldier. But he came back from the army examination murmuring shamefacedly that they called him a psychoneurotic." And therefore he thought he must be insane. Over a million other draftees had this same thing happen to them. This sudden, shocking and astounding increase of mental disorder among so many American citizens caused much consternation and complaint throughout the nation.

Newsweek, May 29, 1944, reported: "The War Department revealed it had ordered mind specialists to abandon the

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label 'psychoneurotic' for that type of 4-F's which many of them had found a black mark against them when they sought civilian jobs. Hereafter they will simply be listed as unfit for service."

United Press, Chicago, Ill., July 25, 1944, reported: "*Christian Century*, national Protestant religious weekly, warned the nation against exaggerating its mental ills. Psychiatrists, in rejecting 35 percent of 4-F draftees or discharging 216,000 inductees up to February 1944, on mental grounds, might be having a 'field day'," an editorial said. "This is the first time that psychiatrists have had a chance on a large scale to apply their science, and there is a great danger of psychiatric exaggeration," the editorial added. "It is easy to believe that an undisciplined boy with a spoiled-child complex, an aversion to army life, a dislike for doing what he is told, or a fear of personal injury, gets no help from having his tantrums or fears dignified into psychoneuter and phobias and learning to talk about himself in psychiatric terms," the publication pointed out.

Dr. Henry C. Link, in the July, 1944, *American Mercury*, sharply criticized the psychiatrists for their wholesale rejection of draftees because of nervous and mental symptoms and their equally wholesale recommendations on the same grounds for the discharge of these men. Dr. Link was concerned principally with the fact that psychiatrists were making "mental" cases out of relatively harmless and insignificant symptoms.

Statistical figures as of April 1, 1944, show that 1,340,000, or 35 percent, of draftees rejected were classed as mentally unfit or deficient. If each of these mentally deficient 4-F's require special treatment for their mental disorders it is easy to see that this will constitute a big business boom for psychiatrists, mind specialists and their colleagues, who derive their financial income and livelihood from the discovery, diagnosis and treatment of mental disorders.

The psychiatrists and mind specialists make mistakes. Dana Adams Schmidt reported to the New York *Times* in January, 1945, that "there were 1,301 American soldiers in military jails in Paris, 400 of them charged with selling army equipment. They deserted the army and joined Paris gangs who hijacked trucks on the open highway and fought gun battles with the American military police. All of these American soldiers received a preinduction examination which was supposed to eliminate all the criminal and neurotic types." Evidently the psychiatrists or mind specialists who certified these men for military service made many mistakes and have a lot to learn about the art of mental fortune telling or prognostication. Since they made the mistake of certifying 1,301 bad men, it is highly probable they may have rejected a lot of good men, and it is certain, in view of these developments, that many 4-F's do not deserve this classification; consequently all the so-called 'mentally unfit' or deficient 4-F's should be re-examined in an effort to rectify the mistakes that psychiatrists or mind specialists may have made in these cases.

The number of psychiatrists and mind specialists has increased greatly in the past fifty years, and more people are now being adjudged insane than ever before in the history of mankind. Mental institutions all over the nation are crammed and jammed full of mentally ill patients only a few of whom will receive any specialized treatment for their mental illness, while the majority of the others are almost certainly doomed to spend the remainder of their lives in hopeless despair as hostages of the state at the expense of taxpayers. Many new hospitals must be built to accommodate this astounding and dangerous increase of mental degeneration of society, and millions of dollars must be added to the tax burden to pay the salaries of the psychiatrists, mind specialists, their colleagues and others who specialize in the

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discovery, diagnosis and treatment of mental disorders.

The ambiguous terminology and diction often used to describe various forms of mental illness may confuse and frighten laymen and cause them to imagine that mentally ill patients are far worse than they actually are. For example, one kind of mental disease is called "paranoia" and is described as being a gradual impairment of the intellect. That sounds like something terrible until you stop to analyze the matter and realize that every human creature has a gradual impairment of the intellect as he grows older and finally dies. Therefore, "paranoia" in this sense is nothing but a new name invented to designate the natural ravages of advancing old age, and every person therefore has paranoia, since every normal person has a gradual impairment of the intellect as old age creeps upon him.

In the case of *Bateman* v. *Ryder*, 106 Tenn. 712 (1901), the judge said: "The character of the plaintiff is attacked for credibility, and testimony is given by an expert physician that she is a lunatic of the type known as a paranoiac. It is explained that the effect of this special type of malady is a mania for litigation and an ungovernable desire and anxiety to be successful. It would appear that this species of lunacy or mania is more common among attorneys than among litigants."

Ambiguous terminology and diction that mind specialists often use to describe mental illness can be ridiculous and very misleading nonsense and may cause innocent, harmless people to be treated far worse than they deserve, and it can promote much misunderstanding and animosity on the part of the general public toward innocent people who are presumed to have some mental disorder.

Competence of Mental Patients

The idea that all mentally ill patients in state hospitals are derelicts and incompetents is wrong. Perhaps all mentally ill patients have some degree of incompetence, but not one in a hundred is "totally" incompetent. The majority of mental patients are innocent, harmless and timid individuals who have caused no tangible damage or bodily injury to anyone. They are not dangerous, as the layman expects mental cases to be, and their average intelligence, moral conduct and general behavior is far above the level of idiocy or imbecility. Most patients have a grade-school education or better and can discuss many common subjects fluently and intelligently. They are not physically ill, as a rule; many are strong, husky and rugged individuals. They are good workers at ordinary tasks such as shoveling coal, washing dishes, mopping floors, and performing countless other menial tasks for the benefit of hospital maintenance.

Patients in state hospitals come from all walks of life. There are mentally ill doctors, lawyers, business proprietors, preachers, farmers, schoolteachers, inventors, factory workers, stenographers, university students, coal miners, engineers, musicians, etc., among the patients in state hospitals. They are judged mentally ill or insane principally on account of what they think.

Freedom to "Think" Jeopardized

Freedom of thought is one of the cardinal virtues of all American citizens. It is not a special privilege for a select few, but is a national privilege acceded to all citizens by the Constitution. It is not against any constitutional law to "think" whatsoever one's private conscience dictates. Nevertheless, many innocent people are now suffering the inconveniences and restraints of confinement in the subnormal environment of state hospitals or insane asylums because their "thoughts" and "ideas" were not considered "normal" by psychoanalysts or mind specialists. Yet these innocent victims of injustice have as much constitutional right to "think" according to the dictates of their private

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consciences as any other class of American citizens. Furthermore, the United States Constitution does not give psychoanalysts, mind specialists or any other special group or clique authority to punish, penalize or deprive any person of his civil liberties solely on account of what he thinks.

How is it possible to take people's civil liberties away from them solely on account of what they "think", when the Constitution expressly grants them freedom of speech, freedom of press, freedom of thought, freedom of worship, freedom of enterprise, and freedom for the pursuit of happiness? These freedoms are the natural heritage of every American citizen. This gives each citizen a greater latitude or range of independence and opinion than is commonly supposed, and due allowance should be made for this fact when judging the condition of a person's mind.

If people are to be deprived of their civil liberties solely on account of what they "think", who is to be the judge of whether a person's ideas are normal or abnormal, and by what standard or whose standards are such judgments to be made, in view of the fact that the Constitution gives nobody authority to be a supreme and infallible arbiter of human "ideas", and gives nobody authority to punish, penalize or deprive anybody of his civil liberties solely on account of his "ideas", or what he "thinks"? There is not a living person in this world today who does not have at least a few strange, silly or unorthodox ideas or thoughts in his mind occasionally.

Insanity and Witchcraft

In order to understand the present-day insanity business one must go back to the dark era of witchcraft and review the atrocities resulting from the queer mental phenomena which once afflicted people. Any person suspected of being a witch was considered a terrible menace to society, and it was the duty of neighbors or relatives to report "suspected witches" to the local authorities. Sometimes the unfortunate victim was brought before the authorities for a hearing or trial and there accused and convicted of every evil thing that ignorant, superstitious and hysterical minds could conjure up or imagine, and then the poor innocent and defenseless soul was put to death, murdered. But more often it was the custom for the accusers to make their complaint secretly. Then the local authorities would close in swiftly and suddenly without warning and nab the unsuspecting victim in his home or place of business and drag him to the public square and burn him at the stake without any pretense of holding any form of legal trial or hearing to determine the victim's innocence or guilt with respect to the accusations in the case.

Witchcraft murders commenced about 1233, and the lives of many innocent people were destroyed on the grounds of sorcery, heresy, evil-eye hoodooism, and other fantastic superstitions. Joan of Arc, the maid of Orleans, was found guilty of sorcery and heresy and burned at the stake, May 30, 1431, at Rouen, France, at the age of nineteen. Execution of so-called "witches" began in England about 1541. Some were burned at the stake, while others lost their heads by the executioner's ax. Anne Higgins, apparently one of the first victims in America, was hanged as a witch in Salem, Massachusetts, in 1656. During the outburst of the witchcraft mania in Mohra and Elfdal, Sweden, during 1669, thirty-eight children, seven to sixteen years of age, were executed as witches. It is estimated that at least 100,000 so-called "witches" were executed, mostly by burning them at the stake, in southern Germany prior to 1698. Sixteen women and five men were tried and convicted of witchcraft at Danvers or Salem Village, Massachusetts, and were hanged, during June, July, August and September, 1692. An old woman was tried and convicted of witchcraft, then stuffed into a pitch-barrel and burned to

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death, at Dornoch, Scotland, in June, 1727; her daughter also was convicted, but managed to escape from the executioner. Nobody can state accurately how many hundreds of thousands of innocent, harmless, helpless and defenseless unfortunate souls have lost their lives on account of such silly superstitions from 1233 to the present day merely because somebody imagined they were a "danger to society".

The present-day attitude toward and treatment of a person suspected of being mentally ill or insane is not much different from the old superstition in regard to so-called "witches". About the only difference consists in allowing the unfortunate victims to live out their natural lives in an asylum instead of burning them alive at the stake or beheading them with an ax or hanging them.

In some states a secret request or complaint made by one or two citizens is practically all that is required to force some innocent person into a state hospital or insane asylum for the rest of his life. In many instances an insanity commission in secret session decides the accused person named and described in the secret complaint is guilty as charged and then makes all necessary arrangements to commit him to the custody of a state hospital or insane asylum. Many an innocent person is illegally taken to a state hospital or insane asylum against his own wishes and forced to stay there until the officials decide to let him out; and he can't help himself, because this hijacking procedure deprives him of all lawful means of defending himself.

There are patients now in custody of a state hospital, and others who have been paroled and dismissed from custody, who will tell you they were secretly arrested at their place of residence without warning, by armed officers of the law, without a warrant. They were taken secretly to a state hospital, without a personal hearing or trial, and placed behind locked doors and iron-barred windows, deprived of virtually all their civil liberties, and held in custody and treated like convicts in a penitentiary or dumb animals in a cage. They were peacefully occupied or were causing no disturbance of any kind at the time they were illegally taken into custody and deprived of their constitutional rights, and they traveled many miles, in some cases over a hundred miles, from their place of residence to a state hospital, and arrived under their own power, i.e., they were able to walk, talk and fight if necessary; so they were not in any way "helplessly sick". They had caused no actual tangible damage or bodily injury to anyone and had never been legally convicted of violating any statute law; so they were technically innocent individuals according to the Constitution. No adequate investigation by due process of law was made to determine if the accusations against them were true or false. They were given no intelligence test, or personal hearing or trial of any kind to determine scientifically and accurately the true condition of their health, or their innocence or guilt with respect to the accusations stated in the complaint against them. They had no opportunity to speak in their own defense or to be defended by legal counsel before they were deprived of their civil liberties and sent to a state hospital as a chattel-patient-prisoner-hostage in custody of the state. Their friends were not notified and therefore were unable to give aid and assistance in time to save them from the disgrace, humiliation and irreparable damage of being adjudged mentally ill or insane and committed to a state hospital or insane asylum. The general public was unaware of the action on account of its secrecy. No test was made to determine if the one or two parties who made the secret complaint in the case had sufficient intelligence, moral decency and the good health necessary to make them qualified and competent to recognize and diagnose symptoms of mental illness. No investigation was made to determine if the

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secret request or complaint involved ulterior motives or not.

Only a careless and incompetent judge would call a person mentally ill or insane without seeing him, or call him "guilty" without giving him an opportunity to speak in his own defense or to be defended by legal counsel. In such procedure as this the insanity commission acts merely as a "rubber stamp" and does little more than translate a secret request or complaint into psychiatric terminology. Where such careless procedure as this prevails it is highly probable that much injustice exists and many innocent persons are ruined for life merely to please the one or two individuals who trumped up the secret complaint in the case.

There is nothing scientific about such rubber-stamp commitment as this. It makes a farce of justice. It is nothing more nor less than a shameful system of appeasement for and political concession to the one or two individuals who make the secret request or complaint in the case. It promotes mob rule and violence; encourages the strong to oppress the weak without justifiable cause or reason. It promotes bigotry, neophobia and the evil practices that destroyed hundreds of thousands of innocent and harmless persons solely on account of other people's superstitions during the era of witchcraft mania from 1233 to 1750.

The principles upon which insanity (or witchcraft) action like this is conducted threaten to undermine the Constitution of the United States and jeopardize the safety, security, property and general welfare of every American citizen. This "witchcraft" practice of snatching an innocent person from his place of residence and treating him like a criminal is a shameful desecration of American ideals and traditions of justice and is a violation and repudiation of the Constitution.

In the field of so-called "mental illness" relatively insignificant, inconsequential faults and commonplace errors are often classified and put in the same category with manslaughter, rape or murder; for the penalty can be just as severe. Patients whose original offense was no worse than disturbing the peace of one or two persons, and who have never caused any tangible damage or bodily injury and who are technically innocent citizens according to the Constitution, have been stripped of all civil liberties and human rights and forcibly held in custody by mental institutions more than forty years at a cost to taxpayers exceeding $10,000. Many persons are sent to state hospitals and held in custody there for the remainder of their lives on less evidence than the average police court considers sufficient to justify a thirty-day sentence.

Psychiatry

Psychiatry is relatively a new profession. It is the latest and newest of the sciences. Dr. Harry Emerson Fosdick says: "In the development of the sciences astronomy came first, and after that geology, biology, sociology; until last of all came psychology."

More books have been written about the human mind and mental disorders in the last fifty years than during all previous history, and the number and nature of the inconsistencies, contradictions and conflicting opinions among the authors of these books is unparalleled. Some of the "monstrosities" described in these books have no counterpart anywhere in the world; they are, in fact, nothing but imaginary creatures dreamed up by the hallucinated imagination of the author.

Hundreds of new names for so-called "mental disorders" have been invented; so there are now ten reasons for calling a person insane where there was only one reason fifty years ago. More people are being adjudged insane today than ever before in the history of mankind. One of the mental tests given by some mind specialists employs "ink splotches" from which to deduce personality classification. Others might be using ouija

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boards to detect symptoms of mental disorder. Psychiatry is still in a category very closely related to fortune telling, astrology, mesmerism, numerology, phrenology, mind-reading, hoodooism, witchcraft, and the occult sciences. Whether present-day psychiatric fortune telling is an improvement over witchcraft or merely a modern version of the same thing masquerading in a new dress is a debatable question.

Psychiatry is a relatively new field in which a great amount of theory and experimentation and lack of general agreement still abounds. New theories, new drugs, new treatments, new cures, new experiments and new discoveries of all kinds are in process of development in this field. Many of the 500,000 or more mentally afflicted patients in mental institutions throughout the nation serve as the experimental "guinea pigs" in this field of so-called "science". Shock treatments by artificial fever, insulin, metrazol or electricity are still in the experimental and research stage, and it is roughly estimated by the highest authorities on the subject (viz., the Illinois Neuropsychiatric Institute, 912 South Wood St., Chicago, Ill., as reported by Effie Alley, January 14, 1945, staff writer for the Sunday *Herald-American*) that only about one-third of those treated by this method recover. This ratio of survival is about as good as that of nine shipwrecked sailors among a school of man-eating sharks: three of them might reach shore alive. If shock treatments make two worse and one better out of every three persons treated, then it is evident such treatments are doing more harm than good, and are therefore dangerous and may imperil the lives of innocent patients who are subjected to the excruciating ordeal. Patients who have had shock treatments by metrazol have been heard to plead and beg the doctors not to give them any more of such treatments. Therefore these shock treatments that are becoming a popular method of torturing patients are about as merciful and beneficial as being hit on the head with a blackjack. Little can be said for such treatment of innocent, harmless and helpless patients even if it be claimed that thus it is hoped to find the cause and cure for mental illness and insanity.—John F. Needham, Iowa.

Ungrateful Denmark

IT SEEMS that the Danes were ungrateful over the seizure of their country by the Pacelli-Hitler "new order". It appears that twice within a period of five weeks British parachutists dropped in to see some of their Danish friends who were guarding Danish industrial plants where certain war equipment was being made. The British suggested that they be allowed to plant bombs; and while the Danish might have thought there was something a little irregular about such a request, yet, after thinking things all over, they concluded that would be a neighborly act, and the bombs were planted. The Nazis heard about it, and, do you know, not only did they dislike it, but they disapproved of it. They thought the Danish guards ungrateful in allowing it.

There were numerous other similar incidents. Some Danish boys robbed German soldiers of bayonets, revolvers, ammunition and hand grenades, and before they could put their boyish plans into execution they got caught and were sent to prison for terms up to five years. A younger brother of one of the boys smuggled in a saw, with which the boys cut the bars of their cell. For many nights in succession, the boys climbed out of their window, balanced along the wall, reached freedom, carried out intensive sabotage against the Germans, and returned before daybreak to their cells. All went well until one night when

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the R.A.F. came over and the boys were caught on the streets and dared not go to a public shelter, knowing that they would be recognized. The result was that they were tried again, and this time two of the boys were given ten-year sentences, while the third was given fifteen years. While the Danish people enjoyed this boyish exploit hugely, the Nazi authorities were much displeased.

There was another occasion for displeasure. A Danish fish peddler had been sent to prison for three months for shouting, "Nice fat fish, as fat as Goering." It was thought that he had been disrespectful to one of the most important men of the "new order". When the three months were up, a crowd of 20,000 Danish citizens met him, presented him with a new wagon loaded with fish, and followed him through the streets, shouting, "Nice fat fish; as fat as they were three months ago."

Taking It Out on the Jews

Shortly after this last occurrence the Nazis decided to resort to acts of retaliation, and, as usual, made the Jews their scapegoats. Deportation of these unhappy people began, to destinations of horror in Germany and Poland. The Swedish government nobly offered homes to all those who had had prewar homes in Denmark. The Nazis rejected this kind offer. They wanted to see human suffering, and they saw it. More than 1,000 of the alleged 10,000 fled to Sweden in a single night. It cost them up to $750 each to get fishermen to row them across the strait, at least two miles wide. Many tried to swim it. German Navy gunners killed many, who otherwise would have escaped.

Within the next week great numbers of Danish Jews committed suicide; the number is unknown, because the Nazis do not permit the publication of death notices. In another week came the infamous order that all Jews in Denmark must wear the yellow star. King Christian of Denmark promptly and publicly announced that he and all his family would wear the star and consider it an honor to do so.

The next step was to strip the Jews of all their property, if they were poor. Of course, the Nazi officials accepted bribes, thus "giving those who could afford to pay huge ransoms a chance to 'negotiate' ". The Devil's idea, as exemplified in the "purgatory" racket, is that all favors are for those who have the cash that in a pinch they can put down on the head of the barrel. As far as the poor are concerned, the Nazis and the Hierarchy have the same idea. Christ Jesus was one of earth's very poor. Either one of these crowds would, without hesitation, have robbed Him of everything He had, including His last garment, and of all hope of everlasting life in a better world. Also, and important, Christ was a Jew.

The robberies were carried out in the most barefaced manner imaginable. In the case of the Jews that had fled, their furniture was seized and taken to Germany. When deported, the same course was followed. In short, in every Nazi-occupied country the Jews are being robbed of everything they have; and others are being treated similarly.

The last act of the Danish Jew tragedy came two months later, when 52 little Jewish children who had been in the Vester prison in Copenhagen for that time, were finally entrained to follow their parents to Germany or Poland. Those who witnessed their departure to the land of the Nazis said it was "the most terrible scene yet witnessed in Denmark".

Denmark Loathes Dictatorships

It does not suit the Finns, Swedes, Norse or Danes to be bossed even by one another. Originally all of one race, they manifest the strong differences of temperament and individuality which mark them wherever they go. They like to run their own affairs in their own way. At the last Danish election the Nazi leaders

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called on the electorate to abstain from voting, with the result that 15 percent more voters appeared than in any previous election.

Denmark has or did have old-age pensions for all over 65, and in no other land were the poor so secure against ill-treatment or neglect. Many of the large factories have rooms in which babies can be brought to be nursed by working mothers. Illiteracy is down to not more than one-tenth of one percent. The Papacy is ignored and held in the contempt that it deserves. A high sense of honor is sought. A Danish workman, after paying rent for twenty-five or thirty years, becomes the owner of the flat in which he lives.

The 1,500 co-operative dairies are models for the rest of the world. Every farmer is within one mile of one. Danish industrial workers have or did have insurance benefits of all kinds, against illness, accident, unemployment and widowhood. Hospital service and medical attendance are or were free to stricken members of trade unions.

The Danes have the reputation of being the most hospitable people in the world. They take the best care of animals; there are laws protecting them in circuses, menageries and zoos. Danish pigs are the world's top-notchers. The average yield of milk per cow is almost twice that of the average American cow.

King Christian X, 74 years of age, is the tallest, most informal and most popular of European kings. On April 9, 1940, Germany invaded Denmark although a ten-year pact pledging Germany not to make war or use force against Denmark had been signed 313 days previously. How the Jesuit-trained Hitler could possibly have been true to a promise for that length of time is not known.

An Apartment Caretaker Learns in Court

High Court Vindicates Tenants' Right to Receive Jehovah's witnesses

WITH a final self-satisfied snort, William Walgren, caretaker of a pretentious apartment building in a fashionable section of Minneapolis, Minnesota, wryly dusted his hands in tribute to the conspicuous "no peddling" sign at the building entrance as he watched two blue-coated policemen hustle George Korich, one of Jehovah's witnesses, off to jail. And why shouldn't he feel exultant? Hadn't he falsely convinced the officers that Korich had surged into the building as a demented crusader, wildly banging on the walls and pulling at the doorknobs in an attempt to peddle some books he was carrying? Hadn't he pleaded to the police how he had asked the intruder to leave and how Korich stubbornly refused to hear? Yes, he had, he said. The police were enthusiastically convinced by Walgren that they had indeed rounded up a real rascal.

Although lacking the "color" of the caretaker's story, the facts of the incident leading up to the arrest are of considerable interest to those who are concerned with the preservation of the people's right of freedom of worship. The incident took place substantially as follows:

In the course of his duties as a minister of Jehovah's witnesses, George Korich, in February of 1943, was personally calling on all the people residing in the neighborhood which he served and was providing all persons of good-will toward Almighty God with Bible literature explaining many perplexing problems and timely questions.

Never supposing that the twenty families residing in the well-kept apartment building at 3320 Nicollet avenue had any less right than their neighbors to receive this literature, he proceeded to call at their doors and explain his mission just as in other cases. While he was thus in-

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terviewing these people, Mr. Walgren, the caretaker, put in his appearance and informed Mr. Korich that it was against the rules of the building for anyone to peddle from door to door without his prior permission. Courteously, Korich explained that he was not a peddler or solicitor but was a minister of the gospel engaged in interviewing the individuals residing in the building and that the peddling rule did not apply to him. Unconvinced, Walgren still insisted that the work be stopped. Finally, after more discussion, it appearing that Walgren would not reason on the matter, Korich left.

A month later Korich returned to the building to visit with a man of goodwill who had, on his previous visit, manifested a desire to learn more about God's purpose as expressed in the Bible, by inviting him to return. Hardly had he entered the building, however, when the caretaker rushed up from the basement, grabbed him by the shoulder, and demanded: "Didn't I tell you to get out and stay out?" Calmly, Korich asked him to remove his hands. He then tried to explain the purpose of his visit. But Walgren was much too excited to listen, and summoned a fearful tenant to call the police. Walgren then went downstairs, where he was joined by the janitor from the adjoining apartment house, and the two stood guard at the entrance to prevent the minister, Korich, from leaving. Very shortly the police arrived and, after listening to the caretaker's misrepresentations concerning the incident and his demand that Korich be arrested, gladly consented to take him to headquarters and prefer charges.

Without giving him a chance to demonstrate the falsity of the charges, the desk officer ordered that Korich be locked up on charges of disorderly conduct. Desiring to be more specifically informed about this charge, Korich requested a copy of the complaint, to which the desk officer snapped, "I wish I had shoes with brass plates to kick you, and that would be your copy of the complaint." Thereupon Korich was locked up in jail, where he remained for five days, pending a hearing in the municipal court.

St. Patrick Causes Slight Delay

The city attorney, Leo P. McHale, displayed the same enthusiasm that seems to be characteristic of many prosecutors given the chance to prosecute Jehovah's witnesses. When the trial was called, the defendant asked for a continuance, and the court adjourned the case to March 17. This date, however, was not at all satisfactory to prosecutor McHale, who immediately objected on the ground that March 17 was a "semi-holiday", being "St. Patrick's day". Considerately to the prosecutor the judge set another date, which would not conflict with veneration of St. Patrick, and released defendant Korich on a $200 bond. When the case was finally called for trial, despite the earnest efforts of defense counsel, Korich was convicted and sentenced to pay a fine of $10, and in default thereof, be imprisoned at hard labor for ten days in the city workhouse. From this judgment an appeal was taken to the Supreme Court of Minnesota.

In a brief filed by Jehovah's witnesses it was carefully shown that Jehovah's witnesses were engaged in doing a good work for the public welfare and their visits at the homes of the people did not, as a matter of law, constitute disorderly conduct. It was further argued that the people residing in the apartment house had a constitutional right to have Jehovah's witnesses call on them, and this right could not be destroyed by the arbitrary action of the apartment-house management in assuming to keep Jehovah's witnesses from carrying on their activity in the building. Finally, it was shown that if the conviction was upheld the ordinance must fall because of the constitutional guarantees of freedom of speech, press, assembly, and worship. Squarely submitting to the court the

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vital issue in the case, the brief concluded:

Now the vital question for this court to decide is: Shall a sincere follower of Jesus Christ be *free in fact* in this country to serve Almighty God without censorship, let or hindrance, as such freedom is secured for the country's every inhabitant: or shall local authorities through dictatorial methods be permitted at will to jail and mistreat citizens engaged in a lawful, orderly and Christian work? If the power of local officials is thus extended, then each individual's service to Almighty God will only be under the direction of the "police power". Such is the miserable condition that now afflicts the people on the blood-soaked soil of Europe.

Visibly anxious about the case, the prosecution filed its reply, citing many out-of-date and inapplicable decisions by means of which it was hoped to sidestep the legal argument advanced in behalf of Korich. These counter-arguments were then pointedly answered by counsel for Jehovah's witnesses in a hard-hitting reply brief and the case was submitted to the court for decision.

A Sound Decision

On February 19, 1945, the Supreme Court of Minnesota announced its decision, a remarkable victory in favor of the people's right to worship God as He has commanded! Brushing to one side the highly colored statement of facts manufactured by the State, the Supreme Court proceeded to show that Korich's activity in the apartment house was entirely lawful and that the caretaker had no right whatever to interfere with his orderly activity in the building. In reversing the conviction, the court pointed out that Korich

was proceeding in a quiet and orderly manner when he was suddenly confronted by the caretaker, who grasped him by the shoulder and demanded: "Didn't I tell you to get out and stay out?" Without raising his voice, defendant requested the caretaker to remove his hands, and then, in a calm and courteous manner, stated that he was a minister of the gospel and that the building rule against solicitors did not apply to him. None of the tenants appeared to testify that they had been disturbed by defendant or that he had acted improperly in addressing them. When the police officers appeared, he again calmly explained that he considered himself a clergyman, and he presented his card for identification. In a peaceful manner, he accompanied the officers to the station. His calmness and courtesy may have been annoying to the caretaker as well as to the police officers but such annoyance does not justify a finding of disorderly conduct. Not every annoyance is born of culpable conduct. No commotion or disturbance is shown to have been caused by defendant. There is nothing in the evidence to show that the reasonable tendency of defendant's actions was to arouse anger to the extent that a disturbance or a breach of the peace would result.

The dignity with which this Christian minister, one of Jehovah's witnesses, deported himself in the face of exasperating circumstances stands in sharp contrast with the childish, tantrum-like conduct of those who attempted to stop his activity. Vindicated by this courageous decision, the right of Jehovah's witnesses to visit apartment-house residents in their places of abode, for the purpose of discussing in an orderly manner the purposes of Jehovah God, as revealed in the Bible, stands on surer footing.

Apartment-house caretakers who have heretofore attributed some mysterious legal omnipotence to signs warning against "peddling and soliciting" should reflect long enough on this decision of the Minnesota Supreme Court to realize that such signs are no magic incantation that would give them the right to arbitrarily rule out the constitutional right of their tenants to receive Jehovah's witnesses in apartments they have rented. Apartment tenants have the same legal rights as do the tenants of any other landlord in so far as the right to be educated concerning God's Word is concerned.

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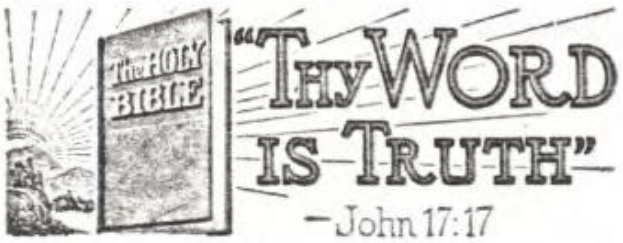

Who Fight at Armageddon?

ALMOST six thousand years of human history is behind us. Upon every page of it appear the marks of Satan the Devil. In all that time he has reproached God, defied Him and turned the people away from Him. God has permitted this for Satan to have full opportunity to carry out his boast against God. He has promised, however, that the time will come when He will put an end to the fraudulent deception of the human race, and that He will open the eyes of the meek ones of earth and deliver them. He will put an end thereto by the battle of Armageddon.

Taking the perspective given us by the prophetic Scriptures, imagine that the hour has arrived when God sends forth His beloved Son Christ Jesus as Field Marshal, to lead the fight against the entire Devil's organization, including the postwar organization of the nations upon this earth. It is God's fight; but He acts through His Son, whom He has placed upon the throne and who is the priest forever of the Most High God. In this great conflict Jehovah is the right-hand support of His faithful Priest and King.—Psalm 110.

The prophet Jeremiah was given a vision of the day of God's wrath, and he wrote: "The LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." "Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD. . . . Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." —Jeremiah 10:10; 25:30-33.

God's consecrated people on earth, the true Christians, do not engage in the actual combat at Armageddon. This is the fight of God Almighty; and the fight is led by His beloved Son, the Priest of whom Melchizedek was a type. Long ago Jehovah's prophet recorded concerning Him: "The Lord [Jehovah] at thy right hand shall strike through kings in the day of his wrath. He shall judge among the [nations], he shall fill the places with the dead bodies; he shall wound the heads over many countries." (Psalm 110:5, 6) He is also fighting for the salvation of the people who have taken their stand for Jehovah God and His Theocratic Government under Christ Jesus. He does so that they may be delivered from the oppressor.

The visible wicked ruling system, symbolized in Revelation, chapters thirteen and nineteen, as the "wild beast" and made up of profiteers, politicians and clergy of religion, is taken captive at Armageddon. Its mouthpiece, that wicked system known as the "false prophet", is also taken; and these are destroyed without leaving a trace, all being thrown, figuratively speaking, into the burning flames of everlasting destruction. (Revelation 19:20) Those wicked systems of oppression fall, never to rise again. Then the Lord seizes the invisible enemy, Satan the Devil and all the demon hosts of his Dragon organization, and

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destroys them. Thus Satan the Devil is bound and cast into the abyss, that he may deceive the nations no more.—Revelation 20:1-3.

Thus is Satan's complete organization swept from the universe into oblivion. The name of Jehovah God as Universal Sovereign is vindicated, and that without the true Christians' striking a blow amid that great battle. The reason these do not is that Jehovah has said: "The battle is not yours, but God's." To them He has said further: "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." (2 Chronicles 20:15; Isaiah 51:16) The hand of the Lord is over His little ones; and they that trust Him implicitly and that will prove faithful to Him are free from harm and will continue to sing His praises until the end of Satan's organization.

A description of that final battle is referred to, at Revelation, chapter seventeen, as a 'war between the beast and the woman that rides it and the Lamb', in which the Lamb, Christ Jesus, is victorious, because He fights the battle on the side of Jehovah. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."—Revelation 17:14.

Let no one deceive himself into thinking that the battle of Armageddon is a mere fight between men, or that it is only a picture. The Scriptures make it clear that it is real. It is the battle of God Almighty, in which He will clear the earth of the wicked system that Satan has used to blind the people for all these centuries. Satan has already been ousted from heaven; he has been cast down to our earth. Now he is making a desperate attempt to destroy those who witness for God, and to blind all others and turn them away from God. But with the end of Armageddon, when his systems have been cast into utter destruction and when he is restrained, then will be fulfilled the prophetic utterance long ago made concerning the Devil: "The whole earth is at rest, and is quiet: they break forth into singing . . . Since thou art laid down."—Isaiah 14:4-8.

The Christian's present position as we face Armageddon is illustrated in the procedure of Jehovah's faithful servant Gideon against the hordes of Midian. The Midianites were the enemies of God's people, and encamped in a valley in Israel. Gideon, who is a type of Christ Jesus, was directed to put them to flight. What his followers did well pictures what the Christian's part will be in the great and final conflict. When it came to the time of going into action, Gideon had only three hundred men. These he divided into three companies, and put in each man's hand a trumpet and an empty pitcher and a lamp within that pitcher. His orders were that these should be stationed on three different sides of the camp of the Midianites, and that they should watch Gideon; and that when Gideon should give the command each one must blow his trumpet, break the pitcher which he held in his hand, and hold high his light and shout: "The sword of the LORD and of Gideon." When this was done in actuality, the Midianites in their fear fell upon each other and slew one another, and the army of the Midianites perished.—Judges 7:16-20.

Even so the Scriptures teach that in these closing days of this world of wickedness, and with the battle of Armageddon coming on, it is the duty and privilege of those who are really consecrated to Jehovah God to lift high the light of truth and sing the praises of Jehovah God, proclaiming the message that He is God and that Jesus Christ is His "King of kings". For "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come".—Matthew 24:14.

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Renovating (?) the World

AFTER fifteen centuries of bungling, during which time the world has become progressively ten times more the child of hell than it was in the first place, the Roman Catholic Hierarchy, by its spokesman Archbishop McNicholas, of Cincinnati, made the following boast:

In renovating the world the Catholic Church alone can take the initiative and can give that guidance assured by Christ when he said: 'I am with you all the days, even unto the consummation of the world.' A total moral order in the nations can be inaugurated or strengthened in a postwar world only by the Church divinely established by Christ.

Mr. McNicholas made that statement during the three-hour ceremony in which he was breaking in a new bishop. Five persons fainted while the performance was going on. Another voluble spokesman of the same organization, Fulton J. Sheen, backs up Mr. McNicholas with the assertion, "We must fight for a new order based on justice and morality." Bishop Noll, America's unofficial censor, has the same idea.

Under the circumstances, it seems fortunate that a subscriber in New England, a Catholic, and a broad-minded, educated one, saw fit some time ago to write this expression of his own views:

The Roman Catholic Church is an Italianized political state which is and shall be Italian-controlled. Under its political status it is ruled by a political head, who functions as an absolute monarch who is infallible. As such, it ceases to be a religious institution, but a sect, and the first law of this sect is to be obedient to this state before God. In other words, one must accept the Roman Catholic Church first in order to serve God. A Catholic must serve the church, and be at all times obedient to its discipline. This is in no way an attack on Christian religion or the doctrines of Jesus Christ, which I follow as my religious convictions.

God Not Confounded with Politics

I do not confound my God, nor Jesus Christ, with politics, but this creating a political body and state with its potentate as the ruling head is dragging the religion into a political cesspool and thus makes God and Jesus Christ political figures under the domination of this Italianized political state, ruled by an Italian named Pacelli at the present time.

This is the only organization or political state which claims the sole patent rights on the use of the word Christian, and this head the only one to claim to be the authorized deputy of Christ on earth, claiming the title of vicar of Christ on earth. Every Roman Catholic is a citizen of this Italianized political state, and Catholics in the United States contribute more money to the support of this political state than any other people on earth. For all this we have had only the four horsemen (cardinals) as our representative proportion, yet there are more Catholics in the United States than in Italy, the home of this potentate who rules over the Vatican state. If this is not taxation without representation, what is? And as far as "packing the court", notice every time a new cardinal is created how many more "princes" are added to the Italian list.

And this Italianized political state is not concerned in the politics of any nation! Could there be a greater falsehood than that, when we see the part it has played in Spain, France, Germany, and other countries? The Vatican made "concordats" with Hitler's Nazi regime; it did the same in France when Petain and Laval, the Hitler stooges, took over France and the Fascist "new order" was put in force, and the present Pacelli recognized him as the representative of the French government. In Spain Franco was blessed as the savior of Spain by the late Achille Ratti. In Italy this same Ratti espoused Fascism and recognized Mussolini and gave full support to him and his "new order". In exchange for this bribe, Mussolini restored the temporal power of the Vatican, thus re-creating the political

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status of the church which Garibaldi destroyed.

Why Democracies Are Opposed

In every country where there has been trouble with this church, the causes have been more political than a question of dogmas. Wherever the governing power sought to break the political status of this church as the state church, the Vatican opposed it. It has opposed any democratic form of government which makes it a point to separate the church from the state. That was the main cause in Spain and Portugal, as well as in France and other countries where it functioned as the state church and religion.

It has been the avowed enemy of the Soviet Union under the mask of fighting the "menace of Communism". It has been the same in the United States, but, if the Soviet Union would make any deal favorable to the Vatican, we would hear none of this anti-communistic propaganda as far as the Roman Catholic Church is concerned.

The latest piece of political hypocrisy of the Vatican was the receiving of an "envoy" from Japan, that heathen nation ruled by a direct son of the sun god, in the face of all the stories of atrocities on Catholic missionaries, nuns and priests. While the Vatican cries out against Communism and Communists, it makes pacts with the Nazi and Fascist nations. This is nothing less than blasphemous hypocrisy; to be on the winning side, no matter how this war turns out.

A Dip into History

When did this Church become a political institution? From its start, when apostate Christianity fused with Roman paganism in Constantine's time, and increasingly so since Charlemagne created the Holy Roman Empire. In the early days, as now, Christ's true church was a body composed of evangelists who were concerned in the spreading of Christ's doctrines. Long before the foundation of this Roman Catholic Church those early Christians served God. There was no such thing as a Roman Catholic Church.

The Ethiopians had the Coptic church long before the Roman Catholic was founded. Even in China the Nestorians were functioning. They were followers of the early Christians. Even in Ireland and England those founders of Christianity were the early Christians. Yet this Italianized political state claims everything.

Well, how about the Greek Orthodox, which claims to be the original Christian church? Is there anyone yet who has disproved that claim? And that break came about through politics, two popes at the same time, each claiming to be the right and only successor of Peter, but I never have yet heard the Orthodox claiming to be the vicar of Christ on earth. And the Roman Catholic Church hates its twin sister more than it does the Protestants. It is really funny, like two people in an argument, and then some outsider steps in and takes over the whole show.

The Roman Catholic Church claims God was driven out of the Soviet Union. Well, from the looks of it, He must have left Italy in disgust. The Roman Catholic Church is certainly suffering from its own sins again and maybe there are heretics (?) in that political group who will start another great Reformation, and as those tortures of the Holy Inquisition are outlawed today, so there will be no more burnings at the stake. In all that body there must be some Savonarolas, Giordano Brunos, Joan of Arcs, John Husses and other martyrs, some of them canonized saints today by this same "Christian" body which inflicted those tortures on them.

Tremendous Investments at Stake

This Italianized political state is one of the greatest capitalistic institutions in the world, which is one of its reasons for espousing Fascism and for being a deadly enemy of Communism and the Soviet Union. To go into details regarding the holdings and investments would take up too much time and space, but the reason for its opposition to and its hatred for Communism is because it seeks to continue the capitalistic system with all its exploitations, for, if Communism came into being, that would destroy capitalism, and all these holdings and investments would

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be liquidated. It is also the greatest holder of untaxed property and real estate, which is the private property of Vatican City. Its cardinals and bishops are princes and lords of this Italianized political state, and the priests are the body politic, while those communicants who comprise the whole have nothing to say regarding the administration of affairs, the election of popes, cardinals, bishops, or other of the hierarchy, but must contribute to the support of these overlords.

We hear a lot of talk these days about democracy. How about a little democracy here? "Taxation without representation is tyranny." If Roman Catholics are not victims of that, what are they? But there used to be a time when the laity had some say in the politics of the church, until it became a powerful body. Then came the time when the clergy ceased to be the servants and the laity were pushed out. They were not intelligent enough to be concerned in the politics of the church; that should be left to the clergy. Here we see Fascism existing long before Mussolini and Hitler were even thought of.

Freedom of "Religion"

The Roman Catholic Church is the loudest advocate of freedom of religion, tolerance and such talk, but when it comes to being tolerant, we see them attacking Jehovah's witnesses, and using their influence to have other groups gang up and have them put off the air, and other un-American methods to silence them. "Freedom of religion for those who do not oppose us, or who do not tell the true facts and history of the Roman Catholic Church," is their idea of tolerance. In other countries they try to prevent any other denomination from functioning, claiming the sole rights to those territories, like a gangster who runs a certain section for some racket, saying "Keep off, or else—."

The idea of saluting the flag is merely a custom; there is no law that compels a person to do that. There is no harm if a person refuses to doff his hat as an outward sign. If Jehovah's witnesses look upon it as against their principles, why force them to salute the flag? When Gesler, according to the story in William Tell, placed his hat atop a pole, and compelled those who passed to bend the knee in salute, that was the act of a tyrant. Those who defied his order were persecuted. A Catholic raises his hat when passing in front of a Catholic church. That is silly to some people, but it is a custom which becomes a force of habit. If anybody criticized a Catholic for that there is reason to believe that an argument would be started. Saluting the flag doesn't make that person any more patriotic than the one who does not. Many a scamp uses that method, like waving the flag, as a cloak of decency to cover a dirty hide. Is there anything more ridiculous than bending the knee and kissing a bishop's or a cardinal's ring, or kissing the pope's foot? There are some Catholics who look upon all this stuff as silly nonsense. The whole thing is submission and humility to serve: "When in Rome do as the Romans do."

The Exposure of Hypocrisy

The greatest menace to this Italianized political state is Jehovah's witnesses, because they expose hypocrisy, and the political aspirations of this political body. If we want to find intolerance and bigotry, we need not look into the Ku Klux Klan, but right among Catholics themselves, who are so egotistic as to think they hold the keys of heaven and the sole patent rights on Christ and the disposition of souls. If that were true then it would be God help the rest of the world; we're going to "sizzle in hell". If that were true I think I would prefer that to being in company with some who are supposed to be in heaven.

We claim to have the greatest nation on earth and boast of all our freedoms, the right of free speech, press and religion, no racial animosities, etc. Yet we burn Negroes at the stake, and lynch 'em. We give them only the menial jobs to earn their livelihood. We use the Jim Crow law on them; forbid them to travel on our trains, only in Jim Crow cars. The same applies to hotels. To those who call Russia a godless country, we can ask if such disgusting conditions exist there that we find in this so-called "godly" nation.

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If any institution needs a purging from corruption, the Roman Catholic Church can very well stand it for its own good. As long as it is a political state it ceases to be a religious institution, concerned in God. Let me ask this question: Is the Roman Catholic Church any more godly under its present political status than it was previously?

It would take New England to produce an American Catholic that could write a letter like that.

Reformation Comes Too Late

It will be observed that all three of these gentlemen, Mr. McNicholas, Mr. Sheen and the one from New England, see the need of reformation, but they vary as to what is to be reformed and who is to do the reforming and how far the reforms are to go. Jehovah's witnesses cry, "Forsake her, . . . for her judgment reacheth unto heaven, and is lifted up even to the skies." (Jeremiah 51:9) Let's call up six more Roman Catholic witnesses. Here they are:

In 1527, the Abbé de la Roche Arnauld said:

> Do you wish to provoke revolutions, to produce the total ruin of your country? Call in the Jesuits. Suffer them to overthrow the fundamental principles of society and government; let them sow the seeds of hatred and dissension, and let them goad the people till they destroy each other for opinions they do not understand.

In 1602 the "Reverend Father" Humphrey Ely, in writing of the Jesuits, referred to them as

> those unnatural bastards that do attend to naught else but conquests and invasions.

In a letter to Montholon (date not at hand) Napoleon I said:

> The general of the Jesuits insists on being a sovereign over sovereigns. Wherever they are admitted they will be masters, cost what it may. Their society is the irreconcilable enemy of constituted authority. Every crime, however atrocious, is a meritorious work if committed for the interests of the Jesuits.

In 1859 Alfred Michiels, the Roman Catholic Austrian imperial archivist, in *Secret History of the Austrian Government,* declared:

> The ferocity of the Jesuits has been kept in the shade, while their craft has been brought to light. But their cruelty was superior to their craft. History offers nothing comparable with the butcheries organized by them. The ax at home, the sword abroad, were their means of propagandism. The chalice in one hand and the cross in the other, they organized a fearful butchery, before which the historian halts in stupefaction. Entire peoples must be exterminated. The number of victims did not disturb them; the solitudes created by murder did not terrify them; the law of nature was annihilated. If all their victims could have issued from the tomb—the heroes who perished by the sword, the martyrs sacrificed on the scaffold, the population buried beneath the ruins of burning towns, whole families exterminated by famine, young girls assassinated after innumerable outrages, infants tortured to obtain the conversion of their parents—the interminable procession would have covered sixty leagues. The Reign of Terror (in France 1789-93) was an idyll, a pastoral, compared with the oppressions of Ferdinand II. The Jesuits and Dominicans destroyed more victims than the whole of the Revolutionary Party since the beginning of the world. In fifty years they destroyed 20,000,000 human beings.

In 1871, in his *Lecture on Re-union of the Churches,* Rome's great historian, Dr. J. I. von Döllinger, said:

> The experience of three centuries shows that the Jesuits have no lucky hand. No blessing ever rests on their undertakings. The proverb about the Turk may be applied to them: "Where the Turk sets his foot grass never grows." Their missions in Paraguay, Japan, Abyssinia, the Levant, the Greek islands, Persia, the Crimea, Egypt, have long since gone to ruin. The Society has devoted its best service to Spain. The result was the

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bankruptcy and depopulation of that once powerful kingdom, and its loss of one possession after another; so that by the end of the 17th century it had become "an inanimate corpse, the skeleton of a giant". They cooperated with the Inquisition for 200 years, so that the higher education has been crushed, the scientific spirit strangled, and the country ruined in every department of life. Well might a Spanish diplomatist in Rome say: "The Jesuits are the wormwood that gnaws on our bowels."

In 1874, Lord Acton, another famous Roman Catholic historian, wrote:

The Vatican system stands or falls with the doctrine that one may kill a Protestant. A man's opinion of the papacy is determined by his opinion about religious assassination. If he accepts the primacy . . . with unconditional obedience he must have made terms with murder.

In 1876, Dr. von Döllinger, already mentioned, said:

By the proclamation of the infallibility of the pope, the Bull of Leo X . . . which declares that the burning of heretics is a work of the "Holy Ghost", became an infallible rule of conduct.

In Law-abiding Arkansas

EVER since 1864-1865, when Arkansas had two state governments, a Confederate one with its capital at Washington, in Hempstead county, and a Union one with its capital at Little Rock, some of the good folks in that rich and fertile state have seemed to be somewhat confused as to just what laws to obey. That was the case, apparently, in September, 1942, when a priest with four bodyguards, and backed by eighty cars of armed mobsters, attacked Jehovah's witnesses for exercising freedom of worship in Little Rock. The mobsters, most of them drunk at the time, and egged on by the Arkansas *Gazette*, no doubt honestly thought the priest was the law. The Little Rock police department thought so, too, for as soon as the mob had beaten some of the Witnesses they promptly arrested the Witnesses, cursing them as they did so.

The Indians that live at Little Rock are too well educated and too good Americans to do a thing like that. When the officers of the 127th Field Artillery had it all fixed up to dress the regiment's eight Sioux Indians in feathers and war paint, and put them behind a .75 millimeter gun, the Indians did not start in on their officers and scalp them or beat them up because those officers tried to dress them with turkey feathers; not at all, they just insisted on eagle feathers or nothing, and after a while they got the eagle feathers all right, as was fitting.

There are some real good courts in Arkansas, and some real good people along with the other kind, as there are everywhere. Near Helena, Albert Sydney Johnson, 50 years old, planter, had not heard about the Civil War and the Emancipation Proclamation, apparently, because 79 years after the war was over he was given 2½ years in prison for holding a man against his will to perform labor in payment of a debt, and a woman likewise, by threats and putting her in fear of a debt claimed. When suit was brought he even threatened persons in the case.

There was another courageous court at Jonesboro, in the northeastern part of the state, 100 miles north of Helena, last mentioned. There a lawyer and two other persons were given two-year terms in prison for causing the arrest of innocent persons on trumped-up charges, man-handling and extortion. When a case is settled like that it does a lot of good; for the news gets around among the lawless.

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Can Dishonest People Pray Honestly?

It seems that the Arkansas state police and other officers had honestly tried to clean up illegal handbook establishments. It also appears that the executive committee of the American Legion of Hot Springs, not knowing anything about any laws made by anybody outside of themselves, permitted Ben Harrison to put in telephones, and use runners, and dispense racing information. And they did this after one of their own committeemen, Marion Townsend, had warned them that they were liable to get into trouble. They did. The superintendent of the state police explained:

> We did not consider that we were raiding the Legion. Our officers understood the room was more or less separate and apart from the Legion headquarters. The door opening on the stairway leading to the second floor bears a sign reading 'American Legion Headquarters'. Of course you have to go up those stairs to get to the back room, but I'm not sure whether you have to go through the Legion's club rooms. I didn't go up there.

It seems that what is needed in Arkansas is a law specifying that nothing in any law shall be used to interfere with the activities of any mob engaged in attacking Jehovah's witnesses, and that the American Legion is above and beyond all law, being a law unto themselves.

Ten days later the American Legion Founders, Milwaukee, dictated the words of a prayer, suggested to be offered in all churches, for a National Prayer Sunday. The prayer, if it follows Arkansas practice, ought to specify that the Legion is above all law, of any kind.

Maybe It Is the Religion

Maybe it is the religion that gets things wrong side up, upside down, back end to, and inside out. It used to be that way with fleshly Israel. Now in Arkansas there was Daniel Roy Stewart. He lived at Fort Smith, Arkansas, but he was studying theology at Kansas City, and was expecting to go into the preaching business, in which he probably hoped to clean up when some old man or woman in the congregation would fork over a life's savings so that he could thenceforth live on Easy Street. Meantime he was working, off and on, for the Farm Security Administration, where he thoughtlessly forged and uttered United States checks to the amount of $544. Uncle Sam arrested him, but maybe it may do him some good yet, if this religious business has not taken every shred of honesty out of his makeup.

It is sad to have to say it, but the natural language of the clergy is blasphemy. That is the only way to understand the words of "Reverend" Thomas L. Harris, pastor of the First Baptist church of Little Rock. The Arkansas *Gazette* reports him as having said, "God is depending upon America to be the world's savior. We are his last hope." Just to see the depths of blasphemy into which Mr. Harris has descended, compare his statement with that of Almighty God himself:

> The LORD [Jehovah] of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand . . . This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the LORD [Jehovah] of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?—Isaiah 14:24, 26, 27.

Mr. Harris' mind has become befuddled by trying to believe that three times one is one, and that infinite love and wisdom and justice has a brimstone torture-pot awaiting all who do not accept the crazy theology of the days of Torquemada.

You Said It!

This is a crazy world;
Its wonders never cease.
All civilized nations are at war;
All savages, at peace!—Selected.

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"But God Meant It unto Good"

IN Miami, Fla., about seven years ago, I was sitting out in the front yard of our rented cabin, reading the WATCHTOWER literature and looking up the texts in my Bible, when along came one of Jehovah's witnesses. We enjoyed discussing the Bible, but a feminine relative who shared the cabin with us was extremely hostile toward the message and showed her contempt for the witness.

We were very anxious to get a more comfortable place to live, and the witness was kind enough to speak to his landlady about a nice, roomy apartment she had for rent. We went to see the apartment; it was just what we wanted, so we gladly rented it. I was very grateful, but the feminine relative not only showed no appreciation, but blindly expressed further contempt for the message and for the witness, and sought to use her influence in the home against the good work that the witness was doing.

I defended his right to preach the message, and felt indignant that a relative should say such unkind things about him. At the time, it was a rather disturbing experience, but it caused me to love creatures less and the Creator more, and I see now, as Joseph saw in Egypt, that God causes persecution to work out for good to those who love Him.

Now I, too, am a witness, and have been witnessing publicly for five years, going out at every opportunity. Last month I had the pleasure of being in the service 115 hours.

The witness that performed the kindly act of helping to add to our comforts, and who may have been wounded by some of the gibes and thrusts that came his way, will be rejoiced to know that my husband recently made a donation toward building a Kingdom Hall in the town in which I am now a witness. It is a great blessing to me that he speaks with appreciation of Jehovah's witnesses; he believes that they are on the right track about the Bible. Apparently still remembering the act of the witness in finding us the apartment, he says of the witnesses that they are unusually fine people. As for the feminine relative, we have not seen her since we left Miami seven years ago.

I think that many of *Consolation's* readers will be interested in this illustration that the faithful witnessing for Jehovah extends to every avenue of life; the Lord seems to have indicated that in the parable of the good Samaritan, did He not? Anyway, I know that the witness, "Shorty" Coup, that performed the act of kindness seven years ago will be glad to know that his labor was not in vain in the Lord.—H. C., North Carolina.

Witnessing with *The Watchtower* and *Consolation* in California

THE accompanying nine action pictures show Jehovah's witnesses proclaiming the kingdom of Almighty God by the distribution of the *Watchtower* and *Consolation* magazines, in Los Angeles, California. (1) This witness is stationed in front of a large market, and finds many an interested inquirer. (2) A friendly chat, about the Kingdom, of course. (3) The bank is closed; so the little witnesses are not in anybody's way. (4) Street-corner testimony on South Broadway avenue. (5) This inquiring sailor accepted a booklet, which he promised to read. (6) Giving the witness on Central avenue. (7) Witnessing in the colored section. (8) A Kingdom smile and a hearing ear. (9) This faithful worker, nearly blind and menaced by paralysis, places many a magazine.

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Witnessing with *The Watchtower* and *Consolation* in California

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Pierre Abelard

PIERRE ABELARD (ab'e-lard) was a renowned philosopher and teacher of the early part of the twelfth century. His real name was Pierre de Palais, but his companions, when a young man at school, called him Bajolardus, meaning bacon-licker. Pierre asserted that he would be one who had the bacon, and called himself Havelardus (bacon-haver), which name later became Abelard. The name stuck.

Pierre was not exactly born poor, but he gave up his inheritance to his younger brothers, and while still very young went forth in quest of learning, leaving the little town near Nantes, where, A.D. 1079, he was born. Having mastered all that the province of Brittany could provide in the way of knowledge, he proceeded to Paris and became a pupil of Guillaume de Champeaux, a famous teacher in the Cathedral University of that city. Guillaume (William) was first charmed by his able pupil, then somewhat annoyed, and finally thoroughly disgusted, for Abelard took pleasure in showing off his ability as a disputant to the discomfiture of his master. It was not long until he was invited to leave. He was now 21. He removed to another city, Melur, where he opened up a school of his own, and soon had so many pupils that his health broke under the strain of his activities, but not before he had removed his school nearer to Paris, for more direct competition with his former teacher. Retiring for a while to his home, he returned to Paris in 1108 and found that William was no longer at the Cathedral school, but at a monastery outside the city. He renewed the controversy, and remained victor on the field.

Abelard now took up the study of divinity under another noted teacher, Anselm, and after a while became the rival of his instructor here also. Meanwhile his reputation became such that he was given the chair of instruction in philosophy at the Cathedral University, about 1115.

Abelard was, besides being learned, a man of fine appearance, having also distinguished manners, which made him most popular, so that he was surrounded by thousands of students, from all countries.

Abelard had now reached the pinnacle of fame and was feted and feasted to such an extent that he became convinced that he was about the only real philosopher left in the world. About this time he made the acquaintance of a young girl, Heloise, who was both fair and intelligent, versed in Latin, Greek, and Hebrew. Abelard was attracted to her, and managed to become acquainted through her uncle, her guardian, and maneuvered things so that he also was invited to become her instructor. In this position he had unlimited opportunity to court the young lady, who returned his love with deepest sincerity. Not only did Abelard begin to neglect his work, but he made no effort to hide his relations to his pupil. Everybody knew of it, after a while, except her too-trusting guardian, Canon Fulbert. Heloise was, above all things, concerned about Abelard's prospects of advancement. The conflict of love and what was believed to be duty resulted in tragedy, the birth and death of a son, a secret marriage, a separation through misunderstanding, and an attack upon Abelard by the infuriated uncle, who entered his chamber at night and mutilated him.

Heloise retired to a nunnery, and Abelard, broken in body as well as broken-hearted, sought to bury himself in the Abbey of St. Denis. Upon urgent entreaties he went back to teaching (1120) and also took up writing, preparing a theological treatise in which he cautiously questioned the so-called "orthodox" doctrine of the "trinity". His enemies were not long in charging him with her-

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esy and calling a council at Soissons to condemn him (1121). He was not convicted of error, nor was any real examination made of the case, but he was compelled to recite the Athanasian creed and to burn his book with his own hands, and was afterward sent to a monastery for correction. He remained there for but a short time, however, being set at liberty and returning to his own monastery, but finding no consolation there. He retired to a wilderness lodge, constructed of sticks and weeds, which, when it was noised abroad, attracted pupils to him in great numbers, who built a place where both they and their teacher might carry on. However, he was not satisfied, and being invited (1125) to be the abbot of the monks of St. Gildas, in Brittany, he continued with them for nearly ten years, striving to bring about some kind of decency among the disorderly and vicious "holy men" with whom he was obliged to live. They at last so much resented his efforts that they were ready to kill him, but Abelard escaped their brotherly attempt upon his life.

He now took up writing again, and produced a story of his life, which he called "Story of My Calamities", a book of great contrasts. Misfortune continued to follow him, and his enemies, under the leadership of Bernard, again charged him with heresy. Bernard was the preacher of the crusades and had a "faith" that could swallow anything, whereas Abelard sought for understanding in the things he believed. Knowing that he would not get a fair hearing at the council before which he was called to appear at Sens, he appealed to Rome. Bernard, however, succeeded in having him condemned without a hearing, and forwarded information to Rome which resulted in his being condemned there also. On his way to Rome Abelard was obliged to halt at a place called Cluny, and the local abbot took him in, treated him kindly, and brought about a reconciliation between him and Bernard. He also succeeded in mitigating the sentence that had come from Rome. Abelard decided to stay with Abbot Peter, and died at Cluny after a short stay, on April 21, 1142.

In spite of his misfortunes Abelard had an undeniable effect on the mode of thinking of his time. Free inquiry into things and a reasonable discussion of them were placed on a firm footing as a result of Abelard's vigorous activity and able teaching, and the beginning made by him resulted in ever-widening circles of freedom of thought and expression.

A Clever Cover-up

TWO 12-year-old boys did $10,000 worth of damage on the inside of an Episcopal church, Bayside, L. I., N. Y. They smashed glass doors, tore prayer books and hymnals to pieces, ripped kneeling cushions, shattered electric light bulbs, ripped a poor box from the wall, bent the cross on the baptismal font, ripped and tore the Bible that was on the altar, and pulled out and trampled on ten pipes of the pipe organ. As the boys left, they penciled "Hell to you" on the altar floor and on walls.

The reporter had all that information down pat, and though "it further seems to be common knowledge that one of the boys is a McCarthy" "and the neighbors in the vicinity of the church are of the opinion that the boys in question are Catholic", all that escaped him. But he has to eat, and he knows full well who and what to cover up, and he made a good job of that, and deftly threw suspicion away from parochial to public schools by winding up his story with the probable fairy tale, "One of the boys, who were not named, was said to be the son of a schoolteacher." Said, said, said, said, said. It is easy enough to say anything.

TOP

Does "Irish Linen" Originate in Belgium?

IT IS always a shock to learn things; so it is a surprise to be told by the *News from Belgium:*

Most of the "Irish" linen is originally Belgian, although international snobbism prevents it from being labeled as such, but well-informed people know that the Kortrijk flax and linen is of "unapproached excellence".

The Belgians seem to know what they are talking about. They give the facts. The valley of the Lys (or Leie) river, which flows into the Scheldt at the city of Ghent, seems to be the ideal place for the growing of flax, and though there are plenty of other places on the planet where this useful textile plant can be grown, yet even the Russian flax-growers send their product to the Lys valley to be made ready for the looms of the weavers of fine linens.

The way the flax is made ready is by retting it. It should be explained that retting is an aristocratic word for rotting. But that is getting ahead of the story. In the district of Kortrijk, Belgium, 50,000 workers grow flax in the low marshes along the river; then they weed it with their faces to the wind, so that they will not be sickened by the unpleasant odor; then, in the fall, they pull out the whole plants and bundle them in sheaves to dry. A year passes. Then comes the retting process. The dried flax is put into shallow trays and sunk in the river to rot. The rotting can be overdone or underdone, but it just gives off a rotten smell from start to finish; though, if one is a Belgian, it would probably be wiser to refer to the odor as a retting one. Anyway, the Belgians claim that the whitest linen is that which is retted in the Lys river. And they appreciate their linen industry so much that the river is commonly called by them "The Golden River".

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Argument to God's Glory

"MY SON, be wise, and make my heart glad, that I may answer him that reproacheth me." (Proverbs 27:11) Thus the Father admonishes His children, Jehovah's witnesses. Being a spectacle to the entire universe, Jehovah's witnesses are favored with having a share in settling the world-old controversy, "Who is Supreme?" For that reason, it is paramount that each servant of God know how to exercise the wisdom from above so as to furnish, by word and action, the required answer.

A course of action dictated by strict adherence to Jehovah's commands, as set forth in the Bible, will furnish that answer. The action of the servant of God in carrying out his divinely-directed free-education work must be positive. He who aggressively pushes the battle to the gate has God's approval and protection. (Isaiah 28:6) However, since that battle is not a carnal one, but is directed against the Devil, his invisible hosts and his demon-inspired doctrines taught and disseminated by the religious clergy, one must, to be properly equipped for that fight, appreciate the necessity of proper Scriptural argument and be adept therein.

The anointed witnesses are commissioned (and in this they are joined by their Jonadab companions) "to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." (Jeremiah 1:10) Jehovah's witnesses can and do, by argument, under the direction of the holy spirit, root out, destroy and throw down the "imaginations, and every high thing that exalteth itself against the knowledge of God". (2 Corinthians 10:5) When such false reasonings of the Devil's agents are destroyed in the minds of those of goodwill, then, and only then, can the planting and building up be effective. An excellent example of this 'throwing down' and 'building up' by argument is found in the booklet *Uncovered*. Many have become active publishers of The Theocracy through that persuasive Scriptural argument.

Though the proclamation of the gospel of the Kingdom incidentally wreaks havoc on the Devil's visible organization, making the priests thereof gnaw their tongues for pain (Revelation 16:10), the primary purpose of such proclamation is to expose the God-dishonoring doctrines expounded by the clergy and comfort the hearers with the truth. As long as those of the "prisoner" class, in bondage to the Devil's organization, are not aware of the hypocrisy of that system, they see no reason to flee therefrom to God's "mountains" for refuge and salvation. Positive, convincing argument is required to cause them to forsake Babylon and take their stand for God's kingdom. Such argument, based solely on God's infallible Word, is offered by Jehovah's witnesses in behalf of God's side of the issue. It doesn't go unanswered, for the Devil sees to it that his agents continuously carry on propaganda against the free-education work of Jehovah's witnesses. However, such propaganda, having no Scriptural basis, falls unheeded on the ears of sincere seekers of righteousness.

Job, a prominent actor in the drama of vindication, told his opponent Eliphaz, in this connection, "How forcible are right words! but what doth your [religious] arguing reprove?" (Job 6:25) Job, desiring to set his cause right with Jehovah, prayed that his mouth might be filled with arguments. (Job 23:4) In 'discipling all the nations' we must fill our minds and mouths with proper Scriptural arguments so as to be always prepared with a satisfactory explanation concerning The Theocracy. To do this, not only is it important to have a thorough knowledge concerning the Kingdom, but equally so to know how to

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convince our hearers in order that they may "hear, and say, It is truth". (Isaiah 43:9) Consequently, it is necessary that each Theocratic publisher learn how to convince by argument, reasoning, refutation, persuasion.

Jehovah's witnesses today are engaged in continuous "argument". Every testimony to God's name and kingdom submits, for the careful consideration of the hearer, facts that are vital for salvation. When such facts run counter to the usual and accepted religious notions, it is required that proof be submitted in support thereof. Such proof must stand the test of opposing argument.

The fact that statements made by Jehovah's witnesses are not readily accepted by others at their face value is to be expected. Hence, as wide-awake servants of God, we must be equipped to "argue" the questions at issue. Persons of goodwill are entitled to know the "whys" and "wherefores" to assist them in hurdling the religious obstacles placed in their path by Satan's agents. To refuse to thus "argue" the questions with them is in effect 'withholding from the stranger his right', and may endanger future service privileges.—Malachi 3:5.

In order to aid one of good-will to intelligently face important issues it is necessary to give him the Scriptural reasonings on such matters. Likewise, we should be qualified to give argumentative proof from the Bible in support of what, to some, appear to be dogmatic statements, such as: God's kingdom was set up in 1914; Jesus came to the temple in 1918; the anointed bride class is limited to 144,000 persons, and the remnant thereof alone now properly partake of the Memorial emblems; etc. To the "stranger" class, fresh from religious bondage, these and kindred statements are vague and perplexing, and require explanation.

Few of such questions can be successfully argued at the door or on the street corner. Rather, a back-call should be arranged, when the matter can be thoroughly discussed and the Scriptural proof submitted. In the course of a book study, at times questions such as those mentioned come up, being suggested by statements made in the book but not enlarged upon. Rather than stop the study to discuss such, it is preferable to wait until the study has concluded, in deference to others present, or a specific time then and there set when argument may be presented to clear up the question at issue. Also, it may be necessary to give the question some study before presenting argument. In this connection, it is folly, when the answer to a question is not known, to guess at the answer. We should be honest enough to say we don't know, when that is the case, but will give the matter due study and discuss it later.

We do not seek arguments with the Devil's religious agents. Nor should we waste time with those who seek controversy merely to cause trouble or to advance some pet religious belief. Occasionally some religious dupe, embarrassed by our straightforward presentation of the truth, may try to engage one of Jehovah's witnesses in argument not pertinent to the Theocratic issue, by asking catch questions. While such questions can be answered, usually no good is accomplished thereby, and many times a "wrangling" argument ensues. Remembering that the Devil uses various ways to discourage the preaching of the gospel, we should be careful to avoid a trap whereby, instead of supplying the Lord an answer, we would actually aid the Devil's cause. Consideration can be given, in this connection, to the wise handling of just such a situation by the Lord Jesus when questioned by the chief priests as to His authority to do His work. Jesus could easily have answered the question. An embarrassing question propounded by Jesus closed the matter. (Matthew 21:23-26) So when engaging in argument, let us be sure it is proper argument, and always cap it with a 'thus saith the Lord'. Insincere inquirers don't

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deserve an answer. An argument, even a proper Scriptural argument, is wasted on such. The Lord reminds us: "If a wise man hath a controversy with a foolish man, whether he be angry or laugh, there will be no [peace]."—Proverbs 29:9, *Am. Stan. Ver.*

The preaching of the Kingdom message as the only hope of the world is the means used by Jehovah's witnesses today to uphold Jehovah's side of the issue. Jehovah's witnesses, "set for the defence of the gospel," are also in an aggressive warfare against demonism. For the benefit of the people of good-will, religion is exposed as a deadly thing. In such exposition, Jehovah's witnesses must and do present Scriptural argument, especially at back-calls and book studies and at other specially arranged occasions. In thus exposing the Devil and tearing down his religious fallacies, a groundwork is laid for the good, healthy, spiritual growth of those of good-will. Thus, too, Jehovah's heart is gladdened and a small contribution made toward the vindication of his name and Word.

Little Publishers in Colorado

I WAS working with the magazines on 16th street here in Denver when I was approached by two boys six and eight years old. The oldest one, pointing to "*The Truth Shall Make You Free*", which I was holding in one hand, said, "I got one of those books from a lady on the street here yesterday and I have read two chapters in it."

Then looking up at the *Consolation* he said, "Can anyone do that?" I said, "Sure; anyone can do this." He said, "Can I do it?" Surprised, I returned, "Sure you can if you want to, but there is no profit in it like selling the *Denver Post*." He said, "I want to." So I handed him two *Consolation*, showing him how and where to work.

Then the little six-year-old fellow piped up, "Can I do it?" I gave him the two *Watchtower* I had, with instructions, and left for more magazines.

Soon an old lady, so soaked in religion it was dripping off, came up to the elder boy and said, "Do you get paid for selling that stuff?" The little fellow, with big innocent eyes, replied, "No, we don't get paid to do it." That was too much for her, so she waddled off; I expect she was wondering why she could hardly get her little boy to go to Sunday school even if she bribed him, while these little servants of Jehovah were glad to serve Him even with such as herself opposing.

After standing there in the cold for an hour the smaller one was shivering; so I told them I thought it best for them to go home for the day, as they were not dressed for such cold weather. The little one replied, "It's too much fun."

They worked another half-hour before they froze out.

Before they left they asked if they could do it again and if it would be so they could work next summer too when school is out. I assured them they could, as the Bible says 'whosoever will may come'. They didn't place a magazine, and as we were about to part the elder one said, "I think Mamma would take one, she has the book about all read; I believe Grandma would too." I gave each a magazine to place with Mamma and Grandma, telling them they could keep the nickels they received for them; but the older said, "That wouldn't be fair; I'll bring you the nickels." I insisted they must keep them. Then with bright eyes and honest, happy hearts they left for home, saying they would have Daddy bring them to the *Watchtower* study. I had never seen them before, but they will be called on soon. Oh, the joy of seeing His little ones come and take their stand at His right hand!—Louis O. Freeman, Colorado.

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STRANGE

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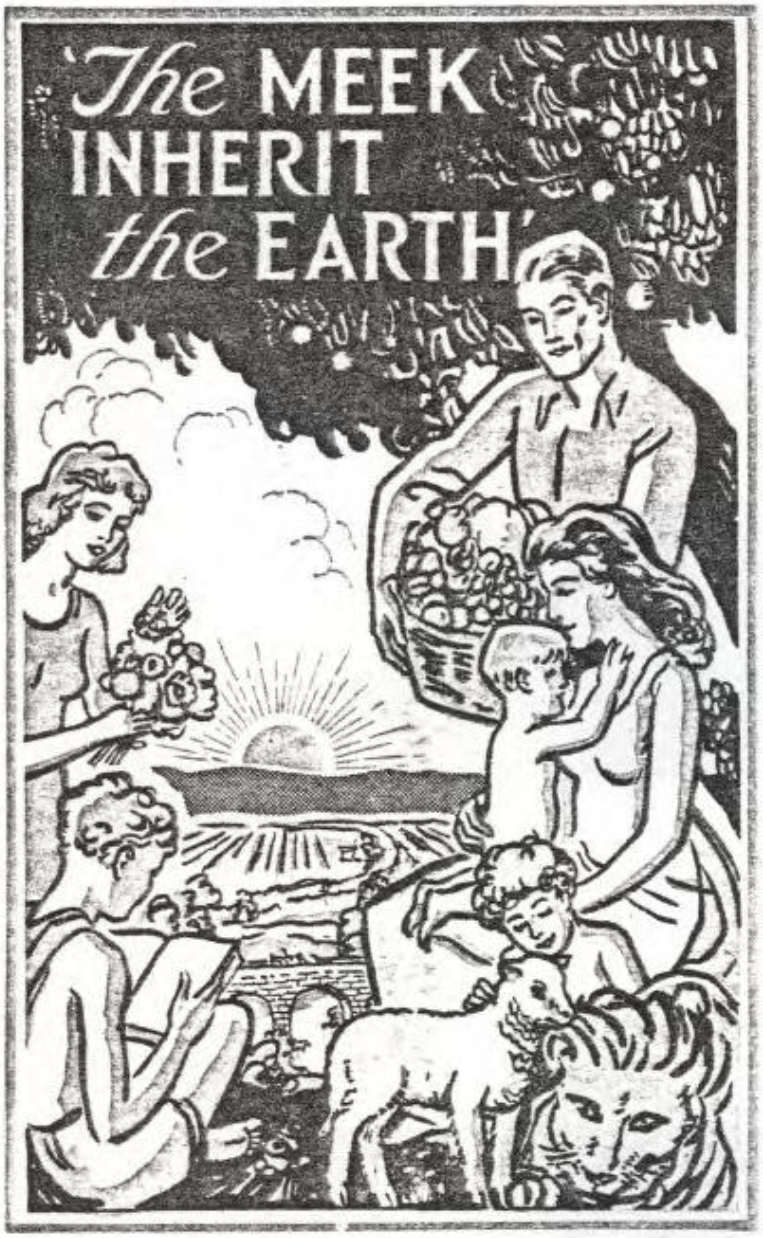

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Vol. XXVI No. 672
June 20, 1945

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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

OFFICERS

President	N. H. Knorr
Secretary	W. E. Van Amburgh
Editor	Clayton J. Woodworth

Five Cents a Copy
$1 a year in the United States
$1.25 to Canada and all other countries

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Brazil	Rua Licínio Cardoso 330, Rio de Janeiro
Argentina	Calle Honduras 5646-48, Buenos Aires

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

In Brief

"Should Auld Acquaintance"

◆ Now that the indefensible ban on the entry of the Kingdom literature into this country has been lifted, one looks forward with the keenest of pleasure to renewing acquaintance with our old friend *Consolation.*

It is well over two years since its periodic visits ceased; and how often in the meantime have I thought I would like to see a copy! In passing I would say that I consider it would have been more gracious had the government ban been lifted voluntarily and not under pressure. But let that pass. The important thing is that the embargo is at length removed.

I well remember that among the last copies I received was the account of the difficulties in connection with the burial of the Society's late president, J. F. Rutherford. Finally, I recall, legal and official bodies would not consent to the interment of the body of God's faithful servant in the private grounds at San Diego, California. This is brought forcibly to my mind as I write, for the British Press is full of the passing away of the American president, F. D. Roosevelt. Staring me in the face is the following paragraph: "The president's body will be taken to his Hyde Park estate and the burial will take place in the beautiful garden surrounded by roses in the grounds of the estate."

One cannot help noticing the discrimination shown by officials in these two cases. How good to know that man's intolerance cannot extend into Jehovah's new world, now in process of complete establishment! All hail the glorious Kingdom of justice and righteousness!

And now I eagerly await my first copy of that bright herald of the Theocratic rule, that journal of "faith, hope and courage", our old-time friend, *Consolation.*—F. W. Freer, England.

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CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVI | Brooklyn, N. Y., Wednesday, June 20, 1945 | Number 672

Blasphemy Against the Bible by a Cult

A UNITED world is the desire of all honest people today, a world of peace and tranquillity. To this end plans, agreements and proposals are now being drafted; security leagues, unions and parleys are being held. An international bill of rights as a protection against social and religious discrimination is also envisioned. Emphasis is particularly placed on the need for a spiritual and moral reconstruction. Hence special days and hours for prayer have been urged by such organizations as the American Legion and Federal Council of Churches. There cannot, however, be a moral and spiritual regeneration without the Bible. And so a resolution has been introduced which proposes an annual season for the reading of the Bible. Thus we hear the mingled voices of forty or more nations as they chant together for national security and international peace with universal unity.

But over and above this mixed chorus is heard a tin horn that utters a rasping and discordant sound. It is blown by that old and contentious organization, the Roman Catholic Hierarchy, and it indeed sends forth a sour note that does not harmonize with the melody being hummed by the rest. That religious cult recently called the Bible the "Book of *Disunity*"! In doing so she manifestly is out of tune with all others who are working and toiling for peace and unity.

The Catholic Hierarchy seems not only anxious and willing to besmirch and malign Jehovah's name and Word but also willing to pay the regular commercial rates of the daily press for the opportunity to blaspheme the Holy Bible. In the St. Louis *Post-Dispatch*, Sunday, December 17, 1944, in a paid advertisement sponsored by the Knights of Columbus appeared the following:

THE WORLD'S BEST SELLER
THE BOOK OF DISUNITY

Nearly sixteen hundred years ago, the Catholic Church gave the Bible to the world. Acting by virtue of the authority conferred on her by Christ, she said then as she says today that the Bible contains the inspired word of God. For more than a thousand years thereafter, her monks copied by hand on vellum and parchment the sacred words of Holy Scripture, and millions of the faithful read these words in Catholic churches throughout all Christendom.

But in the sixteenth century, a political-religious revolution got under way in Germany. Unwilling to obey the clearly-defined teachings of Christ and His Church, self-opinionated men set up new religions of their own invention. It was at that time that the Bible—*and the Bible only*—was offered as the sole guide in all matters of religious belief.

But these self-styled "reformers" soon found that their Bible-only theory would not stand close examination. Many books of the Bible clearly contradicted their teachings. To meet this situation, they not only removed several of the inspired books from their Bibles, but made changes in the texts of many others, adding here, subtracting there, altering somewhere else.

The resulting confusion was bedlam itself. Even the "reformers" were appalled. Martin Luther, who, shortly after his excommunication from the Church, had declared that the Bible could be interpreted by anyone, "even

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by the humble miller's maid, nay by a child of nine," lived to write these rueful words:

"There are as many sects and beliefs as there are heads. This fellow will have nothing to do with baptism; another denies the sacrament; a third believes that there is another world between this and the last day. Some teach that Christ is not God; some say this, some that. There is no rustic so rude but that, if he dreams or fancies anything, it must be the whisper of the holy ghost, and he himself a prophet." (Grisar, Luther, iv, 386-407)

The plain fact is that the Bible, like the Constitution of the United States, demands an authoritative interpreter. Just as the Supreme Court of the United States is the authorized interpreter of the Constitution, so the Catholic Church alone is the authorized interpreter of the Bible. Preserver and custodian of the Bible through the centuries, she interprets it in the name and with the authority of Jesus Christ, who commissioned the Catholic Church alone to "teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the holy ghost; teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." (Matt. 28:19, 20)

If you would like to know more about the Bible, why it is not clear to all, why it does not contain all of Christ's teachings, and why it alone is not a safe guide in religion, write today for an interesting 16-page pamphlet that throws clear light upon these and other Bible questions. This pamphlet will be sent to you promptly, without charge or obligation. Just ask for Free Pamphlet No. 58.

In the interests of unity and with a pure love for Jehovah God's Word, the Bible, let us review the statements and "arguments" of the above singular piece of mischief.

Bible Shrouded in Dead Language

The opening words, "Nearly sixteen hundred years ago, the Catholic Church gave the Bible to the world," takes us back in history to the fourth century, when the Roman Catholic Church was first established in Constantine's day. At that time the Bible was available in the languages spoken by the common people, such as Greek, Aramaic, and Italic. Jerome, being encouraged by Pope Damasus I, began the translation of the Bible into Latin in A.D. 382 and in time that Latin *Vulgate* version gradually replaced the other versions in the churches. However, as time passed Latin ceased to be the language of the common people. This popular trend away from the Latin suited the ambitious Roman Catholic clergy and enabled them to keep the people in ignorance of the Bible's teachings. The iniquitous Hierarchy had discovered "dangers to the common mind" in Bible reading, and now that the Latin *Vulgate* was no longer understood by the common people she selfishly refused to bring forth further translations in the vernacular. During these centuries, then, it can be said that the magnanimous "Catholic Church gave the Bible to the world" in a *dead* language that could be read only by her clergy. This lack of the Bible in their common tongue made the people dependent upon the educated clergy and subjected them to the private interpretation as put upon the Scriptures by such clergy. Thus it was that the long black night of the Dark Ages fell as a thick veil over the intelligence of the whole world. For a thousand years men lived in the mire and slime of superstition, for they knew not how to read the Bible.

During that thousand-year blackout, this article says, the monks of the Catholic church "copied by hand on vellum and parchment the sacred words of Holy Scripture". It is true that her monks made copies of the Bible, but always in the dead Latin so that the common people could not read it. Copies of these manuscript Bibles in museums show that those monks spent a great deal of time ornamenting and decorating the pages of such copies with extravagant frills that added nothing to their intrinsic value. The result was that copies cost many thousands of dollars and hence

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their circulation was restricted. How much better would it have been if those monks had spent their time translating the Latin text into the language of the day.

Nor does the fact that her monks made copies of the Bible argue that such were preservers of the Bible. The scribes of Jesus' day made some copies of the Hebrew canon of the Scriptures, but that does not argue that they made the Bible or were its creators, or that they preserved the Bible. Those very scribes opposed Jesus and were the Devil's instruments to make null and void the commandments of God by the traditions of men, which traditions also those scribes copied and wrote. Thus they hid from the people the true meaning of the inspired Scriptures. (Mark 7:1-13) The same thing is true of the copyist monks in the religious Catholic system down to the fifteenth century A.D. It was during those years that "purgatory" was invented, since there was no allusion to such a place even in the Latin Bible. Says the eminent Catholic authority, Cardinal Gibbons, on the subject of "purgatory": "This interpretation is not mine [nor is it found in the Bible]. It is the unanimous voice of the Fathers of Christendom." It was only "asserted by the Council of Trent", not proved. (*Faith of Our Fathers,* 94th ed., pages 213, 210) It was purely a fabrication supported only by the writings of those monks of the Dark Ages who apparently had too much time on their hands.

Millions in Darkness

If it were true as above claimed that "millions of the faithful read these words [of Holy Scripture] in Catholic Churches throughout all Christendom", then there would have been no Dark Ages of ignorance, superstition and poverty. The masses who gave up their hard-earned substance to the profligate clergy never read Isaiah 55:1, 2 in the Latin *Vulgate:* "All you that thirst, come to the waters: and you that have no money make haste, buy, and eat: come ye, buy wine and milk without money, and without any price. Why do you spend money for that which is not bread, and your labour for that which doth not satisfy you?" If millions had read that the soul is not immortal but dies, and that such do not suffer after death, for they know not anything, then it would have been impossible to carry on the "purgatory" racket. "The soul that sinneth, the same shall die. For the living know that they shall die, but the dead know nothing." (Ezekiel 18:4; Ecclesiastes 9:5, *Douay* translation of the Latin *Vulgate*) Is it reasonable to suppose that millions read Jesus' instruction that they should pray at home instead of paying money to pray in a church building? "And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues [churches] and corners of the streets, that they may be seen by men: Amen I say to you, they have received their reward. But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father who seeth in secret will repay thee."—Matthew 6:5, 6, *Douay.*

Did millions read how the Latin Catholic Bible condemns idolatry and image worship? "Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them." "I am the Lord your God: you shall not make to yourselves any idol or graven thing, neither shall you erect pillars, nor set up a remarkable stone in your land, to adore it: for I am the Lord your God." "Let them be all confounded that adore graven things, and that glory in their idols." (Exodus 20:4, 5; Leviticus 26:1; Psalm 96:7, *Douay*) Is it true that "millions of the faithful read" in the Latin *Vulgate,* "Call none your father upon earth; for one is your father, who is in heaven" (Matt. 23:9, *Douay*)? If millions had

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read these or other portions of the Holy Scriptures, then they would not have been victims of priestcraft. No, millions of the common people never read these great truths in the Bible; for if they had there undoubtedly would have been no need for the Reformation that followed.

The Reformation

The Reformation of the sixteenth century has been the main howl of the Hierarchy ever since then. This is the old "bone" that the above article is picking on when it says, "Unwilling to obey the clearly-defined teachings of Christ and His Church, self-opinionated men set up new religions of their own invention." That is the truth turned upside down and put in reverse, as unbiased history of the time shows. It was because men *were* willing "to obey the clearly-defined teachings of Christ" that they broke away from that degenerate, immoral and corrupt institution with headquarters in Rome.

"It was at that time that the Bible—*and the Bible only*—was offered as the sole guide," so moan the modern-day priests of Baal. Very true. Those reformers began to throw away the traditions of men and give heed to the apostle Paul's warning, "Beware lest any man cheat you by philosophy, and vain deceit; according to the tradition of men, according to the elements of the world, and not according to Christ." (Colossians 2:8, *Douay*) Those sincere and honest men wondered why they had not been told the truth as expressed in 2 Timothy 3:16, 17 (*Douay*): "All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to *every* good work." Dawn was breaking and they began to appreciate the great truth as expressed in the words of Isaiah the prophet (8:20), "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." In the brilliant light of these scriptures it is little wonder that they proclaimed from the housetops that the Holy Bible *only* should be the guide.

But it was not enough for those reformers to be educated and able to decipher the Latin *Vulgate*. They advocated a translation of the Bible in the common language so that all honest Christians would be able to follow the apostle Paul's admonition, "Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth." (2 Timothy 2:15, *Douay*) So men like Wycliffe, Tyndale, Coverdale and Luther in their time gave to the world the first popular Bible editions in languages understood by the people. This was in direct violation of the Hierarchy's orders as issued by the Council of Toulouse (France) in 1229, which "forbids the laity to have in their possession any copy of the books of the Old and New Testament, except the Psalter, and such portions of them as are contained in the Breviary, or the Hours of the Virgin; and most strictly forbids these works in the vulgar tongue". No wonder the Hierarchy was enraged. For centuries they were able to deceive the people and keep them in fearful ignorance and superstition. But now, behold, the Bible was translated into a language the people could read. An emergency had arisen. Hence Pope Leo X issued a bull against Luther, not because he was unwilling to obey the teachings of Christ, but because of Luther's translation of the Bible from the dead Latin into the living German.

The Apocrypha

A lie, no matter how emphatically stated, is still false and untrue. For example, these modern serpents say, "Many books of the Bible clearly contradicted their [the reformers'] teachings. To meet this situation, they not only removed several of the inspired books from their Bibles, but made changes in the texts of many others, adding here, subtracting there, altering somewhere else."

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To the unlearned, those with a parochial education, this statement will be accepted as true; hence such are deceived into believing a lie because they are ignorant of the facts.

The facts are these: By the middle of the second century, a few years after the last of the apostles died, the catalog or canon of the Holy Bible was brought together under the operation of God's holy spirit. (John 14:16, 26) This was nearly 200 years before the Catholic Church came into existence. When once that canon or catalog of the sixty-six books of the Bible was completed no one had the authority to add to or take from them. However, under the influence of Satan the Devil the monks of the Catholic church *added* the Apocryphal (meaning forged or spurious) books to the Bible. These spurious books included Tobias, Judith, additions to the book of Esther, Wisdom, Ecclesiasticus, Baruch, additions to Daniel, and 1st and 2nd Maccabees. The Catholic Council of Carthage, A.D. 397, while allowing these Apocryphal books to be included in the Latin *Vulgate* version, nevertheless did not acknowledge them as inspired.

Concerning these Apocryphal books a recognized authority says: "Few of them were allowed to be canonical till in the ninth and tenth centuries, when the ignorance of the people and the craft of the clergy were so great as to allow any thing to pass for divine; nor was their divine authority ever established but by the detested popish council of Trent," in the year 1546. (Brown's *Dictionary of the Bible*)

Note that it was twelve years *after* Luther's Bible translation when the Council of Trent, on April 8, 1546, authorized the forged books to be placed on the same footing as the sixty-six inspired books. It was then that the canon of the Catholic Bible, as we know it today with its spurious Apocryphal books included, was arbitrarily fixed. The Knights of Columbus, therefore, falsify the record when they say that the reformers "removed several of the inspired books from their Bibles". The reformers removed the bogus Apocryphal books which the Catholic church itself did not recognize at the time as inspired. And in so doing the reformers were of the same opinion as Jerome, who translated the Latin *Vulgate*. He once wrote to a friend: "All apocryphal books should be avoided . . . that they contain much that is faulty, and that it is a task requiring great prudence to find gold in the midst of clay."

The Hierarchy Tampers and Privately Interprets

But who "made changes in the texts of many others, adding here, subtracting there, altering somewhere else"? Again the truthful answer is that it was not the reformers, but rather the monks of the Catholic church. Ancient manuscripts did not contain the forgeries of Romish monks. These manuscripts, which, by the way, are preserved in our great libraries today and may be examined by the learned, revealed that not only whole books had been inserted into the Bible but that the text in a number of other places had been corrupted by those monks whose writings were prodigious. One example is that at 1 John 5:7, which reads, "And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one." (*Douay*) This is such a glaring forgery that even the recent Catholic "New Testament" comments: "According to the evidence of many manuscripts, and the majority of commentators, these verses should read: 'And there are three who give testimony, the Spirit, and the water, and the blood; and these three are one.'" This fabrication is not found in any ancient manuscript, but was first merely referred to by a Latin writer in the latter end of the fifth century A.D. It appears in no Greek manuscript earlier than the fifteenth century. The truth is thus made manifest that it

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is the Roman Catholic Hierarchy that has added to and taken from God's holy Word, the Bible. And be assured that He will add unto them all of the plagues therein recorded, as it is written: "You shall not add to the word that I speak to you, neither shall you take away from it." "Add not any thing to his words, lest thou be reproved, and found a liar." "If any man shall add to these things, God shall add unto him the plagues written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book." (Deuteronomy 4:2; Proverbs 30:6; Apocalypse 22:18, 19, *Douay*)

In the above article on disunity the oft-repeated charge of self-interpretation of the Bible is again made. But who has made the statement that they have the ability to interpret the Bible? Who has been so ignorant of the Bible as to lay claim to the right that belongs alone to God? Surely not those who have read the Bible, wherein it is written, "This, then, you must understand first of all, that no prophecy of Scripture is made by private interpretation. For not by will of man was prophecy brought at any time; but holy men of God spoke as they were moved by the holy spirit." (2 Peter 1:20, 21, *Catholic New Testament*) The ones that have always violated this divine rule and even today lay great claim to having the "authority" to interpret the Scriptures have been and are the clergy of the Roman Catholic Church.

The next "argument" presented in that anti-Bible article is that regarding the number of religious sects that have split off from the mother organization. The article quotes Luther on the subject; which is well and good. Luther makes it plain that the reason for the great number of sects of "Christendom" is that men have leaned to their own understanding and the traditions of other men, contrary to the admonition of Proverbs 3:5, 6. But this is no argument to support the lie that the Bible is a book of disunity. Satan the Devil is the one responsible for the cunningly devised fables that have led men into tradition and religion and away from the Bible. Even as Luther denounced them for being thus led astray, so likewise it is well for the Catholic Hierarchy today to criticize such religious sects, but she has absolutely no right to criticize the Bible.

The Supreme Court

Another deceptive "argument" used by these enemies of God's Word is that "the Bible, like the Constitution of the United States, demands an authoritative interpreter. Just as the Supreme Court of the United States is the authorized interpreter of the Constitution, so the Catholic Church alone is the authorized interpreter of the Bible". The comparison of the religious Hierarchy with the Supreme Court does not hold true. The claim that it is the divinely established supreme tribunal in the matter of interpretation of the Bible is unscriptural. And on this issue these points are observed: (1) The Supreme Court is a creature of the Constitution. (Art. III, Sec. 1) In contrast the religious Hierarchy of Authority is not a creation of the Bible, but rather is condemned by it (1 Peter 5:1-4). (2) The Supreme Court does not take larger powers than the Constitution allows it. The Hierarchy, however, assumes to itself powers in heaven, earth and hell. (3) The Supreme Court is obligated to abide by the Constitution and to rule against any violation of it; it cannot abrogate, annul, abolish or repeal that document. On the other hand, the Hierarchy does not abide by the Bible, but makes it null and void by adopting the traditions of men and also the rites and ceremonies of pagan demonism. (4) The Supreme Court magnifies the Constitution, contends for its preservation, clarifies its meaning, and encourages a study of it by all. The Hierarchy, though, weakens the authority

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and unique position of the Bible, and declares that the Bible is not sufficient, but must be filled out by ecclesiastical tradition. The decisions of the pope in matters of faith and morals are claimed to be of authority equal to the Bible. It also discourages the people from studying the Bible for themselves. Instead of magnifying the Bible these reptiles (Matthew 23:33) blasphemously call it "The Book of Disunity".

The claim of any individual or religious organization to be the interpreter of God's sacred Word is false and misleading. The faithful Hebrew Joseph said: "Do not interpretations belong to God?" (Genesis 40:8) Jehovah God is therefore the only Supreme Court of interpretation of His inspired Word.

The Hierarchy's Unenviable Record

Another bold claim of the Hierarchy is that it has been the "preserver and custodian of the Bible through the centuries". But where is the evidence and proof of this? Maybe in a catechism, but not in the histories and encyclopedias of the world. These authoritative sources show that down through the centuries the Hierarchy has used every instrument to destroy and suppress the Bible. In 1242 the Council of Tarragona (Spain) was against the Waldenses who made the first Bible translation into French (Romanza), and ordered all vernacular versions to be brought to the bishop to be burnt. John Wycliffe and his associates were the first to give us the complete Bible in English, and the Hierarchy forbade its circulation and made strenuous efforts to destroy it. The Catholic Convocation of Canterbury forbade such translations under penalty of the major excommunication. Bible readers were burned with copies of it round their necks; children were forced to light the death fires of their parents; and Roman Catholic henchmen hunted down the possessors of the Wycliffe translation as if they were wild beasts. In 1415 the Council of Constance condemned his writings, and in 1428 his remains were dug up and burned and his ashes thrown into the river Swift, near by. A hundred years later, in 1526, basketfuls of Tyndale's New Testament were burned at St. Paul's Cross in London. William Tyndale himself became another victim of the fiendish Bible-burners. He was seized, imprisoned, condemned, and finally strangled at the stake and then burned in 1536. In more recent years the dupes of that old Bible-destroying organization have used modern machinery to accomplish their aims. In 1940, in Spain they seized 110,000 new Bibles and ground them to pulp.

These historical facts, undeniable as they are, certainly refute any perfidious claim the Roman Catholic Church makes of being the "preserver and custodian" of the Bible. It is a history written in indelible ink, written in the blood of Wycliffe and Tyndale and a host of others. Many of these men were foully tortured, murdered and burned at the stake because they dared to translate the Bible into the language of the people so that it might be understood and preserved. And the blood stains of those poor innocents are found today in the skirts of that wicked organization which boasts that it "never changes"!—Jeremiah 2:34; 13:23.

Yet all the afore-mentioned lies contained in that desecrating article are crowned with another one that is, if it be possible, still more blasphemous: "Jesus Christ . . . commissioned the Catholic Church alone to 'teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the holy ghost; teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.' (Matt. 28:19, 20)." Such words were never addressed to the Catholic church; for such did not come into existence until 300 years *after* these words were spoken by Christ. It was Constantine that fused apostate Christianity with

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paganism and made it the state religion of this world, notwithstanding Jesus' statement, "My kingdom is not of this world." (John 18:36) It was Constantine, that wicked murderer, that adopted the title "Vicegerent of the Deity", and the office of "Pontifex Maximus", or "Supreme Pontiff", both of which have since been assumed by the pope. This shows that, from the very top down, the Roman Catholic Hierarchy is out of line with the Bible.—1 Corinthians 4:8.

But let her be judged by her fruits. (Matthew 7:20) Has the Catholic church carried out this commission to disciple and teach all nations? Or has Christ Jesus been with her "even to the consummation of the world"? The answer to these questions echoes back to our ears from the four corners of the earth—*No!* Rather the denunciation of Jesus applies to the Hierarchy of the Catholic church: "Woe to you scribes and Pharisees, hypocrites; because you go round about the sea and the land to make one proselyte; and when he is made, you make him the child of hell twofold more than yourselves." (Matthew 23:15, *Douay*) The truth and forcefulness of these words are brought home when we look at the Vatican's sons: Hitler, Mussolini, Franco, Petain, De Valera, etc.

Blasphemes Bible as Unsafe Guide

In conclusion the above God-dishonoring article says: "If you would like to know more about the Bible, why it is not clear to all, why it does not contain all of Christ's teachings, and why it alone is not a safe guide in religion, write today for an interesting 16-page pamphlet"; 16 pages used to discredit and reproach the Bible and its Author.

"Lying lips are abomination to the LORD," and also to men who love righteousness. (Proverbs 12:22) So when the Knights of Columbus pervert the truth, as shown in this article, and have their hand called, they childishly cry out that they have been misunderstood. An instance of this appeared recently in the Fort Wayne *Journal-Gazette*. In a paid advertisement in the May 1, 1945, issue, headed "Our Explanations have been Misunderstood", they said: "When the Knights of Columbus began, a few months ago, to purchase space in the two local papers for the explanation of Catholic teaching, they little dreamt that they would provoke religious controversy." Furthermore they said, "Our sole purpose was to explain and not to argue, and this intention is evidently being misunderstood." *Argue* is defined by Webster to mean, "To offer reasons to support or overthrow a proposition, opinion, or measure; to use arguments; to reason." It is impossible for this propagandizing organization to offer reason, logic and proof as evidence that the Bible is a book of disunity; hence they howl that they are "misunderstood". The truth, however, is all too obvious that their sinister motive is well understood. Down through the centuries the Roman Catholic Hierarchy has perverted the truth, hidden the gospel, and burned the Bible as well as its translators and readers. And now, in modern times, she throws forth a flood of propaganda in an effort to turn honest men away from Jehovah God's Word. But just as she failed as of yore to destroy God's precious Word in her Bible-burning campaigns, just that certain will she now fail to discredit the Bible in the eyes of truth-seeking Catholics and others.

Blessed is the man who today has the Bible in the language he can read; for therein are the things that were written aforetime "for our learning, that we through patience and comfort of the scriptures might have hope". (Romans 15:4) Like the early Christians at Berea, one can 'search the Scriptures daily to see whether these things are so'. (Acts 17:11) Doing so, you too will proclaim as the psalmist did centuries ago, "Thy word is a lamp unto my feet, and a light unto my path. Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever. I re-

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joice at thy word, as one that findeth great spoil."—Psalm 119:105, 160, 162.

Let the Hierarchy and their dupes, the Knights of Columbus, rage and rant; let them blaspheme and curse with all their witch-magic; let them belch forth all their vile denunciations of the Bible. Still, "The words of the Lord are pure words." "The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. Moreover, by them is thy servant warned: and in keeping of them there is great reward." (Psalms 12:6; 19:7, 8, 11) And concerning the Author of "the World's Best Seller", it is written, "For God is not the author of confusion, but of peace [not the God of dissension, but of peace—*Douay*]." (1 Corinthians 14:33) Likewise His Word the Bible is the great BOOK OF UNITY. And His Anointed King said (John 17:17), "THY WORD IS TRUTH."

"Much Goods Laid Up for Many Years"

WILLIAM O'CONNELL was in the cardinal business and made it pay financially. The New York *Labor Action* recites some of the facts:

The cardinal not only did not speak for the workers, he worked actively against them. In the Massachusetts Legislature he wielded his political and religious pressure against the interests of the working class. . . . In 1936 he was responsible for the Legislature's defeating a bill that favored the enactment of the Child Labor Amendment to the U. S. Constitution. Even the New York *Times* of that period (April 23) admitted that the defeat of the bill was due to the influence of the cardinal. He had a special law passed by the Legislature which made him the "corporation sole" of the Catholic Church in Massachusetts. He was its president, its officers, its board of directors. . . . Cardinal O'Connell owned a summer [should read "winter"] home in the Bahamas which was formerly the mansion of the colonial governor there. His home in Brighton, Mass., with its private golf course, is valued at over $200,000. In addition, he owned a large estate in Marblehead. Here people came to sit on the large rocks and enjoy the sea breezes. But when the cardinal came into possession of the property he built a large fence around the rocks to keep the people away. An "irreverent wit" put up a sign along the fence saying: "The earth is the Lord's, and the fullness thereof, but the rocks belong to the cardinal."

Not being able to take anything along with him into his grave, the cardinal left most of his huge estate to the "Church", but bestowed $30,000 on four servants, $5,000 to the poor, and $2,000 for the repose of his soul in the "purgatory" where he expected to land, but which he will never see, because there isn't any such place. Jesus and the apostles never heard of any such place; and never heard of masses either, for that matter. The cardinal is in hell, or the grave.

"Treasures upon Earth"

The Lord never instructed His followers to see how much they could scrape together of this world's goods, and He did not do it himself, either. He had more important business. Those who have treasures today may have nothing tomorrow, like Mr. O'Connell. At Buffalo, June 26, 1944, somebody stole $58 which had been left on a casket to pay for masses for Mrs. Rutkowski's soul. What a dirty trick, to keep Mrs. Rutkowski in a "purgatory" that doesn't exist for a lot longer time because the priest that would have had the money didn't get it, and, of course, no priest would say masses for anybody's soul if he didn't get money for doing it! Have you ever heard of one doing it?

It seems that there are lots of thieves

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around, and that they know where to go to look for the money. They never come to the meetings of Jehovah's witnesses, because they know that people who advertise "Free seats, and no collections" are not burdened with money. But when the "Reverend Father" Leo Collins, of Sacred Heart church, Youngstown, Ohio, was bringing the day's takings to his palace, thieves held him up. The newspaper story said that he "was able to spill at least half the money" before the thieves got the basket away from him, but that the "thugs escaped with possibly $1,200 of the collection". They may have been the same rascals that stole $26 from a Pittsburgh woman while she was at prayer in St. Peter's church a week later. Peter himself did not go after big money. He had something a lot better. He said, "Silver and gold have I none." (Acts 3:6) Millions of dollars could not have given him the joy that he had when he saw that "certain man lame from his mother's womb" "walking, and leaping, and praising God" after he had taken him by the hand and lifted him up. Now could it?

On a location one block from Wall street, and on a lot that was once mortgaged for $900,000, the Roman Catholic archdiocese of New York is building a "chapel". The neighborhood has almost no resident population, but it has money.

Massacres of the Spanish Masons

THE *New Age* magazine, Washington, D. C., has confirmed by letter the statement several times made in these columns, that when the Spanish Republic was betrayed eighty Masons were garroted at Malaga. The information came to the *New Age* in a letter from Ceferino Gonzalez, grand master National Adj. of the Grand Orient of Spain, October 23, 1937, addressed to Grand Commander John H. Cowles. The *New Age* states that Gonzalez denounced these crimes by telegrams to President Roosevelt. This original story as it was published in the *New Age* magazine of December 30, 1937, was as follows:

Masons Executed in Spain

Spain and Portugal are alone among the nations of the world in the use of the garrote for the execution of criminals who have been condemned to death. The felon is tied to a post, an iron collar attached to the post is placed around his neck, the collar is tightened by a screw device at the back, and death is caused by strangulation.

In the old Spanish town of Malaga, sunny city of grape and fig and olive on Spain's Mediterranean sea-coast, now in the hands of the Spanish rebels, six of these horrid instruments of death had been erected on scaffolds in the prison yard. Early on the morning of October 20 all of these grim devices were in use. Soldiers, officers and executioners of the forces of General Franco, rebel leader of the Spanish Fascists, were busy. Squads of condemned prisoners followed one another, hurried to the scaffolds in scenes unparalleled since the days of the French Revolution, until no less than eighty victims had been executed in this barbarous manner.

These men met death not because they were murderers, or were guilty of treason or other high crimes against the state. Their offense was simply and solely that they were members of the Masonic Fraternity. No other charge was brought against them; no other seems to be needed to invoke the death penalty in Fascist Spain.

This well-nigh incredible report finds its way to this country through the Grand Master of the Grand Orient of Spain, now in exile in Paris. It is accompanied by a piteous appeal to the Masons of America for help. It is feared that these executions will continue, as, it is alleged, pressure to that end is being brought by Cardinal Segura of the Roman Catholic Church. They implore the influence of American Masons against a continuation of these massacres.

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Some confirmation of the report is found in a message received direct from Spain by a native of that country now living in the United States. This message gives substantially the same account of the executions, and names four or five of the victims who were friends of this gentleman, or with whom he was well acquainted. One was a university professor, another a member of a commercial firm, a third a sanitary engineer. He is assured that the only charge which could be justly brought against them is that they were Freemasons.

The cold-blooded killing of prisoners of war would be looked upon with horror in any civilized country. The mass execution of political prisoners would be a worse offense against civilization and humanity. But a shameful death like common felons, visited on eighty of those who have offended in nothing other than their membership in an organization such as the Freemasons, known the world over for its works of charity and its principles of fraternity, equals in savagery and malevolent ferocity anything which has happened even among the most barbarous nations.

Masons of the United States seem helpless in any attempt to prevent further tragedies of this sort. None of those executed were citizens of the United States, and the attitude of the State Department in such a case is that they have no business to interfere in the domestic affairs of another country. It is likely that the power of public opinion, awakened by indignation and horror at what has occurred, is the only force which can be brought to bear to prevent further atrocities. —W. R.

Berries in and out of the Bible

LOOKING up the word "berries" in the Scriptures, one is surprised to notice that the word occurs but twice and in both instances the reference is to the fruit of the olive tree. The Creator who made those marvelous strawberries, raspberries, blackberries, gooseberries, huckleberries, cranberries, loganberries, dewberries, and probably many other kinds of berries, seems not to have mentioned them at all.

Glancing briefly at some of these, the botanists have described 130 species of strawberries, but, says the *Encyclopedia Americana,* "in the United States alone there are probably 1,000 varieties offered for sale each year"; so this glance is a very hurried one. Of the Alpiné or perpetual strawberry, this authority says that in Europe "its high quality and continuous bearing have rendered it popular in private gardens, for which places it should be, but is not, very popular in America". A variety much appreciated in the United States is the "Chilean, a native of the Pacific Coast of South America". The northward movement of the strawberry crop begins in Florida and the Mississippi delta in January or February and ends in Canada in August. The season lasts two or three weeks in each locality, trainloads going out each day.

Those who have intelligently and carefully planned strawberry barrels have been able to raise enough fruit to keep the family supplied for the season, and year by year thereafter. Some of the requirements are clean barrels; 6 holes in bottom for drainage; rows of holes 1½ inches in diameter, at distances of 8 inches from each other, and with rows 6 inches apart; painted barrel placed in sunny location and stood on bricks to keep it off the ground; 6 inches of coarse drainage material in bottom; balance two-thirds soil and one-third well-rotted or dried manure, applied thus:

A newspaper is rolled to form a cylinder about two inches in diameter, and while one gardener holds it upright in the center of the barrel the other fills it with sand. Still

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holding this in place, soil is put in the barrel up to the first row of holes and well firmed. One plant is allotted to each hole; the roots are inserted and the soil packed down well around it, then it is watered. The soil is filled in up to the next row of holes and the plants set. . . . It is advisable during the first year to pinch off both blossoms and runners. . . . Thereafter, runners may be allowed to develop for any necessary replacement of plants. . . . The sand core is to facilitate thorough watering and the paper soon rots. Plenty of moisture is needed after planting, and regular watering all season, not just during dry spells.—D. H. J., in New York *Times*.

Blackberries, Raspberries, Huckleberries

There are many varieties of blackberries, and on Cold Knob, Greenbrier county, West Virginia, not only are there hundreds of acres of excellently flavored blackberries that are thornless, but in the same locality, and on similarly thornless vines, the berries are white. So says C. F. McClintic, M.D., of Williamsburg, W.Va., in the New York *Times*.

Raspberries come both red and black, i.e., as redcaps and blackcaps, and have been cultivated in Europe and America for centuries. Several hundred varieties have been offered for sale.

Gooseberries, easy to raise and easy to eat, if you can get them, are seldom seen in American markets, but are much in favor in Britain. The fruits of some of the varieties most favored weigh more than an ounce.

Huckleberries, of the high-bush and low-bush varieties, grow all over the Pocono mountain region of Pennsylvania, and if you have never eaten a well-made huckleberry pie, you have missed something. Sometimes called blueberries, there are places where the high-bush berries grow on shrubs up to 12 feet in height and the berries, in a favorable season, may be up to 7/8 inch in diameter. This fruit is widely spread over the whole country from Maine to Minnesota and Florida to Kansas.

There are a million bushels of cranberries marketed annually in the United States. They are not much different from bilberries, blaeberries and whortleberries. Cowberries are sometimes called mountain cranberries and sold as such. And there are dewberries, loganberries and thimbleberries.

Cats Aid and Interest Humanity

IF STEEL rails are properly made they will not break. When they do, the result may be the loss of many human lives. The human ear is not as quick as that of a cat. At Amo, 25 miles west of Indianapolis, at 1:25 on the morning of March 11, 1944, the cat of John W. Borders leaped to his bed, put her paw on his cheek and squalled in his ear. When she realized he was awake she leaped to the window sill and mewed with much excitement while a freight train was passing on the Pennsylvania. She could tell from the sound that something was wrong. John put on his clothes, took his flashlight, went down to the track, and found a piece of rail about twelve inches long had broken out, causing the wheels when passing to drop down on the vacancy and make a noise which the cat knew was uncommon. John telephoned to headquarters, and immediate attention may have saved the road from a disastrous or even fatal wreck.

The Erie has at its baggage department at Warren, Ohio, a cat that hoboes its way as far as Cleveland to the north and Marion to the west, with possible trips to Jamestown, N.Y., and points east. No doubt the baggagemen are conspirators in this. A pinch of catnip and a saucer of milk will make any kitten go a long way with a lonely baggageman.

Stories recur of cats that are quick enough, and strong enough, and smart

enough to work at the knob of a closed door with teeth and paws until the door opens. One of the latest to do this is Carenza, the cat of Mr. and Mrs. Louis Ford, Chicago. They keep a table near the door, and probably put it there on purpose, so that the cat can do this stunt.

And do women love cats! In Brooklyn Mrs. Muriel Shaffer, schoolteacher, unable to get anybody else to do it, climbed down a manhole ten feet into a sewer to rescue a drowning cat. The cat tore her stockings, and she scraped her shoes and soiled her dress, but she won the battle, and, after some men pulled her out with a rope, she rushed the cat to a hospital to be treated at her expense. Some Muriel!

Meteors and Northern Lights

NOW that facts are unfolding and sinners are trying to get the facts first, it might be that a timely hint or two will be of help to those who are trying their best to publish the truth.

I have existed in the North a good many years, mostly in the out and open places. Since 1918 I have done my own thinking. What the world calls "nature" proves the Bible positively right. But I do not know of any place in the Bible where there is mention of meteors or northern lights. Some "ologies" make frightening statements on the subject; so one can just help oneself to what one wants of them.

When "the stars fell" a hundred years ago, my grandparents never spoke of seeing any sign of ash about. There was no heat to the tiny lights, even though they touched their clothing at times. It seems to me that this event marked something as to the time, but I know not what.

In our scheme of life as outdoors men in the North we are often out in the night. We do not raise our meat, but depend on game. It is a catch-as-catch-can job. We travel nights when there is fair moonlight. We see lots of northern lights on all sides of us, in the valleys and over the flats. They always show best after a wet storm. These storms come wet or dry (as snow) according to whether it is warm or cold. So right after a wet storm one may walk right into these lights. They do not play around you longer than a half a minute. There is then a strong odor or suffocating effect. To me it smells like a fresh pile of blasted quartz rock or a strong salt vapor. To another it smells like antimony fumes. One is conscious of some kind of ash falling all around him. Often, in the spring, when the snow is going, there is an ash to be seen almost everywhere on the melting snow and ice. Sometimes it is possible to gather this ash around the edges of puddles. Lights of this same kind seem to be in fierce display around the south pole. I have often wondered why some who went down there did not get curious and find out more about them.—F. A. C., Alaska.

Thirty-four Days on a Raft

WHEN one of Uncle Sam's bombers went down in the Pacific, it left behind three men and a rubber raft 4 by 8 feet, with no sailing equipment and no provisions. The men had between them their clothing, a pair of pliers, a police whistle, a pocketknife, a length of line, three clips of ammunition, and a pistol. That was all; and yet those three men survived. They sailed 700 miles, living on raw fish and shark meat, and finally reached a little island from which, forty-one days after they fell into the ocean, they were rescued by an American ship.

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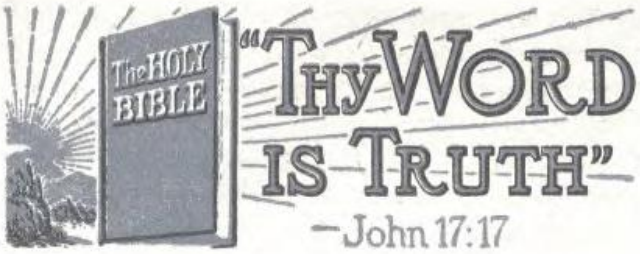

Earth's Unique Place

THERE is a direct and intimate relationship between the throne of Almighty God Jehovah and our earth. This is shown from His Word, at Isaiah 66:1, where it says: "The heaven is my throne, and the earth is my footstool." The creation of the earth did not happen by chance, nor did it come into existence by the operation of blind force. Its formation was by the will of God the Creator, and it was created directly under His supervision. (Isaiah 42:5) Paul the apostle writes: "For every house is builded by some man; but he that built all things is God."—Hebrews 3:4.

Future epochs may witness other planets of the universe of greater size than our earth giving glory to the Creator beyond anything that is now revealed to us, but man cannot now conceive of any of them as being more highly honored than the earth. When man comes to appreciate this fact he will more fully appreciate how he has been favored by the great Creator. That which lifts the earth into a position of importance beyond anything possible with other planets is the fact that upon the earth has been staged the great drama of the vindication of Jehovah's name and here have been given the instructions concerning good and evil meant apparently for all time and all intelligent creatures of Jehovah God.

It must also be kept in mind that the glorious Son of God, "The Word of God," who was God's active agent in the creation of all things, did at the will of Jehovah leave the courts of heaven and come to earth, and while on the earth He was subjected to the severest of testings; and that He here proved the perfect man's relationship to Jehovah; and that He suffered an ignominious death and was raised out of death and then exalted to the highest place in heaven next to Jehovah. All this was done in order that God might vindicate His name and in due time establish His will among creatures on earth and in heaven, all of this to be to the everlasting good of the peoples of earth and to the glory of Jehovah.

The exaltation of Jehovah's Son Jesus was higher than all others of God's creation, and aside from Jehovah no other will ever be so high. (Philippians 2:8-11) That exaltation was not because of what He had done before He came to earth. It was because of His fidelity, as a man while on the earth, to Jehovah in the faithful performance of His covenant with His Father and the duties and obligations laid upon Him thereby. The earth was made the place where Jesus gained His victory through faith. The earth was thus honored above all the other planets by reason of what Jesus did here upon earth.

Because God used the earth and man for His eternal purposes, and because His beloved Son Jesus, when a man upon the earth, proved His fidelity to God before angels and men, the conclusion must be that the earth is the most favored, and will remain the most favored in the planetary creation of God and will always be dear to the heart of the Creator. In due time men will appreciate this.

God made the earth suitable for animal life that is found upon it. The animal creation eats and drinks and enjoys existence and in course of time perishes. Man does not possess inherent immortality, but he is more than merely an animal to exist and propagate his species. His mind gives him capacity to search out the great truths in God's arrangement, and this lifts him far above the other animal creation on earth. His mind needs food, and his gracious Creator has abundantly provided all food for body and mind.

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In the visible works of creation God displays His wisdom, justice, love and power. When man begins to learn thereof he is filled with wonder, admiration, awe and reverence for the Master Creator. He needs to come to this attitude before he begins to learn wisdom. In fact, wisdom is the application of knowledge according to the divine standard. Therefore man must know of God and must know Him, at least to a degree, before he can become in any measure wise. With profound respect and reverence, mingled with fear and trembling, man pursues his way in seeking knowledge of the Almighty. As his appreciation of his knowledge of God increases, his affection for Jehovah increases. Then he delights to know more of God's works, and his pleasure leads him to seek them out. The psalmist, in musing upon the wonders of Jehovah's creation, exclaimed: "The works of the LORD are great, sought out of all them that have pleasure therein." —Psalm 111:2.

The Bible is God's Word expressed and revealed to His creature, man. The general thought among men is that the Bible is a confused mass of thoughts expressed. This wrong conception is due to those men who have misrepresented God and His Word. Actually, the Bible shows the clear statement of God's purpose concerning the earth and its chief inhabitant, man.

The opening chapters of the Bible show it was meant for man's instruction. It discloses that God meant man to be the exerciser of dominion over the earth as long as he remained in full harmony with his Creator. Its first mention of man and of God's purposes concerning man is thus expressed: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." —Genesis 1:26-28.

That Scripture statement, properly understood, means that God made man to be His representative on the earth. God endowed the perfect man with the faculties of reason and of justice, wisdom, love and power, and gave him the freedom to use his will. In those respects he was made in his Creator's image and likeness.

Jehovah created the earth, and therefore it is His by His right of creation. He set in operation His laws, meant by Him to produce results; and the results followed in harmony with His will. The heavens and our earth were made by the expressed will of God: "By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth. For he spake, and it was done; he commanded, and it stood fast." —Psalm 33:6, 9, *Am. Stan. Ver.*

The earth belongs to Jehovah God, to be used by man in harmony with God's will. Whether man could have adopted a better system of occupancy and use than he has adopted needs no discussion here. The real question for determination is, To whom does the earth belong? The answer must be, It belongs to Jehovah God, and in His own good time obedient men shall occupy it in harmony with Jehovah's will.

For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord; and there is none else.—Isaiah 45:18.

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Finland's Plight

RISTO RYTI, the president of the Bank of Finland, and president of the Finnish Republic at the time it joined with Germany in the latter's attack on Russia, is declared to be a spiritist. *Newsweek* of April 3, 1944, put it this way:

President Risto Ryti of Finland is not only a spiritualist but his medium is an ardent believer in Adolf Hitler. This old man claims that he speaks with the voice of the Archangel Gabriel. He quotes Gabriel as saying that Hitler is the "Son of God".

In bygone years Finland has had a fine witness given in it regarding "this gospel of the kingdom", bristling always with exposures of the wicked angels that work under the rulership of "the god of this world", "the prince of this world," "the ruler of the darkness that now is." So the Finns have only themselves to blame if they elected such a man president of their country.

The demons are always liars. Their whole aim is to dishonor the name of Almighty God and turn humanity into destruction. The Finns were deceived into thinking that they could fight a private war with Russia without getting into trouble with Uncle Sam. But after many false starts a peace was finally arranged and the Finns got off fairly well. Secretary of State Hull is believed to have softened the blow.

The Finns have to pay $300,000,000 indemnity, over a period of six years, and as they have a population of about 3,800,000, that makes a little over $75 apiece for putting on the latest war. It all looked very fine while some thought the Germans would keep right on going, but it didn't look so well when they began to retreat.

One of the terms of the armistice with Russia was the leasing by Finland of Porkkala peninsula as a naval base. This leased territory extends up to within eight miles of the Finnish capital of Helsinki. About 12,000 poor farm people had to take their belongings and leave their farms, all within a period of ten days. Such is the cruelty of war.

In Finland's plight Sweden showed herself a good friend. Over the border into Sweden came 26,820 Finns; they brought along with them 17,000 cattle. It was estimated in October, 1944, that there were then 40,000 Finnish children in Sweden.

Liberty-loving Estonia

ESTONIA, on the eastern edge of the Baltic sea, and on the southern shore of the Gulf of Finland, is a little larger than Denmark; or, to compare it with America, it is of about the same size as the states of New Jersey and Maryland combined. It is an agricultural country, with a population estimated in 1939 at 1,134,000.

The capital, Tallinn (sometimes called Reval), is one of the few ice-free ports in that part of the world, and, as the power politicians like to have ice-free ports for their battleships, Estonia has had a hectic ride and is now getting still another one. The Estonian language is akin to the Finnish, and less closely akin to the Hungarian.

Estonia has been held successively by Danes, Germans, Swedes, Russians, Estonians, and Germans, and now again by the Russians. All these conquerors have advertised themselves as saviors of the Estonian people. Conquerors are like that, but what they really want, after ports, are taxes, so as to keep their war machines running.

The people have religion; why, yes, to be sure. They got that with their mother's milk. Alleged to be 78.6 percent

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Lutheran and 19 percent Greek Orthodox, a subscriber claims that while the Russians were running the country, prior to 1918, the Greek Orthodox church used both persuasion and force to make all the people worship their cotton saints.

The country broke away from Russia in 1918. They set up a constitution which provided that all citizens are equal in the eyes of the law; that no public privileges or prejudices may derive from birth, religion, sex, rank, or nationality; there may be no class divisions or titles; science and art and the teaching of the same are free; education of little folks is compulsory; minority nationalities are guaranteed education in their mother tongue, and minorities may form their own autonomous institutions for promotion of their national culture and welfare, as long as such does not run contrary to the interests of the state. By 1930 less than 2 percent of the people were illiterate.

Before the Germans moved in during the present war, Stalin's stooges seized the country; then the Germans took it; and now the Russians have it once again. Oddly, the Estonians themselves, being intelligent and liberty-loving, would prefer their own government to one pressed upon them by either Hitler or Stalin. Thus far, the American and British governments coincide with the Estonian view.

The United Press, in a dispatch from Tallinn October 9, 1944, claims that when the Germans fled southward, on September 19, 1944, before the onrushing Russians, they shot and then burned some 2,800 men, women and children at the Clooga concentration camp, 25 miles southwest of the city, but there was no time to burn about 70 of the slain, and 85 of the intended victims escaped the slaughter altogether.

One would think that all the Estonians, and everybody else, for that matter, would want the one government that will for ever do away with such works of the Devil, and cry from the bottom of their hearts for the kingdom for which Jesus taught His followers to pray.

U. S. Plants Shipped to Russia

SOME newspapers and politicians were quite upset when they discovered that the U. S. Treasury purchased for Russia two oil refineries, a steel mill, an aluminum mill, a railroad system with its locomotives and freight cars, a $13,000,000 electric power plant, an oil pipe line, and a tire manufacturing plant.

There seems no need to get excited. Airplanes need specially refined gasoline; that explains the oil refineries. The steel mill may be needed for any one of a thousand purposes; in any event most of the things that go to the front go on steel rails. The aluminum products are widely used on airplanes. Railroads are supremely necessary in wartime. Electric power plants are needed to take the place of those that have been destroyed. And if oil pipe lines are needed in the United States they are needed in Russia.

Not knowing just where the Russians plan to put their $13,000,000 power plant, this is a good place to mention that at one time, early in 1942, it looked as if the Germans might chase the Russians into Siberia. In the midst of that vast country is Lake Baikal, 380 miles long, 45 miles wide, and a mile deep. Out of that lake flows the Angara river, falling 1,500 feet into the Yenesei river and thence into the Kara sea and Arctic ocean north of the Ural mountains. Sometime this river will be harnessed, and when it is done this one river will develop more power than is now developed at Niagara, Muscle Shoals, Wilson and Boulder dams combined. That is what the power experts claim, and they ought to know.

Russia is a coming country. Only six

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days after announcement of all those plants going thitherward came the news that the biggest iron furnace in all Europe went into operation at Magnitogorsk, east of the Urals. It has a capacity of 1,400 tons of pig iron a day.

Most People Like to Eat

MOST people like to eat, and while they are about it they enjoy some foods more than others. The British ate a good many millions of dehydrated and powdered eggs, when it was a case of eat them or starve, but as soon as the submarines were driven from the sea and there was shipping space available, they wanted them back in their shells, and that's the way they are going now.

When foods are scarce, there are rascals galore that try to make fortunes in one of the meanest ways imaginable. Says Peter Edson:

Coffee has been found mixed with roasted cereals. Dried grass has been sold as tea. Imported spices, hard to get because of shipping shortages, have been found adulterated with from 20 percent to 50 percent cornstarch. Canned sardines, labeled "packed in pure olive oil", have been analyzed and found to be packed in corn oil or cottonseed oil. Saccharine has been found substituted for sugar as a sweetener. White poppy seeds have been dyed the same color as the better "blue" variety, in order to get the premium price which the latter brings on the market, now that imports of Belgian seeds have been stopped. Egg substitutions are some of the most flagrant. Cornstarch has been substituted for egg in prepared mixes sold to bakers. Artificially colored, the cornstarch gives the same rich, yellow appearance to a cake that a good cook provides through liberal beating in of egg yolks, but the food value just isn't there. In egg-macaroni the standard 5½ percent egg content has been found to be cut to 2 percent in some brands, the yellow coloring in this case being supplied by a coal tar dye which is considered injurious to health. Mayonnaise and salad dressings have been found to contain, not the usual olive, cotton, soybean or other vegetable oils which are scarce, but instead contain a mineral oil which has no particular food value and is, moreover, a purgative.

The thing you have to watch out for when you go shopping these days is the "hidden" price increase. When you go into a store to buy a pair of shoes, for example, it may be a matter of great satisfaction to note that the price is no higher than that paid for the last pair you bought before shoe rationing went into effect. You bless price control for this and think things may not be so bad after all. But a close examination of your new kicks, if made by an expert shoemaker, might reveal that the uppers are not of as good quality as the shoes you bought last year, they may be dyed a little darker to cover this lower grade leather, the linings may be of inferior workmanship, the sole may be thinner. Translated into terms of wear, these changes in the quality of the shoes you buy may mean that the shoes will last you only two-thirds as long as the prewar shoes you bought at the same price. Translated into what it cost you to keep yourself shod, it means that here is a hidden price increase of 33 percent, for you must buy four pairs of shoes to give you the service you got before from three pairs.

The United States Food and Drug Administration (eastern district) has found asafetida substituted for garlic; pecan shells flavored with essential oils and ground up to make spices; shelled pumpkin seeds sold as almonds; puffed wheat and soybeans sold as peanut brittle; cocoa shells in cakes and candy as a substitute for cocoa; cottonseed oil sold as olive oil; glass slivers in Portuguese and Spanish brandy; and inferior rubber stoppers that caused chemical changes in medicines, with serious damage to patients.

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Have Some Processed Chicken

Won't you have some more processed chicken? Yes, do! But before you take a second helping read this dispatch from Chicago; it may help you to keep your war appetite within bounds:

> Many of the calves were hauled great distances, War Food Administration officials said, and some that were too young or too weak from illness to survive and died on the way were thrown in with live ones and all processed together, often under the most highly unsanitary conditions.

In bygone years considerable was said about the danger to humans of eating bob veal. That danger was not lessened when the bob veal was sold in the markets as processed chicken. But when it comes to eating as processed chicken a slab of bob veal that was part of a calf that was too weak to travel to market, and died a natural death en route to the abattoir, just never mind passing it.

How do you like your canned cherries? Do you like them sound and fit for use, or do you prefer them as put up by the S. A. Moffett Packing Company, 1331 Western Ave., Seattle, Wash.? A little skit in the Seattle *Post-Intelligencer* says that Mr. Moffett

> was fined $600 when he pleaded guilty in federal court yesterday to violation of the food, drug and cosmetic act. According to Herbert O'Hare, assistant United States attorney, Moffett shipped in interstate commerce cherries unfit for human consumption. Moffett has twice before been fined on similar charges, O'Hare said.

It should be explained that between the second and third fines for packing and shipping rotten cherries there was done a beautiful job of newspaper whitewashing, recorded in the Mt. Vernon (Wash.) *Daily Herald,* 45 days ahead of the third penalty, as follows:

> Formal ceremonies yesterday afternoon at the local plant of the S. A. Moffett company honored that organization for its outstanding record of food processing and the War Food Administration presented company officials with the "A" Achievement flag. Rev. A. A. Harriman, part-time employee there during the past season, gave the invocation. . . . John J. Flynn, district representative of the War Food Administration, presented the achievement pins to the employees which were accepted by Mrs. May Johnson and Rev. Harriman.

At the time the whitewashing job was done, Mr. Moffett must certainly have known that he was about to be tried for packing rotten cherries, because 45 days is a very short time in legal matters. The whitewashing job occupied 13½ inches of newspaper space, while the announcement of the fine occupied slightly less than 2 inches. So it is almost seven times as necessary for Mr. Moffett to be patted on the back as it is for the public to smell suspiciously of the cherries the "Reverend" Harriman packs. And if you don't believe it ask Mr. Flynn.

When Anesthetics Are Not Used

THE Vivisection Investigation League, 11 East 44th street, New York, states some of the conditions under which anesthetics are not used in experiments on dogs and other animals. The exceptions are: starving dogs for 20 to 48 days, and in some cases over 100 days (and pregnant dogs are included in these experiments); X-ray experiments, where the dogs are literally burned up; depriving puppies of sleep by walking them up and down until they die (the vivisectors work in shifts); whirling animals in a specially prepared machine until they die; running them on treadmills until they drop from utter exhaustion; baking dogs (they die in from 5 minutes to 12 hours after being taken from the oven); putting mustard oil into the eyes; freezing experiments; poison-gas experiments; feeding experiments; keeping animals in absolute darkness for as

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long as seven months; suffocation experiments; alcohol experiments; sewing together of two animals; the forcing of excessive amounts of water into dogs; depriving dogs of food and water for many days, and then giving them Rochelle and Epsom salts; the drying out of all possible liquid in dog's body; subjecting animals to excessively irritating vapors until death; experiments with the express purpose of producing pain, and inoculation experiments by the hundred thousand, which experiments often cause great and prolonged suffering. It seems that the anesthetics are saved for experiments that would hurt the animals more than those above listed!

The League goes on to explain that mutilated animals are kept alive for days, weeks or months until they die; also, the same or other experiments are performed over and over again on the same dogs. Some of the dogs used are obtained from dog pounds, some from pet shops, some from places where they are raised for the purpose, and some from persons who steal and sell dogs. It quotes a sane-minded physician, R. Fielding-Ouid, M.D., M.A., member of the Royal College of Physicians, as excoriating vivisection in the following dignified words:

Can anyone honestly assert that the gropings by the torturers of living animals lead, or have led, to anything that could be strictly described as knowledge? The vivisectors themselves are well aware, and one of their colleagues has stated, that at best their work is founded on a shifting sand. . . . It is obvious from their own writing that we can get from them only confused and contradictory opinions.

Whenever, then, we find it our duty to attack the methods of vivisection we are told that we impede the progress of science. This is demonstratively untrue. . . . The absurdity of thinking that phenomena observed when operating upon living animals . . . can be applied for the benefit of humans is patent and has often been exposed.

We yield to no one in a desire to extend by legitimate means the boundaries of human knowledge; but much of the so-called science of today is wrong-headed and misconceived, and much of it futile and stupid. This applies particularly to the experiments of those who practice vivisection, and especially to those to whom profit-taking rather than philanthrophy has been a prime motive . . .

Have we not every day and every week fresh reports from the vivisectors themselves, and these are more than enough to give us authentic reasons for our indignation and detestation of their cruel work? We must not allow ourselves to be hypnotized nor blinded by the claims of science, many of which are bogus and self-contradictory.

So long as vivisection is practiced under the aegis of the law and in a kind of privileged secrecy we shall continue by every effort to curb its cruel curiosity.

Caring for the Insane in the Empire State

THE story in *Consolation* No. 662, issue of January 31, 1945, of using broom handles on the insane interested me very much. It did not state that such cruelty was used in New York state. Perhaps you are aware that New York state has had a law in force for many years that prohibits the striking of any patient by an attendant, the penalty for transgression being the immediate discharge of the attendant.

For more than thirty years my late father and mother were employed at New York state hospital, first as attendants, later being promoted to chief supervisors. When my father arrived at the hospital, about the year 1874, it was called an asylum. Patients were handled like wild beasts. Placed in wooden cots built like a crate, they were chained down and the lid double-locked. Others were put in muffs, strait jackets, and

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fastened to massive chairs screwed to the floor.

All this kind of treatment was abolished and there was substituted for it the humane plan of confining the insane in dormitories, and putting them in bed with twenty-four–hour nurse supervision. Now the insane in New York state are treated like hotel guests in the less-disturbed wards. The ward doors are kept unlocked daily and the patients go in and out on parole.

The floors are highly polished hardwood. There are two patients to a room, with curtains on the windows, pictures on the walls and carpets or rugs on the floors. Pianos and radios may be had if desired. There are billiard and pool rooms, frequent dances, church services, etc. Everything is kept very clean at all times. The doctors know when a patient is going to have an annual or semi-annual spell. There are no padded cells of the funny papers to be found in any hospital, though padded beds can be found in the epileptic wards to insure the patients against injury only.

To restrain some violent patients, the employment of a hot or cold pack is sometimes used. This is a bed sheet soaked in hot or cold water in which the patient is wrapped like a mummy. The pack may be used only after permission has been secured from the medical superintendent in charge of the hospital. He must witness the operation of wrapping up the patient. Patients are also placed in bathtubs for the water treatment.

Most states in the Union are seventy-five years behind the times in the humane care of the insane; they should pattern after New York state law.—S. Talcott Cook, California. (Mr. Cook, it may be explained, is a namesake of a former superintendent of the Middletown, New York, state hospital, and his father, Wilbur Earnest Cook, was chief supervisor of the same institution.)

If She Had Only Put Those Eleven Coins at Interest!

DIGGING alongside an old-time terrace wall in a garden of the Hebrew University on Mount Scopus, Jerusalem, workmen recently found a pottery bottle and in it eleven coins of dates 29 B.C. to 130 B.C. Perhaps some careful housewife put them there, say, for the purposes of this little story, about A.D. 27, and holds them in reserve for her old age. Suppose the lady had invested those coins, containing approximately $1 worth of silver, in something that pays 6 percent compound interest, and suppose she is now living, how much is she worth?

Whoa! There isn't time to figure it, and there isn't room for the figures. All right, suppose she lived only 1,136 years and then died and left her pile to her descendants. How much would they have? Conservative banking is the loaning of money at 6 percent, on 60-day notes. Compounding thus, $1 becomes $2 in 12 years, and ever thereafter in 12 years the entire amount doubles. The following table shows what would be the value of the lady's dollar's worth of coins in the years named:

A.D.	Amount (Dollars)
98	64
169	4,096
311	16,777,216
453	68,719,476,736
595	281,474,976,710,656
737	1,552,921,504,606,846,976
879	4,722,366,482,869,645,213,696
1021	19,342,813,113,834,066,795,298,816
1163	79,228,162,514,264,337,593,543,950,336

Price of 12 earths of solid gold at the going price $80,237,500,000,000,000,000,000,000

Weight of earth in tons avoirdupois 6,550,000,000,000,000,000,000

Price of gold per avoirdupois ton, at $35 per Troy ounce for 29,166⅔ ounces $1,020,833⅓

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It Works Very Well

HOPING to get some benefit out of it, for his particular religious racket, the pope officially blessed the late Mussolini for destroying the native population of Libya, butchering the natives of Ethiopia, betraying the Spanish Republic, grabbing Albania, and participating in the infamies that led to the dissolution of Czechoslovakia.

The pope also blessed fifty uniformed German fliers and 200 Italian soldiers while he still had the chance, and you know what happened to the fliers, for lack of gasoline, and to the soldiers of Italy. One of the monsignors, Alfonso Camillo de Romania, blessed the tanks of Italy, and if you know where any of those tanks are now at work you are a wizard.

The immediate reason for this item is notice as follows, from the Tulsa, Oklahoma, *Daily World* of January 11, 1945:

Gets Bishop's Blessing, Dies from Heart Attack. Oklahoma City, Jan. 10 (AP)—Mrs. J. D. Grout went early to be sure and get a seat at the installation services of the Most Reverend Eugene J. M. McGuinness here. She left happily because Bishop McGuinness turned to where she was and blessed her. A few minutes later she died after suffering a heart attack.

The lesson seems to be that if you want anybody bumped off, the best way to go about it is to get some high official of the Roman Catholic Hierarchy to bless him, and the next time you hear from him he will have on his asbestos wings and will be blowing sulphur fumes out of both nostrils, in an entirely imaginary "purgatory".

Jewish Family Hidden Four Years

◆ In the little village of Ohey, Belgium, forty miles southeast of Brussels, lives a mayor that is a real man. When the Germans overran the country, he gave false citizenship papers to a Jewish family of three, a father, mother and a boy then four years of age. A Belgian farmer, who could have obtained a reward of 15,000 francs for surrendering them, kept them and cared for them four years. When the boy became old enough to attend school he was sent to Brussels, where he remained four years in a home for fatherless children. His mother saw him every week or so, but his father did not see him for four years. Now the family are free, and living together as they desire. There are many decent people in the world, and certainly some of them around the little village of Ohey.

Public Meetings in Chicago

"GO YE therefore, and make disciples of all the nations," Jesus told His first disciples. This meant that others were to be informed and taught the truth concerning Jehovah's kingdom, and that such were to tell still others. In the Chicago company of Jehovah's witnesses earnest disciples are taking advantage of arrangements for public meetings to which the interested may be invited. The first picture (on opposite page) shows a group of publishers ready to go forth on the streets and from house to house to hand out the printed invitations, some of them wearing the large "sandwich signs". Picture No. 2 shows a youthful publisher on the job, and No. 3 shows another, ready to hand the first comer a notice (not the kind the police hands you for parking where you shouldn't). In No. 4 Mr. Passer-by accepts a handbill. No. 5 shows another way to advertise the public talk (this was a different one of the series). No. 6 shows the talk being given; while No. 7 caught part of the audience, but not napping.

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Public meetings in Chicago

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Love of the Stranger

I WAS riding on the bus through the rolling hills of eastern Oklahoma enjoying the Creator's beautiful handiwork, when, suddenly, there loomed up a large, foreboding sign at the edge of a small town. It read: "Warning! Strangers without any visible means of support must identify yourself to Chief of Police. By order of City Council."

What a difference here from the loving provision that Jehovah God made for sojourners and strangers associating with His people, Israel, many times *without any visible means of support!* He commanded: "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the sojourner: I am Jehovah your God." —Leviticus 19:9, 10, *Am. Stan. Ver.*

I recalled the apostle Paul's words, "Forget not to show love unto strangers." (Hebrews 13:2, *Am. Stan. Ver.*) Jesus' parable of the sheep and the goats to be fulfilled at this end of the world came to mind. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a *stranger,* and ye took me in." (Matthew 25:34, 35, *Am. Stan. Ver.*) How do you think Christ would have fared today if He had entered *this* town?

True Americans love liberty; they detest regimentation, rationing and all other totalitarian methods. They work for a living. They do not enjoy or support idleness, but when a traveler in need comes along they gladly hand out a sandwich and a cup of coffee. Such signs as Spiro, Oklahoma, has at both ends of town are un-American and un-Christian. To prove: Every one of Jehovah's witnesses that has entered Spiro and remained a short time has either been arrested or beaten. Without knowing even this, the sign alone makes the freedom-loving American want to shake the dust of such a place off his feet and pass on to the next town, where he can rest in a hotel and once again believe that he is still in the "land of the free".—William A. Tracy, Oklahoma.

Peter Waldo and the Waldenses

THE exact date of the birth of Peter Waldo (wol'do) is not known, nor are the dates of the outstanding events in his life altogether certain. However, the events are well known and in his experiences Peter Waldo resembles others who found the truth through a study of the Word of God. He was a rich merchant of Lyons, France, and was absorbed in his work until the sudden death of a friend helped him to realize that even though a man gained the whole world it would do him little good if he lost his own life. His thoughts were turned in the direction of the future life, and he determined to follow the example of the early Christians. Having in mind the words of Jesus to the rich young ruler, 'Go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven,' Peter literally carried out the injunction, after having made reasonable provision for the care of his little daughters. Then, aware of his lack of knowledge, he desired to know what the Scriptures had in them, but these were until then obtainable only in Latin, with which language he was not acquainted, any more than were the rest of the people. He arranged for the translation of

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the gospels from Latin into French, and later other books of Scripture followed. This was about A.D. 1160.

Peter Waldo now applied himself, with characteristic diligence, to the study of God's precious Word; and the more he read, the more amazed he was at the difference between the early disciples and the clergy of his day. Not only did he note a tremendous difference in the things they taught, but also in the lives they lived; and being very much in earnest, he began to tell others what he had learned. In other words, he became a witness to the truth.

Peter's consistent course of action, and the telling effect of what he told the people, resulted in his being joined by many others, who likewise turned their backs on wealth and worldliness and took up the study of the Scriptures, now obtainable in their own tongue. It was, by the way, the first translation of these portions of God's Word, or any considerable portion, into a modern tongue. The zeal of these Waldenses, as they were called, soon attracted attention. Their numbers increased in the valleys of the Cottian Alps, southwest of Turin. The *Encyclopedia Americana* calls them "fanatical", which may be expected from this source, but it also admits that

. . . they made the Bible alone the rule of their faith, and rejecting whatever was not founded on it as not conformable to apostolical antiquity, they renounced entirely the doctrines, usages and traditions of the Roman Catholic Church and formed a separate religious society. . . . Their doctrines rest solely on the Bible, which, with some catechisms, they printed in their old dialect, consisting of a mixture of French and Italian. In this language their worship was performed till their old *Barbes* (uncles, teachers) became extinct in 1603. They then received preachers from France and since that time their preaching has been in French.

Of course, the Catholic Hierarchy called them heretics, and treated them with customary ferocity, but they persevered. The *Encyclopædia Britannica* adopts the term "heretic" in discussing the Waldenses. It says:

The name Waldenses was given to the members of an heretical Christian sect which arose in the south of France about 1170. The history of the sects of the middle ages is obscure, because the earliest accounts of them come from those who were concerned [with] their suppression. Later apologists of each sect reversed the process. . . . According to this view the church was pure and uncorrupt till the time of Constantine, when Pope Sylvester gained the first temporal possession of the papacy, and so began the system of a rich, powerful and worldly church, with Rome for its capital. Against this secularized church a body of witnesses silently [?] protested; they were always persecuted but always survived, till in the 13th century a desperate attempt was made by Innocent III to root them out from their stronghold in southern France. Persecution gave new vitality to their doctrines, which passed on to Wycliffe and Huss, and through these leaders produced the Reformation in Germany and England. . . . The strongholds of these heretical opinions were the great towns, the centres of civilization, because there the growing sentiment of municipal independence . . . created a spirit of criticism directed against the worldly lives of the clergy.

In Buck's writings we find the following reference to the Waldenses:

They denied the supremacy of the Roman pontiff, and maintained that the rulers and ministers of the Church were obliged, by their vocation, to imitate the poverty of the apostles and to procure for themselves a subsistence by the work of their hands. They considered every Christian as, in a certain measure, qualified and authorized to instruct, exhort and confirm the brethren in their Christian course. They at the same time affirmed that confession made to priests was by no means necessary, since the humble offender might acknowledge his sins and testify his repentance to any true believer, and might expect from such the counsel and admonition which his case demanded. They maintained that the power of delivering sinners from the guilt and punishment of their offens-

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es belonged to God alone; and that indulgences in consequence were the criminal invention of sordid avarice. They looked upon the prayers and other ceremonies that were instituted in behalf of the dead as vain, useless, and absurd, and denied the existence of departed souls in an intermediate state of purification. It is also said that several of the Waldenses denied the obligation of infant baptism. They adopted as the model of their moral discipline Christ's sermon on the mount, which they interpreted and explained in the most rigorous and literal manner; and consequently prohibited and condemned in their society all wars, and suits of law, and all attempts towards the acquisition of wealth.

Returning now to Peter Waldo, who, if he did not originate what became the Waldensian movement, certainly gave it great impetus by his devotion and activity and especially his translation of the "New Testament" from Latin into Provençal French. His preachers went everywhere, explaining the Scriptures, without money and without price. The pope became uneasy. Although he had on a previous occasion commended the poverty of the Waldenses, he prohibited, in 1179, the preaching of Waldo and his associates, unless they had the permission of the bishops. In other words, they had to get licenses. Waldo replied that they must obey God rather than man, which was quite a shock to the pope, for he had the idea that he himself was God. (The Waldenses were excommunicated by the next pope, Lucius III, in 1184.)

But Waldo continued his preaching. He is understood to have traveled in Picardy, teaching his Reformation doctrines hundreds of years before Luther. He finally settled in Bohemia, where he died. But the Waldensians continued, as a light on the mountains, and during the dark Middle Ages, amid all the corruptions of the Catholic Church, says McClintock, they held on to their open Bible.

ARE YOU MEEK?

Then be glad and rejoice; for the words of divine assurance are, "Blessed are the meek: for they shall inherit the earth."—Matthew 5:5.

That divine promise is sure of early fulfillment toward the meek ones of earth. It is the happy hour for the meek to know that the days of occupancy of the earth by wicked oppressors and aggressors are few in number, because the great Meek One has come into His inheritance. But how? For the answer, read the new 32-page booklet

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Presenting "This Gospel of the Kingdom"

Effective Speaking

THE spoken word, effectively used, is more powerful than the printed appeal. No print can stir the emotions and move to action for good or evil like the human voice, when used expressively. This power of speech is described in Proverbs in these words: "Death and life are in the power of the tongue." "The tongue of the wise is health," and "A wholesome tongue is a tree of life." —Proverbs 18:21; 12:18; 15:4.

The primary purpose of Biblical speaking is the praise and exaltation of Jehovah's name through communication of thought in order to convince by intellectual appeal, by reasoning or argumentation; to make the hearers believe; and then to stir them to action or works of faith by emotional appeal, that is, by an appeal to their noblest feelings, or to the hearts of the hearers. In other words, the purpose of public speech is the communication of truth, and that in a vigorous, moving manner.

The most effective manner of speaking is not so much the result of mastered rules of public speaking as of the spirit of speaking. Christ Jesus loved the people of good-will who came to hear His gracious words. Mark tells us: "Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things." (Mark 6:34) No wonder their hearts burned within them as He talked to them. Jesus, who spoke as never before a man did, is a sharp contrast to worldly speakers. He made himself of no reputation. He never endeavored to draw attention to himself. Meek and lowly in heart as He was, He did not exhibit himself and His extraordinary powers as a speaker by showy oratory aimed at provoking applause; nor did He exhibit His humility by speaking in a low, sweet and almost inaudible voice. He was a man and spoke as a man, and as a man should. He spoke from the heart. This is the essential of all essentials of effective speaking.

To convince and stir an audience one must show warmth or enthusiasm of delivery. In other words, one should put his heart, his entire heart, into his talk. How can one expect to warm up his audience if he is not warmed up? Only if he speaks out of the abundance and overflow of his heart will his words go to the hearts of his hearers. If the speaker's heart is warm toward his hearers, they will respond. They will welcome him. If he is interested in them, they will listen with interest in his message. If he is cold toward them, they will be cold toward his message. His attitude is contagious. The audience is a mirror, reflecting the speaker's own attitude and behavior: if he goes through his speech in a cold, indifferent and perfunctory manner, as if he had a disagreeable task to perform, they will, with him, be thankful when he is through. So it is seen that it is the spirit or mental attitude of one's speaking that determines whether his manner of delivery is good, or not so good, or downright bad.

How often is a speaker heard who by his indifferent manner of delivery makes the impression that he has nothing worthwhile to deliver and that he doesn't care at all to deliver it! He ignores his hearers, doesn't look at them, stares sometimes over their heads with a faraway look in his eyes, and to this he adds a faraway ring to his voice. That kind of performance isn't delivering a talk at all. Indifferently he simply dumps the material into the air. His talk is a monologue. There is no manifest desire of communication, which is one of the primary essentials of good speaking, the desire to give with full hands the riches of knowledge and understanding of Jehovah's marvelous purposes.

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A modern audience wants the speaker to talk to them just as directly as he would in a chat with one of them personally, and in the same general manner that he would employ in speaking to one of them in conversation, but not with the same amount of force. Otherwise, he would hardly be heard by all. The ideal and most effective manner of delivery is the conversational tone and inflection, uttered with sufficient power to be easily and clearly audible in the farthest corner without straining the ears. In other words, use an enlarged or intensified conversational tone. In doing this avoid becoming declamatory, using a grave lecturing tone, and bombastic oratory. Humanize your inflection; use colorful conversational tones, but enlarge them, not merely by greater volume (that alone will not be sufficient), but by intensified expression. One can read fine print a foot from the eye, but it takes large and bold letters to be seen across a hall.

When delivering a speech this might help to acquire a conversational tone: Pick out some friendly person in the audience and converse with him for a while. Better, pick out several, in scattered positions, and converse with first one and then another. This serves the speaker's purpose, and yet it does not embarrass any one individual, as the centering of full attention on one might do. Also, the speaker's gaze turning to these scattered positions takes into its sweep the entire audience, and they do not feel ignored. But let the speaker imagine that the one he has singled out has asked a question and that he is answering it. This will make him speak more conversationally and more directly. He may even go so far as actually to quote such imaginary questions and then answer them. For example, in the midst of one's talk he might say, "Now you ask, 'What proof is there for the assertion that religion and Christianity are opposed to each other?' Well, here is the proof." And then go ahead and give it. Nobody asked that question, but such an imaginary rhetorical question enlivens the talk. It changes the speaker's inflection completely. He begins to be conversational. If he speaks without restraint, with genuine enthusiasm, avoiding the outmoded oratorical delivery, he will be natural and colorful and expressive. His speech will be very effective.

The speaker should put all his heart into his words. If he does this, his audience will hardly be conscious of his minor shortcomings. The same truth was well expressed by someone stating, "The essence of a good speech is that the speaker has something to say which he really *wants* to say." Right here is where many a speaker fails. His expression is motivated by no apparent conviction; no desire to convey his faith is burning in his talk; there is no powder behind his shot. In other words, his delivery lacks spirit. It has no punch or drive. He is an eight-cylinder motor hitting on two or three. Not all cylinders are sparking. He doesn't talk as if the message of God's "Kingdom at hand" were very vital to him; so, naturally, the audience doesn't pay much heed to his words. The sentiments of an audience are simply the echo of the talk. If one is reserved, they will be reserved. If one is only mildly interested in his message, they will be only mildly concerned. But if one is in earnest about what he has to say, and if he says it without repression or restraint, with conviction, feeling, force, and enthusiasm, they cannot keep from catching that spirit to a degree.

The word "enthusiasm" is borrowed from the Greek *en,* which means "in", and *Theos,* which means "God". It means literally "in-God" or "inspired by God". Hence for the witness of The Theocracy the most effective manner of speaking is to deliver the message enthusiastically without restraint, filled with Jehovah's spirit. Jehovah's servants are admonished, "Quench not the spirit."—1 Thessalonians 5:19.

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In the Days of "Good Queen Bess"

AMONG the victims of hierarchical fury in Elizabeth's reign was a great-hearted Welshman of learning and culture named Penry. This gentleman was an accomplished and successful preacher. He traveled extensively in Wales. During his evangelistic journeys he took careful notes of the religious disorders then prevalent, and of the spiritual needs of the people. These notes he printed, together with a loyal petition to Parliament favoring such measures of reform as the times demanded.

Shortly thereafter certain satirical pamphlets made their appearance, aimed at the bishops. One of them, entitled "Martin-Mar-prelate", stung those dignitaries very deeply. Rightly or wrongly, it was attributed to Penry, and an imperial order was issued for his arrest.

The evangelist, hearing of this order, retired to Scotland, where he remained four or five years. During his retirement he kept up his studies on the religious condition of England and Wales, wrote many observations thereon for his own use, and jotted down the heads of a petition to the queen in behalf of the rectifications of ecclesiastical abuses.

In 1593 he ventured to return to England, intending to finish his petition and present it to the queen in person. But when in the parish of Stepney, a Church vicar, to whom his return was made known, informed the imperial authorities, and caused his arrest.

His indictment for "seditious words and rumors" speedily followed. When he was arraigned the court, finding itself unable to prove that he was the author of "Martin-Mar-prelate" and kindred pamphlets, "set aside his printed books, and convicted him upon the petition and private observation" found among his papers at the time of his arrest. In vain did he protest that he had never done a disloyal act nor cherished a disloyal thought. The pliable jury found him guilty of felony, and the vindictive judge sentenced him to death!

This unjust sentence was pronounced on the 25th of May. Four days after, while the good man was eating his dinner, he received an order from the sheriff to prepare for death. The same afternoon he was placed in a cart, driven with brutal haste to a gallows previously erected, and hurriedly executed. While on the scaffold he wished to speak to the people, to declare his loyalty to the crown and his faith in the Redeemer. But this privilege was rudely denied him by the sheriff, whose brutality inclined him to hang this scholarly, brave, Christian man with as little ceremony as he would use at the hanging of a dog. Surely there is much of the tiger in [fallen] human nature, to which nominal Christianity and civilization are but an enamel too easily rubbed off by the fingers of bigotry and ecclesiastical ambition.

This high-handed procedure, of condemning a man to death for private papers found in his study, was without a precedent. It stands almost, if not entirely, alone in the judicial history of England. It was not LAW, but rank injustice, to construe mere writing into an overt act of treason. Penry's hanging was a judicial murder. No wonder that it, with other executions of loyal Puritans under the pretended charge of sedition, made the queen ashamed, roused the popular indignation, threw darker odium on the bishops, and led the imperial and ecclesiastical commissioners to banish, instead of hanging, the Puritan leaders. Blind fools! They did not perceive that the hangman's noose, the jail, and the doom of banishment were the hornbooks from which the people were learning those lessons of freedom which made possible the execution of a king, the rule of Cromwell, and the founding of free states in America.—Daniel Wise, D.D., in *Historical Pen Pictures.*

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'IN THE WHOLE INHABITED EARTH...

"This gospel of the kingdom shall be preached in the whole inhabited earth for a testimony unto all the nations; and then shall the end come."

—Matthew 24:14, A.S.V., margin.

THIS GOSPEL SHALL BE PREACHED'

In keeping with that high commission Jehovah's witnesses have set aside

JUNE, 1945, as

"This Gospel" Testimony Period

During this period, wherever possible on this earth's surface, Jehovah's witnesses will distribute to willing hearers the good news contained in the new 384-page book *"THE KINGDOM IS AT HAND"* together with the companion booklet *'THE MEEK INHERIT THE EARTH'*.

To aid in the gospel-preaching in the whole inhabited earth you may contribute 25c and receive your copy of the book *"THE KINGDOM IS AT HAND"* and the booklet *'THE MEEK INHERIT THE EARTH'* from one of Jehovah's witnesses; or direct from the publishers, using the coupon below.

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Please send me *"The Kingdom Is at Hand"* and *'The Meek Inherit the Earth'*. Enclosed is 25c to aid in preaching "this gospel".

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CONSOLATION

A JOURNAL OF FACT, HOPE AND COURAGE

Progressive Sweden

A proud land that once inflicted the names of its false gods on all of humankind

The Knights of Columbus

Why Catholic Action took the name of the eminent Jew

Man—Why Put on Earth

Here as a tenant by sufferance, he has no rights of possession

Theocratic Tidings from India

Good news of an assembly of Jehovah's witnesses there

The Albigenses

Their constancy aroused the admiration of even their killers

Five Cents a Copy
One Dollar a Year

Vol. XXVI No. 673
July 4, 1945

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Published Every
Other Wednesday

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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

OFFICERS

President	N. H. Knorr
Secretary	W. E. Van Amburgh
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$1 a year in the United States
$1.25 to Canada and all other countries

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Published also in Greek, Portuguese, Spanish, and Ukrainian.

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

In Brief

"All Dogs Go to Heaven"

◆ The foregoing is the sentimental title of a $2.50 book by Beth Brown, the advertisement of which contains the following blasphemous statements:

As you read "All Dogs Go to Heaven" you really get to know dogs—and once you know dogs—you know people—and once you know people—you know the divine plan of the universe. And then somehow you get a new perspective on life—renewed faith and courage and hope. Ever hear dogs speak? These do. They speak to say that there is no death. There is only life in another form. Some little dog you've lost—is not really lost. He is always with you—wherever he is—wherever you are.

To be sure, Almighty God warned the Jews that they must not bring the price of a dog into His house, for it would be an abomination (Deuteronomy 23:18); to be sure, the psalmist said, "For dogs have compassed me: the assembly of the wicked have inclosed me" (Psalm 22:16); to be sure, he prayed that he might be delivered from the power of the dog (Psalm 22:20); to be sure, the prophet makes reference to the "dumb dogs . . . greedy dogs which can never have enough" (Isaiah 56:10, 11); to be sure, the Lord Jesus Christ said, "Give not that which is holy unto the dogs" (Matthew 7:6); and the apostle Paul said, "Beware of dogs" (Philippians 3:2); and the apostle Peter mentioned that "the dog is turned to his own vomit again" (2 Peter 2:22); and the apostle John said, "Without are dogs." (Revelation 22:15) But none of these things would have any weight with the one who wrote Beth's advertisement.

Think! Isn't it just a little bit raw, when God's Word uses the dogs to picture the clergy, to have some money-mad book concern make the literal dogs give the lie to Almighty God by its representing the dogs as claiming that even dogs have what God alone inherently has, immortality?

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CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVI | Brooklyn, N. Y., Wednesday, July 4, 1945 | Number 673

Industrious, Progressive Sweden

TACITUS mentions the Suiones of the Baltic. The bows and sterns of their ships were alike, and equally well suited for landing. No sails were used. There were no oarlocks for the huge oars. In the north the men were Svea or Swedes; in the south they were Gota or Goths, and Gotaland, or Gothland, is the historical name for south Sweden. Moreover, Sweden's largest island possession is called Gotland to this day. The Goths were descended from the Swedes.

The Swedes and Goths, at war with one another for centuries, were migratory, restless, courageous, indomitable, and probably possess the purest Teutonic blood in existence. They were demon-worshipers, and when they chased the Anglo-Saxons back into the British highlands they gave them the names of their gods by which to identify the days of the week. The ancient Swedes worshiped the sun on Sunday, the moon on Monday, Woden on Wodensday, Woden's wife Frigg or Friga on Friday, their son Tyr or Zeus on Tuesday, and Thor, the god of thunder, on Thursday.

The center of demon worship was Upsala; there also the priests offered human as well as animal sacrifices. Priests are like that. One of the sacred acts was to throw a poor man into a sacred well in the precincts of the temple. When the priests could not recover his dead body, it was taken as a token that the wishes of the people would be fulfilled. The poor people had not yet caught the brilliant thought that, if they really wanted peace and happiness, what was needed was that somebody should throw all the priests into the well and then put the cover on the well. Upsala, 36,547 population, 50 miles north of Stockholm, is now the site of Sweden's largest university.

In the days of the Hanseatic League, Visby, now with 11,673 population, on the island of Gotland, was considered the wealthiest city of its size in the world. It then had 13,000 merchants, divided into 16 guilds. The elaborate rules of trade formulated by these guilds are the basis of the present admiralty laws of Great Britain and America.

Lawsuits were strictly formal. If the evidence was obscure, one of the parties had to prove his case by oath. This oath was corroborated by a certain number of "trusted men". Out of this curious institution a jury was developed, whose business it was to acquit or condemn the accused. It was the business of the lagman (lawman, lawyer) to recite from memory the law of the province which applied to the case in hand. The practices of these vikings persist in the courts of the twentieth century.

One of the Lands of the Midnight Sun

Russia, Siberia, Alaska, British North America, Greenland, Finland, Norway and Sweden are all lands of the midnight sun. The Swedes are very practical. They say that if you are in Sweden June 21 and you wish to see the midnight sun, all you have to do is to go to Jokkmokk, Porjus, Harsprang, Gallivare, Fjallasen, Kiruna or Abisko on the railroad that terminates at the famous ore port of Narvik, Norway, and you

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can see King Sol swing clear around the horizon without touching it. And they might pause to tell you that the best place to go would be Gallivare, where they have a great ore mine that has been the talk of the world. This ore, very rich, has been a great factor in the production of German iron and steel.

The whole of Sweden is rising, with the north parts rising more rapidly than the south. The evident explanation is that the icecap was heavier in the north, heavy enough at one time to cause subsidence of the earth's crust, but as the ice deposited in Noah's day gradually melted the earth returned to its former level. There are places on the coast of Sweden where forty or fifty tide marks may be counted one above the other, upon the rocks. These tide marks show that the water was once higher by seventy feet. The shores are indented by cliffs which formerly inclosed beaches that are now thirty, forty or fifty feet above the level of the sea.

About 56.5 percent of Sweden is covered with forests, largely spruce and pine, fir and birch. The northerly climate is conducive to the slow growth and excellent quality of these, and on account of a careful program of conservation and reforestation there has resulted a steady increase in the total stock of green timber available. Some single tracts of unbroken forest are as much as 80 miles long by 20 miles wide.

Before World War II upset everything, it was calculated that the annual yield of Swedish forests would make a hoop around the world one inch thick and 144 feet wide. To handle this lumber and take care of the output of its mines, Sweden has more miles of railway trackage in proportion to its population than any other European country.

A Swedish invention enables the seasoning of wood artificially in two days. A log is placed in a cylinder, a centrifugal pump creates a vacuum, and out comes the sap from the entire log, including the heart. In 48 hours the lumber is ready for use; the cost is only about one dollar per thousand board feet.

The Heart Is in the South

Roughly 200 miles wide from east to west and 1,000 miles long from north to south, the heart of Sweden is in the southern 400 miles of its length, and is in the same latitude as the southern part of Alaska. Cutting this 400 miles in half is a magnificent system of lakes and canals from Göteborg to Söderköping. Several of the country's important cities are on the shores of the two great lakes, Wenner and Wetter, that comprise essential parts of this "Gotha" transportation system.

Stockholm, 570,771 population, noted for its beautiful sea approach, lies to the north and east of the system of water transportation last named. Located at the eastern terminus of Lake Malar, Stockholm was founded as a fortified port and has extended over numerous islands connected with one another and with the mainland by a network of bridges; hence its claim to the title "Venice of the North". Lake Malar is remarkable for the number of islands which so crowd its surface that it is hardly possible to find a square mile of open water.

A trip through the Gotha canal, 360 miles long, takes 2½ days and is a very interesting experience. En route it requires seven hours to traverse Lake Wenner, and for two hours the steamer is out of sight of land. The net lift of the 74 locks of solid granite is 300 feet. The landscape throughout is the loveliest in Sweden; in places the route is through virgin forests of silver birches which overhang the stream.

In the middle of the journey Lake Wetter is traversed. Its behavior is singular: it has periodic rises and falls, independent of the wetness or dryness of the season, and is subject to violent subterranean swells, emitting terrific sounds when covered with ice. The claim

is made that Lake Wetter and the Boden See of Switzerland are connected. It is observed that on Lake Wetter mirages are frequently visible to many people and for hours at a time. These include marching armies of cavalry, infantry and artillery with banners and glittering weapons. Probably natural conditions are favorable to mirages and the demons make the most of it.

Sweden and America and the War

Of the foreign white stock in the United States, only Russia, Canada, Ireland and England have supplied more than the 1,301,390 that are traced to Sweden. Illinois, Minnesota, New York, California and Washington have large contingents. Swedes were the first settlers in Delaware, March 26, 1638, then called New Sweden. Swedes taught Americans how to build log houses.

Swedish writers claim that it cost Sweden some $800 a minute, or over $1,000,000 a day, to maintain neutrality in the late European war. Sweden has not been visited by war for over 100 years, but came near getting into World War I and missed getting into World War II by a narrow margin. It slipped from the path of neutrality in the summer of 1941 by permitting German troops to pass through Sweden from Norway to Finland. It has also permitted German troops to move between northern and southern Norway via the Swedish railroads which alone make possible such a trip. But this right was later withdrawn.

To be sure, there are some Americans who hold that "the Swedes are utterly contemptuous of America"; that "there is not one strain of love in their hearts for America and never has been", and that "Sweden, through its natural heritage of German blood, is now and always will be loyal to Germany". To be sure, as early as May, 1944, there were 426 Swedish firms on Uncle Sam's blacklist, alleged to be assisting the German war effort. And it is of record in the *Encyclopedia Americana* that in 1917 the Swedish Foreign Office permitted German official messages from foreign countries to be sent as its own messages. Thus, the German chargé d'affaires in Buenos Aires wrote to his then fuehrer in Germany that either the Argentine vessels should not be sunk at all or else they should be sunk without leaving any trace, and he sent this to his homeland in the Swedish government mailbag.

But there are offsets. The 381 American airmen that have been forced down in Sweden are alleged to be having a good time, reading much, given great freedom of movement, and playing all sorts of games; though the Russians claim that when German planes were forced down their crews were not interned, but they were permitted to return to Germany. Definitely, when the Germans closed Oslo University and shipped the students off to Germany, and when the Gestapo seized the 7,000 Jews of Denmark, both the Swedish government and the Swedish newspapers let the Germans know that they resented it. Swedish ports in the Baltic and in the Bothnian gulf were closed; the German minister to Stockholm was recalled and relations were near the breaking point. The Nazi-controlled Norwegian press countered by calling Sweden a "bastion of international Jewry and plutocracy".

The Swedish Government

In 1811 the Swedish parliament designated one of Napoleon's field marshals, General Bernadotte, the son of a French lawyer, as crown prince; and his descendants are still on the throne. Napoleon advised him not to take the job, but he did, and, in the final coalition, lined up against his former chief. The royal palace at Stockholm, 348 by 372 feet in size, is a most imposing structure, and is right in the middle of everything, including street traffic, and the confusion of loading and unloading vessels. The king must be a Lutheran.

The princes are not permitted to occupy governmental positions. They are all millionaires and give their time to science, sports, and art. Other nobles may run for office, the same as anybody else. They have no legal privileges. Public registration is in the hands of the clergy; that keeps things largely in their hands. Theoretically, all the clergy are appointed by the king.

All public officials, including schoolteachers, must be Lutherans, and, by law, the Lutheran religion is taught in all schools. The country is divided into six bishoprics, 83 deaneries, and 482 parishes. The parishes are grouped into 24 provinces, each with its own government, responsible to the national government, the Rigsdag, one of the oldest of parliamentary bodies.

Sweden has two houses of parliament; the upper chamber has 150 members, and the lower has 230 members. At the last election of the lower house 115 Social-Democrats were seated, 39 Conservatives, 36 Farmers' Union, 25 People's Party, and 15 Communists. To be a member of the upper house of the Rigsdag one must be 35 years of age, must have been for eight years the possessor of real property of the value of 50,000 kronor ($12,500) or have an income of 3,000 kronor annually. All persons 23 years of age may vote.

Almost No Crime

There is almost no crime in Sweden, as compared with the horrid conditions prevalent in America. The Roman Catholic *Register* unwittingly explains:

> For centuries Catholicism was forbidden there by law, priests were refused citizenship, and Catholics were banished—all this as late as 1911. Even today [1942] there are only about 5,000 Catholics in Sweden.

Ration cards are a temptation in the direction of crime, but the Swedes have, all told, 90 or more ration cards, issued to govern purchases of food and clothing. Besides the regular ration cards, which apply to all persons, there are numerous special cards to take care of different classes and groups. And there are fractional coupons, so that for a Swede to eat bread, meat, eggs, butter, or other rationed foods in a restaurant, he must surrender coupons to cover what he eats.

Five percent profit is the amount which the liquor monopolies of Sweden may receive. There are 121 liquor control districts, with a separate company to each district; each must buy its supplies from one wholesale house. All concessions are granted by the county authorities. Stock in the liquor control companies may not be sold. Each reputable citizen may purchase one gallon per month, but must pass an examination to prove that he is financially and socially responsible. In restaurants liquor may be had only with hot foods, and not at all after midnight. People below par are limited as to the amount of liquor they may purchase; those wholly irresponsible may not have it at all. Police keep the liquor control companies posted as to who are responsible. The total prison population of Sweden is but 2,000, and many jails house but two or three inmates.

Sweden is divided into seven areas, in each of which there is a state conciliator who follows industrial relations in his territory from day to day; he is at work before as well as after a dispute arises, and frequently settles troubles and disputes before they arise. He carries facts from one side to the other and tries to bring about settlements before relations are harmed.

The General Export Association maintains representatives in all lands and has a great fund of information available to all inquirers. It has arranged large shipments of American and Canadian fur-bearing animals into Sweden, to populate the cut-over lands. Wild reindeer and bears are now protected in Sweden.

Swedish engineers are famous the

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world over. John Ericsson, inventor of the screw propeller, and of the ironclad battleship, was employed as a surveyor on engineering works when he was seven years of age, and at twelve was in charge of the work of six hundred men. Swedish railways are electrified, and nearly all Swedish farms.

1,100 Lakes; Hence Everybody Swims

There are so many lakes in Sweden that it comes natural for Swedish boys and girls to learn to swim, and they take to the water like ducks. The nation goes in for athletics. Diplomas are awarded for superior swimming. Everybody can skate as well as swim. The winter sport is skiing or skimming over the country on snowshoes. A skillful skier can make a mile in two minutes. Ice-yachting and sailing are popular sports.

In Sweden doctors more often recommend massage than medicine. They do not send bills to their patients, but depend upon their generosity. They receive an annual fee, with something extra in case of serious illness in the family. Electrical treatments of various sorts are much in vogue. Sick clubs are popular; the national government contributes 15 percent and the communes 25 percent of the clubs' funds; when a member falls ill he collects 83c per day.

As a result of attention to their bodies the Swedes are rapidly growing taller and stronger. In a period of 87 years the average height of 21-year-old recruits increased from 5 feet 5 inches to 5 feet 8 inches. An item on the other side of the ledger is that the Swedes are the greatest coffee-drinkers in the world, averaging 600 cups each annually.

Most Swedes are tall, robust, active, enterprising, with light hair, blue eyes and light complexion. As a result of their long winters, or perhaps in spite of them (nine months in the northern part and seven months in the southern), they are unusually healthy, and no country furnishes more abundant evidences of longevity.

Accused of Being Proud

The Swedes are accused of being the proudest people in Europe, one reason being that Sweden is the only nation in Europe that has never been invaded or had its boundaries changed by foreign powers. The children are taught to say yes and no and to mean it. Some give titles to nobody, not even the king, while others give titles to everybody, invariably giving their occupation every time they are mentioned. This creates a curious situation where people are constantly referred to as "Thora-daughter-of-Upholsterer Anderson", or "Son-of-Organist Nilsson", or "Mr.-the-Wholesale-dealer Smith". A doctor's wife is always a doctoress, and a colonel's wife is a coloneless.

About half the proper names in Sweden end in "son", and half the space in city directories is monopolized by the families of Olson, Larson, Anderson, Johnson, and Peterson. There are no colors in the nomenclature, no Whites, Greens, Blacks, Browns, or Grays.

Swedish servants are admittedly the best in the world. This is because children are trained to the duties of the kitchen, as should be the case everywhere. Children are taught to save; the government opens an account with each child and puts two crowns to its credit to start it off. In Spain every other person is illiterate, the ideal of the Roman Catholic Hierarchy. In Sweden only one in 500 is illiterate, the opposite ideal. Political uniforms are barred in Sweden.

Prosperous and Progressive

Just before World War II Sweden was written up as the then most prosperous country in the world. Practically all public utilities are owned either by the state or by the municipalities. This is as it should be. Americans have been deluded into thinking that they may own the sewers, because such are a constant expense, but they must not own other public utilities, because there is a chance for huge profits and the people should be

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taught that only Big Business has the wisdom to know what to do with profit on a colossal scale.

There are comparatively few poor in Sweden. At the "people's kitchen" in the wintertime a man may get a substantial dinner for 9c, and a breakfast or supper for 4c. It is not intended as a charity and nothing is given away. At some hotels a man and his wife are charged as 1½ persons if they occupy the same room. There is high respect for motherhood, both married and unmarried. It is regarded as a special service to the state. No Swedish woman who has been employed two years at the time of her marriage can be dismissed from her job owing to marriage, the birth of a child, or confinement. She will be allowed twelve weeks' absence during confinement, and no signing away of her rights will be recognized by law.

In every community there is a director of public relief, aided by a committee of representative citizens whose business it is to inquire into the needs of the unemployed and the poor. Hospital care for such is provided free of charge. There are also child welfare committees in every community, and committees to distribute funds to widowed and abandoned mothers. Old age and invalidity insurance is obligatory for every person between 16 and 66 years of age. When a man is unemployed he receives his unemployment pay check at the same window where he once received his wages.

Divorces are granted by mutual consent and may be secured by either party after a separation of three years. Woman suffrage was granted in 1909, and more women vote than men. Sweden was the first country to recognize the equality of sons and daughters in the inheritance of property. The country is world-famous for its cleanliness. There are no slums. The "eight hours for a day's work" law has been in operation for a quarter of a century.

Real service for all the people is the rule. Grocery stores on wheels traverse the whole land, with full stocks of meats, vegetables, and other merchandise. About one-fourth of the population is represented by these traveling co-operative stores. The buses are everywhere. To mail a letter, meet the bus; the driver will stop anywhere to permit posting a letter in the letter box attached to his vehicle. The bus operates a rural express service, delivering promptly parcels ordered from town by telephone. If packages are numerous, the bus leaves town five minutes ahead of time, so that the run may be finished on time.

The co-operatives manufacture electric lamps, shoes, and galoshes. They operate grist mills, elevators, and bakeries, and beautiful, hygienic and sanitary stores. They have helped to make Sweden a good place for the common people to work and to live in while looking to "the desire of all nations", which is even now at hand.

A Deer Rescues and Is Himself Rescued

◆ At Lake Lynn, near Uniontown, Pa., H. F. Beverage was out in a skiff, engaged in duck-hunting, when he saw a deer, a big eight-point buck, swimming. Rushing toward the deer, his skiff overturned, and, to save himself from drowning, he grabbed the buck's horns and was hauled ashore. The deer escaped. That was in the fall of 1943.

At the same lake, the same winter, the same man was walking on the shore when he saw an eight-point buck entrapped in the ice. He found a plank, slipped it under the exhausted animal, pushed it ashore and covered it with his mackinaw. While he was trying to figure out what to do next, the deer jumped to its feet and ran away. Of course, Mr. Beverage cannot swear that it was the identical animal that rescued him a few months earlier, but he thinks it was, and that is probably the case. In any event, it is a remarkable illustration of the proper relationship of men and wild animals.

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Hitler's Threat of Judenrein

HITLER'S threat to get rid of all the Jews in the world was not to be ignored, for many reasons. In the first place, the world owes much to its Rubensteins, Damrosches, Meyerbeers, Bernhardts, Einsteins, Disraelis, Cardozos, and Brandeises. In the second place, the United States is the home of 4,770,647 of the 15,688,259 Jews in the world. And, in the third place, the Jews were at one time the covenant people of Jehovah God. The Devil, no doubt, has in mind to bring His name into yet greater reproach, if he can bring it about, by murdering the remnants of this race.

The Jews are well dispersed over the planet. The following table shows the approximate number in the principal places of habitation:

Algeria	110,127
Lithuania	155,125
Canada	155,614
Netherlands	156,817
Morocco	161,312
Austria	191,408
France	240,000
Germany	240,000
Britain	300,000
Czechoslovakia	356,830
Palestine	424,373
Hungary	444,567
Rumania	900,000
Russia	3,020,141
Poland	3,113,900
United States	4,770,647
Other	947,398
Total	15,688,259

The Inter-Allied Information Committee in London is the source of the claim that by June, 1943, one-seventh of the Jews of the world had been exterminated by the maniacs that ruled Germany. A portion of the report published in the Vancouver *Daily Province* says in a matter-of-fact way:

In Poland the Gestapo chief Himmler ordered his fellow criminals to exterminate half the Warsaw ghetto population within twelve months. Six to seven thousand were deported daily. A special "extermination squad" was trained in the Reich. Jews who were not deported were either shot or mass-murdered in large groups by electrocution or lethal gas.

In two days, August 26 and 27 of last year (1942), the Germans herded 20,000 Jews together under pretext of re-registration and shot them at Lutzk in the conquered Ukraine, while at Sarny, already the scene of a massacre of 18,000, they shot another 14,000. At Kiev and Dnepropetrovsk 60,000 were slain.

Various Slaughterhouses

There does not seem to be any gainsaying of the fact that various human slaughterhouses have been operated in Poland. The New York *Times* mentions 35,000 slain at Lwow, 15,000 at Stanislawow, 16,300 at Brzezany, 5,000 at Tarnopol, and 2,000 at Zloctrow or Zloczow. It says there were

about 1,000 gassed daily from the townships of Kolo, Dabie, Izbica and others between November, 1941, and March, 1942, as well as 35,000 Jews in Lodz between January 2 and January 9 (1942). Two thousand "gypsies" were gassed.

Dr. Henryk Strasburger, finance minister of the one-time Polish government in exile, is authority for the statement that human slaughterhouses were functioning in 1942 in Kaunas (Lithuania, under German control) and at Belzec, 60 miles from Lwow, Poland. Giving details he said:

The method used is the following: The victims are ordered to strip naked 'to have a bath'. They are then led to a barrack with a metal floor. This door is locked and an electric current turned on. They die in agony. When the current is turned off the bodies are loaded on cars and dumped into a mass grave. In addition to firing squads, electrocution and lethal gas, Poles are also packed into locked

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freight cars, 50 or 60 in a car, and long trains of these cars are driven into the country and left on sidings where the people in them are left to die.

The *New Leader* mentions the death of a fellow Socialist in Poland and states incidentally that he was one of 7,000 shot at a concentration camp at Palmiry, near Warsaw. The man shot was editor of a Socialist publication, and the story is confirmed by the fact that the *New Leader* is a Socialist publication.

In what seems to be an extract from a letter of the archbishop of Canterbury published in the London *Times,* and copyright 1942 by the Chicago *Daily News,* occurs this statement:

> During the last three months 260,000 or 400,000 people living in the Warsaw ghetto have been liquidated and mass murders are proceeding over the whole country. There is no question of the validity of reports on which this declaration was based.

Slaughters Continued in 1943

The Polish government in exile announced in March, 1943, that all the Jews had been exterminated in the ghettos of five Polish towns not named in the foregoing, namely, Radomsk, Ujazd, Sobolew, Radzymin and Szczerzec. What probably happens in such cases is that the occupying authorities suspect Jews of underground papers or sabotage, or else invent these excuses to explain their annihilation.

At Warsaw the editor of one of the underground papers had Gestapo callers. He slammed the door, inserted a notice of his death in the paper, had a small edition run off and smuggled out through a tunnel and distributed. It took all night for the Gestapo to capture the place, which they finally did by burning it to the ground. Inside of it they found four men and one woman—cremated. But the subscribers got their papers.

Though the Jews seem to be the principal objects of extermination, the Poles themselves are often involved as in the following statement by the Polish minister of home affairs, issued in London July 26, 1943, and published in the New York *Times* the following day:

> The entire population is being removed from the areas involved. A considerable percentage of them is shot on the spot. Small children are killed with a kick. Males from 14 years to 50 are deported to an unknown destination in sealed trucks. Children up to 13 years, women and all over 50, are deported to the Majdanek death camp, in the Lublin district, where they are slaughtered in masses in death chambers, as were the Jews before them. On July 2 and 5 (1943) two trains of thirty cars each, with 100 persons per car ran into Majdanek siding. Within a few hours on each of those days more than 3,000 persons were murdered in gas chambers. Such executions are taking place every day.

The foregoing reports seem to have been made by responsible persons, and are susceptible of investigation. There is also at hand the New York *Daily News* for September 28, 1943, with a story having a three-column-wide headline "Charge Nazis Burn Civilians Alive" at Oswiecim, Poland. This was by an unnamed Polish spy disguised as a laborer. There is also a story in the California *Jewish Voice* (September 11, 1942) of a twelve-year-old Jewish boy in Bryansk, Russia, who stabbed and killed the German commander von Reichen for throwing his two-year-old sister into the fire of his burning home. And the boy escaped and reached the Russian lines.

These tales of horror ought to convince everyone that the demons are loosed, and that in a special sense the Devil and his cohorts are bent on doing everything they can to the dishonor of Jehovah's name in the "short time" that they have left. The only safety for anybody at all is to be squarely and wholly on the Lord's side, and to be wholly and completely immersed in His "strange work" now under way throughout the world—the proclamation of Jehovah's kingdom as the only hope for man.

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The Knights of Columbus

WHEN Christopher Columbus sailed into the beautiful Caribbean waters that bathed this continent's shores, in the year 1492, it never entered his mind that men would in time name a secret society after him. Nor is it likely that such would have been the case had they known the true nationality of Christopher. As school children we were taught that Columbus was born at Genoa, Italy. But in recent years it has been reported that he was really born in Portugal, and was by birth one of those hated and persecuted people called Jews, which circumstances Columbus concealed due to fear. These facts were not known when, in 1882, a few men met in New Haven, Connecticut, and founded a secret order. Tentatively those men called themselves "The Connecticut Catholic Order of Foresters". Then another name, the "Sons of Columbus", was suggested to give it an "American" flavor. This was finally changed to the now familiar name, the "Knights of Columbus".

Three years after the order was founded it established its first council outside of the state of Connecticut, in Westerly, Rhode Island, and from then on it rapidly expanded. By 1910 the order had local councils in every state and territory of the United States as well as in Canada, Newfoundland, Philippine Islands, Mexico, Cuba, and Panama, and was also making inroads into South American countries. By 1928 its membership had grown to the number of 700,000, with something like 2,500 councils. And it has for some time now been recognized as the leading Catholic layman's organization in the world.

The laws and by-laws of the KC, as the order is often briefly termed, are so framed as to make the local councils subordinate to the supreme council, thus welding the whole organization together into an effective instrument in the hands of the Catholic Hierarchy of Authority. The order is divided into four degrees of ceremonial, teaching, as claimed, "charity, unity, fraternity, and patriotism." After eighteen years from the time this Catholic layman's order was founded the first instance of the fourth degree took place on February 22, 1900, in New York city when 1,200 were given this degree. Much contention has developed over the so-called "oath" that is required of the fourth degreers. They themselves claim that no such oath is required, yet, from time to time others assert that those obtaining the fourth degree must bind themselves with strong papal vows. As late as November, 1944, such claims have been vigorously denied by the supreme council. Be that as it may, it is freely admitted that the Knights of Columbus are a secret order, their own law stating that any member "revealing to a person not a member of this Order any of the work, business or doings of his council or the order, shall be expelled". All the meetings and sessions of the order are held in the strictest secrecy and only those that give the secret password are admitted. And, furthermore, their law says that any member who fails "to continue a practical Roman Catholic shall be expelled". So then, oath or no oath, the results are the same and the aims of Catholic Action are accomplished.

On the surface it would appear that the Knights of Columbus are a benevolent, charitable, and educational fraternity of Christians made up of only the cleanest and sweetest characters. At their assemblies the order of business calls for an opening and closing prayer. However, there is no stipulation as to to which god the prayer is addressed, inasmuch as the Bible says there are many gods. (1 Corinthians 8:5) It is claimed that those who engage in the liquor business are excluded from membership and any member convicted "of a crime by a court of competent authority shall be expelled". That sounds good,

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but we wonder if it is strictly enforced. We are particularly wondering about that notorious criminal, Judge Martin T. Manton, who was fined $10,000 and sent to prison for two years for "selling justice" over the bar to the tune of $186,000. He was one of those gilded Knights of Columbus, yet several years have silently slipped by and the world has never heard of his being expelled.

As a benevolent organization the Knights of Columbus operates its own insurance department for its members, and had some $288,304,000 worth of certificates in force on January 1, 1930. The purpose of such department is to furnish temporary financial aid to the families of the deceased members. The "temporary" need is understood to refer to the time when the priest comes around with the funeral bill, which is always a staggering figure to the bereaved ones. In this way the money never gets away, but merely circulates within the "church". Great claims are made, too, that the KC is a charitable organization, with care being taken to make it plain that such charity is not for the poor and needy of the earth, but is only for its own members and their families. Even care for orphans, in the way of homes and education, is not available to humanity in general but is restricted to Catholic orphans. In 1928 the Knights undertook the task of organizing Catholic youth in the seven different countries in which they operate into what was called the "Columbian Squires". But such industry could hardly be classified as charitable, since there were ulterior motives behind the regimenting of the Catholic youth. And similar motives were back of the Knights' efforts to make "Columbus Day" (October 12) a national holiday.

All these activities, however, are in the background. The main purpose of the Roman Catholic Hierarchy has been and is to "make America Catholic". And these chivalrous Knights, a creation of the Hierarchy, sally forth carrying the torch, and sword also, for the "church". Says the *Catholic Encyclopedia:* "The purpose of the Society is to develop a practical Catholicity among its members, to promote Catholic education and charity . . . The Knights of Columbus have done notable work in promoting Catholic education . . . The work of lectures to non-Catholics on questions of Catholic teaching and belief has always appealed to the spirit of the order, and of late years has been taken up with no little success." Take note of the particular brand of "education" that they endeavor to promote, not free education, not education for life, not education in the Bible, not Christian education, but *Catholic* education. To this end the order endows several scholarships in Catholic universities. It publishes a 52-page magazine known as *Columbia,* and also operates so-called "information bureaus", such as "Religious Information Bureau" of St. Louis, Missouri.

Notwithstanding that many Catholics who have any prominence in politics are devout and faithful KC's, yet as an organization their laws forbid activity in politics. This best serves the interests of the Hierarchy. Like a professional safe-cracker that has many tools to do his different "jobs", so also has the Hierarchy as it endeavors to "crack" American democracy. Some of their "tools" are used for crashing in the front, like Coughlin's "Christian Front". The Knights of Columbus, on the other hand, are of the quiet type that exerts its pressure from within the seams and cracks of democracy, very much in the same way as nitroglycerin is used in cracking open safes. Under the innocent label of "education" are found their sinister concoctions which are placed in strategic positions. They are compounded by a deft hand that has been trained by centuries of experience in the art of deception.

In the article "Blasphemy Against the Bible by a Cult" (see *Consolation* No. 672) appeared a sample of the poi-

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sonous mixture these KC apothecaries are feeding Americans. Therein the Knights of Columbus blasphemously called the Holy Bible the "Book of Disunity". With the same cunning and wicked intent as that old serpent the Devil manifested in the garden of Eden when he made void the word of God, this modern brood of reptiles likewise, with Jesuitic "arguments", endeavors to besmirch and discredit God's Word in the minds of honest Catholics and others. That article originally published in the St. Louis *Post-Dispatch* against the Bible is not an isolated case. Rather it is part of the Hierarchy's "educational" program which is in reality a flood from coast to coast of Catholic propaganda intended to wash away the foundation of democracy. And the campaign is vigorously pushed by these papal Knights who strut themselves before the people as self-appointed "educators", claiming they have four "degrees" back of their name.

"Your Holy Father"

In the *Chester Times* (March 1, 1945), under the title "Your Holy Father", appeared the following article sponsored by the "Americus Council Knights of Columbus with Ecclesiastical Approbation":

Did you ever stop to think that our Holy Father, Pius XII, is the Shepherd of Christendom? You are one of the human family, and he is the shepherd of that family, the Chief Priest and Patriarch, appointed by Christ.

"That's what you think," we hear you say.

But hold on a minute. We don't want to argue. We only want to explain what 400,000,000 of us Catholics accept as fact, and you can check it with your own Bible.

St. Peter was Head of the Apostles. His name is mentioned more than 190 times in the Gospels and Acts: after him comes St. John, the Beloved Apostle, with only 29 mentions.

As one might expect, Jesus made St. Peter head of His new Church: "Thou art Peter, and upon this rock, I will build My Church . . . And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

St. Peter's powers passed to St. Limus, then to St. Cletus, then to St. Clement, and so on, through 261 men, to our present Holy Father, Pius XII—who is the only man living today claiming to be St. Peter's successor. Think of that!

It is true, even we have to admit that Pope Pius XII "is the only man living today claiming to be St. Peter's successor". And we "think of that" as the most presumptuous and blasphemous claim made by any man. If it were not for the fact that "400,000,000 of us Catholics" are deluded into believing this magnificent lie we would lightly consider it, even perhaps jest about it. You are invited to "check it with your own Bible", but the Knights of Columbus were not too interested in your doing so and consequently failed to give you the citations. Let us, therefore, help you.

If you will turn to Acts 15:6-19; 21:18, 19; 12:17, you will see the fallacy of the claim that "St. Peter was Head of the Apostles". It was the apostle James, not Peter, who at least on some occasions presided at assemblies of the twelve. The apostle Paul wrote far more of the Greek Scriptures than Peter, even writing things that Peter found difficult to understand. (2 Peter 3:16) And on at least one occasion Paul had to rebuke Peter for not taking a proper stand on a certain matter. (Galatians 2:11-14) But when they say that Peter was head of the apostles because his name is mentioned 190 times, they stretch the argument to the breaking point and it snaps back at them—190 times Peter is mentioned, but not once is he spoken of or even inferred to be head of the apostles!

Another erroneous claim made in that article is that "Jesus made St. Peter head of His new Church". And they

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quote Matthew 16:18 as a supporting Scripture: "Thou art Peter [(Greek) *petros,* masculine gender], and upon this rock [(Greek) *petra,* feminine gender] I will build my church." If the "rock" mentioned in this text referred to Peter, then of necessity it would have to be in the masculine gender, the same as his name. But a careful reading of the preceding verses shows plainly that Jesus referred to himself as the "rock" upon which His church is built. If anyone knew what Jesus meant on that occasion it surely was the apostle Peter himself. And so, later, when he wrote his epistle he left no room to doubt what Jesus meant. Peter testified that the church is not built upon himself but upon Christ Jesus. And you can 'check that with your Bible', too!—1 Peter 2:4, 6-8.

To claim that Peter's powers passed on down through the succession of the popes of Rome is an ignorant falsehood. There is absolutely no proof for this in the Bible. And when we turn to secular history we see that all the facts contradict this statement flatly. The Catholic church was not established until Constantine's day, 300 years after Peter. And as far as the office of pope is concerned, McClintock & Strong's *Cyclopedia* says (Vol. VII, page 629), "The first Pope, in the real sense of the word, was Leo I (440-471) [A.D.]." And what do you "think of that"?

But hold on, our "education" is not finished; we read only half of that enlightening (?) article. It continues and says:

> If you are baptized, you belong to Christ's Church, of which Pope Pius is the head; for in baptism, you gave your mind and heart to Jesus, who has passed His authority on earth to St. Peter and his successors.
>
> You don't recognize that authority? But it's there, just the same, if the Bible is correct. And we Catholics accept it as the Word of God. True, a child may come to hate his own father, he may even run away from home, but the fact remains that he is a son of his father though he hate him; and his father has authority over him, though the child be away from home.
>
> So, the Holy Father, when he defends the rights of men before tyrants, does not speak just for Catholics. He speaks for you, too. When he sends money for the relief of starving peoples, he does not dictate that his bread be given only to Catholics. It is for everyone in need.
>
> The whole human family has been entrusted to his care and that great family knows, as by instinct, that it has a powerful friend and a fearless advocate in the Holy Father of Christendom, Pope Pius XII—the Shepherd, not merely of 400,000,000 Catholics, but of all baptized Christians.

We have heard of the tyrants Hitler, Mussolini and Franco; but have we ever heard of the "Holy Father" as defending the rights of men before such tyrants? We have heard of the pope's signing concordats with Mussolini, Hitler, and Franco; but have we ever heard of the pope's renouncing such secret agreements as requested by peace-loving men and women? No, we have never heard of that; but we have read that on March 29, 1945, Pope Pius XII attended the "Holy Thursday" mass together with the ambassadors of those German and Japanese tyrants! (See New York *Times,* March 30, 1945.)

Again, we have heard of starving people, Catholics and others; but have we ever heard of the pope's sending money for their relief? We have heard of starving people in Italy itself; but have we heard of the Vatican's ever giving money or aid to feed them? No, we haven't heard any startling news like that; but we have heard that in 1944 the American Relief for Italy, Inc., sent from America 7,186,100 pounds of "food, clothing and medical supplies valued, all together, at $8,314,487" for the alleviation of the suffering of the pope's own Italian Catholic children.

So there you have it: another sample of Catholic "education" as "sponsored by the Knights of Columbus with Ecclesiastical Approbation", black for white,

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lies for truth. How manifest it is that the KC is engaged in a malicious campaign to deceive the gullible! Even their name is a deception. Instead of being chivalrous, defenders of truth and righteousness, they are minions of the Devil, who is the father of lies. (John 8:44) Instead of being fighters for the freedom for which Columbus and America are symbols the Knights of Columbus are straining every sinew to bring America into slavery and bondage to Rome. It is understandable, therefore, why this secret order "has the commendation of the entire Catholic Hierarchy, and special commendation from several popes". —*Encyclopedia Americana,* 1942 Ed.

But, when pondering the malicious deeds of men in the earth today and when our righteous indignation is inflamed because the wicked flourish, let us remember the words of the psalmist: "Rest in Jehovah, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. For evil-doers shall be cut off; but those that wait for Jehovah [to take action], they shall inherit the land. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and he shall not be. But the meek shall inherit the land, and shall delight themselves in the abundance of peace."—Psalm 37:7, 9-11, *Am. Stan. Ver.*

Oh, the Lace, the Beautiful Lace!

IN THE Middle Ages the men were the ones who wore the lace, the ruffles and the fancy clothing; and some still hanker for it. Thus the *Catholic Times* tells about the pope's addressing a crowd, and then remarks:

> On completing his address, the pope removed a small cape that he was wearing, put on a golden stole and gave his blessing to the people.

A stole is a narrow band, fringed at the ends, and embroidered, which one hangs around his neck when he wants to make the common herd sit up and take notice. Jesus never had one on in His life. But, then, the people that followed Him were all common people, and they even smelled of fish; so what would He want with a stole?

Taking a good big jump across the ocean waves one lands in Shreveport, La., and there finds that the "Very Reverend" John V. Plauche has been promoted to be a "Right Reverend Monsignor", and

> Rev. Plauche will be allowed to wear the purple cassock, trimmed in amaranth (reddish-blue), the rochet, the purple manteletta and the biretta with a purple pompon.

If you don't know what these things are, shame on you! Consult a dictionary, "and if pains persist, see your doctor."

The next jump is a double-header. At Sierra Madre church, Los Angeles, the *Examiner* shows a flock of priests all dressed in lace, beautiful lace, from their necks to their big feet, celebrating because "Reverend Father" Isadore Dwyer, C.P., is fifty years a priest. None of the apostles ever had a party like that one.

The last item is from the same paper, but of an earlier date, and gives the breath-taking and all-important information that

> Full-bearded Father Ryder, priest of the Jesuit Order of Slav-Byzantine Rite, was majestic in a red and gold chasuble, pale yellow alb and cross-emblazoned stole. Monsignor Salman, of the Syro-Byzantine Rite, was vested in a heavy white-satin robe and white-lace alb, with black headpiece with trailing train.

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Man—Why Put on Earth

WHEN men braved the storms of the Atlantic ocean and landed upon American shores, they planted the flag of their respective rulers upon the land and claimed it. When a man flew over the region of the north pole and dropped the flag of his nation, he claimed title thereto in the name of his sovereign king. The laws adopted by the common consent of nations recognize the right to the possession of the land by reason of supposed discovery, to the ignoring of the rights of the original native inhabitants. Alienated from God, and disregarding His law, men speak of the earth and treat it as though it were man's by right of discovery and occupancy. But, in truth and in fact, no right to possession exists by discovery. The class of ultraselfish ones, known as "rulers", mark out a portion of the earth, claim it as their own, and use it as lords; while other men work the soil as their serfs and are permitted to exercise no right of claim or possession thereof. In reality, there is no such inherent right in man.

That man has no right to use the earth contrary to God's way is shown by the declaration of God's law: "The land shall not be sold for ever: for the land is mine." (Leviticus 25:23) God has permitted man to take his own course. But when the proper relationship between man and God is understood and appreciated by man, the earth will be used for the common good of all mankind that lives. God is just. It therefore follows that no class will occupy the land by the exercise of injustice toward another class. "For the LORD [Jehovah] most high is terrible; he is a great King over all the earth. He shall choose our inheritance for us."—Psalm 47:2, 4.

From the creation of the earth God purposed that perfect man should "have dominion" over it and its lower creatures. (Genesis 1:26, 28) to "have dominion" means to have under foot and thus rule over, and the perfect first man, Adam, was made to exercise such dominion. One clothed with authority is always subject to the one conferring that authority and must conform himself to the terms and conditions upon which his superior confers the authority. All power and authority will, by thorough analysis, be found to reside in Jehovah God. All power and authority rightfully exercised by perfect man must be exercised in harmony with Jehovah's will.

Expressing His purpose in creating and putting man on earth, Jehovah God addressed His only begotten Son, His faithful and active Agent in the work of creation, and said: "Let US make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Genesis 1:26) Then Jehovah and His Son did so.

The power of Jehovah knows no limitation. For Him to will a thing to be created means that it is certain to be done according to His will. Having determined to make man in His own image and likeness He proceeded to do so. That man was created for the earth and that the earth was created for man there is not the slightest room for doubt. Upon this point God's will is expressed: "For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens,

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and all their host have I commanded." —Isaiah 45:18, 12.

Since the dominion of all things resides in Jehovah He could give it to whomsoever He might will. It is written (Psalm 24:1): "The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein." "The heaven, even the heavens, are the LORD'S: but the earth hath he given to the children of men." (Psalm 115:16) Man, as well as the earth, belongs to Jehovah, because He created them.

The authority of man to have dominion over the earth having been conferred upon man by Jehovah, man must exercise that authority and dominion in harmony with God's will. When Adam was granted dominion, the duty and obligation devolved upon him to exercise such authority in harmony with his Creator. Adam was placed in the garden of Eden as its caretaker. He was not required to put forth laborious efforts to produce his food. Eden yielded freely all the food that was essential for his sustenance and for his pleasure. He was given control over the animals, the birds, and the fish; and these were to render and did render obedience to him. He was clothed with power and authority to produce his own kind. Had Adam exercised that God-given authority in harmony with his Creator's will he would have produced a perfect and happy family of children. God gave him the privilege to exercise his own faculties. He could willingly obey or disobey. This, however, did not at all relieve him from the obligation of being in harmony with Jehovah and exercising his authority in obedience to God's holy will.

Eden was a large district, larger than is generally supposed. It must have embraced a considerable area of land. Four rivers divided off from the river that flowed out from the garden and watered the land round about. Eden had beautiful groves which pleased the eye and produced food, and in it also were to be found all the precious stones and much fine gold. The garden portion of Eden was on the eastern side and the entrance was from the east. It was more beautiful than the other part of the district. It was in that garden that man was placed as the caretaker and where he found his pleasure and his enjoyment. The earth was for man, and the perfect man Adam was placed in a perfect home.

The ecclesiastical teachers of religion, misrepresenting God and His Word, have led the people to believe that had perfect Adam remained a good and faithful officer of Jehovah God, then in due time God would have taken him to heaven. There is absolutely no evidence upon which to base such a conclusion. Adam had no promise of heaven. There never was a possibility, under any circumstances or conditions, of Adam's going to heaven. He was strictly and purely for the earth. The earth alone was to be his everlasting home. Concerning this it is written (1 Corinthians 15:47): "The first man is of the earth, earthy." Since the earth was made for the home of man he should not expect to find any promise of heaven for him, and there is not a word found in the Scriptures whereby Adam was promised heaven as a home. A proper understanding of this matter enables the student of God's Word to have a clear understanding of what must be the final destiny of the human family, namely, eternal life on a perfected earth under the heavenly kingdom of Jehovah God by His Son Christ Jesus the King.

Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.—Jeremiah 27:4, 5.

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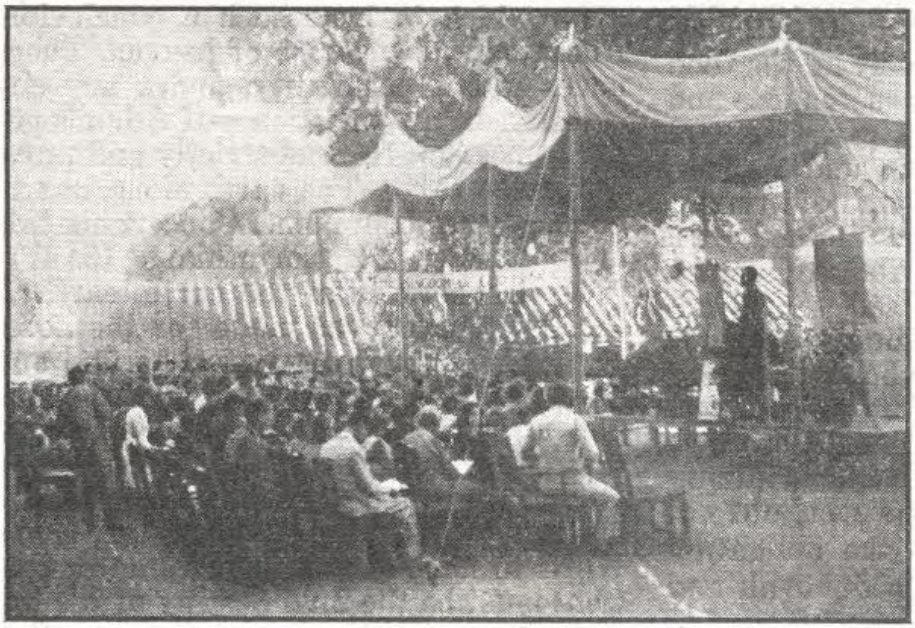
Theocratic Tidings from India

"AS COLD waters to a thirsty soul, so is good news from a far country." (Proverbs 25:25) The news is good; the country whence it comes is far, clear around on the other side of the globe, as a matter of fact. The tidings were to the effect that a Theocratic assembly of Jehovah's witnesses was held in India, December 27-31, 1944. In these days of restricted communication Jehovah's people in one part of the world often thirst for information concerning their fellow servants in distant lands, and the report recently received from India comes as a cool and refreshing draught.

India is in the general shape of a huge triangle, with its base resting upon the towering Himalayan range and its apex jutting far out into the Indian ocean.



The service meeting at the Indian shamianah

In the very center of this large triangular country lie the Central Provinces, and the city of Jubbulpore. The numerous gorges in the neighboring rocks have been taken advantage of to surround the city with a series of small lakes which, shaded by fine trees and bordered by fantastic crags, add much beauty to the suburbs. The city itself is fairly large and modern, consisting of the European civil and military sections as well as the usual conglomeration of buildings forming the Indian town common to the country. It is recognized as the educational and missionary center of the Hindi-speaking districts of the Central Provinces. Hence it was fitting that in this centrally located city of more than 110,000 Jehovah's witnesses gathered for their five-day assembly.

The report that now reaches the land of America is filled with good news. It gives account of many difficulties confronting the conventioners, and interestingly narrates how all were surmounted under the Lord's direction. One of the most formidable problems was that of rooming accommodations. In this country, when sleeping quarters are needed for out-of-towners attending the assemblies of Jehovah's witnesses, and hotels are unable to meet the needs, a house-to-house canvass usually supplies all the accommodations required. But not so in India. The report reads: "The few hotels were quite out of reach of the majority of the Lord's people attending the assembly, and accommodations in private houses is a thing unheard of in this country, especially around the Christmas holiday season when children are home from school." The problem was solved by the Witnesses' getting a "hotel" of their own. A fine Hindu school building in an ideally quiet spot was made avail-

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The school building that was transformed into a Theocratic dormitory to accommodate the out-of-town conventioners

able. Located in a large compound surrounded by trees, this beautiful building with its eleven classrooms provided ample living space. Its only drawback—no beds. Not a charpoy (Indian wooden-frame bed with woven-rope mattress) to be hired; everything taken by the military. Only on the day before the conventioners arrived did the problem dissolve. A local boarding school offered all the cots needed, free of charge. Out of the classrooms came school desks and in went the cots. The school had become a Theocratic dormitory.

This same compound was used as meeting-place and cafeteria. In front of the school building was a large recreation field encircled by trees, and in this haven from the street noises so common in this land with its mania for religious festivals and ceremonies Jehovah's witnesses gathered for true worship. Suspended in the tree tops above was a forty-foot streamer announcing the Theocratic assembly, and below in the compound was a shamianah (canopy or open tent arrangement). In this delightful setting the conventioners feasted upon the spiritual things brought to their attention through the various discourses. It was also in these pleasant surroundings that temporal food was provided, on two long lines of tables stretched out in the shade cast by fifty-feet-high bamboo trees.

Speaking of some of the needs of the assembly and how these were met, the convention servant writes: "We got the offer of as many beds as we could wish, free of charge. We wished for a shamianah; one was offered us free of cost. A platform would be nice; just the thing we wanted was offered us free. Plants for decoration—a person of good-will

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offered us all we needed. Swimming baths for immersion, free again. Electric installation for the shamianah and open-air dining tables, wire and fittings were all provided free. Not an electric bulb could be purchased or hired, but a Jonadab [person of good-will] brought along all we required. Not a thing that we asked Jehovah for, not a thing that we secretly wished for, but it was provided, and nearly always free. Just one thrill on top of another!"

The program itself followed as closely as possible the one carried out four months previous in the United States, at Buffalo, New York. This one also took the same name, that is, "United Announcers' Theocratic Assembly of Jehovah's witnesses." The same keynote address as used at Buffalo, "Seek Ye First the Kingdom," sounded the theme of the Assembly. Immediately thereafter the short discourse "Song of Kingdom Service" introduced the new songbook, amidst great rejoicings. Song sheets containing some of the new songs were distributed and all lifted voices in rousing Kingdom singing. Other discourses given at Buffalo had reached this far-off land through the medium of *The Watchtower* columns, and these were relayed to the eager ones seated under the shamianah in Jubbulpore. Released at the Assembly was their own cyclostyled edition of *Religion Reaps the Whirlwind.* And to the unbounded joy of all present there was exhibited a copy of the new book, *"The Kingdom Is at Hand",* with its *Study Questions* booklet. All these good things were evidence of Jehovah's blessing upon His Indian witnesses, as well as those in other lands.

The lecture featured for the public was the same as that proclaimed at Buffalo, "The Kingdom of God Is Nigh." Advertising presented its problems. Paper restrictions drastically limit the use of posters, and handbills are prohibited altogether. Cloth banners were therefore printed for information marchers to publicly exhibit upon their persons. A quantity of booklets were on hand



Smiling announcers of Jehovah's kingdom ready for action in India

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Off to the field for witnessing stream Jehovah's united announcers in India

which had the back cover page blank, and on this space details of the public lecture were printed. Hence as the publishers distributed these booklet-handbills they spread a double-barreled shot of Kingdom information. Despite handicaps, the Theocratic announcers made known to Jubbulporeans that "the kingdom of God is nigh", and informed them of the public lecture clarifying the proclamation. But Jubbulpore, as all India, reeks with religion. It is difficult to see how they could have "more religion". Nevertheless, some forty persons from the city attended the public discourse, in addition to the 110 regular convention attenders.

Though this Assembly may strike some as very small, it was quite satisfactory for India. Traveling on India's railroads is extremely irksome, even by first class; and few of the Lord's "poor" could use this means. Most of them had to take the lower class accommodations; and the report at hand says one has to literally fight one's way aboard the train, and chances of sleep on the long journeys are exceedingly slim. But those who came departed rejoicing, amply repaid for the time and effort and money expended. Four at the Assembly symbolized their consecration to the Lord by water immersion.

All the foregoing is good news from this far-off country. It shows Jehovah's witnesses there are united in purpose with their fellow witnesses throughout the earth. As their numbers and energies and opportunities permit, they push the work of Kingdom announcement. They act upon Christ Jesus' command: "This gospel of the kingdom shall be preached in the whole inhabited earth." (Matthew 24:14, *Am. Stan. Ver.*, margin) And certainly India, of all countries, is "inhabited earth". In that comparatively small part of the earth's surface some 320,000,000 people live! They comprise one-fifth of earth's population! Hence the little band of witnesses there can surely appreciate Jesus' words re-

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garding a plenteous harvest but few laborers. Jehovah will duly answer their heartfelt prayer for more laborers. —Matthew 9:36-38.

Shortage of Theocratic workers has not been the only handicap of the Indian Kingdom announcers. There are 220 distinct languages in India. This problem is worsened by widespread illiteracy. In these ignorant masses religion flourishes, and the deluded people worship anything and everything but Jehovah God. The 6,000,000 "Christians" in the land are as steeped in demonism as the hundreds of millions of practitioners of Hinduism, Mohammedanism and Buddhism. As if these obstacles to efficient Kingdom preaching were not enough, the "god of this world" inspired the clamping on of a ban on importations of Kingdom literature, in 1941.

But regardless of demon-raised barriers, Jehovah's will as expressed through Jesus will be carried out, namely, 'The Kingdom gospel shall be preached.' It shall be proclaimed to all nations, including India. Jehovah God is opening up country after country to His 'disciplers of all the nations'. Ban after ban is falling, and soon the gospel of the Kingdom will be streaming into countries heretofore cut off from a full flow of Theocratic literature. What about India? On December 11, 1944, just sixteen days before the Indian version of the "United Announcers' Theocratic Assembly", it cast aside the ban on importation of Kingdom literature! This final victory flash caps the glad tidings coming out of India. Glory to God in the highest, who is opening up the whole inhabited earth to His Kingdom announcers.

The Smell of Oil

SOMETIME about the middle of February, 1945, President Roosevelt met King Ibn Saud, of Arabia, on a United States warship at the northern end of the Suez canal. It would be interesting to know what they talked about; it was probably about oil. The New York *Times* had but little to say of this interview with one of the three kings that the president met (Farouk, of Egypt, and Selassie, of Ethiopia, being the other two), though there may be a hint in this sentence:

> It is customary in the Arab world to exchange gifts and it may safely be assumed that King Ibn Saud and Mr. Roosevelt followed this tradition. However, possibly because of the fear of Congressional inquiries in Washington, nothing was officially released on this matter.

A year before the meeting, there was a good deal of excitement in the United States about what was then called "The Arabian Oil Scandal". Just to refresh your minds, what would you think of a group of millionaires that would urge the government to expend $165,000,000, in their behalf, and quite unnecessarily too, and, as soon as the storm of indignation broke, would rush into print and condemn the government for doing that very thing? That seems to have been done in the project to parallel existing oil pipe-lines from Iraq to Haifa in Palestine, with one of the parallel lines reaching over into Iran, the other side of Iraq.

Labor Action, New York, basing its opinion on remarks of the news commentator and columnist Drew Pearson, says that "the United States, along with Great Britain, is interested in buying off the Arab rulers at the expense of Jewish aspiration in Palestine".

Referring to the Arabian pipe-line Senator Voorhis, of California, pointed out to *PM's* representative that the Shell Oil Company, the Gulf Oil Company,

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the Standard Oil Company of California, the Socony-Vacuum Company and the Standard Oil Company of New Jersey would be the beneficiaries of the project; and that it was officials of the first four of these companies (but acting in their then capacities of government directors and advisers) that put the program across. And as soon as the decisions had been made, they all withdrew from government employment. Then, after they were safely back in their old oil company jobs, those saintly oil companies issued a "white paper" bawling the government out for doing such a rash thing. Thereupon, the New York *Times,* which is always for the Big Moneyed crowd, be they white, black, ring-streaked or speckled, said solemnly (and the editorial may have been written by one of those same oil men, with his tongue in his cheek):

The controversy that has arisen between Secretary Ickes and the oil companies places the administration in a situation which it must clarify. Why is it necessary to lay a pipe-line in Saudi Arabia at public expense? All authorities agree that, alarming though the inroads on our own reserves may be, the war can be won with the oil now available. In fact, the oil companies stoutly and perhaps mistakenly insist that our oil reserves are ample for more than the fifteen years now allotted to them. . . . Why should the administration insist on building the pipe-line at public expense? The cost, $165,000,000 as a maximum, is not so huge that it must of necessity come out of the treasury. If public money is thus to be invested the government inevitably goes into the oil business. American companies rightly protest. They are financially and technically able to build their own pipe-lines, pumping stations and refineries.

Concerning this ungracious and ungrateful arrangement, Senator Voorhis said:

Under the agreement, the American people will not only expend a predictable sum of money on a pipe-line for the use of private companies, but, much more important, they will assume international risks and face almost certain danger without acquiring thereby a single substantial compensation.

In other words, in this instance the monkey uses the cat's paws to pull the chestnuts out of the hot fire, and, after grabbing and devouring the chestnuts, hits the cat a smart rap over the ears for doing or permitting such a thing to be done with its paws.

Readers will excuse drawing their attention to so small an amount as $165,000,000, in a day when everybody is talking in billions. Some have called this project "the worst scandal in the history of the American oil industry", and as that industry has always been a top-notcher for scandals, readers are entitled to have a look.

Some idea of the importance of oil in the present state of the world's affairs is afforded by a little booklet (16 pages) put out by Standard Oil Company (New Jersey) wherein occurs the estimate that the energy provided by America's output of petroleum is the equivalent of 36 able-bodied slaves for every man, woman and child in the United States; also, it takes two gallons of gasoline to carry a Flying Fortress one mile; also, and within two years of starting to do it, the oil industry was producing synthetically more rubber than the nation ever consumed in any year of peace.

The Jews think, and others also think for them, that it is unfortunate for their national hopes that oil was found in Arabia. The Bridgeport *Post,* referring to the agreement between the British and American governments, that the Jews might return to the land that was mandated to them, said pointedly and thoughtfully:

If the democracies of the world can thus make a solemn pledge to all the people of the world and then repudiate it because it seems at the moment convenient to do so, who will put faith in anything they say in the future?

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"Dear Eddie" Lands in Rome

WHEN a fellow gets boosted by the cow's heels, one can't always tell where he will land. Take "Eddie" for instance, better known, perhaps, as Paving Block Eddie or as just plain Ed Flynn. He was boosted by the cow's heels just when it looked as if he were going to be United States' ambassador to Australia at Mr. Roosevelt's appointment. This move on the president's part on behalf of "Dear Eddie" was called an insult to Australia and Roosevelt's great political mistake. Such a furore was raised over the very suggestion of Boss Flynn's appointment that the whole deal was called off. But Eddie was a loyal son of the one and only "Holy Roman Catholic Church", and that makes a big difference, regardless of how shady may be the background. What difference does it make to the Hierarchy whether Eddie paved a court at one of his country homes at public expense, using city labor and 8,000 city paving blocks? And what difference does it make to the Hierarchy that Eddie was the friend and employer of gangster Dutch Schultz, of the same "faith"? All that could be overlooked, or even "explained". True, as the Pinehurst *Outlook* said,

> The objection to Flynn comes from men of all political parties, those on the right, the left and in the middle, who are striving to preserve an honorable nation. . . . Recognition by the president of the United States of men who have been leaders in political camps which serve to disintegrate the fundamental honesty of the nation is outrageous.

But the Hierarchy and its friends only laugh at such protests. It has no use for protestants of any kind at any time. Eddie said he didn't know about the paving blocks or about Dutch Schultz, though everybody else knew, and his excuse was accepted. But he didn't become ambassador to Australia. There wasn't a chance of his being approved by the Senate; so there was nothing for Roosevelt to do but withdraw the appointment. But he didn't forget an old friend. The fuss about Eddie was allowed to die down. Most people have short memories.

Comes now the Yalta conference, an occasion of some consequence. And who should appear at Yalta along with President Roosevelt but "Dear Eddie"! As the president's personal emissary he was present not only at Yalta, but also went on a private mission to Moscow for the president, and then went on to Rome, planning also to visit Paris, London and the Fifth Army front.

Flynn, who let the cat out of the bag ahead of schedule on the occasion of his proposed appointment as ambassador to Australia, found it embarrassing to keep from saying things which he should not say to reporters in Rome. After a visit with the pope's closest advisers, Flynn said, "I just went in to say 'How do you do?' 'Glad to see you,' and 'Goodbye'." He was just on a sort of "personal pilgrimage", but his audience with the pope was much longer than that astute politician (the pope, not Eddie) usually grants to those on "personal pilgrimage".

Various efforts were made by the Vatican and its organ *Osservatore Romano* to make Flynn's visit seem unimportant. But it was apparent that Flynn was there to serve in the effort to bring Stalin and the pope together.

The organ of Catholic Action in Rome said, "American co-operation in the great work of His Holiness to repair the ruins of the war is so important . . . that there must be very serious reasons for these high and providential contacts."

Anyway, Flynn having been at Yalta, at Moscow and other places, there is no doubt that the pope will learn quite a little from "Dear Eddie", especially as his visits are supplemented by visits from Archbishop Spellman and Myron C. Taylor. Commentators seem to have said little about Flynn's visit to Yalta,

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and his subsequent travels. One, however, said this:

Don't be surprised if in the next few days you learn that Prince Sapieha, of noted Polish lineage, the cardinal archbishop of Cracow, spiritual heart of ancient Poland, is named chief of the new Polish government. This is the government now being shaped at Moscow by Stalin. Flynn was there during the shaping. Above all else, the Vatican in its public statements has stressed the importance to the Holy See of the inhabitants of Catholic Poland and its concern over their spiritual welfare under a regime dictated and controlled by the Communist powers of Moscow.

The same commentator, John O'Donnell, remarked further:

The White House and State Department attitude, based on the accepted Roosevelt principle that the less the citizens of the Republic know about what's going on the happier they will be, simmers down to this: Anyone, particularly any reporter, who asks questions about Ed Flynn's mission to Moscow is a dirty so-and-so, fiddling around to no good purpose in the sacred zone of secret diplomacy as defined by F. D. R., and just making things tougher for Papa Franklin in his self-appointed mission to guide the destinies of the sons of mankind.

And, finally, we suppose it would be entirely out of order for any taxpayer to ask who is paying Flynn's expenses on this "personal pilgrimage".

"Every Beast Is Mine"

THE Creator has a personal interest in every creature. Not a sparrow falls to the ground that He does not know about it. And He knew about it before it fell, and provided for it. He is the real owner of all the beasts, as is apparent from the following:

For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine.—Psalm 50: 10, 11.

Man's dominion over the lower animals is not an absolute dominion. It is a trusteeship. He is notified that "every moving thing that liveth shall be meat for you" (Genesis 9: 3), but is immediately warned that "the life thereof, which is the blood thereof, shall ye not eat" (Genesis 9: 4), which is a solemn warning to him that he can go just so far and no farther with Jehovah's property.

The Vivisection Investigation League, 11 East 44th street (Room 708), New York city, objects to the mistreatment of dogs, and cites some evidence given by Dr. William Howard Hay before a Congressional Committee showing the unspeakable cruelty and inexcusable foolishness of the torturers:

Take the experiment, for instance, of shaving the dog and applying phosphorus to the surface of the skin. Phosphorus produces a progressive burn. It would burn right into the middle of the dog if it was left there long enough. This experiment was performed in search of a means to neutralize the burning effect of phosphorus, the idea being to find a means for treating burns in the army in future wars. Anyone who did not know that 25 years ago did not know his chemistry. We have always known what would neutralize the progressive activity of phosphorus; and, knowing that thing, they use it to relieve the dog and get objective evidence only, whereas if the laboratory worker had put a grain of phosphorus on the back of his hand he would have gotten subjective evidence in the burn and the neutralizing agency. That experimentation was useless because it was to prove something that was already well known, and it inflicted the most terrible tortures on the dog.

It was admitted by opponents of the bill that dogs have been roasted in chambers to death to see at what point of rising temperatures life will terminate. This is no criterion of the condition of man in equal temperatures, for the reason that man is supplied with skin,

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numerously distributed over the surface of which are pores for the purpose of evaporating water through the skin, and thus keeping the surface cool.

These dogs were put in chambers with a definite supply of moisture for the air to make the conditions comparable to those of the atmosphere, and the temperature gradually raised, and the dog observed through a window as he suffered and died. The dog has to radiate heat from his surface through his tongue and the lining of the mouth and throat and lungs. He does not perspire; he has no pores for that purpose. So that any information adduced through these cruel experiments could not be of any use to humanity.

What Human Would Not Oppose It?

Without making any attempt to describe the treatment of dogs in Georgetown Medical School, Washington, D.C.; George Washington Medical School, Washington, D.C.; Howard University Medical School, Washington, D.C.; Harvard Medical School, Johns Hopkins University, University of Chicago, University of Toronto, Columbia University, Yale University, Cornell University Medical School, Western Reserve University Medical School in Ohio, and other places where the experimenters have treated this property of Jehovah God in a way for which, in due time, an accounting must be made, it seems a duty to quote this one paragraph from the little booklet "What is Vivisection and why we oppose it?" put out by the League mentioned in the second paragraph of this article:

Anesthetics are not and can not be used in a large number of exceedingly painful experiments such as starving dogs for 20 to 48 days and in some cases over 100 days—and pregnant dogs are included in these starving experiments; the X-ray experiments, where the dogs are literally burned up; the depriving puppies of sleep by walking them up and down until they die; by depriving animals of sleep by whirling them in a specially prepared machine until they die; the treadmill experiments, where they are run until they can no longer stand; the baking of dogs, where they die in from 5 minutes to 12 hours after they are taken from the oven; mustard oil in the eyes; the freezing experiments; keeping animals in absolute darkness for as long as 7 months; the forcing of an excessive amount of water into the dogs; poison-gas experiments; putting the animals' ears into boiling water; feeding experiments; the stimulation of the nerves by electricity; animals subjected to intense heat and then to intense cold; suffocation experiments; alcohol experiments; chloroform experiments; the sewing together of two animals; the injection of turpentine into the lungs and into the peritoneal cavity; depriving dogs of food and water for many days, and then giving them Rochelle and Epsom salts; dehydration (the drying out of all possible liquid in the dog's body); subjecting animals to excessively irritating vapors until death; and, above all, the inoculation experiments by the hundred thousand, which frequently cause very great and prolonged suffering.

The Albigenses

THE Albigenses (ăl″bi-jen′-sēz) were a class of Christians existing in the south of France and who came more prominently to the fore when the pope decided to clean up on them once for all, in the twelfth century. The name is derived from the city of Albi, which was considered the center of the territory in which these believers lived. The *Catholic Encyclopedia* and the *Encyclopædia Britannica* unite in calling them "heretics", which means that they did not agree with the church of Rome. They didn't, for good reasons. Their descent is traced to the Paulicians of the third century. (See article on Paul of Samosata in *Consolation* No. 648.) They have also been called Bulgarians, since they

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came into France by way of Bulgaria, either to escape persecution or to carry on their work of preaching.

Becoming too numerous for the comfort of the pope, incongruously named "Innocent III", a crusade was formed to wipe them out at the beginning of the thirteenth century. But that is getting ahead of the story.

The Albigenses were a simple people, who had no use for mere ceremony. They adhered to the plain teachings of the Gospels, which they held to be of preeminent authority, considering the Hebrew Scriptures or "Old Testament" of less importance, a mistake which is still common among many today. What is told about these people in the *Catholic Encyclopedia* must be taken with a great deal of allowance for the well-known tendency of the Roman Catholic Hierarchy to justify falsification when it serves their purpose. The *Catholic Encyclopedia,* however, does say that "the rise and spread of the new doctrine in southern France was favoured by various circumstances, among which may be mentioned . . . their contempt for the Catholic clergy, caused by the ignorance and the worldly, too frequently scandalous, lives of the latter; the protection of an overwhelming majority of the nobility, and the intimate local blending of national aspirations and religious sentiment". This indicates that the Albigenses did not see any particular reason for being dominated by the Italian Hierarchy, and were content to be simply decent simple folk who accepted the Scriptures without the addition of pope-worship, image-worship, Mary-worship, and a dozen other kinds of worship, more or less. The Albigenses had much in common with the Waldenses.

Many Protestant writers show that these Albigenses were free from the errors charged against them by the Romish persecutors. Hardwick, in his *Middle Ages,* p. 311, says: "What these bodies held in common, and what made them equally the prey of the inquisitor, was their unwavering belief in the corruption of the mediæval Church, especially as governed by the Roman pontiffs."

It appears that the chief charge against the Albigenses, as against numerous other bodies of "heretics", was that they did not accept the doctrine of the "trinity", which is nowhere mentioned in the Scriptures. In fact, for nearly a thousand years, the persecutions of the Roman Catholic Hierarchy were directed against those who accepted Jesus' own words, "The Father is greater than I." (Those interested in tracing these persecutions, and the groups who suffered them, will be helped by consulting these studies as they have appeared in past issues of *Consolation,* this being one of the series.)

The *Encyclopedia Britannica* says, significantly, "It is exceedingly difficult, however, to form any very precise idea of the Albigensian doctrines, as our knowledge of them is derived from their opponents. . . . What is certain is that, above all, they formed an anti-sacerdotal party in permanent opposition to the Roman Church, and raised a continued protest against the corruption of the clergy of their time." In destroying the writings and books of these Christians the Roman Hierarchy and its agents were free, according to its own motion, to lie about them more effectively. This has been its practice from earliest times, and even included the destruction of the history of the people that inhabited the Americas before the arrival of the Spanish invaders.

Since, however, the Albigenses protested against the acknowledged corruption of the Roman clergy, they must have stood for an opposite ideal, which they associated with the teachings of God's Word. It is therefore a logical conclusion that they were honest, decent, unpretentious believers, holding to the truths of the Scriptures as far as they could understand them in those dark times.

As already stated, under various pre-

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texts a crusade was launched against the Albigenses. Beziers, the capital of one of the provinces, was taken by storm, and the Roman Catholic attackers massacred all the inhabitants, some say 20,000, some 40,000. Catholics as well as Albigenses were murdered. "Kill them all; God will know his own," said the pope's legate. This has, of course, been denied; but when one considers how Catholics as well as others were indiscriminately murdered by the pope's devotee Franco, in Spain, in the recent conflict there, it is easy to understand what happened in the south of France when the pope ordered the extermination of the Albigenses.

The crusade became a war that spread over wide territories. The constancy of the Albigenses aroused the wonder of some of their opposers. "Tell me, holy father," said one to Bernard, "how is this? They entered to the stake and bore the torment of the fire, not only with patience, but with joy and gladness. I wish your explanation [of] how these members of the devil could persist in their heresy with a courage and constancy scarcely to be found in the most religious of the faith [of Rome]."

Finally, when the flourishing civilization of the south of France had been well nigh obliterated, a peace was concluded in the treaty of Paris (1229), destroying the independence of the princes of the south, but not ending the so-called "heresy", in spite of the wholesale massacres. The Inquisition took up where the "crusade" left off. It operated continuously in Albi and other towns during that entire century and a large part of the next. It finally succeeded in crushing the Albigenses. Hunted by the Hierarchy and deserted at last by the princes who had formerly favored them, the Albigenses were reduced to hiding in forests and mountains, meeting now and then in secret, but always in danger of death. Doubtless a remnant of them continued until the Reformation brought to them and the Waldenses a final release.

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Speaking Well Daily

"TAKE with you words, and return unto Jehovah: . . . so will we render as bullocks the offering of our lips." (Hosea 14:2, *A.S.V.*) This matches the expression of the apostle Paul at Hebrews 13:15: "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips." Such sacrifices are not to be offered only at intervals, but continually. The speaking to God's glory is to be performed daily. "So will I sing praise unto thy name for ever, that I may daily perform my vows." "If any man will come after me, let him deny himself, and take up his [stake] daily, and follow me." Early Christians taught daily in the houses of the people. (Psalm 61:8; Luke 9:23; Acts 5:42) Hence the question of how to speak well daily becomes vitally important to the Theocratic minister.

When speaking the Kingdom message to the people, look at them. As the minister speaks his facial expression should reflect the import of the message. He should portray enthusiasm, kindly interest, earnestness, and strong conviction. In other words, Jehovah's ministers should have speaking countenances. The facial expression should show that the speaker believes what he is saying. Important also is pleasantness. The message is one of good news, and its gladsome truths should be proclaimed to the people with radiant joy. Smile, and be congenial. Not only should one's face reflect emotions as he speaks, but as one listens his expression should change with his inner reactions. Poker faces have no place in everyday gospel-preaching.

Choice words become the Kingdom message. The best are none too good for framing in the minds of listeners the glorious Kingdom truths. This means watch grammar, apply in everyday conversation the rules learned in Theocratic ministry training. Glaring errors in grammar detract not only from the message but also from the messenger. Likewise the words chosen to present the truth should be in good taste, simple, understandable, refined. Coarse and vulgar expressions of the day avoid. Some slang after much usage becomes a reputable part of the English language, but until it is elevated to this position the Theocratic minister plays safe to shun it. It is very important that the above counsel as to grammar and choice of words be followed in daily conversation, for this reason: habits once formed are not easily broken. If slang-weakened language is used in the daily routine, when one gives a speech on the platform he will grope for acceptable words, and when he finds those words they will not be natural to him and he will seem to be "on parade".

In the everyday conversations of house-to-house preaching poise is essential. If unforeseen circumstances arise the minister should not allow it to throw him off the track. If interruptions occur, accept them as the expected thing. If differences arise, do not lose all sense of balance. Keep your wits about you; watch your spirit or mental disposition under any unsettling conditions that arise. Above all, if one does become vexed or angry he should not show it. This is the exception to the previously stated rule about showing your inner reactions. One very important point for gospel-preachers to remember, and one in which they often fall short, is not to plunge in at the outset and tell the other person he is all wrong. Take one main point and discuss it and let other major differences await another day for settlement. Do not contradict on every trivial matter. Do not adopt the attitude with the people that you are right and everyone else is wrong.

The point just mentioned about confining oneself to one main issue leads

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into the next matter for discussion, namely, fixing the point. This means nothing more than to set the goal or aim of the conversation and then to order words accordingly. So doing one will always be "keeping his eye on the ball", so to speak. In door-to-door work and at back-calls it will be necessary to introduce this main point; in other words, to establish at the outset a point of contact. Determine the interests of the person being addressed, and from this solid ground lead into the point at issue. This procedure is always followed by alert witnesses as they go from house to house. In making their presentation they watch the face of the householder to note reactions. If no response, change tactics. When a spark of interest is struck by some statement, follow that line of thought to lead into the fixed point. A Theocratic minister should not confine his witness to points that appeal to him alone. He should not get into a rut in his testimony and strike always with the same blow. A versatile attack becomes fighters for the New World. They should be alert to catch the responses of the different individuals they address and capitalize upon the varied individual interests shown. Talk on Kingdom truths that seem to strike a responsive chord in the bosom of the hearer.

Above all, servants of God should speak to the point. The Scriptures abound in counsel about sparing words and letting words be few. They even go so far as to declare that a fool is known by a multitude of words and that 'in many words there wanteth not sin', especially if spoken in anger. (Proverbs 17:27; 10:19; Ecclesiastes 5:2, 3) Words that convey no thought are worthless words. And the thought expressed must be brief and to the point. From the hearer's standpoint there are two outstanding reasons for avoiding wordiness. In the first place, it is vexatious to the hearer and stamps the speaker as boring. In the second place, a message can be hidden by words, words, words. Even if the speaker makes his point, if it has been weighed down unmercifully with excess word-baggage the hearer will have become so wearied by the burdensome presentation that he will have no energy to react enthusiastically. Keep the message on the "sword of the spirit" sharp and pointed. And know when to quit. Do not close a listening ear by abusing it. Remember, conversation is not lecturing.

And this brings us to a brief discussion of conversation manners. Pause, and thus give the other a chance to express himself. If one does all the talking the other will not listen. Learn to listen attentively, intelligently, and with patience. In order to be helpful one must listen. Why? Only by patiently listening first to the other's errors can one find out wherein he can help. True, it will cost a little time, but it will be worth while. Here is a tip: Reduce your interjections and you will shorten the other's speech. Interjections induce the other to start anew. Furthermore, your interjections will cause the other to believe you are having your share in the conversation. On the other hand, polite and attentive silence will suggest to him, "Now, I should give the other person a chance." Hence avoid interjections; wait, and your turn will come to express your reactions. There are limits to listening, however. Remember that you are there to speak the truth, and you should not allow the other person to ramble on with irrelevant twaddle and idle rigmarole when you should be preaching the gospel.

Public speaking from the platform has been defined as heightened conversation; therefore, everyday conversation is without the intensification required for delivery to a large audience, but it follows the same principles. It is merely a case of applying in everyday speaking with appropriate modification the same principles followed in platform speaking.

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The American Legion at Baton Rouge, La.

ON TWO separate occasions Jehovah's witnesses tried to get the use of the Community clubhouse at Baton Rouge, La., for preaching the gospel of Jehovah's kingdom, for which Jesus taught His followers to pray. The American Legion controls the clubhouse and, of course, was and is too "patriotic" to permit any group to use their clubhouse if such group puts the worship of Almighty God ahead of worship of the flag. So the witnesses were refused on both occasions.

But along came the St. Gerard Majella Roman Catholic Church and rented the clubhouse for Sunday evening, December 17, 1944, and broke seven laws, listed on the front page of the *State Times* of Baton Rouge for December 20, 1944. The American Legion would not hear to the preaching of the gospel of Jehovah's kingdom; no, sir, not a bit of it. But if you want to sell intoxicating liquors without a license, and on Sunday night, and to minors, and in the presence of minors, and if you want to operate lotteries and gambling apparatus illegally and in the presence of minors, and on Sunday night, why, just address the Head Patriot of the American Legion, Baton Rouge, La., and tell him what you want and it will be all right.

It should be explained, of course, that in the eyes of the Legion the 1921 Louisiana constitution, article 1928, forbidding gambling, is unpatriotic. It also considers unpatriotic the Louisiana Criminal Code, Act 43 of 1942, articles 90, 91 and 92, regarding lotteries, unlawful sales to minors and the sale of intoxicating liquors in the presence of minors. It considers null and void the Act of the Louisiana legislature, 1886, No. 18, that intoxicating liquors shall not be sold on Sunday, and it considers the supporting ordinances of Baton Rouge and East Baton Rouge as on a par with Almighty God's Ten Commandments and therefore not worthy of obedience or respect by the great American Legion.

Administering the Cattle

SOCIALISM. You have two cows; you give one to your neighbor, and keep the other.

Fascism. You have two cows; you keep them both and give the milk to the government and the government sells part of it back to you.

New Deal. You have two cows; the government shoots one, milks the other, and pours the milk down the sink.

Communism. You have two cows; you give both to the government and the government gives you some of the milk.

Nazism. You have two cows; the government shoots you and takes the cows.

Capitalist Democracy. You have two cows; you sell one and buy a bull.

Conservatism. You embalm both cows and freeze the milk.

Liberalism. You don't feed or milk either cow; both cows die of old age.

Anarchism. You keep both cows, shoot the government, and steal another cow. —Contributed.

Gods Once Carried on Flag-Poles

◆ In Ripley's "Believe It or Not" there is a picture of an old warrior carrying a pole into battle with a little god on the end of it, and Ripley goes on to explain that in later years banners and flags replaced the little gods. So now one may see the reason for the frantic effort to compel children to salute the god-replacing flags.—W. E. Brown, Pennsylvania. (It is within the memory of all who were familiar with Russia in the days of the czar that when his soldiers went into battle many of them carried their icons with them, as a matter of course.)

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A KINGDOM FOR THE MEEK

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When will it come?

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CONSOLATION

A JOURNAL OF FACT, HOPE AND COURAGE

Pacelli Wants "Soft Peace"

"New Order" sought having failed, he tries to save what he can

The "Belgium" of Eastern Europe

Latvia has difficulties similar to those of Belgium in the West

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July 18, 1945

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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

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

In Brief

The State Department and Kennedy and Tyler Kent

◆ That is a big idea the politicians have, getting Catholic votes by turning over as many big political jobs as possible. That is why Kennedy was sent as ambassador to Britain. His own relatives consider him a joke. He was a Catholic, and so was Tyler Kent.

It used to be that 30 Americans were selected for presentation to the king and queen of England, but Kennedy presented his daughters Kathleen and Rosemary and two or three others. Kathleen made wise use of her time. She nabbed the Protestant marquis of Huntington, son of duke of Devonshire.

Her pa was at Chamberlain's right hand while that gentleman was selling Czechoslovakia down the river, and as soon as the job was done he confided to New York businessmen that Hitler's triumph in the coming war was a foregone conclusion. Then he resigned, as was meet.

One of his clerks was Tyler Kent, educated in the University of Madrid, and, of course, a member of his "church". The state department, learning from Scotland Yard that Kent was crooked, issued a statement regarding his activities which reads, in part, as follows:

By his own showing, he had, while occupying a very special position of confidence within the embassy, displayed a shocking disregard for every principle of decency and honor so far as his obligations toward the United States were concerned.

This rascal had in his private room copies of 1,500 private embassy papers. He had "the whole confidential communication system of the United States". He had "two newly made duplicate keys to the Index Bureau and the Code Room of the Embassy", and the papers which he stole "covered practically every subject on which the Embassy was carrying on correspondence with the department of state". He got seven years.

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CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVI | Brooklyn, N. Y., Wednesday, July 18, 1945 | Number 674

Why Pacelli Wants a "Soft Peace"

THE popes are always much interested in wars and their outcome. The present pope is no exception. In practically every war the subjects of the pope fight on both sides; so he might be expected to show some interest in the outcome, though, as the professed father of Catholics he is supposed to be very impartial. He has said so on many an occasion, especially when caught in an embarrassing situation. The present pope, moreover, has been called the "pope of peace", which, it seems, should now be amended to the "pope of a soft peace".

Having come at last to a realization that the side he has been favoring was losing, the "soft peace" song has been sung by Mr. Pacelli with increasing vehemence. It was not so before.

That the baby-killer Franco and his religious backers were and are Fascists, and that they were ably supported by the Axis partners Hitler and Mussolini, cannot be denied. The record is there. The pope called Franco the Butcher "that illustrious chief" of Spain, who had given "unequivocal proofs" of his "supreme religious" interest. Hence Franco was given the "paternal congratulations" of the pope, who thus acknowledged his fatherhood. The pope generously overlooked Franco's killing of thousands of inoffensive Catholics.

Franco had no "soft peace" for those who defended the Spanish republic against his betrayal. Ten months after that republic had been completely destroyed by the combined treachery of Italy, Germany and Pacelli, together with the aid of certain interests in Britain and the United States, there were still 500,000 men and women in Franco's prisons, while 1,200,000 were in their graves.

In those ten months, it was estimated, 40,000 executions had taken place in Madrid. By the end of the year they were still 1,000 a month, and gave a striking proof of Franco's "supreme religious" interest. The prisoners were shot at the Eastern Cemetery at dawn, and taken away by the lorryload. Sometimes there were as many as four lorryloads per day.

Thousands of men, women and children, crowded into prisons built to hold fewer hundreds, lived in fear of suffering the same fate as those who had been taken to the Eastern Cemetery. Some of them were beaten to death and others were garroted. German Gestapo constantly questioned them.

Franco's "supreme religious" interest was in full harmony with the sentiment expressed by that eminent French Catholic Veuillot, whose candor was unusual, when he said, "When you are the masters we claim perfect liberty for ourselves, in accordance with your principles; when we are the masters, in accordance with our principles, we refuse liberty to you." Nice, isn't it?

Returning now to the pope, who approves all this, but who now wants a soft peace for the Nazi criminals. Don't blame him too severely. Remember his "impartiality". Of course, he knew the plans upon which the "new order" contemplated by the Nazis was to be based. If he and his partners didn't succeed in carrying them out that was not their

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fault. At first everything seemed to be going along all right, and the pope waxed quite enthusiastic, forgetting that old proverb of Holy Writ, "Let not him that girdeth on his armor boast himself as he that putteth it off." Or, as a modern writer has rather quaintly expressed it, "It is best not to get too fresh too soon."

Some Revealing Dispatches

According to one "Reverend Father" Geo. Alfred Beck, Jesuit, the Catholic church stood to gain by the course the Nazis were taking. He said, as reported in the press when they started out, "National Socialism is preparing the way for the unification of all Christians in Germany and is gradually sending all who want Christianity to the Catholic church."

This trend was favored in the provision, on October 26, 1935, that all Protestant churches in Germany were required to fly the swastika flag, but the Catholic churches were not required to fly it. On November 29 of that year the Nazis seized the funds of the Confessional (Protestant) Church and Confessional Synods, consisting of voluntary contributions by Protestants.

About that time, too, Hitler had a lengthy interview with Count von Preysing, the Roman Catholic bishop of Berlin. It was followed by a statement that "Hitler will lead the party along the path of positive Christianity, and not along the false path of anti-Christian doctrine".

On June 9, 1941, an editorial appeared in the Turin newspaper *Stampa* saying that Germany and Italy were organizing a new European order in conformity with the principles laid down in the encyclical *Rerum Novarum,* to which Pope Pius called attention in his June 1 speech. Postwar Europe, the editorial said, will be a group of states whose national sentiments will be subordinated to a greater Europe. It added that the new order was already being put in operation.

Von Papen, Hitler's Catholic ambassador to Turkey and the politician who, more than any other, was responsible for Hitler's theft of power in January, 1933, said, "The Third Reich is the first power which not only recognizes, but which puts into practice the high principles of the papacy."

At the beginning of the war a dispatch to the New York *Times* from Frankfort-on-the-Main said, "The Catholic leaders of Germany have been exhorting the faithful at home and abroad to do their utmost in the fight for the righteous cause of the German nation under the guidance of Chancellor Hitler."

A "Prodigious Spiritual Cure"

When France had been overrun and Petain had been put into the position of power, the pope's newspaper, *Osservatore Romano,* said of him:

> Petain . . . the brave marshal, the good marshal who, more than any other man, seems to personify the best traditions of his race. It is of this old octogenarian that the youth invoke the renewal of their country with a happy intuition in that perennial youth which the religious, Christian, Catholic faith of the marshal knows how to guard to obtain for his sick country a prodigious spiritual cure. Such is the dawn of a new radiant day, not only for France but for Europe and the world.

That was taking in a good deal of territory, but indicates the aims of the papacy in conjunction with Germany and Italy, to administer that "prodigious spiritual cure" of which the "supreme religious" ardor of Franco gave a demonstration in Spain. As a start in that direction a French priest, Abbe Robert Aleche, caused the arrest of more than 800 French patriots during the German occupation, as charged by Judge Donisomi at Paris, presiding over an inquiry into the activities of the French Gestapo in Paris. Aleche heard the confessions of the political prisoners and others in the Fresnes prison, and would hurry to the Gestapo with the information he extorted from his foolish victims.

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The dissatisfaction of the French resistance movements with the attitude of the priests during the German occupation was shown in comment on declarations by the pope. They said, "We wish the pope had taken his stand during the shameful years and done his denouncing then. It is painful to think that the church left that task to others who were more obscure and who lacked the church's authority . . . "

That was putting things mildly, but put the pope on the spot when he was trying to crawfish while at the same time gently hinting that a soft peace was the Christian thing to hand out to the Nazis.

"Father" Richard Felix, O.S.B., of Conception, Mo., who believes that the most effective argument in answer to one who does not agree with you is to give him a stinging blow in the face, knock him down, or see that he wears the stripes of a convict, explained why Hitler was not excommunicated. He said: "The church has not excommunicated Hitler for the reason that Hitler has excommunicated himself long ago." This was hardly in harmony with the foregoing facts, and overlooked that "touching occasion" when Hitler and Goebbels attended St. Hedwig's cathedral for the "requiem mass" on behalf of the soul of Marshal Pilsudski. Both stood at the elevation of the wafer.

Catholics in Germany did not suffer under Hitler, and the pope was aware of Hitler's favorable attitude, so why excommunicate him? The editor-in-chief of the Madrid *Alcazar,* Señor Casariego, made the statement:

> There are 30 million Catholics living in the Third Reich, and in all cities all the Catholic churches are open the entire day. In Berlin's cathedral, we Spanish journalists attended a solemn high mass after which a Dominican priest preached a sermon lasting nearly an hour. In Berlin's sixty Catholic churches, and in thousands of others throughout Germany, exactly similar services were taking place at the same time. Later on, in the occupied section of France, we saw posters, placed by the military authorities at the doors of numerous churches, announcing the hours of masses for the soldiers of the garrison. Great care is taken that soldiers attend church service regularly.

That statement is in full harmony with one that appeared in the San Antonio *Light* for January 21, 1945, headed "Religious Items Fill Nazi Homes". It said:

> American soldiers who invaded Germany found rosaries all over the place, and religious statuettes in every room of the homes the German occupants had fled, Chief Warrant Officer Wally Gursch . . . informs his parents . . . in a letter.

Churches as Arsenals

Some will contend that the use of churches in Italy as arsenals shows that the Nazis were lacking in respect for the church. But that conclusion does not follow. It is not unusual for Catholic churches to be so used. It was done extensively in Spain, and it accounts for the fact that so many nuns and priests lost their lives in the Spanish Civil War. It was a case of kill or be killed with their ammunition.

Incidentally, mention may be made of the bomb caches seized in Colombia early this year. Several hundred homemade hand grenades were found in sacks beside the organ in the Bogota cathedral, ready for use. When caught with the goods, the archbishop said that he was "painfully surprised", which was doubtless true. Archbishops have a neat way of getting out of scrapes of this kind. The one at Bogota even accompanied the police to the cathedral, knowing they would go there anyway.

The foregoing proves again that outward appearances are often deceiving. In neither case was the presence of ammunition, etc., in the churches revealed until it was discovered by others than the church authorities themselves. Draw your own conclusions. It seems to suggest that the "soft peace" idea, like the proposition of liberty, works only one way. It is like saying, "When you are the

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winners we claim a soft peace for ourselves, in accordance with your principles; when we are the winners, in accordance with our principles, we deny it to you." Which brings us back to our theme.

Not only does Pacelli sing for a soft peace for the Nazi criminals, but his fellow religionists sing the same song. With due caution we look into the sayings of the "Rt. Rev." Msgr. Fulton J. Sheen, who certainly must know the mind of the Hierarchy and its head. He said, in a broadcast over NBC, Sunday, February 4, 1945:

> You must love your enemy as you love yourself. Does that mean that you must love Hitler as you love yourself . . . ? It means just that.

Presumably Americans could not love their enemies as Franco, with his "supreme religious" sensibilities, loved his enemies. Or perhaps one does not properly understand Hierarchy reasoning. If that is the case it isn't because they haven't made themselves clear in the past. Remember Veuillot, and you will understand it perfectly. "Heads, I win; tails, you lose!" Monsignor sure preached a touching sermon, but those who remember Hierarchy persecutions of the past and the present will not be deceived.

Let the other side of the picture appear, and keep things in focus. Hear the German archbishop of Muenster, Count von Galen, reputed "foe" of the Nazis. He said, "The German people must consider the Allies as enemies and take it for granted that you regard them as such. I hope the future will bring a time when we are all good neighbors. But that will be a long time away. Maybe it will be possible in 65 years." That would give the Germans an opportunity to try once more to unify the world in harmony with the principles of the papacy, as they attempted to do in the last six years. The report states that the interview with this representative of the Hierarchy was conducted standing. Evidently the archbishop did not love his enemies sufficiently to offer them a seat. Americans, with characteristic softness (suspected by some to be softness in the head), dined with Nazi leaders until Eisenhower, feeling justly indignant, put a stop to it.

Nor did the Nazis show any love for their enemies, in spite of the "Christian" program which they were supposed to be following, as laid down by the papacy. The atrocious treatment accorded their victims is well known, and *Consolation* here spares its readers a repetition. One item, however, will be mentioned as summing up the story fittingly.

Two hundred and fifty children liberated by the Red Army from a German slave camp near Lodz, Poland, recently arrived in Kiev. They were all that survived of more than a thousand children taken to the camp. The little captives related with horror what their experiences had been. They were driven to work and fed on starvation rations. Many died of starvation, exhaustion, and beatings. Anyone with an ounce of manhood would want to be shot rather than lend himself to such treatment of children.

Another archbishop sang the song of a soft peace quite poetically. It was a "prayer", published in the papers, and apparently intended for the eyes of the people rather than the ears of God. The archbishop offered it *from* the throne, instead of *to* the Throne. He said, among other things,

> Grant that in victory we not offend thy justice by revenge, sinning against mercy [like Franco] by hate, destroying also ourselves.

The prayer was read from the pulpit in the cathedral at every mass. A member of the cathedral staff, preaching at solemn mass, asked "merciful judgment" for the conquered countries. Said he, "Our attitude toward the average person in the conquered countries should be one of Christian consideration and compassion." He quoted the spurious text crediting Jesus with the words, "Father, forgive them, for they know not what they do." Jesus never uttered them.

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They are not in the oldest manuscripts. Even so, such sentiments would hardly apply to the Nazis. They knew what they were doing.

Constant Needling

The constant needling of the pope and his assistants for a "soft peace" is designed to get under the skin of those concerned, and particularly now that the pope or his representative is not having a part in the visible peace negotiations. The archbishop just referred to, Francis Spellman, was slated to be the pope's "peace envoy" at postwar peace parleys, if the pope should be invited to participate, officially or indirectly. His indirect efforts would be through contact with the most important United Nations' leaders.

The archbishop is a great admirer of the pope, according to reports. He thinks the pope "parallels Christ", in the following inordinate words of flattery:

> No robust physical stature nor strong broad shoulders has the pope to bear the sorrows of the world, but the Christlike figure, Christlike shoulders, and above all, a Christlike sanctity and spirit seem to characterize him. It is impossible for me to see him without identifying or rather paralleling his life with the life of Christ and the cross of Christ, and today he reminds me of the wounded Christ.

Aside from the fact that no one knows anything about the figure or shoulders of Christ, the foregoing words, in their obsequious flattery, are but another boot for the "soft peace" propaganda. They do not fit in with the pope's enthusiastic endorsement of Franco the Butcher.

Nor do these tactics deceive the mentally pubescent. Russia, which has suffered so tremendously from Nazi aggression, is exceedingly wary of the pope. Ever and anon some statement comes from Moscow indicating that it is not taken in by the 'drooping figure' propaganda, or anything else that comes from the Vatican. Rather, the Russians saw the pope as the "Nazis' Mouthpiece", and offered no apologies. Russia's stand on the Polish question is greatly influenced by its suspicion of the Vatican. The *Red Star,* Russian paper, said,

> The Vatican's anti-Soviet campaign on the Polish question is being carried on by the Catholic press in England and the United States.

Nor can one blame Russia for being suspicious, even though that suspicion may take on aspects which it may be hard for Americans to understand. It was not a little disconcerting to have the Russian ambassador Andrei Gromyko call at the state department and demand to see the body of President Roosevelt before its interment. But the request could not be granted. No one had seen the dead president in his coffin, once the lid was closed, which was done privately. Others besides the Russian ambassador have wondered about this. It was all rather unusual. But Andrei Gromyko was not satisfied to accept the refusal. He insisted that the message from his government requesting the viewing of the body be signed, so that he could be seen to have done his duty. It was signed.

Eastern Churches Make Statement

Charging the Vatican with seeking to shield the Nazis, representatives of the Eastern Churches met in Moscow and issued the following statement addressed to the people of the world, on February 10:

> In view of the present international situation representatives of the Orthodox church present at the Sobor (church congress) raise their voices against those, the Vatican especially, who try to protect Hitlerite Germany from responsibility for crimes committed by her and ask forgiveness for Fascists who spilled the blood of innocent victims all over Europe.

Some of the erstwhile Protestant churches are also waking slightly.

The Atlanta Baptist Ministers Conference in February demanded an in-

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vestigation by the Senate of the government's relationship with the Vatican. The resolution was signed by 89 ministers.

Establishment of diplomatic relations between the United States and the Vatican was also opposed in a report presented to the biennial meeting of the Federal Council of Churches, representing 25 Protestant denominations with a claimed total of 26,000,000 members in America. They did not, however, see any harm in Myron C. Taylor's activities at the Vatican as President Roosevelt's personal representative, which began in December, 1939. They wouldn't. They said: "We find it necessary to make a sharp distinction between the Roman Catholic religion and the political power exercised by the Roman Catholic hierarchy for its own institutional ends." They "see men as trees, walking".

Another statement opposing any involvement of the democracies in a "deal" with either the Vatican or any other religious establishment was signed by 1,600 religious leaders. The statement read, in part:

It is tragically significant that when, in 1929, the papacy re-entered the political field it did so in alliance with enemies of those very cultures in which its church had thrived. As a political power it gained its first fatal successes in treaties of friendship with Fascist powers. Supporting Mussolini in Italy, Dolfuss and Schuschnigg in Austria, Hitler in Germany, Franco in Spain, and Petain in France, the papacy has thrown its weight into the scales of the present human struggle on the side of the enemies of democracy.

(And not mentioning the deal with Japan, *after* Pearl Harbor.) The statement was directed to Roosevelt, Stalin and Churchill.

The Archbishop of the Prayer

The archbishop of the prayer, mentioned foregoing, was highly displeased with the statement of the 1,600 protesting religious leaders, however mild their protest. He could not let it pass. The very next time he entered the cathedral he censured these clergymen, even though he had to talk to the Boy Scouts about it. He knew that it would get into the papers all right, like his prayer. (Peter never got his prayer printed in the papers.) The archbishop was really "mad". Said he:

These self-styled super-patriots could have benefited with the Boy Scouts of America and learned the fundamental tenets of the Boy Scouts, the love of God and country. In the newspaper article published yesterday 1600 men call themselves ministers and religious leaders. They do a disservice to the country and violate the Golden Rule. [Which the archbishop and his friend Franco always observe!]

The Boy Scouts didn't know what it was all about, but they knew the archbishop wasn't talking about Catholics. Anyway, the 1,600 protesting ministers put one over on the archbishop. They cabled their message to the big three, where it would do the most good. He had to be satisfied with telling it to the Boy Scouts.

The pope is suspect in South America too. The *Ulster Protestant* recently published the following statement:

The Roman Catholic Church and its priests are decidedly most unpopular among the people of South America. One indication is that a book written against the Roman Catholic Church and the priests is an assured best-seller in those lands. Leading Latin Americans welcome Protestant missions . . . They look upon adherents to South American Roman Catholicism as "defenders of a privilege rather than followers of a faith".

This statement was made by a Methodist minister, who also said, "I find myself doing now what in all these [35] years I refused to do. [Preaching against Romanism.] I do it because we must win for ourselves the privileges of religious freedom."

The proponents for a "soft peace" do not seem to be popular. So the Vatican is trying to backtrack a bit. When Hitler

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was wounded in the July 20, 1944, bomb attack condolences were sent by the pope. Thereafter Hitler was reported as hiding in a Jesuit monastery at Salzburg, Austria. Three Jesuit priests reported the matter at the Vatican. The monastery was made a secret refuge for Hitler, they said. Meanwhile the Nazis were reported as using a double for Hitler. The London *Daily Express* said it had "incontestable proof" that this was the case. The double did not have the same size of ears as Hitler, which is said to have given the secret away.

Mussolini's End

Hitler's partner, Mussolini, came to a sad end. He had found sanctuary in the palace of Cardinal Schuster, but was suspicious and left his place of hiding, with the result that he was caught and executed. His remains were subjected to numerous indignities, being kicked and spat upon and hung up by the heels for public contempt.

But a mass was held for him in Santiago, Chile, at the Catholic Temple of National Gratitude. Throughout the service Italians present gave the Fascist salute. The temple is said to have been assaulted by "Communists", persons who expressed their disapproval of the ceremony.

And so Mussolini and Hitler disappear from the world-stage. Their "popularity" had begun to wane, however, long before they themselves were finished. Their friend, Franco, foresaw the outcome. A story in *Time* (July 31, 1944) illustrates the point. It said:

An Allied observer, visiting the State Department, graphically illustrated current political trends in Spain with a story about pictures. The pictures were on General Francisco Franco's handsome desk. A year ago, when the observer visited Franco, there were three of them, a large autographed photograph of Pope Pius XII, flanked by large autographed photographs of Hitler and Mussolini. When he called again eight months later the pictures were still there. But when he went to see Franco less than a month ago, two of Franco's heroes had disappeared. Gone were Hitler and Mussolini.

The pope's "new order" lies in fragments. All he can do is pick up the pieces, and save what he can of the wreckage. This he is attempting by holding out for a "soft peace" for the aggressors. Sometimes the publicity given to some of his agents is amusing, and defeats its own purpose. Cardinal Faulhaber, of Munich, for instance, was represented as about the only good German a reporter met in Germany. The story was given wide publicity. But if he is the only good German, the rest of them cannot be considered as worthy of a "soft peace". The cardinal is supposed to have opposed the Nazis right along, but kept out of danger. He did not get into a concentration camp.

The pope continues to put the Nazis, Fascists and Allies in the same category. He says they are all equally guilty, and is planning a "holy year" for the "purification of the world" from all the crimes committed during the conflict. The last "holy year" failed to bring peace or prosperity, but coincided with Hitler's rise to power. The pope had a lot to do with that development. And still he sings of a "soft peace".

A Good Story from the West

◆ One of Jehovah's witnesses in a far-western state was proclaiming to a fellow worker the good news of The Theocracy as the only hope of man. The man was so interested that, without knowledge of the witnesser, he slyly appropriated to himself the January 17, 1945, issue of *Consolation*. That interested him so much that he came back, admitting that he had pilfered the magazine, but that it had such a ring of truth about it that he wished to know more about the whole subject. Now the man who lost the magazine is delighted.

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Latvia, the "Belgium" of Eastern Europe

MANY have reflected upon the fact that the Belgians are peaceable, industrious and intelligent citizens of a fertile land, and yet they are not permitted to live in peace. For about two thousand years Belgium has been a battleground over which some paper-hanger or Hohenzollern or Napoleon or other monstrosity has sent millions of men to their death, and made it plenty hard for the Belgians as well.

Latvia is in the same predicament in eastern Europe. The Letts are also peaceable, industrious and intelligent citizens of a fertile land, and, although the Letts have lived in Latvia for two thousand years and have never tried to overrun any other peoples or lands, their land has been constantly made a battleground by Germans, Russians, Poles and Swedes who know that there is such a thing as the Golden Rule but haven't the least idea or intention of guiding themselves by it.

The middle one of the three states on the eastern shore of the Baltic sea, Latvia, half as large as New York state, is twice the size of Denmark; or, to put it in still another way, is as large as Belgium, the Netherlands and Luxembourg put together. The people are mostly farmers, and considered among the most progressive and intelligent in that indispensable industry. The population in 1935 was 1,950,502.

On account of being alternately "bossed" by the Germans and the Russians, the Letts commonly speak three languages, Lettish, German and Russian. A woman traveler describes them as only a woman might:

> As to dress. The men dress much better than the women. For some reason the latter are devoting themselves to hard felt hats of uncompromisingly bright colors. And this brings out the fact that Latvian women as a rule have large hands and feet. Their mouths, however, are generously medium and well shaped. The men run to bright colored raglan coats, spats and high-heeled shoes. Their hats are usually gray felt, and they always carry canes. All Lettish noses turn up, and nearly all Letts are blond and gray-eyed.

Riga, Queen of the Baltic

It used to be that if anybody wished to go anywhere in Russia he took the steamer to Riga, the capital of Latvia, and from there went wherever he pleased, by rail. The population of the city in 1930 was 377,917. The gulf in which it is located is 100 miles long and 60 miles wide and is frozen for an average of 127 days in the year, but the port is equipped with great ice-breakers which smash their way through ice three feet thick, and in normal times the city is equipped to do a great business in its position as Russia's port to the west.

Deprived by the Devil of any sense of sanity or humor, the popes have attempted to run everything on the planet, and so, in view of the present fact that 57.2 percent of the Letts are Lutherans, and only 22.6 percent of them are Roman Catholics, it is comical to read in the encyclopedia:

> About 1190 the Augustinian monk Meinhard erected a monastery there, and in 1199-1201 Bishop Albert I of Livonia obtained from Pope Innocent III permission for German merchants to land at the new settlement, and chose it for his seat, exercising his power over the neighboring district in connexion with the Teutonic Knights. [Despite the pope, the people became Lutherans anyway.]

It should be explained that the Teutonic Knights and Knights of Columbus were evidently sired by the same father and had the same mother. The Lettish religious census above mentioned showed 9.1 percent of the population Russian Orthodox, 4.8 percent Old Russian Orthodox, 5.1 percent Jews, and all others, such as non-Lutheran Protestants, etc., only 1.2 percent.

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When Riga was functioning normally it was the Reno, Nevada, of Europe. A person wanting divorce went there and established a residence for three months, but during those three months he could go anywhere in Europe that he chose. At the end of that time he came back and all that he had to do was to sign a paper that he and his companion had not lived together for a time, and the total divorce costs were $40 for the attorney and $1.20 for court expenses.

As seen from the deck of an incoming steamer, Riga is a magnificent city.

Some Events Since World War I

It seems not worth while to summarize Latvian history for two thousand years, but on August 11, 1920, Russia, which had been the ruler of the country for the past 122 years, signed a peace treaty with Latvia and recognized Latvia's independence forever. It was good that this was to be for such a definite period, because Russia grabbed the country again on June 17, 1940. It thus appears that "forever" is a period of 19 years 10 months 6 days, Russian style. The hitch in this case is that Germany has had it since then, for a few months only, but now the Russians have it a second time. Just how long the "forever" will be is at this time not known, but it might last until Armageddon, depending on when Armageddon comes.

When the Letts had their try at liberty, they did not get along any too well. But who do, when they have been restrained so long? Years ago, in Washington, D.C., there was a little boy whose parents were overcautious in taking care of him. He was never allowed to play with other boys; he might get hurt. He was always in the care of a servant who watched his every step. He chafed under the restraints, and one day, when the eyes of his caretaker were diverted for a moment, the lad ran for liberty and was killed by an automobile.

So, when the Latvians had their spell of liberty from August 11, 1920, they divided their parliament of one hundred members into twenty parties, which is eighteen too many. America has proved that a first-class political fight calls for just two sluggers who mean business, or pretend that they do. When there are more than two parties, democracy works poorly. The ten women in the parliament of Latvia were sprinkled around among the various political organizations. That was the situation in 1923. In 1934 Karlis Ulmanis, who had been a professor in the University of Nebraska, tried to straighten out the tangle by taking charge of the whole works. He suspended the constitution, replaced parliament with a so-called "state economic council" and a state cultural council, and from then until Russia's grab of the country in 1940 it was an authoritarian or totalitarian setup.

Under the Ulmanis dictatorship there were sweeping land reforms that broke up both the Russian communal village system and the vast estates of the Baltic barons and the absentee Russian and German and Polish aristocracy. There was created an army of 220,000 small holders out of these huge estates. In taking over the huge German holdings the Letts argued that they were entitled to the land on the theory that it had been stolen from them seven centuries previously. This was slightly irregular, because the regular theory is that if some hundreds of years ago somebody obtained, by theft or murder or otherwise, a title to land or a title as king or queen, then it is their divine right to hold it forever.

Seventy percent of the Latvian people are engaged in agriculture; they have made a great success at it and have been in great demand as teachers of modern farming methods, the use of agricultural machinery and fertilizers, and the standardizing and marketing of products. Of course, World War II has upset everything, but the farms and the farmers are still there, and the future is still future.

Some odd items about Latvia are that

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wooden plows are still used to some extent, or were in 1924; pretzels are exceedingly popular and widely sold by their makers on the public streets; there are a dozen varieties of bread sold in the markets; and, finally, there are Dillingers there as elsewhere, and in 1927 one of them was hanged at two o'clock in the morning (why such an unearthly hour?) as his reward for committing two hundred robberies, of which two were one-man holdups of entire trains, and incidentally killing twenty-two of his fellow men. What he did looks like a small-town show compared with what has been done since his day.

Stirring Events in Utah

IT WAS but one Eve that God created and brought to Adam, and God's will respecting marriage was expressed by His own Son and in His own words: "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh." (Matthew 19:5; Genesis 2:24) It was Sarah that pressed concubinage upon Abraham; it was Laban's treachery that brought polygamy to Jacob. Noah had but one wife; Shem had but one wife; Ham had but one wife; Japheth had but one wife. Lot had but one wife. Isaac had but one wife. Joseph had but one wife. Moses had but one wife. Job had but one wife. Polygamists were not to be made bishops (overseers) or deacons (assistants). (1 Timothy 3:2, 12) Jehovah God is represented as the husband of one wife (His organization), and Christ Jesus as the spouse of the one and only true bride of Christ, His church.—Ephesians 5:25-33.

It is not denied that David, Solomon, and many others were polygamists; nor is it denied that there have been, and still are, cases where men have six fingers on each hand and six toes on each foot. So much and no more for the outbreak of polygamy, which is never long out of sight in Utah. Out of every 33 births, 17 are males and 16 are females. The males are more easily killed. The sexes were evidently intended to pair off, one of each. In actual practice, polygamy has brought no blessings to anybody. Never, at any time, was plural marriage practiced by more than 3 percent of the Mormon population. Harems or convents were unknown in Utah. Where a Mormon did have more than one wife he had her and her children in a home by themselves.

The Ogden (Utah) *Standard Examiner* comes to hand explaining thus:

> Apostle Charles A. Callis said that John Wesley and Charles Wesley, God bless them, in the spirit world are Mormon elders, working with Joseph Smith, shoulder to shoulder.

There is no doubt that Joseph Smith was guided by unclean spirits, demons, devils; and what else can be said for men who, like the Wesleys, spent much of their lives teaching the horrible blasphemy of eternal torture? But it will be a shock to some Methodists (there are 20 kinds) to learn that the Wesleys and the Mormons are now all Mormons together. Of course, it is all pure nonsense. These men are all dead, and if they ever wake up, those who do will be much ashamed of what they once believed and taught.

Released Time in Salt Lake

Always eager to do anything it can to destroy the American public school system, the Roman Catholic Hierarchy in Utah has joined with the Mormons to "permit" high school students to attend religious instruction classes off public school premises for one period each day. If the Hierarchy could fix that period so that it would take the entire school day on each of the five days in

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the week when classes are held, it would be well pleased. The tremendous illiteracy in Roman Catholic countries is proof of this statement. The Protestants are sore and will not participate. About 40 of the 256 denominations are represented in the strife.

At Layton, a few miles north of Salt Lake City, the board of trustees met and solemnly decided that if an American citizen is of Japanese ancestry he may not conduct a business in their midst. They might just as well have decided that he may not conduct it if he has freckles on his face, or if he has red hair, or if he has false teeth, or if he walks flat-footed, or wears spectacles. Clarence Okuda, born in the United States, moved into Layton in the spring of 1942, opened a grocery, was refused a license to operate it because his ancestors were Japanese, and was threatened with arrest for operating his business without a license. Can you beat that for injustice and narrow-mindedness? He sued for an injunction. What kind of country would America be if nobody with curly hair could be legally employed? Or if everybody must worship the pope or starve?

At Price, the other side of Salt Lake City, on the Denver and Rio Grande railway, were two boys each twelve years of age, who were led astray by just such intelligence as was manifested by those Layton trustees. They set on fire the home of a Japanese-American and his wife, who had five little American children, with just as much right in America as the youngsters who wanted to burn them alive. The boys said that they "wanted to help". Neighbors broke down the doors and rescued the family from the flames. Within a month thereafter the Salt Lake *Tribune* said editorially of another case, probably in Salt Lake itself:

> It is reported and verified by bullet marks that the home of a Japanese family, the head of which had been interned several weeks ago, was twice the target of fusillades of rifle shots fired from moving automobiles the other night, the first at 2:00 a.m., and the second two hours later. Only cowards, afraid to enlist and fight for their country and for the maintenance of its integrity, would fire upon the fragile shelter of a mother and five children while the father is in a concentration camp.

The Home of Guayule and Scheelite

No, Mabel, Guayule is not a Frenchman, and Scheelite is not a German. It is nothing like that. Guayule is a plant that grows in desert places in Utah, Arizona and California, and is one of many shrubs that can be used for making rubber. When the plants are four years old a tractor-drawn vacuum harvests the seeds needed for the plant reproduction. Then the stalks are cut and pulverized. When the pulp is moistened, the liquid bearing the rubber globules floats to the top. The rubber is then skimmed off and cleaned, and the result is a very good grade of natural rubber. So Utah now is helping to provide rubber for Uncle Sam.

There are vast mineral treasures in Utah. One of these is scheelite. This, it has been discovered, is rich in tungsten. Uncle Sam used 9,027 tons of tungsten in 1937, and of that amount 5,527 tons came from Burma and China, which are not now able to ship any at all. Scheelite, it has been discovered, becomes fluorescent when it is exposed to ultraviolet light. It can thus be quickly identified. Uncle Sam has to have the tungsten, because cemented tungsten carbide, the hardest artificial substance known, is required in today's activities for the production of tools which can cut or drill the very hard metal castings and alloys so much used. There are 210 minerals in Utah, metallic and non-metallic.

It has been freely admitted by American statesmen that the National Irrigation Law of 1902, by which the govern-

ment co-operates with the people of the Rocky Mountain and plains states in extending and building up a system of irrrigated agriculture, had its inception with the enterprising Mormon pioneers of Utah.

Kruger National Park

LOCATED two hundred miles east of Johannesburg, on the railway to Lorenco Marques, and stretching north therefrom 200 miles, and with a width of about 40 miles, the Kruger National Park of 5,000,000 acres in extent is the world's greatest wild life sanctuary. None may enter or leave the park without permits; they must travel by automobile; they may travel only on the 1,100 miles of automobile roads; they must not get out of the cars except at the park stations.

Motorists often have to slow down to allow lions to get out of the way; they often hear them roaring outside the camps where they stay overnight; they may see families of giraffes, impala, buffalo, elephants, elands, reedbucks, steenbucks, waterbucks, wildebeests, leopards, hippopotami, kudu, warthogs, zebra, duikers, bushbucks, baboons, tsessebe, jackals, and crocodiles. And when it comes to birds, there are secretary birds, guinea fowl, hornbills, hoopoes, partridge, heron, and other interesting forms of life seldom seen elsewhere. The martial hawk eagle has a nine-foot wing span. The giant baobab tree, shown in one of the park tourist guides, is not less than sixteen feet in diameter.

Termites, or Wood Lice

TERMITES, or wood lice, are often called "white ants", but they are not ants, though they do have many traits in common. The 1,200 kinds of termites do immense injury to man by the destruction of trees, crops, buildings, and goods. Among certain forms of termites there is but one king and one queen and they remain true to the connubial attachment for life, being fed and tended by their numerous progeny. Among some of the termites, the queen may attain a length of four inches, and may lay 4,000 or more eggs a day, and many millions during a lifetime of perhaps ten years.

The termite lives in the ground and works and feeds in wood. To get at the wood he thinks nothing of building vertical tunnels of mud, excretia, saliva and wood dust for as much as three or four feet from the ground into a wooden beam, from which, if he gets the chance, he will remove most of the cellulose contents, leaving it an empty shell. If he can build on a brick or concrete wall, he may extend his tunnel (he always works in the dark) as much as two stories until he finds some beam that he can rob from the inside.

In southern and tropical Africa, and in Australia, certain species of termites build termitaria, as they are called, which may reach to a height of twenty feet, with a basal diameter of twelve feet. These are formed of earth particles cemented together and are of cement-like hardness. In the deeper recesses of these vast structures the brood is reared, and here the royal cell of the queen termite is located. In the United States the department of agriculture has estimated the annual damage done by termites at $29,300,000. They eat up houses, telegraph poles, and trees, and, once they get started, are difficult to check.

Like ants, the termites have workers, soldiers, chemists and carpenters, and,

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like ants, they may attack and have attacked humans that they believed to be helpless and in their power. To get rid of them, creosote the timbers.

The Special Edition Racket

OCCASIONALLY one sees special editions of big and little newspapers, featuring reviews of industry, holidays, anniversaries, and carrying advertising the total of which runs annually to hundreds of millions of dollars. *In Fact* mentions these, after due and proper mention that modern racketeering had its origin in Chicago newspaper wars between Hearst's *Herald-Examiner* and the McCormick-Patterson *Tribune*. After remarking that the sluggers and shooters branched off into the liquor, prostitution and labor field, *In Fact* returns to the newspaper theme with this one:

The newspaper business, while pretending to be pure as Caesar's wife in its public relations, privately admits its racket. For example, here is the November, 1942, issue of *The National Publisher* in which Maynard Kniskern, publisher of Cranston (R. I.) *Herald*, says:

"It is not too difficult, as every publisher knows, to ride herd on advertisers . . . and corral them into special pages, anniversary editions, booster messages, congratulation cards, flag-waving space, and the like. But we on the *Herald* have always been opposed to racket pages of this sort. . . . It seems to us that to prey on civic spirit, fear of public opinion, or simple vanity, is a mighty poor way of conducting a business, particularly when that business is a newspaper."

This 1942 quotation brings up to date the old story of corruption of the press which was given to the world in 1934-35 when the Federal Trade Commission published its 73 volumes of testimony showing that the electric light and power lobby (NELA), representing $10,000,000,000, spent an average of $25,000,000 a year corrupting the majority of American newspapers.

Today's bribery, blackmail, or racketeering, as it is known within the advertising and journalistic professions, consists largely of the special edition in which the corporations which have been defended and whitewashed throughout the year, and in whose behalf labor has been smeared, and for whom news has been suppressed, can pay off.

Viewing the advertising racket from another angle, that always interesting paper *The Railway Clerk* explains further:

According to the U. S. Department of Commerce, all sorts of advertising have increased 60 percent over the prewar level. The money spent for advertising would, if not so spent, go to the Treasury Department in taxes and would help pay for the war. What were these advertisements going to say if they did not advertise to increase sales? Well, you know the answer to that one if you read the advertising pages. They told how the dear old Yo-Yo Company is helping win the war. Even for products not even remotely connected with the war effort, some contribution to the war effort is dragged in by the heels to give the company credit for helping win the war.

The vice-president of the National Association of Manufacturers wryly observed, in speaking to a group of businessmen, that if this trend kept up, the boys in the foxholes, when they got back, would be forced to hire a press agent to convince the public that soldiers, too, had something to do with our victory.

Fourteen Thousand Packing Cases

◆ When William Randolph Hearst bought the Sacramenia monastery in Spain, he had it taken apart stone by stone, packed in 14,000 packing cases, and shipped to New York, where the cases are now for sale. So, if you wish to build a monastery for yourself and your family, now is your chance. The path of glory leads to 14,000 useless packing cases.

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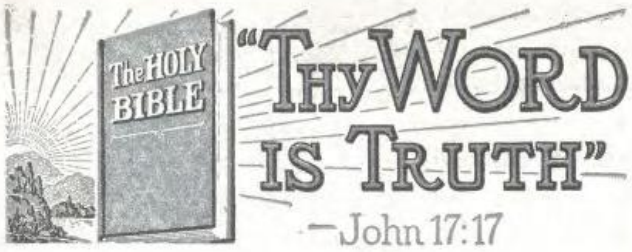

Right Use of the Bible

THE true follower of the Son of God, while always interested in all things relating to the Bible, does not give himself concern in the matter of textual criticisms which are leveled against it by men learned in the world's wisdom. He does not concern himself about those much more numerous and harmful "higher criticisms" which are made by the religious clergy, which clergy, although set apart by their respective sects to expound the Bible, nevertheless spend time in criticism professedly to make it clearer but really to destroy the belief that it is the revelation of God to man.

To the disciple of Christ it is enough that Jesus accepted the writings of Moses, the law, the historical records, the Psalms, and the prophets as a God-given record for the guidance and instruction of all His servants, not excluding himself. To Jesus these sacred writings were a treasure store of God's revelation of His purpose for man.

Today the Bible is in greater circulation than ever before. The Bible societies which exist to get it into circulation are active in their work. They ardently further their work abroad; and even during total war times it has continued to be the "best seller". Yet by the great mass of Christian peoples, who profess to be guided by it, it is held in less esteem than ever; for the critic has been abroad in the land, with the result that confidence in the Lord's Word is very low among Protestants as well as Catholics.

If it is objected that without "scholarly criticism" we do not know that these Scriptures, which we reverence and to which we trust, are the same as those which Jesus knew so well and which He took for His guidance, then let us answer that the Hebrew Scriptures as we have them, which contain the same writings that Jesus used, are consistent with themselves. There is no indication of their having lost or gained in their long journey through the changing centuries down to us. The quotations from the Hebrew Scriptures which were made by Jesus' apostles and disciples in setting the foundation of the faith and practice of the church of God fix the authority of such Scriptures for the church.

Further, the researches of men of good-will, and even of those who have searched rather to find errors than to find corroboration, have only served to prove to the follower of Christ and to the lover of God that the Bible is singularly free from serious blemishes which might naturally have so easily gotten into it. To the honest Bible student there is no room for doubt on any matter that is really vital to a true knowledge of God's will and purpose.

To the old Hebrew Scriptures must be added the writings of the apostles, the whole making the complete Word of God, which is to be received by Jesus' followers now and ultimately by all men that live. Every word of Jesus that has been recorded is part of the revelation of God. Also the accounts written of His birth and works, of His death and resurrection, are received as God-given. The common trivial matters of the early Christians' daily arrangements and of their communal life were not necessary to the faith and life of the church, and are not recorded.

That the holy spirit or active force of God brought back to the apostles' memory those things necessary to be recorded and believed is certain. (See John 16:13.) The doings and sayings of the apostles as they instructed the church were made part of the revelation in order to guide the church; and the whole of such forms the Word of God as it must be received, the Word which is able

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to make a man wise unto salvation and to make the man of God perfect in his equipment for service. Besides this, it should be understood that the Scriptures are God's witness to Himself. Its prophecies were placed on record that when, in God's due time, their time for fulfillment would come, they would thus be a proof that Jehovah alone is God. None other than Jehovah could foretell the future; and there are thousands of years between the prophecies and the events which have fulfilled them.

How is the Word of God to be used? Moses told Israel that the things which he taught them about God they were to bind on their hand for a sign, and have them for frontlets between their eyes. How literally this was to be understood is not certain. Israel was to write the instruction of Moses on the door posts; that is, some reminder, a text as we would say, was to be written there as nowadays we have mottoes with Scripture words for hanging on the walls of dwellings. But the Israelites were also to write the words of the law on their hearts; that is, they were to lay them up in their minds so as to be able to meditate on them day and night, abroad or at home; and to preserve them by telling their children the story of God's wonderful dealings with them, and of all His goodness.—Deuteronomy 6:4-9.

The Israelites in the days of their nation's degeneracy made a great profession of reverence for the law of God, and with great ostentation wore their phylacteries, with passages from the law, on their arms and on their foreheads. But it was almost all for outward show. Jesus did not condemn the Pharisees for wearing a phylactery; all He said was that they made them broad so as to call the people's attention to their claim to reverence for the law. At the same time the Word of God was not in their minds, nor the love of the Word of God in their hearts. The organized systems of "Christendom" have made the same profession of reverence for the whole of the Bible as the Jew did for His sacred writings, the Hebrew Scriptures. But they have done exactly as the Jew did. The religious systems of Rome and of England have done little to explain or expound the Word of God. Each based its claim upon the Word, and founded its ceremonies and creeds, and then expected no further light on the Scriptures.

In later days, as Protestantism began to be broken up into sects, more attention was paid to the Bible. In still later days sects have arisen which have called attention to certain texts of Scripture and, by making "a belief" out of their choice, have emphasized them. Thus it has come about that with many there is a much wider knowledge of the text of the Word of God than ever before. It is apparent that a knowledge of certain texts is not in itself of service; indeed, frequently such knowledge does more harm than good, because pride takes the place of a humble desire to serve God. "Knowledge puffeth up," says 1 Corinthians 8:1, and this refers especially to Bible knowledge. But, granted a knowledge of the *truth* of the Bible, and humility along with it, also a desire to glorify God by means of that knowledge, then the more of it that Christ's follower has, the better he can serve his Master. Thus he makes right use of the Word of God, the Bible.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward.—Psalm 19:7-11.

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Current Education

IN ITS survey of 7,000 freshmen in 36 American colleges the New York *Times* discovered that 25 percent of the students did not know that Lincoln was president of the United States during the Civil War; 30 percent did not know that Woodrow Wilson was president of the United States during World War I, and 85 percent did not know that William McKinley was president of the United States during the Spanish-American war. Only 6 percent could name the original 13 states of the Union, and only 40 percent connected Robert Fulton with the steamboat or Alexander Graham Bell with the telephone. Many had only the haziest and most ridiculous ideas as to where the various states are located, what are the contents of the Bill of Rights, or what Thomas Jefferson contributed to American institutions. Whatever else they had been taught, they knew but little about their own country.

Those with their eyes open can see that what is going on all over the world is a campaign to keep the people in ignorance of the things they have a right to know. How apparent that was in Poland, for example, where the Nazi rulers decreed that there should be no schoolbooks in the Polish language; and in Belgium, where all mention of the invasion of the country by Germany in 1914 was forbidden! The German authorities have said that they would make the French people forget all about the French Revolution.

The teachings of the Word of God are the truth, and the teachings of religion are contrary and opposite thereto, yet at a convention of educators of 30 nations that met near Washington in the fall of 1943 one of the American educators there present urged that the children all over the world be taught the basic principles of all the great religions, such as Christianity, Judaism, Mohammedanism, Confucianism, etc. The result would be confusion worse confounded.

Cut Out the Green Scum

A generation or more ago the preachers of the world fell for the evolution nonsense, which at every point is in flat contradiction with the known facts of science and history and devoid of common sense. Occasionally one of them is bright enough to see this. One of them went before the board of education in Kansas City and asked them to omit from one of their textbooks the instruction that man originated from green scum. He said that such instruction is "wrecking and ruining the morals of our children", leaving them with the impression that they have no moral responsibilities. Quite true.

False teachings interfere with true teachings. In Sunday schools little folks have been mistaught that the literal earth is to be burned up, whereas the Scriptures say that it abideth forever and was made to be inhabited, and that the obedient shall remain on it. In Sheboygan, Wisconsin, a teacher properly calmed the fears of a little girl about the possibility of a comet's hitting and destroying the earth. She went home and told her mother the teacher had been teaching against religion. The preachers of the city made a big row, but in the end they signed a paper to divorce religion from public education and not to interfere in the conduct of the schools. If the preachers can't help the teachers in any other way, they can render a real service by keeping still about things of which they know nothing. That would keep some preachers quiet all the time.

America is threatened with a big loss of teachers. At the University of California in three years the number studying to be teachers fell from 1,393 to 325. In a two-year period, out of 882,000 teachers 130,000 left the classroom. Most of these were men; hence the burden of instruction will hereafter fall more heavily upon women than hitherto. Even as it was before the war, women

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constituted 80 percent of the teaching personnel. Enrollment in teachers' colleges has fallen from 175,000 students to 72,000.

Odd Ideas on Education

Technocracy seems to have the wild idea that hereafter no education will be necessary. It wants to conscript all citizens, male and female, all machines, all matériel, and all money. It would grab all banks, transportation systems, communications systems, manufacturing industries, mining industries, patents, inventions, and other things too numerous to mention. It would abolish all foreign languages and their use, suspend all dividends, profits, interest, rents, dues and taxes.

Basic English is up for discussion. Some think it is practical to boil the 600,000 words in Webster's dictionary down to a mere 850. The Funk & Wagnalls dictionary had it down to 450,000. That is quite a cut, but still not enough. The "New Testament" has been translated into Basic; and the following are well-known passages which anyone familiar with the Holy Scriptures will at once recognize:

Let your change of heart be seen in your works.—Matthew 3:8.

You may not be servants of God and of wealth.—Matthew 6:24.

He is off his head and in great pain.—Matthew 17:15.

We have never seen anything like this.—Mark 2:12.

A loud-tongued bell.—1 Corinthians 13:1.

Put up with the foolish gladly.—2 Corinthians 11:19.

Be ready with the good news of peace as shoes on your feet.—Ephesians 6:15.

The substance of things hoped for and the sign that things unseen are true.—Hebrews 11:1.

Do not put hands on any one without thought.—1 Timothy 5:22.

What credit is it to you?—Luke 6:32, 33, 34.

Giving the good news.—Luke 8:1.

The statesmen that expect to straighten out all of earth's tangles have some excuse for wanting one language. At present there are calculated to be about 3,400 tongues, of which only about one-third have thus far been reduced to writing. It is a good thing that they don't each have 600,000 words. In any event, it shows that the job that was done at the tower of Babel was a good one.

Frequent attempts are made to subsidize education. Some politicians would fain lay their hands on everything, so that those that are convinced that they know it all could write out from Vatican City via Washington, telling the school boards what kind of teachers to hire, and what to teach, just how and when to swing their arms, etc., etc., to the end of time. It's a big idea, but it's as crazy as the ward that is given over entirely to padded cells.

Upward Steps in Education

Most folks are common folks; but there are some prodigies, and they have the same rights as others, though they usually burn out early in life. Yale university welcomed at 12 years of age a Cleveland, Ohio, boy who spoke a complete sentence at 4 months, read a book through on his first birthday, picked out a Listz melody at 22 months, and was asked to leave the local graded school in Cleveland because he asked too many questions and volunteered too many answers. Other prodigies were Beethoven, who composed at 10; Schubert, at 11; and Richard Strauss, who wrote a polka and a song at 6. Samuel Wesley played the organ at 3.

The Holy Scriptures (King James translation) have been recorded on 169 long-playing phonograph discs, thus making the complete Word of God accessible to all the blind who can reach the 27 libraries where the records are kept. These records are also sent through the mails, to the blind, postage free, without cost. Surely that is a big educational item. The recording has just recently been completed.

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The greatest educational work ever performed in the earth is that of Jehovah's "faithful and wise servant", His own organization, using the Watch Tower Bible and Tract Society, looking after the Kingdom interests and conducting on a huge scale the house-to-house ministry practiced by Christ Jesus and the holy apostles and the seventy that were sent out. Here, in the sight of all men, is the visible proof that the second advent is an accomplished fact and that the kingdom of heaven is really here, ruling in the midst of the very active and influential enemies of The Theocracy. Others can and do discuss the wisdom of such house-to-house work, but the only people that will do such work, and keep at it, are the ones that have done it for a generation in the face of hatred and persecution, are still doing it and will do it until all that is left of Satan's organization will be like Sodom and Gomorrah.

Anybody using only a part of one side of his head ought to be able to see that the Higher Powers are not nor ever were Franco the Butcher, Salazar the Torturer, Mussolini the Windbag, Hirohito the "son of heaven", Pacelli or Hitler.

Anyway, the "faithful and wise servant" knows the truth on the subject. "He that hath ears to hear, let him hear."

Mere Longevity or Life Everlasting

LONGEVITY is a great blessing, because it is a prolongation of the greatest of all gifts, life. But the Scriptures definitely promise everlasting life on the earth. The prayer that God's will shall be done on earth as it is in heaven means that there will be an end to death on this planet. "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."—Proverbs 2:21, 22.

All are familiar with the fact that Adam lived 930 years, while Methuselah passed away at the age of 969, which was in the year of the Flood. These men were contemporaneous with each other for 243 years, and, without a reasonable doubt, knew each other very well. After the Flood longevity was greatly reduced. Of late there has been an upward trend, and physicians not familiar with the truth are indicating that a proper age limit is 90 years, not threescore and ten.

The way they reason is that it takes 30 years, under present conditions, to bring the human body to its full development; at that age the normal discharge of carbonic dioxide from the lungs is 1,340 cubic inches an hour; for the next 30 years waste and repair equal each other, but at 60 years of age the discharge of carbonic dioxide from the lungs is only about 1,000 cubic inches an hour. The reason assigned is that the lungs have become slowly impaired through dust. The lungs were pink at birth; in dust-free localities the lungs of the aged have turned to dark-gray; in agricultural districts they have become dark-greenish or bluish; in smoky or sooty districts they have become gray-black or brown-black. At 60, then, there is less air inhaled; the breathing is slowed up; the blood becomes impaired; the propulsive power of the intestines weakens; a portion of the urea which should be eliminated is retained in the blood; the tissues degenerate as a result of insufficient and perverted blood; the heart loses its tone; the bones become brittle; at 75 there is a senile climacteric and a readjustment of functions of the body, and then comes senility, and death at 90.

Not a Pretty Picture

Any way one looks at it, death is not a pretty picture, and the loss of one's powers as it approaches is not attractive. In the United States, in the census

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of 1910, there were only 40 persons 100 years of age whose centenaries could be verified, and the ominous truth is evidently plainly indicated by the *Encyclopedia Americana* when it states:

The unreliability of longevity statistics is apparent when we consider that the largest number of reputed centenarians are found in countries having a large illiterate population and incomplete records or no records at all.

The *Encyclopædia Britannica* takes a more cheerful view of the subject than the *Americana's* position, that "the causes for old age are insufficient sleep, improper food, intense excitement and depressing emotions", and makes some interesting propositions from which a few sentences are isolated:

There is more danger of rusting out than of wearing out, provided the body is healthy and the mind is free from worry.

Retirement, often looked forward to in early life, is a source of danger, as it may bring with it cessation from activity.

Poverty, within limits, is an advantage, inasmuch as it removes the dangers of excessive eating, particularly of meat, after the body has reached maturity. . . . The majority of centenarians have been small eaters.

Among centenarians women outnumber men in the proportion of three to one. . . . Children born between four and eight years after their parents' marriage live longer than those born earlier or later.

Something on the Other Side

With the waning of sexual power the mind becomes calmer and more philosophic, so that the limitations of activity are more cheerfully accepted; but fatigue is more readily produced, memory, especially for names, becomes less agile, and will power, like the gait, becomes less certain.

This sortie into the field of longevity was caused by reading in the *Catholic Herald* of London that Guadalupe Sierra de la Rosa of Manzanillo, Cuba, recently died at the age of 148; that she was born in 1795 and was never ill a day in her life, never had a physician, and never took any medicine. She had 200 descendants, helped with the housework every day in the home of her 98-year-old daughter, ate staple foods with a great deal of fruit, and passed away in her sleep.

If death has not meantime intervened, *Consolation's* files show that George and Elizabeth Goben, of Lucas, Iowa, are now 98 years of age, have been married 83 years and have not been away from each other a single day or night in that time; that William Klinck, a carpenter, of 4118 Reese street, Philadelphia, Pa., is now 104 years of age, as are also Mrs. Grazia Abbate, of 16 Spring street, Lodi, N. J. (with 137 descendants), and Mrs. Maria L. Ferres, 129 Herkimer street, Brooklyn, N. Y. (who doesn't like war news); that Mrs. Elizabeth Nelson, of Ballston Spa, N. Y. (who has so many great-great-grandchildren that she has lost count), is now 105, as is also Robert Graham, of Toronto, Canada; that John Ferguson, of Iberia, Mo., is 106, and so is Alex Lipen, of Chicago, Ill.; that Dr. S. J. von Hirsch, of Oakland, Calif., is 108 (and believes in plenty of walking, a cold bath every day, a good nip of liquor now and then, and kissing the girls whenever one gets the chance); that Charles H. Benedict, Columbiaville, N. Y., is 110 and thinks the world is going crazy; that Jerry Patterson, of Indianapolis, Ind., drives his own auto at the age of 110; that Mrs. Anna Wheeler, of Coxsackie, N. Y., works crossword puzzles at the age of 111; that John Nelson Ridgley, Portland, Oreg., likes such music as "Turkey in the Straw" at the same age; that Mrs. Henrietta Jackson, Fort Wayne, Ind., helps with the housework at age 113, and that Charles Parcansas, of New Orleans, La., is 136. Charles says that he was 51 when the Civil War started, in 1860, and he was too old for service. Though he says he has had 17 wives, he has lost interest in women since he was 122.

Maybe this is a good place to stop this story.

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"I Dissent!"

Justice Murphy Stands Solid for Civil Rights and Common Sense

ENERGETIC, clear-headed Frank Murphy well deserves his growing reputation as the foremost proponent of civil liberties ever to sit as a justice of the United States Supreme Court. Never in the historic struggle to preserve civil liberties during recent years has there been an individual on the Supreme Court of the United States who has more consistently and courageously fought for the preservation of the rights of the common man. To a court that has often lost sight of the dignity and worth of these rights to the people of this nation, his numerous dissents have been troublesome and annoying. But to those who appreciate the necessity of molding the law in conformity with the framework of the Bill of Rights, his opinions have been a refreshing source of reassurance. One of his latest dissents, rendered on May 7, 1945, in the case of *Screws* v. *United States* (65 S. Ct. 1031), rings the same familiar note that has characterized his fearless stand for the "inalienable" constitutional rights of the individual.

The *Screws* case, as the whole court agreed, "involves a shocking and revolting episode in law enforcement." It seems that one M. C. Screws, sheriff of Baker county, Georgia, nursed a grudge against Robert Hall, a Negro lad in the community, and had threatened to "get" him. Screws' single-stranded courage was much too thin, however, to carry out this threat. But when twisted in with the frayed courages of two other "lawless lawmen" and cemented with a quantity of alcohol at the local saloon, Screws found himself able to execute his threats. Thereupon he proposed to his two colleagues that they go that very night to Hall's home and settle their account. Realizing the corrupt and murderous design of these men, the bartender tried to dissuade them, but in vain.

Late that night, Sheriff Screws, accompanied by his two companions (one a policeman and the other a deputy sheriff) barged into Hall's home with a warrant charging him with theft of a tire. Seizing their victim, they immediately handcuffed him and took him to the courthouse, where they would be safe from interference. When Hall, still handcuffed, stepped from the car into the dark courtyard, one of these three "brave" officers leaped on him, striking him a crushing blow over the head with a two-pound "solid-bar" blackjack. The other two men came to the "assistance" of their "brave" confederate and the three of them set upon Hall's unconscious body with fists and boots. After about thirty minutes of the most bestial treatment of which depravity is capable, they finally tossed Hall's limp and dying body on the floor of a cold jail cell. An ambulance was finally called, but before Hall could be taken to the hospital he was dead.

Supreme Court Reviews Federal Prosecution

For some reason, not difficult to imagine, the Georgia authorities took no action against these officers, who had come lamely forward with the obviously inadequate excuse that Hall had "resisted arrest". It looked as if they were to go scot free. However, vigorous protest was made to the proper federal authorities, and, after thorough investigation by the F.B.I., a federal grand jury returned an indictment charging that the officers, acting under color of the laws of Georgia, willfully caused Hall to be deprived of his "rights, privileges, or immunities secured or protected" to him by the Fourteenth Amendment to the United States Constitution; that is, the right not to be deprived of life without due process of law; the right to be tried,

upon the charge on which he was arrested, by due process of law and if found guilty to be punished in accordance with the laws of Georgia. This was indeed a surprising but effective way of getting at these officers who had supposed themselves to be safely above and beyond the law by reason of their badges of office. They retained legal counsel and defended desperately, but the jury returned a verdict of guilty and the judge imposed a prison sentence and fine on each. They forthwith appealed to the United States Circuit Court of Appeals, but their convictions were affirmed. Then they took the case to the Supreme Court for a final review.

One of Screws' chief contentions before the Supreme Court was that the constitutional term "due process of law" was so vague and indefinite that it would require a whole law library to define its exact meaning and hence it would be impossible for a citizen to know just what was prohibited by the criminal statute. A person ought not to be held criminally liable, contended Screws, when it is thus impossible for him to know precisely what conduct the law prohibits. The majority opinion of the Supreme Court, written by Mr. Justice Douglas, toyed with this contention at great length, indicated great perplexity on the matter, and then avoided the responsibility of deciding the question by seizing on a technicality which Screws had not even urged in defense. It was held that the trial judge did not properly instruct the jury that it must find that the officers not only had a bad purpose, but also that they specifically intended to deprive the deceased of his constitutional rights. This, held the court, required that the case be sent back to the lower court for a new trial. Of course, by the time the case can be tried again, the witnesses, if they are available at all, will not be clear on the facts, and it is probable that the officers will be found not guilty.

Justice Murphy Dissents

Cutting boldly through this bewildering tangle of legalisms, Justice Murphy filed a brief but clear-headed dissent, landing squarely on the issue involved. To him the reversal of the conviction of these criminals was a shameful miscarriage of justice tending directly to encourage lawlessness among those who are charged with upholding the law. He did not permit the finespun defensive arguments of the officers to becloud the one central fact that their act was deliberate, calculated, cold-blooded murder committed in total disregard of their duties as officers of the law and in defiance of the United States Constitution. Justice Murphy's dissent ably speaks for itself:

> . . . Our attention is directed solely to three state officials who, in the course of their official duties, have unjustifiably beaten and crushed the body of a human being, thereby depriving him of trial by jury and of life itself. The only pertinent inquiry is whether Section 20, by its reference to the Fourteenth Amendment guarantees that no state shall deprive any person of life without due process of law, gives fair warning to state officials that they are criminally liable for violating this right to life.
>
> Common sense gives an affirmative answer to that problem. The reference in Section 20 to rights protected by the Constitution is manifest and simple. At the same time, the right not to be deprived of life without due process of law is distinctly and lucidly protected by the Fourteenth Amendment. There is nothing vague or indefinite in these references to this most basic of all human rights. Knowledge of a comprehensive law library is unnecessary for officers of the law to know that the right to murder individuals in the course of their duties is unrecognized in this nation. No appreciable amount of intelligence or conjecture on the part of the lowliest state official is needed for him to realize that fact; nor should it surprise him to find out that the Constitution protects persons from his reckless disregard of human life and that statutes punish him therefor. To subject a

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state official to punishment under Section 20 for such acts is not to penalize him without fair and definite warning. Rather it is to uphold elementary standards of decency and to make American principles of law and our constitutional guarantees mean something more than pious rhetoric.

Under these circumstances it is unnecessary to send this case back for a further trial on the assumption that the jury was not charged on the matter of the willfulness of the state officials, an issue that was not raised below or before us. The evidence is more than convincing that the officials willfully, or at least with wanton disregard of the consequences, deprived Robert Hall of his life without due process of law. A new trial could hardly make that fact more evident; the failure to charge the jury on willfulness was at most an inconsequential error. . . .

It is an illusion to say that the real issue in this case is the alleged failure of Section 20 fully to warn the state officials that their actions were illegal. The Constitution, Section 20 and their own consciences told them that. They knew that they lacked any mandate or authority to take human life unnecessarily or without due process of law in the course of their duties. They knew that their excessive and abusive use of authority would only subvert the ends of justice. The significant question, rather, is whether law enforcement officers and those entrusted with authority shall be allowed to violate with impunity the clear constitutional rights of the inarticulate and the friendless. Too often unpopular minorities, such as Negroes, are unable to find effective refuge from the cruelties of bigoted and ruthless authority. States are undoubtedly capable of punishing their officers who commit such outrages. But where, as here, the states are unwilling for some reason to prosecute such crimes the federal government must step in unless constitutional guarantees are to become atrophied.

In a time when thick-skulled fanatics are trying to stir up racial hatred and destroy the constitutional rights of the people, Justice Murphy's dissent is appreciated and respected by all freedom- and order-loving peoples.

Let Public Officials Take Notice

◆ Title 18, Section 52 of the United States Code prescribes that a fine of $1,000 or imprisonment for 12 months, or both, may be imposed on anyone who "under color of any law, statute, ordinance, regulation, or custom willfully subjects or causes to be subjected, any inhabitant of any State, Territory or District to the deprivation of any rights, privileges, or immunities secured or protected by the Constitution and laws of the United States. . . ."

Although the majority opinion of the Supreme Court gives Screws and his henchmen an opportunity to escape the punishment of the law, in construing the foregoing statute, the majority holding is not altogether without merit, however. It holds that any public official acting under color of state or municipal law, who willfully deprives any person (citizen or not) of his constitutional rights, or conspires with others to do so, is subject to punishment under this statute. The court's opinion states:

"Take the case of a local officer who persists in enforcing a type of ordinance which the court has held invalid as violative of the guarantees of free speech or freedom of worship. . . . If those acts are done willfully, how can the officer possibly claim that he had no fair warning that his acts were prohibited by the statute? He violates the statute not merely because he has a bad purpose but because he acts in defiance of announced rules of law."

It will be remembered that the maximum punishment of this law was recently meted out to Sheriff Martin Catlette, of Richwood, West Virginia, for his mistreatment of Jehovah's witnesses. *Catlette* v. *United States,* 132 F. 902 (1942).

Anyone having knowledge that a public official has willfully deprived a person of constitutional rights should make a full report of such incident to the Civil Rights Section of the Department of Justice, Washington 25, D. C.

John Wycliffe and the Lollards

JOHN WYCLIFFE (wik'lif) has been called "the morning-star of the Reformation", as he was the one who first, more than a hundred years before Luther, prominently set forth those truths which marked that mighty movement away from the corruptions of Rome. It is common to think of John Wycliffe as a solitary figure, standing out from among others as a witness for the truths then coming to the fore, but he was, in fact, but one of many who realized that there was something distinctly wrong with the state of so-called "Christendom". Those who, with him, took a stand against such flagrant disregard of Christianity as was then manifest were dubbed "Lollards".

Wycliffe was born at Ipreswel, Yorkshire, England, about 1320. He studied at Balliol College, Oxford, and became a master or professor there in his late twenties. In 1361 he was appointed to what is called "a living", meaning that he was given charge of a congregation and church building, at Fillingham, in Lincolnshire. John Wycliffe had ample opportunity to observe the state of "Christendom" at close range, for he was also in intimate touch with the friars, who were given the distinctive title of "religious" as contrasted with the common people.

Having gained great influence as a philosophical disputant in the schools, Wycliffe now began to figure prominently in the religio-political conflicts of the time, which centered around the pope's demand for tribute. A little before this he had been made "doctor of theology", and, always conscientious, gave to this trust bestowed upon him by the University of Oxford his earnest attention. Among other things, he began to expose the greed and superstitions of the monks, not without that keenness of satire which made his speech and writing so effective. The abuses practiced by these "holy" men had become such a public burden that the king himself took the matter up and appointed a commission, in 1373, with Wycliffe as the second member named, to take the matter up with the papal representatives. The English were particularly disgusted with the numerous aliens sent in by the pope to take over the more lucrative jobs in the religious business. The representatives of the pope gave the commission his word that the abuses would be corrected. It soon became manifest, however, that nothing the pope or his representatives said could be relied upon. Wycliffe began to get his eyes open, just a little more. Being an honest man, Wycliffe told what he knew, preaching at the same time the Scriptural truths which began to stand out in clear contrast to the methods of the pope and his supporters. Now, as there is nothing the hierarchy of Rome so much fears and hates as it does free speech, it soon took notice of Wycliffe's stand for righteousness, and so summoned him to answer, on February 19, 1377, to accusations of teaching error. The trial started on time, but the Lord was not unmindful of His witness, and two of the men set to try Wycliffe started to fight each other, being no less than the bishop of London and the duke of Lancaster. The whole assembly was thrown into an uproar and the struggle spread to the streets outside, the people joining in the free-for-all with keen appreciation. In the confusion Wycliffe was carried off by his friends to a place of safety, and that was the end of his first trial.

Another Attempt

The hierarchy in England now took the matter up with the pope (Gregory XI). He came forth with five "bulls" against Wycliffe, three of them being dated the same day, May 22, 1377. The reformer was cited to answer the charge of insubordination and the favorite charge of "heresy". (The favorite an-

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swer to anything that now involves the hierarchy is "Insult".) Before the summonses arrived in England, however, the king (Edward III) died, and Richard II was crowned in his stead. The parliament was not too ready to turn Wycliffe over to Rome or to permit his imprisonment. Hence, in February of 1378, a trial was arranged to be held in Lambeth Palace two months later, by order of the archbishop of Canterbury and the bishop of London. Wycliffe made answer by reading a prepared statement, but the proceedings were broken up once again, this time without violence, the people as well as the king's mother rising to the defense of Wycliffe. The bishop and the archbishop withdrew in confusion, after having commanded Wycliffe to keep silence, an injunction to which he paid no attention.

It was about this time that the situation at Rome was getting complicated; for, instead of having but one infallible head, it was found that the "holy church" had two, Clement VII and Urban VI, calling each other anti-Christ, which was true. Wycliffe pointed out that since righteousness is the proper basis of dominion, neither of the contestants for the papal throne had any right to rule. He realized that the Higher Powers were not unrighteous and immoral men.

Wycliffe's preaching was with power. His pamphlets were sent everywhere and his "poor priests", organized by him to carry on an educational work among the people oppressed by religious leaders, zealously did their work. They did not look for money; in fact, the less they had of this world's goods, the better. Their course strongly contrasted with that of the "regular clergy". Above and beyond everything else Wycliffe did was his publication of the Bible in English. He and John Hereford had translated it from the Latin, and some years later it was revised by John Purvey, another colaborer. Wycliffe constantly appealed to the Bible. In one of his books he quotes 700 passages of Scripture. No wonder his preaching, writing and teaching were with power!

The First English Bible

Wycliffe's translation of the Bible was the first English version, claims of hierarchical agents to the contrary notwithstanding. Wycliffe did not translate for scholars or for nobles, but for the common people. He used words they would understand, plain, brief, and to the point. Yet the spirit of truth shone forth from it, and as men read it, or had it read to them by Wycliffe's "poor priests", they felt they were hearing or reading no ordinary book. It was God's own Word, for the first time available to the English people in their own language. It had a wide circulation. In spite of the fact that it could be produced only in manuscript form (printing was to come later), it went far and wide, throughout the kingdom.

Its cost limited its possession, yet those who could not hope to possess it might have access to it. Those who could afford to invest in a copy would let others read it. A load of hay was given for permission to read it for an hour a day over a certain period of time.

There was, on the other hand, fierce opposition to the circulation of the Bible. In fact, a bill was brought into Parliament to forbid the circulation of the Bible in the language of the people; but John of Gaunt, a powerful prince, and a friend of Wycliffe, sturdily asserted the right of the English people to have the word of God in their own tongue.

When it is kept in mind that it took Wycliffe's copyists ten months to complete a single copy of the Bible, and that one copy necessarily cost hundreds of dollars, the fact that it was so widely circulated stands out as remarkable.

It is even more remarkable that even yet, more than five hundred years later, a hundred and seventy copies of Wycliffe's Bible in manuscript form remain. They are the treasured possessions of certain private and public libraries.

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The preface of an old copy concludes with the words, "God grant us to ken and to kepe well Holie Writ, and to suffer joiefully some paine for it at the laste." And many who loved it did just that, as will be noted as this story progresses.

Wycliffe's Last Years

While Wycliffe reached the common people by means of his poor preachers, his tracts and his Bible translation, he appealed to the rich and the learned in able and scholarly treatises, written in Latin. During 1378-1379 he issued two noted works on Holy Scripture, on the church, on the position of the king, and on the papal power.

About this time he began to expose the fallacy of a new doctrine that put in an appearance, that of "transubstantiation". This is the outstanding Romish doctrine which claims to prove philosophically that the bread and wine in the Lord's supper is actually, literally and physically the body and blood of Jesus Christ. This teaching Wycliffe denounced as "blasphemous folly" and philosophical nonsense, which it was. It was, in fact, the product of carnal minds perverting the spiritual things of God's Word.

But now the theologians were aroused. William Barton, the chancellor of the university, together with twelve doctors, solemnly condemned what Wycliffe had written on the subject. Wycliffe appealed to the king, for he had no confidence in the pope. But the king and his counselors, though in favor of getting after the dissolute clergy and "religious", were wary of touching the doctrines of the church, which, however incomprehensible, they must profess to believe, or be in danger of the "pains of hell" because of "heresy". So John of Gaunt hastily sent a message to Wycliffe, telling him to say no more. The support which Wycliffe had so far had from high places now began to be withdrawn. The situation was further complicated by the Peasants' Revolt of 1381, which the clergy were not slow to charge up to Wycliffe. No connection, however, could be shown. Nevertheless, the clergy and the ruling class were drawn closer together.

Wycliffe himself was not interfered with. His influence was still great, and when the House of Lords, in 1382, tried to pass an ordinance against the poor preachers, it was annulled on petition of the House of Commons. Wycliffe's works meanwhile spread to other parts of Europe. His *Trialogus* was a sort of summing up of his conclusions. Four complete manuscripts, produced by followers of Huss, are still to be found in the Imperial Library at Vienna. When printing was invented, more than a hundred years later, it was his first work to be issued in print.

Wycliffe died from the result of a paralytic stroke, on New Year's Eve, 1384. He was buried at Lutterworth.

The Lollards

The term "Lollards", which was applied to the followers of Wycliffe, was not a new one. There were Lollards in the Netherlands at the beginning of the fourteenth century. They were a sort of brotherhood that renounced the world and its wealth, and the pope along with it. Since Christ was poor, they did not see why His followers should live in luxury. As those who were benefited by Wycliffe's labors held similar views, the term Lollards was applied to them. The name was first attached to them in an action against five of the poor preachers by the bishop of Worcester, in 1387.

The convictions of the Lollards were set forth in a document known as the Conclusions of 1395. They asserted that temporal possessions ruin the church and drive out the Christian graces of faith, hope and charity; that the priesthood in communion with Rome was not the priesthood Christ gave to the apostles; that the monk's vow of celibacy resulted in the practice of vice, and should not

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be imposed; that transubstantiation was a false miracle, and led to idolatry; that prayers made over bread, wine, water, oil, salt, wax, incense, altars, churches, vestments, crosses, etc., were magical and should not be allowed; that no special prayers should be made for the dead; that confession to the clergy was the root of their arrogance and the cause of abuses in pardoning sin; that wars were against the teachings of the Bible; that the vows laid upon nuns led to child murder; that the worship of images, the going on pilgrimages and the use of gold chalices at communion were sinful.

The "Lollard movement", so called, spread with surprising rapidity after Wycliffe's death. A writer, not at all in favor of the trend, said that almost every other man in England was a Lollard.

The ecclesiastical authorities met the situation with characteristic cruelty. Burnings at the stake became frequent. Possession of the Bible was the surest means of winding up on the funeral pyre with the Bible tied about one's neck. Truly, they suffered some "paine for it at the laste".

The clergy could not now wreak their vengeance on Wycliffe personally. All they could do was to show their contempt for His remains, which they proposed to dig up from their final resting place and bury in a dunghill. The pope, however, had another idea. By a decree of the Council of Constance, May 4, 1514, over which Pope John XXIII presided, Wycliffe's remains were ordered to be dug up and burned. This decree was not then put into execution, but after fourteen years, at the command of Pope Martin V, the order was finally carried out by Bishop Fleming, and the ashes of the reformer were thrown into the Swift, whose waters carried them into the Severn, whence they were carried to the seas. And so, poetically, the ashes of Wycliffe, like his preaching, may be said to have been carried to all parts of the world.

THE TRUTH BEFORE FREEDOM

To gain freedom that is lasting it is necessary first to learn the truth as to the source of bondage and the way to evade its clutches. Next one must learn the truth as to when, where, and how true freedom will reign and be accessible.

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"An Honest and Good Heart"—Luke 8: 15

AN HONEST person desires to know the truth because falsehood works to his injury. To first gain one's confidence and then to induce that person to believe a false representation which affects his liberty, property or life is a work of fraud upon the person deceived. The original liar and author of fraud and deception is Satan the Devil. He has induced men to publicly teach falsehoods which directly affect the liberty, property and life of the people, and thereby millions of sincere though credulous persons have been deceived. Falsehoods are veiled for the purpose of deceiving the people. A falsehood or covering is presented to the view which hides that which is beneath. Nothing has worked greater hardship to more people than falsehood. Putting darkness for light, error for truth, misrepresentation for common honesty; that has been the order of the day. Nowhere is this so manifest as in the expressions of religious organizations. The credulity of men has been played upon by wicked, scheming religionists, using their spiritual advantages for fleshly gain. Religion has been a fertile breeding-ground for liars and hypocrites. Warning of this was given by the apostle Paul: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Ephesians 4:14) The traditions of men have never been promulgated to teach others the truth, but rather to bolster the tottering structure of diversified creeds and to satisfy the selfish lusts of arrogant, pompous, presumptuous and ambitious modern-day Pharisees.—H.B.R.



Kingdom Hall at Washington, North Carolina

The Kingdom Hall of Jehovah's witnesses at Washington, N. C., was remodeled from a deserted gas station at very nominal cost and will accommodate at least eighty persons comfortably. The above picture was published originally in the State magazine for February.

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The Haunted Church Pillar

WHILE working from door to door in a very religious section of Baltimore I met a lady who I thought was definitely a "goat". With a stern stare she came at me, "If you are one of those Jehovah's witnesses, I don't want to hear anything you have to say. I have been told not to listen to you. I have my church and I am satisfied." I asked her point-blank, "What do you have against Jehovah's witnesses?" When she said, "Nothing," I asked her what her church had against Jehovah's witnesses. Thinking deeply she said, "You know I don't know. What does our church have against you people? That's something I have always wondered. Won't you come in where it is warm and tell me just what it is about?"

This was the beginning of an hour with her, and the results were a book placement, many more questions yet to be answered, and an invitation to come back. "Now you be sure and come back," she said, "because if I can't find Bible proof for what is written in this book I want to tell you about it. A Seventh-Day Adventist called on me, but he couldn't answer the questions I had on the Bible but he promised to call back. That was several weeks ago and I haven't seen him since." Upon assuring her that I would be back, I called at the next house.

A week later I was again rapping at Mrs. X—'s door. Because of the rest of the territory, I was convinced that she was going to be bitterly opposed. The door opened and I was greeted with a cheery, "Hello there; do come in where it is warm." As soon as I stepped inside she started talking, "Before you ask me any questions, I want to tell you that I read that *'Truth Shall Make You Free'* book and liked it very much; in fact, it is one of the nicest books I have ever read. Now I understand 'trinity' and I would like to go over this trinity matter with you, but I don't have time right now. Can you call back on me so we can study this together? I don't want to be converted, but I love to study and you seem to know more about the Bible than my preacher. He says that 'trinity' is a ticklish subject and is quite a mystery. You say it is not a mystery; and I have proved it to myself by reading this book, but I still have a lot of questions on it. Will you please call back on me?" When she finally stopped talking, I was so winded by surprise that I couldn't talk for a moment. Arrangements were made for a study, but before I left she said, "You know, ever since you left last week your face has been before me. I would be working around the house and I would see your face; you haunted me. I kept thinking about the things you said about religion and the Bible and then I would get the book and read. When I lay down to take a nap in the evening I would see your face again and then I would get the book and read some more. I finished reading it, too. I am so glad you came back. You know, my sister told me not to let you in my house again and not to read the book because I would get all mixed up. You haunted me so that I just had to read the book, and I am going to study no matter what anybody says."

At the first study we went over the section in the book on "trinity"; and toward the end of it she threw her hands in the air and said, "How do they get away with it? How can they teach 'trinity' the way they do? and why don't people realize it's a lie?" For a moment she had forgotten that just two weeks ago she, too, believed wholeheartedly in this lie just because her church taught it.

After spending an additional hour with her in answering questions she said, "Then 'trinity' isn't the only reason why Jehovah's witnesses are hated; 'trinity' isn't the only thing they teach that is 'wrong'; and it is true, every word of it. Look how long I have been going to church and I have been chewing the same

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old cabbage for years." At this point I asked her what the Bible calls that old cabbage, and she said, "Husks." She didn't stop here, but continued. "My husband is thoroughly disgusted. Just last Sunday, even before he left the church steps, he said, 'Why did I come here? He (meaning the preacher) didn't tell us anything we didn't already know. I'm an elderly man and could have been home catching up on my sleep.'"

Before leaving she said that it's a shame that there are so many people in the world who don't realize the message that Jehovah's witnesses have for them; and if they would only invite them in their homes and speak to them for a few minutes they would realize the big mistakes they are making. "Why, there are about three hundred fifty people that go to the same church I go to and out of all of them I bet I am the only one who would invite you in." I told her, now that she knew "trinity" was wrong, she could tell her friends. Perhaps they would listen to her where they wouldn't to one of Jehovah's witnesses. "Oh, I couldn't do that; I am a pillar in the church; I am Mrs. X——, superintendent of the Sunday-school classes. They would say I am crazy and I'd lose all my friends. It would be like throwing me into a puddle of mud." I then asked her which she valued most, the friendship of God, the Almighty, or the friendship of man; and I quoted the scripture, 'A friend of the world is an enemy of God,' and that she 'couldn't serve two masters'. With deep thought all she said was, "Oh." I then spoke of the friendship of the Lord's people all over the world and told her that we had many thousands of brothers and sisters.

I had one study with her since that, but two weeks have passed since we have had that—the Devil has been at work. Because of her boys' going into service they find it necessary to move. They have been living in that home for seventeen years. Realizing the pressure the Devil is putting upon her she is determined to study, but not until she is settled again. This, no doubt, will be a most enjoyable study, because she has all the symptoms of a "stranger", a person of good-will who is seeking a knowledge of Jehovah's provisions.—Margaret Geiselman, Maryland.

Twenty-five to Thirty Copies of Every Issue

PLEASE let me compliment you on the fearless stand you manifest in exposing the enemies of God and honest men. I have read and fully appreciate *Consolation* since it started, in 1919. It surely is an instrument used by the Lord to expose the rackets of religious and other racketeers. I place from 25 to 30 copies on the street, and from store to store, of each issue, and the people who read it will continue to read it because of the news which it contains.—D. D. Reusch, California.

(The writer of the above enclosed a clipping showing that Archbishop John J. Mitty, Monsignor Patrick G. Moriarty, and thousands of others, including bishops, auxiliary bishops, and at least one vicar apostolic, were praying for the success of the peace conference at San Francisco. That's tough luck for the conference. The pope prayed for Roosevelt's health and he died right off.)

David and Ronnie Sorry for Grandma

◆ Last December, while another publisher and our two small boys, David, age 5, and Ronnie, age 3, were waiting in the car for me to return from the post office, they noticed the holiday decorations, and explained to their temporary caretaker, "We have told and told Grandma not to buy us anything for Christmas, but she just does it anyway; she doesn't know any better; why, she even thinks there is a Santa Claus."—Helen Lowe, Indiana.

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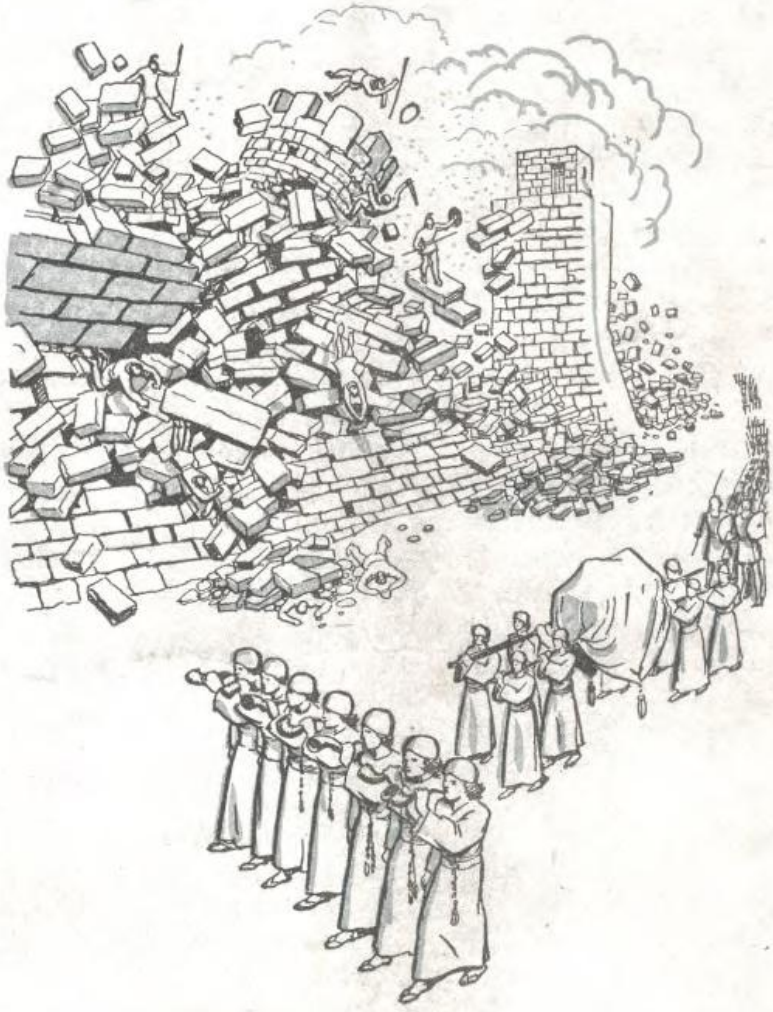

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Franco's Record Speaks

Manhood of a conqueror judged by his treatment of the conquered

Lest We Forget

The lessons of history must not be forgotten or ignored

Studying the Word of Truth

Early disciples of Christ were well versed in God's Word

Theocratic Victory in Brazil

Jehovah's witnesses hold successful convention at Sao Paulo

Huss, Reformer and Martyr

Noble defender of truth burned at the stake by wicked clergy

Five Cents a Copy
One Dollar a Year

Vol. XXVI No. 675
August 1, 1945

$1.25 in Canada and
Foreign Countries

Published Every
Other Wednesday

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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

OFFICERS

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Five Cents a Copy
$1 a year in the United States
$1.25 to Canada and all other countries

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Published also in Greek, Portuguese, Spanish, and Ukrainian.

OFFICES FOR OTHER COUNTRIES

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Australia	2 Homebush Rd., Strathfield, N. S. W.
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Argentina	Calle Honduras 5646-48, Buenos Aires

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

In Brief

Would You Believe It?

◆ A Kansas newspaper states that on a certain day the name of a certain soldier appeared in the casualty lists. The next day the wife of the dead soldier received a letter from a thief, asking for the return of $10 which he claimed to have loaned to the dead man. The woman had good judgment. She reported the matter immediately to the Federal Bureau of Investigation and the rascal was caught. It seems hard to believe that any man could be that mean.

But worse yet would be the man, if such a man could be found, who would write to such a woman, or call upon her, and offer, for so much cash in hand, to deliver the dead soul of the soldier from a place which does not exist, and which is nowhere even hinted at in God's Word, i.e., "purgatory." Would you believe that any man could do such a thing, and that he could not only do it but get away with it, and until Armageddon wipes the dirty religious slate clean?

Colorado's Canon City Penal Institution

◆ One of the state's penal institutions is at Canon City, 160 miles south of Denver, in Fremont county. The warden of the state penitentiary there hires out about 500 of the convicts to work as ranchers, and harvesters of cauliflower, broccoli, potatoes, cherries, apples, and hay. The men are paid the prevailing farmhand wages, of which they are allowed to retain the wages that are paid to the workers within the prison walls. The rest of the revenue goes into the penitentiary fund, and is used to provide modern buildings and facilities for the comfort and care of the prisoners. The warden says that none of those working outside the prison have tried to escape. That seems reasonable. There are better ways of getting the best out of a man than by kicking and beating him. Brains without blackjacks are better than blackjacks without brains.

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CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVI | Brooklyn, N. Y., Wednesday, August 1, 1945 | Number 675

The Record Speaks for Franco

THE conspiracy against the Spanish Republic was not hatched in the United States. Uncle Sam merely mothered the chickens after the Old Hen got off the nest. The refusal of the "statesmen" at Washington to sell the Spanish Republic the necessary weapons with which to defend itself constituted a reversal of a policy that had existed undisturbed for 150 years. Uncle Sam would and did sell munitions to Germany, and so helped to start World War II, but he wouldn't sell to Spain because he wanted to please the Roman Catholic Hierarchy. And he acted with indecent haste.

Britain and France also cut off the Spanish Republic from arms, but Germany and Italy could have all they wished. All they had to do was to lie, and Hitler and Mussolini could go right ahead with the pope's wishes; which was what they did.

The Non-Intervention Committee was set up in London, and history records a no more completely hypocritical farce. The committee rewarded Italy for sending her armies to invade Spain by appointing her to be the protector and guard of a coast which she had already shelled. This is the first time in history that an aggressor was appointed by an impartial committee to patrol the coasts of the country he was invading.

There was no embargo on the shipment of munitions to Japan. Does it seem now that it was wise and just to help Germany, Italy, Japan and Franco and to garrote the Spanish Republic and the Chinese Republic? Who asked it? and who was benefited? Does it make you feel proud that when, on occasion, the Spanish Catholics that were fighting Franco and his Moors brought down one of his planes, they found that the engines had been manufactured in the United States? That happened after the embargo went into effect.

Uncle Sam furnished military supplies to the Cuban, Mexican and Nicaraguan governments when such governments were threatened with rebellion, but in the case of Spain the very opposite course was pursued. That makes it look just as crooked as it is.

Timidity in the Face of Cruelty

It isn't manly to be timid in the face of cruelty, and Uncle Sam was timid when the Hierarchy wanted to keep the Basque Catholic children away from American shores after Hitler had destroyed Guernica and other cities where they had lived. France gave refuge to 8,500, while 4,000 went to England, 500 to Belgium, and 500 to Mexico; but when it was proposed to send 500 to the wealthiest country in the world, to the "land of the free and the home of the brave", the statesmen at Washington crawled on their bellies as statesmen are wont to do in the presence of the triple-crowned humbug with headquarters at Vatican City. The Basque children would have to go to Paris to get visas, but after they had gotten them they could not use them. The Hierarchy did not want them to come.

One reason why the Hierarchy wanted

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Franco to win was that the pope's ambassador to Franco was Isidoro Cardinal Goma y Tomas, bishop of Toledo. The bishop's salary for looking after the spiritual interests of starving Spaniards amounted to $600,000 a year. It is easy to look after a starving man properly when you are comfortably fed yourself. At the time this came out it was also disclosed that while 85 percent of the soldiers of the Republic were Spaniards and Catholics, on the Hierarchy's side there were 50,000 Moors and 25,000 Germans, besides 125,000 Italians and 50,000 Portuguese. Other nationalities also were represented.

When the Loyalist government saw they must have arms if they would survive, and asked permission of France and Britain to buy where they could, to offset the efforts of Hitler and Mussolini to destroy the republic, their request was flatly refused. As far as the United States is concerned, it is a fact that the embargo policy was "slipped through" while both then Secretary of State Hull and Undersecretary of State Welles were out of the country. The plot to cut off war materials from the legitimate Spanish government was jammed through Congress with such haste that in the House the debate was limited to one hour.

"Catholics Back Embargo"

That is a headline in the New York *Times,* in the days when this unheard-of scheme of denying a legitimate government the wherewithal to defend itself was in the news of the day constantly. Of course, they backed it. That is what the pope wanted, and what he wants is what they want, whether there is any honesty, justice or decency connected with it or not. In Cincinnati 5,000 Knights of Columbus voted against lifting it. They did not wish their fellow Catholics in Spain to have a republican government.

Dorothy Thompson said in her column "On the Record":

We are simply, like all the rest of the democratic world, yielding to blackmail, and, like France, following the lead of a British government which has proved an appalling incapacity of courage, leadership, or even simple morality.

At one time the world was mightily stirred by news that leaked out from Istanbul, Turkey, that airplanes had been shipped to the legitimate Spanish government in violation of the United States embargo, but when investigation showed that the planes had been shipped not to the Spanish Republic but to the man Franco that was engaged in overthrowing it, all was well and the subject lost interest. In was enough that the pope wished the republic's death.

In the final showdown, the Spanish Republic (in the Catalonia campaign) was revealed as having just about one-tenth of the tanks, planes and pieces of artillery that Franco had obtained, mainly from Germany. Is it any wonder the republic went down? And when it was too late to do any good more than 167,000 telegrams, letters and post cards poured into the White House and State Department asking for the lifting of the embargo, with less than 16,000 opposing the lifting of it. Almost any man would be ashamed to get caught in the act of choking to death a man with the same ideas as himself who had never done him any harm.

As soon as Franco's treachery had succeeded, the United States graciously and immediately recognized the traitor's government as the legitimate one for Spain and lifted the embargo forthwith. The republic had been destroyed. What further need of the embargo? The betrayal of Spain had been a complete success.

What Hitler saw and what he helped to bring about in Spain in the way of a successful betrayal foreshadowed the betrayal of Czechoslovakia, and made it almost inevitable; and since then everybody knows what has happened. World War II got under way.

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Franco a Criminal

Any traitor that destroys a government to which he has sworn allegiance is personally responsible for the acts of those he employed to make the treason effective. The "Reverend Father" Alberto Onaindia, the canon of Valladolid, said in an interview in Paris:

> I saw the bombardment and destruction of Guernica by enemy planes. Women and children were slaughtered by aviators with machine guns. . . . At the village of Ceanuri, twenty miles from Bilbao, twenty-four women, including a girl of 12, were violated by the rebel Moors.

Franco is responsible for these murders and these rapings.

A dispatch from Seville stated that Franco came there in "Holy Week" of the year 1940 "acting in his capacity of chief of state and leader of the Spanish people", and that this "emphasized the close connection of the new regime with the church", and also:

> After the solemnities of Good Friday give way to the liberated gaiety of Easter, he will preside at a gala opera, and a bull fight in Spain's biggest bull ring, on the banks of the Guadalquiver on Sunday afternoon.

That is quite an idea. A man who is directly responsible for the death of 1,000,000 fellow Spanish Catholics celebrates the resurrection of Christ by presiding at a bull fight in the biggest bull ring in Spain, on Sunday afternoon, March 21, 1940.

Is it any wonder that the Spanish primate, Cardinal Isidoro Goma y Tomas, stated in his pastoral of about that date that religion is at a low ebb in Spain, that the churches are empty, that only a small percentage of the men and women attend services, and that the Franco victory, contrary to expectations, did not result in a revival of religious faith?

Gil Robles, formerly working alongside Franco, but now an exile in Portugal, has made eight charges against his former chieftain: that Spain's foreign policy is completely pro-Axis; that Spanish divisions have fought against Russia; that Franco offered Hitler 1,000,000 soldiers; that he inspired pro-German articles; that his Falange party had organized manifestations against Great Britain; that Tangier had been occupied militarily in violation of treaties; that the Franco government has been proclaimed as totalitarian; and that under pressure subjects of occupied countries who were not members of the military forces have been put in concentration camps.

Franco a Murderer

It occasionally happens that honest workmen embarrass dishonest and criminally minded persons. Thus, Norwegian seamen at Baltimore refused to sail on the S.S. Titanian when they knew that it was loaded with war materials wherewith Franco could murder his fellow Catholics of the Spanish Republic, fighting for the four freedoms.

Franco is personally responsible for the slaughter of his fellow religionists at Guernica. The "Reverend Father" Eusebio de Arronategi, priest of the church of Santa Maria in Guernica, an eyewitness of the massacre, testified: "It was not our militia who set fire to Guernica. If the oath of a Christian and a Basque Alcade has any value, I swear before God and history that German airplanes bombed viciously and cruelly our beloved town Guernica until they had wiped it off the earth."

A German aviator captured by the Loyalist forces admitted that he had been ordered to shoot everything that moved, and did so until his plane was punctured and he had to bail out. General Goering who, with Franco, was responsible for the slaughter at Guernica, was reported as well pleased with the performance. Franco tried at first to lie out of it, but afterwards admitted the essential facts, 3,000 civilians slain.

Munitions shipped to Franco from Germany were labeled "Chocolate". A crate burst open in Hamburg and was

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found filled with bullets. But as if to offset a lie with a reality, about two years later, namely, February 2, 1939, boxes apparently containing chocolates were dropped from Fascist planes over Catalonia, and the children who picked them up had their hands blown off, as is testified by the last British nurse to leave the district.

From the start Franco was and is an avowed Fascist, responsible for the death of 1,000,000 of his fellow Spanish Catholics. And the pope is equally responsible, or more so, for he blessed Franco and is a partaker of his evil deeds. Franco is openly anti-democratic, and so is the pope.

Franco a Thief

In Saragossa, Spain, at the Church of the Lady of del Pilar, there is one of the greatest stores of treasure on earth: innumerable roses made of diamonds and other precious stones; 365 necklaces of pearls and diamonds; 6 chains of gold set with diamonds; 195 silver lamps, ranging in weight from 100 to 500 pounds; an image of the Virgin 5 feet high, all of pure silver, set with precious stones, and a crown of gold set with diamonds. And the common people of Saragossa starving. If that isn't stealing, what is it?

In Our Lady of Pilar's crown are 2,836 big diamonds, 5,725 small diamonds, 145 pearls, 74 emeralds, 62 rubies, and 46 sapphires, and in the crown of her little baby there are 574 big diamonds, 200 small diamonds, 12 pearls, 16 emeralds, and 16 rubies. Thus the baby, representing Almighty God, is counted worthy of sporting 818 gems, but the decorations on the image of the virgin Mary total up to 8,888, or more than ten times as many, on account of 'her being God's mama'.

In the midst of the excitement of the Spanish War, three airplane robbers cleaned the Pamplona (Spain) cathedral of jewels worth $412,500 and managed to get back over the Pyrenees without getting caught. They probably figured that it doesn't make sense to have more jewels than you know what to do with when you are in the religious business in a country where the common people are starving. Moreover, the "Church" owns about two-thirds of all the privately owned land in the whole country. (And Jesus owned no place where to lay His head.)

One of the first things Franco did after he became ruler was to return to King Alfonso XIII and his useless relatives all the property they had left behind when they fled from the country. It makes Franco vexed to think of the common Catholic Spaniards' owning anything. He wants all property to lie in the hands of the "Church" and the aristocracy.

Within six months after he gained power, he set aside $6,000,000 a year to maintain the Church racket, despite the fact that most of the churches were playing to empty houses. Moreover, he made the Spanish people responsible for the damage done to church property during the time it had been used for fort or arsenal purposes. A few months later $30,000,000 of the people's money was turned over to the Jesuits. None of these rascals pay any taxes. It all comes out of the hide of the common people. And in less than a year after his victory he gave the grandees back their estates; and the only useful thing most of these grandees ever do is to provide a means of exit for the finest foods and most delicious wines.

Conditions Worse than Ever

As soon as Franco had obtained full power, the conditions which had previously been bad enough became much worse. Supplies were scarce and the gang in power sold a considerable part of these in the black market and pocketed the proceeds, while another part was stolen outright. Flour sacks were turned face downward in the trucks so that the Spanish Catholic people would not be able to read the words "Gift from the

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American people" inscribed thereon, even if they knew how to read. A sample of Franco's gratitude.

The "Church" had privileges greater even than under Alfonso. The annual state payments of 65,000,000 pesetas were resumed, and the property of the religious orders, which had been partly confiscated, was restored. Divorce was abolished and civil marriage was permitted only if both parties could show they were not Catholics.

Half the food grown in Spain was shipped to Italy and Germany, and to the latter country went heavy shipments of copper, mutton fats and olive oil, all useful in war. The Masons were exterminated. Charged with having promoted liberty and education, and being thus the most dangerous citizens in the country, they were given six to twelve years in prison.

The crookedness of the Franco crowd was manifested even in the United States, where, among two dozen organizations that collected money for one side or another of the Spanish people at war with each other, the pro-Franco American Committee for Spanish Relief, headed by Ogden H. Hammond, former ambassador to Spain, made a great splurge of collecting $30,753 for war sufferers, and not one cent of the money ever went across the pond. It was all used up in "expenses". What a gang!

Treatment of the Vanquished

History very properly judges the manhood of a conqueror by his treatment of the vanquished. Franco exterminated those capable of democratic leadership. He uttered never one word of mercy or generosity. He was as vicious, cruel and devilish as a pope. He started off his courts by pronouncing the death sentence on 20 fellow creatures daily. Lawrence A. Fernsworth, an honest and educated Catholic, stated that at the execution of men guilty only of being officials of the republic, such as mayors or members of the Cortes, the scenes resembled those of the Inquisition. Great mobs reviled the doomed and refused to let them say one word; this at Majorca.

At Caceres, after a group of Spanish republican Catholics had been executed, one sat up. One of Franco's "men" walked over, kicked him between the eyes, and dispatched him with a pistol. Why, this conduct is almost as bad as it is alleged to be at the Medical Center of the Federal Bureau of Prisons, Springfield, Mo., where, as alleged in the New York *World-Telegram* of February 9, 1944, the customary procedure involves beating the sick, pounding them with fire hose, depriving them of food, kicking them in the most vulnerable parts of their bodies, confining them in stone cells, without heat or furnishings of any kind, and forcing them to sleep nude on bare concrete floors. All this is the one-time vaunted "New Order".

At Marbella, Franco's troops captured 200 Catholic militiamen of the Spanish Republic. He and his fellow traitors had taken over all the soldiers' uniforms in the country, and because these men did not have on the uniforms he had stolen he had the 200 tried, sentenced and executed in just 24 minutes.

At Ondaretta prison prisoners were knocked half senseless to the floor and then kicked savagely as they lay. At Badajoz any captured soldiers of the Spanish Republic who did not instantly join the ranks of the traitor army of Franco were shot immediately. Franco's Moors sharpened their swords until they had razor edges. They became experts in decapitating prisoners at one blow. At Malaga prisoners were shot to death, being shot in the back after their hands had been tied behind their backs.

A Son of the Devil

Anybody but a son of the Devil would show some compassion for suffering captives in his power. But not Franco. He has never uttered a word of compassion for any of the honest men that he betrayed, and who lost their cause through

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the poltroonery of Britain, France and America. When Madrid fell, instead of declaring an amnesty it was officially disclosed that 1,200,000 had been accused, and after 60 days they were being tried at the rate of 380 a day in Madrid alone, and in all Spain were being executed at the rate of one every nine minutes. While awaiting their fate, 20,000 Spanish Catholic republican soldiers were crowded into the bull ring at Ciudad Real so tightly that most of them could not lie down, and they were kept there for 20 days with almost no food at all and very little water. This was reported by the American Friends Service Committee. These Quakers, it should be explained, are not members of the "Church" of the "Most Reverend" Francis J. Spellman and Francisco Franco. Nine months after the war had ended, the Vatican reported that 500,000 men and women political prisoners were still in Spanish jails and concentration camps.

A Peanut Statesman

As the last army of the Spanish Republic fled over the Pyrenees into France this two-legged excuse for a man had them machine-gunned, thus blotting out another 1,000. His great haul of prisoners he housed in convents and in the churches which, to a large degree, had been used before that as his arsenals. When he handed over his sword to the Cardinal Goma y Tomas his bodyguard consisted of Moors in white turbans, all of them heathen at heart.

Ten months after the war ended, it was estimated that Madrid alone had witnessed 40,000 executions, but by the end of that time they were down to 1,000 a month. The Butcher had the daily shootings take place at the Eastern Cemetery, to save bother in hauling and burying the corpses. A year and a half after the war was over *Collier's* estimated a possible 500,000 still in jail, with 2,000,000 men, women and children dead as a result of the war. Two years after the war was over the St. Louis *Dispatch* said the former Spanish Catholic republicans were being liquidated in droves from the overcrowded and underrationed prisons. Also, the American State Department had asked Franco to please be nice to his prisoners. It waited only two years to do this.

Faint Glimmerings of Reason

Someone else must have drawn the attention of mankind to the true situation in Spain. It could not have been Franco; he does not have the common sense. But after two years it was noticeable that neither the factories nor the railroads had enough skilled workers. Production costs were high. The cost of living kept rising. Franco would not care for that, not as long as he had control of the public purse, and could take what he liked. But multitudes of the Spanish people fell into tuberculosis, from lack of food, and the shortages of coal, gasoline and cotton. When all the most intelligent workers in a country are thrown into prison, somebody besides the prisoners suffer. Franco would never have sense enough to think of a thing like that. But others did, and mentioned it.

Two years and nine months after the war was over Franco the Butcher made the statement that "Spain has ever been the favorite nation of our Lord". This made a hit at the Vatican, and the next month the pope cut loose, bawling out the Spanish Republic (composed almost entirely of his own followers) as "the diabolical persecution let loose in our time against the most sacred name of Christ", i.e., against the system of slavery and thievery for which the Papacy has always stood and by which it has always profited in Spain.

Over three years after the war was over there were still nearly 1,000,000 Spanish Catholic republicans in Spanish prisons. Four years after it was over, there were between 800,000 and 1,000,000 better men than Franco still in his prisons, agriculture was prostrate, livestock

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was depleted, there was a coal shortage, the railways were in awful shape, and all Spain had to boast of was the grinning monkey Franco that knew how to be a traitor, and knew how to get frequent "blessings" from the pope, but knew not enough to make him a decent worker with a pick and shovel. It takes brains and industry to swing a pick and handle a shovel. Spellman admired Franco; and why shouldn't he? Both are in on the same racket.

The books *Appeasement's Child,* by New York *Times'* correspondent Thomas J. Hamilton, and *We Cannot Escape History,* by John Whitaker, disclose that Franco enriched the rich and starved the poor, fueled the German U-boats, and still held 500,000 in prison as the fourth year drew to an end. A partial amnesty was granted at Christmas, near the close of the fifth year. A more cruel, vicious, narrow-minded man never breathed.

Cruelty of a Fiend

A year after Franco had been set at his Benedict Arnold job of destroying the Spanish Catholic Republic, his airmen bombed a home for the feeble-minded at Santa Agueda. These poor creatures probably would not have been in the place in which they were but for the vicious treatment in this life by the Roman Catholic Hierarchy, and the fear of still worse things in the hereafter in the imaginary "purgatory" cooked up for them by those that had robbed them in this life. The attendants were machine-gunned at the same time. If Jesus and all the apostles had been there, this Butcher Franco, whom Spellman so much admires, would have machine-gunned them also.

Franco's airmen bombed Catholic churches at Durango and machine-gunned the worshipers; 25 bodies were recovered from one church. Starving children, fleeing barefoot out of Malaga, were bombed. Pregnant women were killed by being made to drink large quantities of castor oil; this at Algeciras. In the destruction of Guernica (by German planes, but with Franco's consent) fifty women and children were burned alive. At Lerida 50 school children were killed.

In the second year of the war there were cities where every cat was eaten; the children were blue with hunger and cold; the mothers were so poorly fed that they could not nurse their children; eighty Masons were garroted at Malaga, and the New York *Daily News* was wondering how it could be true that the Spanish Catholic people could really be wishing the return to power of a "left-over of a centuries-old royal line of profligates, sensual, diseased, prognathous (jaws projecting forwards) haemophiliac (susceptible to hemorrhages, bloodthirsty) sloppy-brained, often brainless or insane, rakehells". The *Daily News* should know, by now, that what the pope wants he *wants.*

The Famous Black List

Jehovah has a white list of those that will be awakened from the sleep of death (Malachi 3:16; John 5:28). Franco had a black list, of the ones he intended to murder quietly after the war. If any Spanish Catholic desired a republic, that was enough to get him on the list. At first it was said that in this card index there were 1,500,000 names of men and women. Then Franco himself stated he had 2,000,000 names in the file. This looked so unspeakable to the New York *Daily News* that it cut the number in half, and this was the number (1,000,000) cabled two months after the war was over. *Newsweek,* a week later, moved it up to 1,200,000. Franco probably included in his list the entire 500,000 refugees that escaped into France, figuring that he would get them and murder them at his convenience sometime.

As a true son of the Devil, Franco put on his list those who had worked for the republic two years before he began his successful attempt to destroy it. He punished also those who dared to put "obstacles in the path of the providential

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and inevitable triumph" of his dastardly treason. Nurses were arrested for caring for wounded soldiers. In Barcelona alone 130,000 persons were arrested. The German Gestapo were busy all over Spain.

Thousands of little children became vagrants. They had no other way to live. With nobody to harvest the crops, the yield of wheat fell off to less than half, and but for the generosity of the U. S. State Department the number that starved would have been astronomical. So far, Franco has merely proved that he knows how to murder; nothing else. A New York lawyer with business in Vichy France was wisely warned that he would do well to take his food along with him. He says he can never erase from his memory the faces of the starving children of Spain that he saw on that trip.

Goes to Mass Every Day

While the unspeakable Franco was engaged in ruining Spain the "Very Reverend" Sylvester Sancho, O.P., told an audience of priests at the Catholic University, in Washington, D.C., that Franco "is a gentleman and a good Catholic. He goes to mass every day and says his rosary with his wife and daughter every afternoon" (sweetly unconcerned about Spain's starving children). One of the meanest things that could be truthfully said about both Franco and the hypocritical coward Petain is that Franco was Petain's favorite pupil at the St. Cyr military school.

Two years after the war was over, the ignoramus running Spain still held so many intelligent and industrious Spanish Catholics in prison that physicians on the spot declared that, in spite of fabulous assistance by Uncle Sam, the Spanish people had only a fourth of the food which they needed to maintain them in health. The true explanation is that he is afraid of liberty-lovers and dreads the spread of the truth. At the same time (summer of '41) Franco had the crust to say that the Allies had lost the war; that his sympathies were with Germany and Italy and that "Europe wants nothing from America" (this while Uncle Sam was feeding and clothing the starving and naked subjects of his misrule). Spain at that very time was in economic chaos, and is to this day.

In *Appeasement's Child* Hamilton shows that Franco has turned Spain into a desert; that conditions, every year, are worse than the year before; that Franco has set to himself the task of keeping hatred alive; that intellectual life is dead; that he has even proscribed the Basque language. He encouraged a large birth rate, including bastardy, but starved the prospective mothers. He pinned the "bleeding heart of Jesus" on heathen Moorish murderers, and the pope sat in on the whole devilish performance by sending him his "blessing" once more, on January 1, 1944.

Patting Franco the Butcher on the Back

THE Spanish Civil War is supposed to have ended January 18, 1939, when the Spanish Republic was "stabbed to death by Spanish, German and Italian Fascists, and Moors, to the cheers of diplomatic, clerical and Big Business gentlemen in London, Paris and Washington". That's the way it was stated in London *Cavalcade,* which continued as follows:

The cause of the Civil War was the resistance of about 20,000 grandees, supported by a blind and idle officer caste, resisting agrarian reform. They held three-fifths of the arable land, while over 1,000,000 peasants were more or less landless. Over 80,000 priests, monks, and nuns in a population of 24,000,000 clung to their privileges and, through their control of education, claimed the right to perpetuate illiteracy and ignorance. The Church

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insisted in the name of God that the monastic orders and ecclesiastical magnates must keep their properties, which included vast holdings of real estate, banks, insurance companies and public utilities. Behind these facts is the great human tragedy of a people struggling for food and light, and then being kicked in the face back into the darkness by Franco and his friends in the democracies.

In one of the panels at the head of the above story, and which story is entitled "Franco Must Go", *Cavalcade* had these words: "We will have no truck with Fascism in any way, in any shape or form. We will permit no vestige of Fascism to remain, said President Roosevelt."

Winchell's Letter to the President

Within three weeks from the date of *Cavalcade's* charges, Walter Winchell wrote an open letter to President Roosevelt regarding Franco, who, at that time, was very evidently using lend-lease to help Hitler, and was backing up the paper-hanger with troops for use against Russia. A few paragraphs from his interesting letter of February 28, 1944, are still very much to the point:

My Dear Mr. President: This is more than an accusation against Franco the Fascist. It is a bill of particulars for the Senate and House Foreign Relations Committee. It screams for investigation. Right now an American ambassador sits with a dictator and a war criminal whom the ambassador has proclaimed as the savior of his country. In the dictator's jails languish 200,000 people whose sole crime is that they believe in democracy. The American ambassador is Carlton J. H. Hayes; and his crony, the German agent Hayes has proclaimed as the savior of his country, and the builder of its future, is Dictator Franco.

Should Ambassador Hayes have any doubt about Franco's intent? On December 7, 1941, when Japan bombed Pearl Harbor, Franco's newspaper said:

"Japan has reached the limit of her patience. She could no longer tolerate the interference of the United States."

Exactly one year later, December 7, 1942, Franco himself said that

"Spain would follow the road marked out by the totalitarian revolutions of Italy and Germany!"

Franco's newspaper declared on January 2, 1942, when the Japanese marched into Manila:

"The ancient and renowned culture of the magnificent oriental empire, and its exceptional human values are shown in the important victories of the first days, victories that have won for Japan the admiration of the world."

Doesn't Ambassador Hayes know that Colin Kelly was dead at that time; that MacArthur's men were surrounded and starving; that American wounded were being bombed, and that these "exceptional human values" praised by Franco resulted in the terrible "March of Death" in which so many American boys were beheaded?

Hayes should know that Franco is holding Italian ships for Hitler. When, on September 8, 1943, the Italian fleet surrendered to the Allies, Franco seized one Italian cruiser and four gunboats that were in Spanish ports. He has refused to release them to the Badoglio government, saying that Berlin would consider that an act of war. However, when in the fall of 1942 our forces drove a damaged Italian submarine into the port of Santander, Franco ordered it repaired. It was then escorted out to sea by a Spanish destroyer and allowed to "escape", to attack American transports. By Franco's own statement, isn't that an act of war?

Having deprived the Spanish Republic of arms and munitions wherewith to defend itself, and having supplied Italy and Germany with arms and munitions wherewith they destroyed that republic, it seems only consistent that Prime Minister Churchill should have acted as spokesman for both Britain and the United States when he patted Franco on the back in this wise:

I have no sympathy with those who think it is clever or even funny to insult and abuse the government of Spain. Spain's internal politics are a matter for the Spaniards alone.

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It was three months after Walter Winchell's letter to Mr. Roosevelt before Mr. Churchill spoke so considerately about the right of the Spanish people to govern themselves as they see fit. It is too bad that Mr. Roosevelt and Mr. Churchill's predecessor did not have this same disinterested high regard for the Spanish people when Franco was conspiring with British Catholics and with the pope to rob them of their liberties and put the grandees and the Roman Catholic Hierarchy once more as a ball and chain about their necks.

Lest We Forget

THE "Peace Program" slogan of the Roman religious "knights" states its purpose to be "to bring back God into world-government" and "to re-establish the social reign of the Prince of Peace". Thus are mirrored the sentiments of the Vatican as they were also revealed by a Vatican spokesman at Columbus, Ohio, in February, 1942. This Hierarchy spokesman, an outstanding American archbishop, speaking on the subject of "How Can Peace Come to the World?" said: "With the prophetic Pope Leo XIII let us say: 'Christ our Lord must be reinstated as the ruler of human society.'" (Cincinnati *Times-Star*, February 24, 1942)

The period in world history in which the Roman Catholic Hierarchy considers that God was in world government and Christ was the ruler of human society was the time when the pope of Rome enjoyed world domination as the spiritual overlord of the kings of Europe in his supposed capacity as the "vicegerent of Christ". Since this condition of Roman Catholic world domination is one the Vatican is now bending every effort to restore, and since the Bible prophecies show that once again, in these last days of Satan's world, the time will come when the Roman Catholic Hierarchy will dominate the world's rulers, let us turn back the pages of history and see just what conditions existed on the earth in the days when this religious Hierarchy controlled the crowned heads of the leading Western nations, known collectively as "Christendom". How did the Bible and those who read it fare?

As the Roman Catholic Hierarchy rose in power and influence, the Latin Vulgate Version of the Bible, translated from the Hebrew and Greek texts by Jerome, the secretary of the Roman pontiff, Damasus I, became its accepted Bible version. But the time came when the common people over whom the Roman pontiff held sway no longer spoke or understood Latin. They could no longer read the *Vulgate* for themselves, and had no Bible in the tongue they spoke. This made them dependent upon the educated Roman Catholic clergy for their knowledge of the Scriptures.

Why Clergy Hate the Bible

The clergy found that the less the common people knew of the Scriptures, the less likely were they to stray from the Roman Catholic fold and the power of the Hierarchy. So they conspired to keep the people in ignorance and bitterly fought anything that tended to enlighten them with a knowledge of the Bible. Beginning with the pronouncement of pope Nicholas I in 860 A.D., Roman popes from time to time issued pronouncements or decrees against the Bible and those who read it.

One of the "offenses" that would bring a person before the diabolical Inquisition was the reading of the Bible in the common tongue. Once before the Inquisition, a defense was of practically no use in obtaining the release of the prisoner. Upon condemnation, the prisoner was violently whipped or otherwise tortured, sent to the galleys, or put to death by burning, beheading, or other means.

Juliano, a native-born Spaniard, was a victim of the Inquisition for distribut-

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ing Bibles in Spain. Obtaining the Bibles in Germany, he succeeded in getting them into the hands of many people in Spain. But he was betrayed to the Inquisition by a person to whom he had given a Bible. He was seized by the agents of the Inquisition and tortured unmercifully in an effort to make him tell the names of everyone to whom he had given the Bibles.

Eight hundred people were arrested on the charge of having accepted Bibles from him or having known of someone who did accept one. Juliano and twenty of these people were burned alive at the stake. The rest drew sentences of life imprisonment, banishment to the galleys, or a public beating and exile from Spain.

Christians in the Galleys

Christians who were condemned to the galleys by the Inquisition suffered a fate worse than death. Here they were chained to the oar and exposed day and night to all kinds of weather. They were scantily clothed and fed. Cold and vermin from lack of sanitary provisions tortured them. If they fainted at the oar, they were beaten. They slept, sick or well, on a hard board eighteen inches wide.

If they refused to hear mass, they received the "bastinado". This consisted of being stretched naked over a huge gun, held immovable, and beaten with a knotted rope-end or a rough club until the skin came off the bones and the victim was nearly dead. Then a torturing mixture of salt and vinegar was applied to the bleeding flesh and the victim taken to the hospital in the dark hold of the ship. Here thousands died on hard boards, covered with vermin and with absolutely no sanitary provisions of any kind.

Burning alive at the stake was another popular means the Roman Catholic clergy used to punish those who owned a Bible, read a Bible or sought to translate or distribute Bibles in the language of the people.

About 1325 John Wycliffe was born, in England. He translated the entire Bible into English, so that the common people might read it. He died while his enemies were busy gathering evidence for his destruction for this "offense". So great was the hatred of his enemies for him that, by a decree of the Council of Constance, forty years later, Wycliffe's bones were dug up and burned. The ashes were then thrown into the Swift river.

Copies of Wycliffe's Bible were distributed far and wide over England. Printing had not yet been invented, and the Bibles had to be copied laboriously with the pen. It took about ten months' steady work to copy the manuscript. This made them cost $200 a copy, which represented a greater amount then than it does now, and only the wealthier class could own them. But those who could own them shared with their poorer neighbors, who learned portions by heart, which they recited to others. There is record of a congregation's sending for one named Alice Collins to recite to them the Ten Commandments and portions of Paul's epistles which she had memorized. Many who were not able to buy the entire Bible bought copies of certain epistles or gospels. Where there was only one copy of the Bible in the neighborhood, the people met at night and the Bible was passed from one to another, who read aloud from it in turn.

Jehovah Spread His Word

Knowledge of the Scriptures spread rapidly and widely, with the resultant exposure of the falsity of Roman Catholic doctrines and the withdrawal of the people therefrom. The bitter opposition of the clergy forbade the use of such Bible translations at the Convocation of Canterbury, on the penalty of excommunication, and culminated in a council of the Roman "Church" at Rome. This council called upon the magistrates of every country in "Christendom" to kill everyone who refused to depart from the

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beliefs of Wycliffe and his followers.

In England this decree of the Roman Council became part of the common law. It was passed A.D. 1401. Owning some part of Wycliffe's Bible and being able to read it and recite it to others were offenses that carried the death penalty. Those who stood by the Bible and refused to submit to the Roman Church were burned. Often the one who was burned had fastened about his neck at the stake such portions of the Scriptures as the clergy found in his possession.

Between 1509 and 1517 five persons were charged with the heinous crime of having met together secretly to read certain chapters of the Gospels in English. The Roman bishops claimed these Scriptures contained "damnable" doctrines favoring heresy. In 1521 alone, in England, a hundred people were tried by Longland, bishop of Lincoln, for reciting or reading parts of the Bible in English. In 1519, at Coventry, seven persons were burned in one fire because they taught their children and servants the Ten Commandments and the Lord's Prayer in English. At Newbury, Christopher Shoemaker was burned alive for reading to John Say at his home the words Christ said to His followers.

Tyndale's Work Followed Wycliffe's

Upon this scene of violent wickedness and the shedding of the blood of the "poor innocents", there now appeared the earnest, scholarly English youth William Tyndale. At Cambridge he became acquainted with Erasmus, the capable Greek scholar of Holland. Erasmus had just completed a Greek Testament based on ancient manuscripts, and a furore of denunciation among the Romish clergy was raging against it.

Tyndale took up the study of this new Greek Testament. The more he read it, the more wonderful he found it. He tried to get the priests to study it for themselves, and the enlightenment he received from it made him argue with them constantly. It was in such an argument that the one with whom Tyndale was arguing hotly stated that to do without God's laws was preferable to doing without the pope's. Tyndale's indignant reply was that he defied the pope and all his laws, and that, with God's protection and help, he would one day make the English plowboy know more of the Bible than the pope himself.

So he set to work to fulfill his vow. Cuthbert Tonstal, bishop of London, refused to allow him to do the translating work at his palace. So, for almost a year, Tyndale worked quietly at the translating work in the home of a London merchant, Humphrey Monmouth. Then, in 1524, because he feared the clergy would kill him before he finished his task, he left England for ever, and went to Hamburg, Germany. Here, toiling in poverty and distress and constant danger, he finished the translation of the New Testament into English and took his work to a printer at Cologne.

No longer did Bibles have to be written laboriously by hand. Printing had been invented, in 1456, at Mainz, Germany, by Gutenburg, and the first book to be printed was a Bible. Tyndale was determined that all England should have printed Bibles in English.

He had done his translating in secret, but a priest named Cochlaeus heard some printers talking, plied them with wine, and got the astounding information from them that an English New Testament was nearly printed. Upon the demand of Cochlaeus, the magistrates went to the print shop to seize the work. But Tyndale had been warned in advance what had happened. He got to the print shop before the strong-arm squad, seized his manuscript, and fled to Worms. Here he accomplished his purpose, bringing out the first complete English printed New Testament.

As the priest Cochlaeus had warned the English bishops of his activities, Tyndale knew he would have to use strategy to get the books into England. So he had a smaller edition of the Bibles

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printed, so that they could be more easily hidden. By concealing these in sacks of flour, bales of cloth, barrels, boxes, and every way he could think of, many of these escaped the clergy who were watching for them at the English ports, and the Word of Life was scattered far and wide throughout England.

Clergy Always the Same, Everywhere

Great was the consternation of the clergy. Their henchmen succeeded in discovering thousands of the books. These the clergy burned at St. Paul's Cross in London, blasphemously stating that they were a burnt-offering acceptable to God.

But the printing press could print the Bibles faster than the clergy could discover and destroy them, and they became abundant and were read in all England. The bishop Nikke confessed to his primate in despair that its distribution was beyond the power of the clergy to halt and that it would prove their downfall if it kept up much longer.

The clergy increased their efforts to apprehend Tyndale, the man who had caused all this trouble. By treachery practiced by an agent of the Hierarchy who posed as his friend, they finally seized him at Antwerp and confined him in a dungeon of the Castle of Vilvorde, 18 miles from Antwerp. Here in misery, cold, and rags, he remained for almost two years. He was finally tried before a court at Brussels on the charge of heresy, convicted, bound to a stake, strangled to death, and then burned to ashes.

The objections voiced by the Roman Catholic clergy to Tyndale's translation reveal their heart condition. One objection was that it was unlawful for the people to read the Bible in their native language. Another was that it was impossible to translate the Bible into English. Another was that it would make all the people heretics. And another was the same old cry of "sedition" raised against Jesus, it would cause a rebellion against the king.

Clergy Imitate Their Father, the Devil

Peter Chapot was executed in France, in 1546, for bringing Bibles in the French language into France and selling them.

Not only were people burned alive for believing, reading or owning a Bible, but Bibles were burned by the thousands by the Catholic authorities. In many parts of Germany, when the pope became enraged upon learning of the existence of this translation of the Bible, people were ordered to give up their copies of Luther's translation, to be burned.

In Ireland the story was the same. In one instance, where two Bibles in the native tongue were burned, Catholic agents claimed they had "burnt hell-fire". At other times, they would wet the Bibles with dirty water and throw them in the faces of the owners.

In France the people in the realm of the earl of Toulouse were forbidden by a special order of the pope to read the Bible. In Italy the duke of Savoy, upon the request of Catholic missionaries, quartered troops upon the people in the Piedmont valleys because they refused to surrender their Bibles and other books of worship to the missionaries to be burned. These troops destroyed so much property that many families lost all they had.

These are the conditions that existed and the things that took place during the blasphemously so-called "reign of the Prince of Peace". Since this is the "reign" the Roman Catholic Hierarchy favors and is persistently seeking to foist upon the world again, it would be a dark outlook indeed were it not for that infallible promise of comfort and hope from the Bible itself, which reads:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Daniel 2:44.—G. A., Texas.

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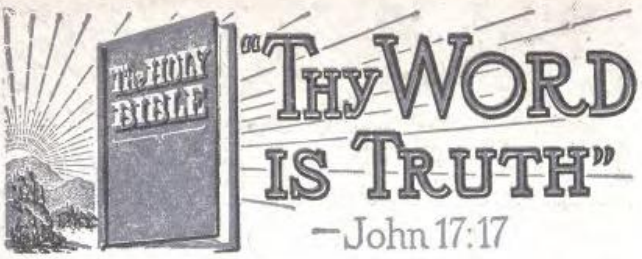

Studying the Word of Truth

IN A previous article it was stated that the more knowledge of the truth of the Bible that the follower of Jesus has, the better he can serve God, if he also has humility and the desire to glorify God by means of his knowledge. That is where the early disciples of Christ were advantaged; they were well versed in the Word of God. Other things considered, it may properly be understood that those of them who were the better versed in the Holy Scriptures were of the most service in the church. However, some were called for one reason, some for another. There is evidence that even some of the apostles were not called to be channels of Jehovah God's interpretations of the Scriptures by Christ Jesus. "Do all interpret?"–1 Corinthians 12:30.

On the day of Pentecost, A.D. 33, the apostle Peter said at once that the manifestation which the people saw in regard to the Christians who spoke many foreign languages by inspiration of the spirit of God was the fulfillment of Joel's prophecy; and Peter quoted Joel, probably without any reference to the written Scripture roll. It should not be understood that Peter's mind was miraculously charged with the words of Joel's prophecy; God's holy spirit or active force merely stirred them up to remembrance, but did not put them into Peter's mind. In exactly the same way, those who now are called apart from the world to the service of Jehovah God can serve Him best if they serve with clear understanding of what Scripture knowledge they have in mind.

The Bible is more than a collection of ancient writings and of the sayings and doings of good men. It speaks of itself as the *living* Word, as when Peter said: "Having been regenerated, not from corruptible, but from incorruptible seed, through the *living* and enduring Word of God." (1 Peter 1:23, *The Emphatic Diaglott*) Evidently more is intended than the thought that the Scriptures convey words which lead to life; the Word itself is living.

The words of the Bible can comfort as nothing else can do; and there is a power in its words, when quoted, which seems to be over and above that which might naturally be expected. It is adaptable to every experience in the true Christian's life. Probably there is no experience which the Christian would describe or relate but that he will find scriptures which express better than his own words that which he would like to say. If he would tell of his gratitude to God, if he wishes to offer praise and to honor God, if he would pray, he finds in the Bible a store of words upon which he may draw to express his heart or to guide his thoughts.

It follows, then, that a disciple of Jesus must ever find the Scriptures a constant source of strength and a guide in all the varying phases of life; and it will ever be to him as life itself. The apostle Paul, writing to Timothy, says: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. . . . from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."—2 Timothy 3:14-17.

Reading and prayerful meditation and discussion with others upon the Scriptures will make the man of God complete, "thoroughly furnished" in every good work. Every man who, like Tim-

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othy, is privileged to serve God as a "man of God" will find all his equipment through the Word. Such a one will have the guidance of the holy spirit; but he will receive that, not apart from the written Word, but by light upon it. The disciples of Jesus must therefore be earnest readers and students of the Word of God if they would make progress in Christian living and service.

What should be the attitude of God's people who in this day are gathered together by the fact of Christ's coming into His kingdom, even as the disciples of Jesus were gathered together at His first advent? Should these companies meet together for direct study of the Word of God alone, ignoring all printed Bible helps? At first sight it seems as if, when "present truth" first began to come making the Bible a readable book, those who rejoiced in the truth should meet for further study of the Bible alone, to acquire more knowledge so as to worship God. To many who followed this course, any question about the fitness of it has been resented. To others very frequently this course has seemed doubtful, because of the temptation that these have had to forget the reason for the giving of "present truth" which illuminated the Bible, and also because many began to decide for themselves what truths may be accepted and what teachings may be rejected, and thus withdrew from cooperation in the Kingdom work under Christ Jesus.

The history of the early church gives us a lead. At that time the Christian brethren met for prayer and fellowship and to be guided by the apostles: "they continued stedfastly in the apostles' doctrine." (Acts 2:42) It would be natural for those Jews instructed in the doctrines of Christ to want to know more of the meaning of their sacred Scriptures, and when they met together they would surely delight to have them read. But there is nothing to indicate that they met merely to study the Hebrew Scriptures without help or comment of the apostles, or that they were instructed to do so. They wisely used the Bible helps that Jehovah God by Christ Jesus provided in those days, as stated at Ephesians 4:11, 12, to wit:

> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

The Bible shows that whenever God has a message for His people He has raised up a messenger, as in the days of ancient Israel. Or He raised up instructed teachers, as when the church of believers in Jesus was brought into existence. These messengers brought into prominence those portions of the prophecies due to be understood. Thus fresh light on the Scriptures meant more intelligent reading, and the illuminated Scriptures became "meat in due season"; and those who followed the light were encouraged and strengthened. This was what took place at Christ's advent in the flesh nineteen centuries in the past; and surely this has been His way at the present time, in these days of His second advent, His presence in the spirit. Accordingly books, booklets, magazines, free tracts, etc., have been published by the Watch Tower Bible and Tract Society since 1879. The fact of Christ's coming into His kingdom in 1914, and His coming in Kingdom power and glory to the spiritual temple in 1918, has been disclosed through these publications; and thus the truths concerning these most important Scriptural facts have been emphasized in God's appointed way. And Jehovah God's consecrated people have been gathered round these truths that they might be fully instructed therein. The Scriptures glowed with light, and the personal reading and meditation upon them with the aid of these Bible helps have been made a constant source of enjoyment, confirming God's people in His truth and Kingdom work.

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Theocratic Victory in Brazil

WITHIN the borders of Brazil falls nearly half the continent of South America. In area it is the fourth-largest country in the world. It is the homeland of some 42,000,000 persons. The bulk of the population is strewn along the Atlantic seaboard, while the remainder penetrates inland along the banks of the mighty Amazon. The vast and densely jungled land areas of the interior are well-nigh impenetrable, and thus far have repelled civilization's advances. They have restricted the spread and fanning out of Brazil's millions. In doing this the operations of nature have inadvertently served a good purpose, a godly purpose, namely, the preaching of the gospel of God's kingdom to all parts of the *inhabited* earth. How is that? By holding the population to the seacoast and Amazon river areas they have concentrated the inhabitants and thus made them more accessible to Jehovah's gospel-preachers. Though Kingdom publishers there are still faced by great distances to traverse, the travel problems do not approach the magnitude that they would if the populace were scattered evenly throughout the jungled interior.



The Society's president, N. H. Knorr (left), being presented to the audience in Brazil

Kingdom publishers in Brazil need this aid, and any other assistance they can get. Their numbers do not begin to match the needs of the field to be served. During the service year 1944 there was an average of 283 publishers in the witness work each month. It is not possible for this small band to adequately serve the Kingdom message to 42,000,000. They can certainly utter with all their heart the prayer for more laborers. (Matthew 9:37, 38) In the meantime, they work with unflagging zeal. They press on with the work under the power and direction of Jehovah's spirit. They are not without His aid, and the aid of His visible organization. This was manifest during the early part of 1945, Brazil's summertime.

Many times the Witnesses in this vast land had longed for a visit from the president of the Watchtower Society; not just a social visit, but primarily a business visit to aid in proper organization for and conduct of the Kingdom work. Their invitations had been sent several times, and finally, in March of 1945, circumstances permitted the acceptance of the invitation. Toward the end of January the Society's president, N. H. Knorr, and a fellow director of the Society, F. W. Franz, left the New York city headquarters office on the long journey. Dropping down through the south-

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Top: Immersion scene in the large swimming pool adjoining the Gymnasium. Bottom: Mr. Knorr and his interpreter in action at the public lecture, "One World, One Government."

eastern states by rail to Florida, thence they took to the air for the next 20,000 miles. Cities in Cuba, Mexico, and Central America were visited. Winging their way across the equator, the travelers touched ground at several South American cities along the western edge of the continent. From Santiago they soared through passes of the towering Andes and, after brief stops at two Argentine cities, glided into Buenos Aires. Thence the plane nosed northward and eventually landed its passengers in Brazil.

A two-day Theocratic assembly was scheduled for São Paulo. Notice flew like the wind to all corners of the land, and from these corners the Witnesses came. Some traveled more than 3,000 kilometers (1,860 miles), and were on the trek to the convention city for almost a month. Ten days prior to the convention the public lecture, "One World, One Government," was being advertised. The gymnasium of one of the largest and best-known stadiums, Pacaembú Stadium, was the assembly site. There in a convenient and beautiful outdoor setting a cafeteria was operated during the Assembly. Also conveniently at hand for use in water baptism was the large and beautiful swimming pool of the Stadium. There 32 were immersed in symbol of their consecration to do God's will. During the sessions the Brazilian witnesses imbibed deeply of the spiritual truths presented by the president and his traveling companion; between sessions they zealously advertised the public talk. Active during these two days were 245 different publishers. Their ranks were swelled to 765 persons at public-lecture time, the increase being due to the response of São Pauloans of good-will to the advertising campaign.

This visit by the Society's president will prove an aid to the publishers in Brazil. Organization for the Kingdom work was advanced, and the encouragement and exhortation and spiritual food presented, especially at the two-day Assembly, will help them to 'gird up the loins of their mind' for future activity. This assembly might well be termed more than an aid to the publishers: it was a Theocratic victory. Specific forces were afoot to frustrate the convention and prevent its occurrence. But Jehovah maneuvered the enemy forces as well as His own, and by His power the Assembly went through as scheduled, to a victorious close. (The details of this Brazilian convention, along with the account of the entire Western Hemisphere tour of the Society's president, have been reported in *The Watchtower,* and those desiring complete information are referred to that magazine.)

The Assembly was one victory for The Theocracy in Brazil. Another Theocratic triumph has since been chalked up. You may read it as narrated in *Consolação* (Brazilian *Consolation*):

Victory for Truth and Justice in Amazonas

Case Decided in Favor of Jehovah's witnesses by Court of National Security

While the armies of the United Nations fight with all their powers to free the states of Europe from the totalitarian monster, there to establish the "four freedoms", a signal victory for the most cherished freedom, freedom to worship Almighty God according to the dictates of one's own conscience, was won on the "home front" in Brazil. The case, originating in the little town of Manaquirí in Amazonas, was finally heard and decided in favor of justice in the Court of National Security at the Federal Capital.

For a number of years prior to 1940 a small group of Christians, Jehovah's witnesses, assembled regularly to study God's Word so as to learn all that they could about the Kingdom for which Jesus had told His disciples to pray. In addition they called upon the people at their homes to tell them of what they had learned of Jehovah's Theocratic Government, and held preaching services to which the public were invited. As Jesus had foretold would happen, they endured many insults and much persecution from extreme religionists.

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Pioneers (full-time witnesses) and a few others who attended at Sao Paulo

In the year 1940, when Jehovah's witnesses suffered the most violent persecution of all ages in many countries all over the face of the earth, this little band of Christians suffered also, although isolated a thousand miles up the Amazon river. It was in this tragic year that the Watch Tower Bible and Tract Society in São Paulo called for pioneer witnesses of Jehovah to volunteer to go to Manaus and Manaquirí to help their brethren there get better organized so as to advance the work of preaching "this gospel of the Kingdom".

It was in the latter part of the same year that the family of Raimundo Feliciano Cabral, retired Brazilian aviation officer, disposed of their home in Rio de Janeiro and other earthly comforts in response to the Master's command to the true Christian: 'Sell all that thou hast and give to the poor. And follow thou me.' In company with another young couple bent on the same high mission, they departed for Manaus, Amazonas, to devote their time and substance to 'preaching this gospel of the Kingdom', visiting the people in their homes with the message of God's Word, conducting Bible studies with them, comforting all that mourn, without cost to those so favored by these altruistic ministers of the gospel sent forth by the Watchtower Society on their noble Christian mission. No sooner had they begun their Christian work when they were set upon by mobs instigated by the priests and submitted to all kinds of persecution by religionists who did not agree with the good news they bore. Mindful of their high commission, "Go ye and preach the gospel," remembering "Ye shall be hated of all nations for my name's sake", and under the protection of the Brazilian Constitution, which grants full liberty of worship to all, they continued their work. Their enemies, seeing that they could not move them even with bodily assaults, had recourse to an age-old practice: Denouncing them as "Communists" to the police authorities, they haled them be-

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fore the courts and seized their Bible literature. Fanatical religious leaders busied themselves going from door to door warning the people against these preachers of the gospel, gathering away from them any literature which they had received to help them in their Bible study.

The above is the first chapter of a long line of persecution of Christians all of whom are sons of this Brazilian soil, in that northern land where some overzealous religionists evidently think that this is Germany where they can force the people to think as they want them to think and can prohibit the free exercise of conscience as is done in Fascist, Nazi and other totalitarian lands. The last chapter to this persecution was written, however, when, on April 6, Justice Pereira Braga of the Court of National Security in the Federal Capital of Rio de Janeiro handed down his decision entirely absolving Guilherme Simões and three other Brazilian citizens of the absurd charge against them that they were organizers of a religious sect with political aims.

On the Old Santa Fe Trail

THE old Santa Fe trail ran down through the southeastern part of what is now Colorado, and then to the city of Santa Fe, N. Mex., where it stopped. The original name of Santa Fe was La Villa Real de la Santa Fe de San Francisco (the Royal City of the Holy Faith of Saint Francis). The Santa Fe Trail was opened in 1822 by William Becknell when he came to town with 21 men and three wagonloads of goods which he sold at a tremendous profit. Fifty-eight years later the Atchison, Topeka & Santa Fe railroad followed substantially the route he had blazed from Missouri to New Mexico, and went on through to California, Texas and about everywhere else in the great southwest. It now has 13,157 miles of main track, with revenues of around $300,000,000 a year.

The Santa Fe system got into Denver sometime about 1872. That city, where Jehovah's witnesses held a notable convention on April 8 and 9, 1944, lies at an altitude, at its capital, at just one mile above sea level, i.e., 5,280 feet. With a present population of 322,412, and 304 days of sunshine a year, it has many and varied industries, one of which is that it is the largest sheep market in the world. From the city, the Front Range of the Rocky mountains is in plain sight for a distance of 150 miles. The water supply of the city is from the western side of the mountains, through an eight-foot bore which parallels one of the railroad tunnels which pierces the Continental Divide.

Two or three Denver stories crop up in the news. In Moncrieff Place a 75-pound tramp walked into a mansion, and when he was caught robbing the family icebox he bludgeoned to death the 73-year-old owner of the place. This man's wife was at the time in a hospital with a broken hip. The tramp looked around, and found an 8″x15″ trapdoor from one of the upstairs rooms, leading into a vacant space under the roof. He made it his home. He remained in that hideout for nine months. During seven months of that time, the wife of the man he had murdered lived in the same house with two nurses. None of these knew that the man was in the house. Word spread around, however, that the house was haunted, and eventually the police captured the "ghost".

Here is another item about the Denver police that is not quite as complimentary. It is a quotation from a bulletin of the Colorado chapter of the American Civil Liberties Union of December, 1941:

A Negro soldier was waiting for a streetcar in the waiting room at the loop. A girl, also waiting for a car, turned around and

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began discussing with him life at the camp. A plainclothes policeman in the waiting room pulled the soldier out of his seat, cursed him, and jerked him outside where an officer in uniform came up and gave his blackjack to the plainclothesman. The plainclothesman then beat the soldier over the head and face with the blackjack, forcing him up an alley, where he pulled his gun and threatened to kill the soldier. After bullying, cursing and beating him almost into insensibility, the soldier was taken to the police station, kicked through the entrance and shoved into a room full of police where he was again beaten by the plainclothesman. Going from one cop to another the soldier pleaded for help, and was struck by each in turn. He was booked "for investigation", though the plainclothesman apparently intimated that he had been attempting to assault a white woman.

Among Denver's many educational and cultural facilities are the University of Denver, the Regis College (Catholic) for men, the Iliff School of Theology (Methodist), and the Loretto Heights College (Catholic). The *Christian Century* has a report on an address by Kirby Page in Denver from which the following selection is taken:

He declared that we are witnessing the disintegration of the world. It was recently said of Greece that a whole population is perishing; this may be said in many respects of our whole world in this generation, he insisted. Here in America, the most favored land of the earth, we have 27,000,000 engaged in war industries and in uniform. What will happen to these millions when war ends? Can anyone vision the dislocation and suffering, particularly when one reflects that 75,000,000 men are now under arms around the world—something that never happened before in history?

Jumping into New Mexico

Jumping into New Mexico, and away off down into the southeastern corner, even beyond the famous Carlsbad caverns (one of the rooms of which is a half mile long and 400 feet wide) one comes to Lea county, which is in the great plateau called the Llano Estacado or Staked Plain. Setting up an oil-drilling establishment at Eunice in this county, a newcomer in the oil business had gone down 3,795 feet, when he lost his drilling tools. He was about to abandon the well, but wanted to save the tools, which had now been lost in the test for oil. He finally got the tools, and when they came up they brought along a new oil well that produces 4,000 to 4,500 barrels of oil per day. "Thou knowest not [in the oil business] whether shall prosper, either this or that."—Ecclesiastes 11:6.

Another hop of several hundred miles straight west brings one to Morenci, Ariz., in the southeastern part of the state. Here is an open-pit copper mine which cost $35,000,000 and took four and one-half years to get ready. A mountain was uncapped and 40,000,000 tons of waste were removed, so that the low-grade ore could be dug with steam shovels. The plant now has a capacity of 25,000 tons of ore a day.

One more hop in Arizona, this time to the capital, Phoenix. There somebody who belonged to the Devil's "church" stabbed in the back, and manifestly hoped to murder, one of Jehovah's people, a boy of Japanese ancestry who was witnessing for his Redeemer in an American city. Jehovah's people nursed the lad back to health. Then came the war, and he was placed in one of the camps. But before he went to the camp along came the Watchtower free literature. He rejoiced in the Lord's provision for his witnessing needs and was well content with the provision made for his physical well-being; the food was good; he was well treated; but, best of all, he had many precious privileges of placing Kingdom literature with honest and hungry-for-truth people of his own ancestry. One would think that the Devil would get tired of being so mean, and, 'knowing that he hath but a short time' until he fades out for good, would feel like giving up the dirty religious business in which he is engaged.

"They Never Had Enough"

THE *Douay Version* of Isaiah 56:10-12 does not read exactly like the *King James* or the *American Standard Version,* though the thought is practically the same. The clergy are described in the *Douay* thus:

His watchmen are all blind, they are all ignorant: dumb dogs not able to bark, seeing vain things, sleeping and loving dreams. And most impudent dogs, they never had enough: the shepherds themselves knew no understanding: all have turned aside into their own way, every one after his own gain, from the first even to the last. Come, let us take wine, and be filled with drunkenness: and it shall be as to day, so also to morrow, and much more.

It is plain that this scripture indicates that some people in the religious business are of insatiable greed, and that they are fond of getting steeped in wine. It looks as if the London *Catholic Times* knew about this latter feature. In one of its issues it carried an advertisement, "Altar wines ecclesiastically approved by the Hierarchy," and that they were "for clergy and convent use only". Also, they could not be had by rail in less than case lots of a dozen bottles, and a dozen bottles would cost $25.50, or $31.50, or $36.00, according to choice.

As soon as the American soldiers got into Italy they began sending back stories of the "world's most renowned churches which are filled with great treasure", and said in the next sentence, "Surrounding these churches are a simple people who live in great poverty." In short, the common people have been robbed by the priests. That's easy. That's their business. Do they ever do anything "without money and without price"? Not on your life.

Masses are not mentioned in the Scriptures, and so are perfectly worthless to everybody. But they cost money. If you send $5 to the Seraphic Mass Association, St. Augustine Monastery, 220 Thirty-seventh street, Pittsburgh, Pa., you can get a perpetual membership. The only awkward thing about it is that it isn't worth a red cent to anybody. Also, you can get a perpetual membership for the dead for only $2. The cost is 40 percent of the other, and the benefits are 40 percent less.

At the cathedral rectory, Altoona, Pa., the priests wondered if it would be asking too much if each wage earner would put $10.00 in the Easter collection. Not at all. With wine running as high as $36 a case, the dear parishioners should come across with that much without being asked. If there were four wage earners in a family, that would get a case of the very best Chandler's altar wine ($3 a bottle). "They never had enough"; not yet; so the parishioners should let go and give them all they want.

"Divine Protection for Those in Service"

That is the blasphemous title of an advertisement in the Los Angeles *Times* of May 13, 1944. It pictures a hideous-looking "Christ", and then below it occurs this squawk for money:

The Christ light of protection will go with your loved ones on land, on sea or in the air if you will send them this gift plaque. Beautifully colored head of Jesus with mystery shadow cross that can be seen by those inspired. Permanently sealed in plastic. Fits pocketbook, pocket or purse. 50c each, 3 for $1.00. Do not delay sending for this mystery plaque; they need it now! The Shepherd Joseph, P.O. Box 748, Hollywood 28, Calif.

The Los Angeles *Times* must be hard pressed for money when it would accept such an advertisement.

When the "Reverend Father" Peter G. Schoendorff, St. Joseph's Catholic Church, Toledo, Ohio, had finished mulcting his community, he left behind him a nice little pile of $53,820.74 net. Out of this amount five brothers and sisters were paid $20,000 and 21 nieces and nephews received $17,316.60 additional. There were various other be-

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quests, one of the most comical of which was a provision of a $5 bill for every priest that showed up at his funeral. And 105 came and got their $5 each.

It takes considerable persistence to wheedle $5,000 out of the poor, by causing them to think that the dead are not dead, and that the only way to make them comfortable is to lay down just so much on the barrelhead, come payday. So "Reverend Father" Stanislaw Elbert, Menasha, Wis., was grieved when he invested $5,000 in a peanut-vending machine, and instead of bringing him a 20-percent profit annually, as was the program, all he got back was $63 in dividends and his $5,000 had gone where the boatman Charon operates his ferry.

Huss, Reformer and Martyr

John Huss (Joannis Hus in Bohemian) was born in the town of Hussinecz, Bohemia, in the year 1369 (some say 1373). His parents were not rich, but John was, nevertheless, well educated and entered the University of Prague, where he received his degree in 1393. He is described as a man of strict integrity and genuine godliness, modest and kind, tall and of a somewhat pale and sad face. He was of those who "sigh and cry" because of the abominations done in "Christendom", so called.

In 1398 he was appointed professor in the university and in 1401 became dean of the theological faculty. He took his responsibilities seriously and at length was made pastor of Bethlehem Chapel at Prague. This building was erected by a man who had the people's welfare at heart, John de Milheim. He desired it to be used for the preaching of the gospel in the language of the people rather than in a dead language as in the Latin religious services. Huss was no ordinary preacher. He proclaimed the truth with fervor and directness and showed a very thorough knowledge of the Bible.

The way in which Huss had been led to the study of the Bible was as follows. Sometime before, a man who had traveled to England in company with the Princess Anne, when she was to be married to Richard II, had heard Wycliffe (*Consolation* No. 674) while there. He brought back some of Wycliffe's books, and, being a lecturer at the university, he made use of the newly acquired treasure. Among other things, he realized and preached that the monks and friars, whose dissolute and lazy lives disgusted the people, were not the representatives of Christ Jesus. He preached that the monks and friars, bishops and priests should, like other people, lead decent lives. He saw no reason, either, why respectable people should confess their sins to an immoral priest, or any other priest, for that matter. Confession, said he, according to the Scriptures, should be made to God. The priests were disturbed by the bold preaching of this professor, whose name was Faulfash. They got after him, and John Huss among them. The latter felt, however, that to prove Faulfash wrong he must know all the facts. So Huss himself undertook to examine Wycliffe's books; and the more he read them, the more he realized, in spite of himself almost, that Wycliffe was right and the priests and monks and friars were in the wrong. And, seeing the truth, he began to preach it.

Multitudes heard his talks, including the queen of Bohemia herself, Queen Sophia, wife of Wenceslaus the king. More and more people came to hear Huss, and the pope at Rome and those with him finally heard of him. The doctrines of John Wycliffe were condemned first by a meeting of the faculties and doctors of the university, in spite of earnest efforts on the part of Huss and others to prevent such a decision.

There were now two factions in the university and two parties were forming

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in Bohemia, one favoring reform in the church, the other opposing it. Huss became the leader of the reform party, which assiduously uncovered the putrid condition of the clergy. The archbishop of Prague, whose name was Stynko, at first recognized the honesty of Huss, but after a while turned against him. He prohibited the preaching of the gospel in the language of the people. Latin is all right, but not Bohemian. He also burned more than two hundred copies of the writings of Wycliffe (for which the king made him pay, afterward), and Huss was excommunicated. The king annulled the ban against Huss, however, even though Stynko, in his actions toward Huss, had carried out the orders of Alexander V, one of the popes. There were two or three popes competing for recognition at the time.

Alexander died in 1410, and was succeeded by John XXIII (XXII if the woman pope, Joan, is omitted). This John was the direct and complete antithesis of the other John (Huss). He was as crooked as Huss was straight; as filthy as Huss was decent and clean. He is called the worst of all the popes; which is saying a great deal. He was a former pirate, and the very embodiment of vice. This John summoned John Huss before his tribunal. King Wenceslaus intervened and sent two advocates to Bologna, the seat of the papal court. These representatives of the king were joined by three more sent by Huss himself. Various transactions followed, during which Archbishop Stynko died, being succeeded by Albicus, a weak and poorly educated man. This archbishop, in 1412, received a bull from the pope commanding a crusade against King Ladislaus of Naples, because that king was backing another pope in preference to the notorious John XXIII. The inducement offered to make people follow the crusade was the granting of indulgences for sin of all kinds. This bull was too much for Huss, who openly preached against it and debated about it in the university, ably supported by his friend Jerome of Prague, who delivered such a fervent discourse in condemnation of the swindle that the pupils the next day gathered up all the copies of the bull they could lay their hands on and burned them in the outskirts of the city.

King Wenceslaus now became somewhat alarmed and decided to stop the agitation. He ordered that there be no further revilement of the pope or his bull, and made disobedience of this decree punishable by death. Three impetuous students disregarded the decree and were accordingly put to death. Huss preached their funeral discourse and had them buried in the chapel as martyrs. Now John XXIII was sorely displeased. He excommunicated Huss a second time, ordered his arrest and the destruction of the chapel, and placed the whole city of Prague under an interdict, which meant that no one might do business with it or supply any of its needs. The king requested Huss to leave for a time. He complied; but with the desire to set the matter before the people in its proper light he wrote out a protest and hung it on the walls of Bethlehem chapel. He appealed in this document to the decision of the only righteous and uncorruptible judge, Christ Jesus. During his absence he carried on his literary activities, writing ably in the defense of the truth of the Scriptures. He wrote his mother tongue with great skill and beauty, and his revision of the Bohemian translation of the Bible benefited from his linguistic ability.

During the absence of Huss from Prague a general council of the Church of Rome was called to meet at Constance on the 1st of November, 1414, under the auspices of Sigismund, the emperor, who was the brother of King Wenceslaus, but a very different character. The emperor invited Huss to attend the council that his cause might be examined. He pledged himself to see to it that no harm came to Huss. Catholic historians generally have tried to deny that such assurance

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was ever given to Huss. In vain.

Huss joyfully obeyed the summons, hoping for a reformation of all the evils against which he had so sincerely protested. He had returned to Prague and now (October 11) left to travel through Bohemia and Germany, holding debates on his doctrines in all towns where he stopped, finally arriving at Constance on November 3. He secluded himself for three weeks. Sigismund had not yet arrived, and the pope had temporarily suspended the sentence of excommunication against the reformer, giving him the most solemn pledges for his personal safety. But the enemies of Huss were busy and unscrupulous. On November 28 he was arrested, and cast into a dungeon of the Dominican monastery on December 6. When Sigismund came to Constance the friends of Huss appealed to him to release the prisoner; but to no avail. The priests told the emperor it would be wrong to keep faith with a heretic. Anyone who exposes the dirty work of the priests is a "heretic", even without a trial, and without proof.

Huss remained in the dungeon for three months, after which still further affliction awaited him. He was removed to the Castle of Gottlieben and confined in a mere hole, where he could not even stand upright. His feet were fastened to a block with irons and at night his right arm was chained to the wall. The character of his enemies became more and more apparent. For over two months he was detained in this miserable prison, while all efforts made to obtain his release failed, though the whole nation protested against the dastardly injustice.

Finally the day of the council. Huss foresaw his end, but was not afraid. He had maintained his integrity, and was serene. It was a great council. The emperor was there and the pope of Rome, seven patriarchs, twenty archbishops, twenty cardinals, twenty-six princes, ninety-one bishops, a hundred and forty counts, hundreds of doctors of divinity, and many priests—four thousand or more in all. All were dressed in their best robes and trappings. The town of Constance itself was filled with multitudes of people drawn there by the great occasion and the streets were alive with them. The council had, in fact, been in session for some months before Huss was finally brought before it. He was given three "hearings", June 5, 7 and 8. But he was not heard. The cardinals and other very religious crooks shouted him down and shut him up. They were in good form, so to speak, for they had been fighting among themselves for quite a while. Now they were all after the faithful John Huss. He was not permitted to explain a thing.

What they demanded of him was that he take back everything he had said, truth or no truth. He must recant! He was ready to recant *if* they could show him he was wrong, proving it by the words of Christ and the apostles. They did not even listen. He was condemned, while the emperor who betrayed him looked on. Huss was calm and looked them all full in the face; then, denied a hearing by men, he lifted his heart to God. He was returned to prison and strenuous efforts were made to get him to recant. But he would not be untrue to the truth; he would not break integrity with his God.

Once more, on Saturday, July 6, he stood before the council. He was dressed in his ecclesiastical robes, which were then torn from him. They placed a paper cap on his head with pictures of devils and the words "This is a heretic". He was delivered to the beadle, led to the outskirts of the city, and fastened to a stake surrounded by bundles of dry sticks. The executioner stood ready with a torch. Huss was once more called upon to renounce what he had taught, as error. But he said: "I have taught no error. The truths I have taught I will seal with my blood." The executioner was ordered to fire the fagots. From the fire came the sound of a song. Huss was singing the praises of God in the midst of the flames.

Quickly the news of the execution of Huss reached his many supporters. Now disturbances arose throughout Bohemia and Moravia. The life of the priests was threatened, and even the archbishop deemed it wise to flee for his life. The king, too, was indignant over the execution and the queen openly espoused the cause of Huss' followers. On September 3 the Diet of Bohemia addressed a manifesto to the council, full of reproaches and threats; and two days later it voted that every landowner should be free to have the teachings of Huss preached on his estate.

The priests and their supporters were afraid. They formed a league vowing obedience to the council and the Roman Hierarchy. The council in turn threatened all adherents of Huss with punishment. The faithful supporter and friend of Huss, Jerome of Prague, was summoned before the council, summarily tried, condemned, and burned at the stake on May 30 of the following year. Those who signed the protest against the execution of Huss, 452 in all, were also summoned before the council, and so bold did the ecclesiastical crooks become that they would have included the very king and queen in their summons had not the emperor, Sigismund, interfered.

But the end was not yet. Though the voices of Wycliffe, Huss and Jerome were silenced, the truth continued to spread. The Scriptures were read and studied more and more, though amid much opposition. Others took the place of those put to death and always there were some who as witnesses to the truth stood for righteousness. Huss, "being dead, yet speaketh." His writings testify to his integrity. They may be consulted in libraries the world over. The encyclopedias bear record that he was faithful. Even the *Catholic Encyclopedia,* though it cannot approve him, "treads softly" when it speaks of Huss. His source of approval is not from beneath. There is One that judgeth.—John 8:50.

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PSALMS 73, 74 *End of the wicked. Desolation of the*

20 The prayers of Dā'vid the son of Jĕs'sę are ended.

PSALM 73.

1 *The prophet, prevailing in a temptation, 2 sheweth the occasion thereof.*
A Psalm * of Asaph.

1 TRULY God *is* good to Ĭs'rą-el, *even* to such as are 2 of a clean heart.

PSALM 73.
* Or, for.
1 Or, Yet.
2 clean of heart.
3 fat.
4 in the trouble of other men.

rant: I was *as* a beas
thee.
23 Nevertheless I *am* c
with thee: thou hast hol
my right hand.
24 h Thou shalt guide m
counsel, and i afterward
to glory.
25 j Whom have I in h

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Little Children Suddenly Taken to "the Land of the Enemy"

ALL Christians know that "the land of the enemy" is the land of death. They also know that "the last enemy that shall be destroyed is death" (1 Corinthians 15:26), which will take place when all that are to emerge from that land shall have come forth from the grave. One of the places where it is made clear where little children go when they die is in the prophecy Jeremiah 31:15-17, where occurs the record, in advance, of what took place when Herod's cruel soldiers slew all those boy babes at Bethlehem. The passage reads:

Thus saith the LORD, A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the LORD, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

It seems that that statement of facts ought to be plain enough for anybody. Those little folks went into the land of the enemy; they ceased to be; they were not; they will return; they will live again. It is all very simple, plain, truthful, easy to understand. This is by way of introduction to the following story from a pioneer in Grahamstown, South Africa:

Pioneering in Grahamstown (also known as "The Settlers' City" because the British of 1820 settled here and in the vicinity, and sometimes, in good-humored derision, spoken of as the "City of Saints", by reason of its many churches) I often meet people who remember a disaster which occurred at Blaauw Krantz Bridge, near.

A railway connects Grahamstown with a village called Fort Alfred, on the seacoast, about forty miles away. It passes through beautiful scenery, and Port Alfred is the popular holiday resort of the inhabitants of Grahamstown and other places farther away. The lovely tidal Kowie river empties itself farther away into the sea at Fort Alfred, and a beautiful lagoon in which bathing is greatly enjoyed, a magnificent golf course, fishing and boating facilities, tennis and other games, and a delightful camping site, add to its attractions.

This being the case, a train traveling from Port Alfred to Grahamstown, on the 22nd day of April, 1911, was carrying a fair number of passengers for rather a sparsely populated district. The train came peacefully along. It had passed by miles of pineapple plantations, and nearing Blaauw Krantz (Netherlander name meaning Blue Ridge) the scene was Edenic. Orange, lemon, grapefruit and tangerine groves, and acres and acres of vivid green lucerne, are glimpsed nestling in the verdant valleys between the high hills.

At Blaauw Krantz a bridge spans an abyss 350 feet deep. A majestic ravine it is, and at the bottom a sparkling stream meanders seaward. On the left, rugged rocks rise sheer from the tracks; towering above, at a little distance, are drab hills profusely dotted with aloes, whose brilliant orange and red spikes of flowers make marvelous splashes of color against their dull background, and higher up make a gorgeous contrast with the bright blue southern sky. On the right the hillside falls slanting steeply. Rugged, jagged rocks and boulders, worn into fantastic shape by wind and rain of ages, make a foreground to a scene of indescribable charm, and as the train crosses the bridge one glimpses a chasm which for depth and beauty is awe-inspiring.

On this eventful day thirty-four years ago, two trucks containing stone that had been quarried at the Blaauw Krantz were included in the train. The stone was to be used in the building of Grahamstown cathedral. As the train crossed over the bridge, one of these trucks became derailed through having been too heavily loaded. It crashed over the side, dragging three coaches, and all but three trucks, with it to destruction.

One coach, containing women and children, fell 180 feet; the next containing African natives fell 120 feet, and another coach con-

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taining men fell about 100 feet; 31 lives were lost and many people were injured, some of whom died later. A student who saw the accident said that these were all clear drops; the carriages toppled over the side of the bridge, turned round and round in the air and crashed on the boulders and rocks below.

The Reverend Gray, of Trinity Church, had the following to say, in connection with the disaster, on a Sunday following:

"The laws by which disasters happen are the great beneficent laws by which life and progress are possible. We conclude that no believer engulfed in that awful disaster but felt the support of the everlasting arms; no swift glance of a penitent soul in the confusion and distress of those awful minutes but got the answering glance of God's forgiveness; no little child but was borne home in the arms of a loving Savior."

According to Mr. Gray's logic, when those cruel soldiers chopped the heads off those boy babies, Jesus was standing right there and actually, as soon as their heads were off, took them home. So that, in effect, it wasn't anything serious; they were really benefited. If their heads hadn't been chopped off, they might have had trouble later in life, and so on, and so on to the end of the chapter.

"Ye Worship Ye Know Not What"

AT HAND is a "Litany of the Infant Jesus" composed of appeals to one addressed in one place as "Infant, equal to thy Father", and in another place as "Infant, Father of ages". There is not now, there never was, and there never will be any such infant. Jesus expressly said, "My Father is greater than I." (John 14:28) And notice this statement by the apostle:

Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped.—Philippians 2:5, 6, *Am. Stan. Ver.*

The business office of this particular litany is "Father Baker's Homes of Charities; Rev. Joseph E. Maguire, Supt., Lackawanna, N.Y." On three of the four pages the litany says, "Have mercy on us"; so, if you don't like it, don't be too hard on the business agent that got it up. It's the only way he knows to make a living, probably.

Another literary product comes along entitled *Novena Notes,* published in Chicago, and has this one regarding the imaginary crowning of the virgin Mary. It is entitled "Mary Reigns":

The Queen comes home, to be crowned by her all-powerful Son. Lowly in her own eyes, yet the holiest human God ever did or will create, lifted up from earth, up past the sun, moon, stars (diadems for the Queen), up past massed choirs of angels, archangels, brilliant cherubim, superbly intelligent seraphim, up to the very Vision of God. Then—Welcome by Christ! The King of Kings steps from His Throne, escorts Mary to hers at his right hand. Even Heaven grows brighter. Mary was here now, in all her glory, in beauty second only to God, in joy unbounded. And forever the Queen of Heaven reigns.

The question is, Who wrote it? Did God write it? is it a part of His Word, that "liveth and abideth for ever" (1 Peter 1:23)? Or is it what newspapermen call "tripe" or "slop"? You know the answer.

Attending to God's Business

In every business it is good for people to do what they are told and not to do what they are not told. Jesus did that about His Father's business. When He found that, according to His Father's law, He was to wait until He was thirty years of age before He began His ministry, He waited until that very day to be baptized, as the Scriptures plainly show. "And he was the Jesus about years thirty beginning" (Luke 3:23, *Diaglott* interlinear) are the words that immediately follow the account of his baptism.

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"And Jesus himself was beginning to be about thirty years of age."—*Young.*

Now it so happens that one of the things that Jesus said was not His to give was the designation of who should sit on His right hand or on His left in His glory. (Mark 10:40) God sets the members in the body, here and hereafter (1 Corinthians 12:18); so for anybody to set Mary down at Christ's right hand is pure demonism, no matter who does it, and the same applies to her crowning. So weigh for yourself this one from the *Jersey Observer:*

Virgin Crowning Ceremonies Held at Two Churches. Ceremonies of the crowning of the Blessed Mother were conducted at St. Mary's R. C. Church, Second and Erie streets, and St. Boniface R. C. Church, First street, near Jersey avenue, Jersey City, yesterday afternoon.

This business of showing Almighty God who is who and what particular part of His business has been entrusted to them goes to great length. The *Catholic Universe* (London), going over the different things that the religious bigbugs have picked out for their friends, mentions:

St. Apollonia for toothache; St. Gracian for lost things; St. Ursula for girls; St. Nicholas for schoolboys and St. Aya for sufferers from unjust lawsuits. . . . St. Guido for spies. . . . St. John Nepomucen for running water; . . . St. Adrian for brewers; St. Hunna for washerwomen, St. Maurice for infantrymen, and St. Martha for housewives.

How about nominating St. Humbug for looking after pain in the neck?

Prophetess Collides with Facts

It is a hard day for a prophet or prophetess when the thing they have foretold misses the bus. Here is one from the United Press, sent through from the greatest center of falsehood under the skies:

Rome, July 19 [1944]—The New Italian News Service reported today that a peasant girl received visitations from the virgin Mary, in one of which the apparition predicted the war will be over by the end of July. The visitations began on May 13, when the girl was sitting by a stream in the village of Bonata di Sopra, despondent over her failure in a Sunday-school lesson, the service said. When the apparition suggested that the girl ask her parish priest for another chance, the account added, the priest and other persons returned to the place where the girl said the Blessed Virgin had appeared. "The little girl saw Our Lady and talked with her," the news service said. "The others present neither saw nor heard anything, but were deeply moved and astounded, noting that the sun, still high in the sky, suddenly paled and revolved on itself, spreading around a cloud of sparks."

Those that prefer tripe like that instead of the truth from God's Word can get plenty of it, from almost any paper they pick up. More:

Carmelite nuns, so says *The New World,* Chicago's official Catholic paper, have a human skull on the table when they eat; they spend eight hours a day in "prayer"; they sleep on straw ticks mounted on planks; they rest less than seven hours a day; and they never leave the holes in which they live, or have contact with the rest of mankind until they die. The Devil is highly pleased and honored by this arrangement, for it works out as a dishonor to God's name.

Roman Censor Out at First

◆ One would think the Roman censor would be more on the job than to allow such a bald truth as the following to slip into Webster's *New International Dictionary* (2d Edition) and the *Collegiate* abridgment (Fifth Edition):

SCARLET WOMAN. The Roman Catholic Church;—an opprobrious epithet in allusion to Rev. xvii. 1-6.

But, after all, facts are facts, and "Webster" doesn't make them, he merely records them.—Martha B. Foster, District of Columbia.

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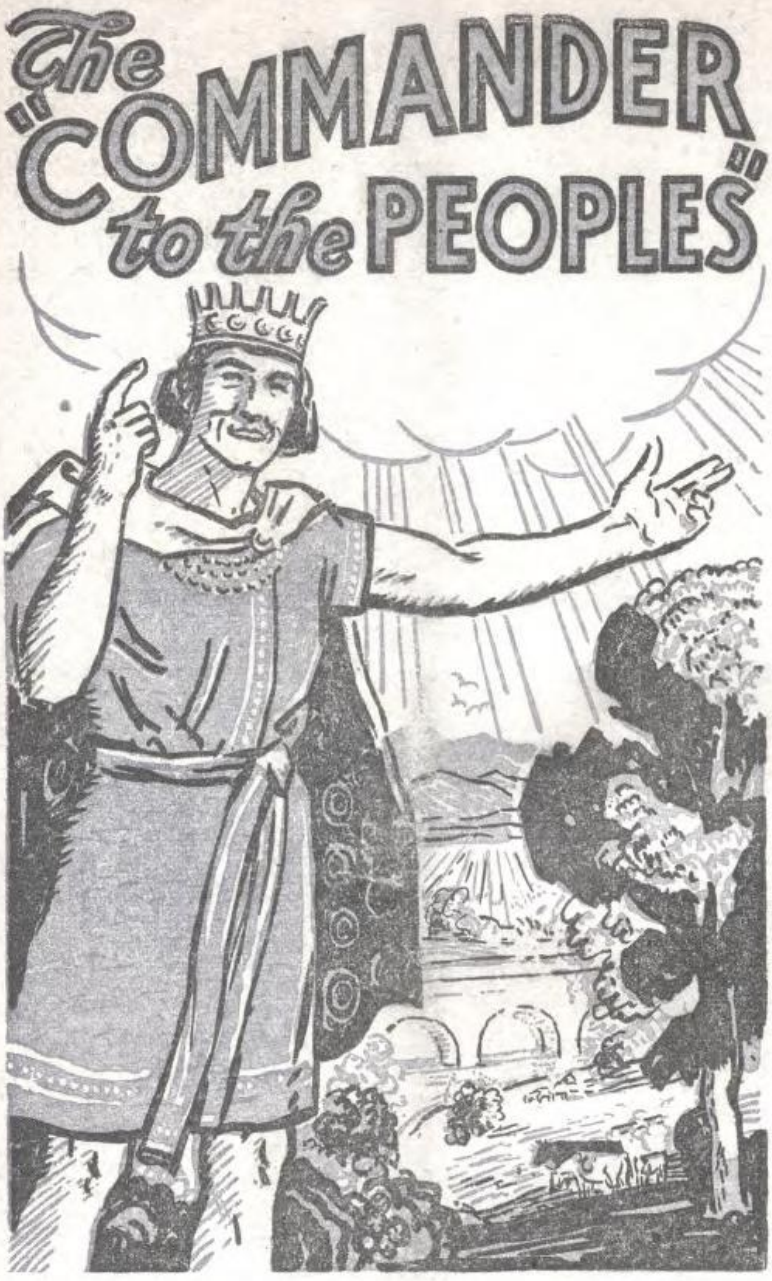

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CONSOLATION

A JOURNAL OF FACT, HOPE AND COURAGE

Catholicism, East and West

Is it possible that the age-long schism may yet be terminated?

Ten Million Species of Insects

A vast world of little creatures, from Mormon cricket to locust

Earth's First Dominion

Bestowed on man on condition of obedience to his Creator-God

Fetishism in West Africa

Bones, skulls, teeth and skins of animals play their part

Jews and the Palestine Mandate

Probably no mandate was ever as badly administered as Palestine

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August 15, 1945

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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

OFFICERS

President	N. H. Knorr
Secretary	W. E. Van Amburgh
Editor	Clayton J. Woodworth

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$1 a year in the United States
$1.25 to Canada and all other countries

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

In Brief

From a Witness in Britain

◆ We had just finished a study with an old lady when her daughter-in-law came in. She began speaking of conditions in general, so Ethel told her that man could not bring peace and life, and that it is Jehovah's purpose to destroy this wicked world and set up a righteous new world under Christ Jesus.

She then asked us where we got our authority to preach; so Ethel pointed her to the Scriptures, and how they speak of things now taking place.

The lady then told us that she was a Catholic, and I asked her if she would read one of our booklets if I gave her one. She said she would, but she would like us to call and see her. We promised we would do so, and allowed her a fortnight to read the booklet. When we went she was delighted to see us, and, although she was just going somewhere important, she said she would put it off. She then told us that she had been brought up in a convent school and that when she grew up she married a Protestant. For thirty years the Catholic church has cast her off, and told her that she was living in sin. They forbade her to go to confession or mass, and would not let her children be baptized. When she was young, she informed us, she did not trouble, but now that she is getting older she would like to get right with God.

She had begun to wonder if she ought to be married in the Catholic church. One Sunday, when coming out of church, she started to go to a priest, when she felt an urge to wait. She then went home and asked the Almighty God to guide her and show her what she ought to do. A fortnight after that she met us, and has believed that we were sent in answer to her prayer. Now she has a Bible, and book studies in her home attended by her daughter, daughter-in-law and granddaughter.

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CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVI | Brooklyn, N. Y., Wednesday, August 15, 1945 | Number 676

Catholicism of the East and West

DURING the fourth century after Christ the emperor Constantine moved the capital of the Roman empire from Rome to Constantinople. Later, A.D. 395, the partition of the Roman world between Honorius and Arcadius, the conquest of the West by the barbarians and its final severance from the East resulted in the rise of the papacy with its ascendancy over half of the world and claimed jurisdiction over the whole. On the other hand, the foundation of Constantinople, the dismemberment of the empire, and the complete separation, in a political sense, of the East from the West, exalted the pride of the patriarch and raised his see to an equality with that of the pope. He as indignantly resented the pope's pretensions to supremacy as they were vehemently asserted.

The persistent pretensions of Rome, the constant antagonism, the frequent conflicts to which they gave rise, were accompanied by differences of dogma and of discipline. These latter included the celebration of Easter, the single or double nature of Christ, idol-worship, and the question as to whether the holy spirit proceeds from both God and Christ. These served to embitter the struggle, to render the contest more implacable, and to make reconciliation or harmony impossible.

However, an apparent unity was restored with the seventh general council, which convened in the East at Nicaea in 787. This completed, by its decrees, the entire body of doctrine of the "Universal Church of Christ". In outward appearance, at least, the ecclesiastical fabric was then one and indivisible.

Final Separation

Not until 1054 did the final break between the two branches of Catholicism come, as a result of an argument over the use of leavened or unleavened bread in the sacrifice of the mass. The patriarch at Constantinople refused to receive the papal delegates sent from Rome to settle the controversy, and the delegates retaliated by publicly excommunicating the patriarch and his adherents. By this solemn act the schism between the churches was finally consummated, on the tenth of June, 1054.

The Eastern church, or better known as the Greek Orthodox church, rejoiced in its careful preservation of *traditions,* and was convinced of its especial right to be considered the true heir and successor. Nevertheless, the theory of its independence of principalities and powers gradually yielded to servility and dependence; civil authority became paramount over the church, influenced or dictated its decrees, and was the supreme judge and arbiter of its destinies.

Throughout the West the tendency was in a contrary direction. The Roman church, freed from government control, became independent and self-asserting; the responsibility of government and the preservation of social order devolved upon it, and it rose proudly to the task.

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It became aggressive; victorious over the West, its ambitions became insatiable, and it looked for other worlds to conquer. The church aimed at universal dominion, and claimed to be not merely orthodox, but catholic.

Expansion of Greek Church to Russia

Little is known about the first introduction of "Christian" teachings into Russia, although legends and traditions abound. In 860 Constantine Cypharas, a monk better known as St. Cyril, and his brother Methodius invented a Slavonic alphabet, translated the Scriptures and the liturgy of the Greek church, and celebrated religious services in the language of the people, according to the rites of the Orthodox church. They had great influence upon the growth and destinies of the church in Russia, where their translation of the Bible and the liturgy into Slavonic were subsequently adopted.

Vladimir, ruler of Kiev, a rude pagan warrior, was suddenly converted after he had been cured of an attack of blindness, according to "La Chronique de Nestor". On his return to Kiev he commenced with characteristic energy the propagation of the new religion, and the entire nation, with a suddenness and unanimity that have no parallel in the religious history of Europe, turned from paganism to the Orthodox belief at the bidding of its prince. In all the cities of his realm Vladimir erected churches and established schools; at Kiev he built a cathedral and there founded the metropolitan see, over which "St. Michael" and, after him, "St. Leontius," prelates from Constantinople, were called to preside. By a formal decree he provided for the regular support of the church establishment and the clergy.

The final separation between the Greek and Roman churches, consummated in 1054, aroused but little, if any, attention in Russia. The church there, deriving its origin, its creed, and its ritual from Constantinople, followed as a matter of course the fortunes of its parent stem. It ignored the doctrines of Rome and, while it watched with jealousy any unnecessary interference on the part of the patriarch, whom it acknowledged, it resented from the first all pretensions of the popes to have jurisdiction over it. The flourishing condition of the Russian church had already attracted notice, and Rome was in haste to commence the long series of her attempts to bring it under her authority.

At the commencement of the twelfth century religious antagonism to the church of the West was stimulated by national feeling in a struggle with a foreign enemy. The orders of the Teutonic Knights and of the Brethren of the Sword, incited by Rome, had subdued Lithuania and Livonia. Under the banner of the Latin church they attacked Russia on the west, aiming not merely at conquest, but at the establishment of papal supremacy. This historic attempt may have provided a pattern for the Fascist "crusade" undertaken in modern times by Hitler to "free" Russia and the Orthodox church from the Bolsheviks.

Then the invasion of Russia by the Tartars in 1237 provided an opportunity for Rome. Pope Innocent IV offered to arouse the rulers of Europe in a crusade against the Mongols *if* the Russian church would unite with that of Rome and acknowledge his supremacy. His proposals were disdainfully refused. Russian princes and the church preferred submission to the khan rather than recognition of the pope.

Attempted Reconciliations

In the hope of uniting the churches of the East and West Pope Eugenius IV induced the Greeks, who were menaced by the Turks under Amurat II, to attend the oecumenical council in Italy. Having assisted Isidor, a personal friend of his, to be elevated to the position of chief of the Russian church, the pope summoned him to attend the council, which met at Ferrara in 1438. Although Isidor

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was granted permission by Vassili, Russian prince, to attend, the latter's warning is recorded thus in Karamsin's "Histoire de L'Empire de Russia traduite par M. M. St. Thomas et Jauffret":

Our fathers and our ancestors would never listen to the reunion of the Greek and Latin religions, nor have I any such intention. Yet you may go, if such be your desire; I will not oppose your departure, but remember the purity of our faith and come back with it unsullied.

The council adjourned to Florence and separated in 1439. Its sessions were violent and stormy, its debates acrimonious and endless. Private negotiations supplemented public discussions and with more profitable results: Isidor was promised a cardinal's hat and, by similar influences, opposition was gradually reduced to the single voice of Mark of Ephesus, who denounced the compact in unmeasured terms, and was compelled to seek safety in flight.

The reunion of the churches was then proclaimed by the council, subscribed to unanimously by the members present. The articles of reconciliation bore on four important points. The third was "that the pope of Rome is the vicar of Jesus Christ, the head of the Church on earth, and the patriarch of Constantinople holds the second place after him".

The patriarch returned to Constantinople, loaded with presents and with abundant promises for the future. Isidor was made cardinal and apostolic legate. On his return, before Prince Vassili and an assembly of the highest dignitaries of the church and state, he celebrated mass after the custom of the Latin church and solemnly proclaimed the act of union.

Recovering from his stupefaction, Vassili passionately apostrophized Isidor as a recreant priest, treacherous to his holy trust, a false teacher, a heretic. A synod of bishops immediately condemned and disavowed the action of the council. Isidor was deposed and sentenced to confinement; he escaped from his prison to Rome, where he was given by the pope the barren title of "Bishop of Russia". From this period dates the complete independence of the Russian church.

The next attempt occurred in 1519, when Pope Leo X urged the Russian czar to unite with the European princes, "for the glory of God," against the Turks. Vassili IV declined his advances and refused others of a similar nature from Clement VII. Again, in 1581, Pope Gregory dispatched to Moscow Anthony Poissevin, a Jesuit of great diplomatic skill, to act in his name as mediator between the two combatants, Poland and Russia. Poissevin urged the czar to recognize the fusion of the churches promulgated by the council of Florence, to enter into an alliance with the other European powers, and thus array "the whole Christian world" in a crusade against the Turks. Ivan made the following effective reply, as quoted in Karamsin's history:

We earthly sovereigns alone wear crowns. The heir of the apostles should be meek and lowly in spirit. We reverence our metropolitan, and crave his blessing, but he walks humbly on earth, and seeks not, in pride, to raise himself above princes. There is but one Holy Father, and he is in heaven; whoso calleth himself the companion of Jesus Christ, but is carried on men's shoulders, as if borne up on a cloud by angels, is no true shepherd, but a wolf in sheep's clothing.

Frustrated in that attempt, Poissevin urged upon Pope Gregory XIII the policy of weakening the stronghold of Orthodoxy by attacking its outposts in Lithuania. A Jesuit college was established there at Wilna and many works of Latin theology were translated into Russian. A new metropolitan at Kiev induced the bishops of his see to consent to union with Rome and the synod sent ambassadors to Pope Clement VIII to signify their submission.

Because of his great interest in West-

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ern civilization, two attempts were made to persuade Peter the Great to assent to the union of the Greek and Roman churches, first by a Polish senator and second by French theologians. When Peter was in Paris in 1717, the theologians at Sorbonne made him proposals for the union and dwelt at length upon the general accord of their doctrines and sacraments as well as upon the similarity of their ecclesiastical discipline. A similar unsuccessful movement was made at that time by the English clergy.

As the result of these collaborative attempts, Peter began a reorganization of the Russian church and established in 1721 "The Most Holy Governing Synod", to take the place of the patriarch of Moscow, a position which had been created in 1589. His motives for this are stated in the document itself thus:

From the collegiate government in the Church there is not so much danger to the country of disturbances and troubles as may be produced by one spiritual ruler, for the common people do not understand the differences between the spiritual power and that of the autocrat; but, dazzled by the splendor and glory of the highest pastor, they think that he is a second sovereign of like powers with the autocrat, or even with more, and that the spiritual power is that of another and a better realm. If, then, there should be any difference of opinion between the patriarch and the tsar, it might easily happen that the people, led by designing persons, should take the part of the patriarch, in the belief that they were fighting for God's cause, and that it was necessary to stand by Him.

Through the establishment of a college of members from the clerical hierarchy to have jurisdiction solely over church problems, Peter was able to make the church a department of the state. Moreover, the state lent its aid to enforce the commands of the church. Religious duties, thus degraded to the level of police regulations, were performed in the same spirit as that in which the latter are obeyed.

Russian Revolution Against Church

The reaction against this servitude of the church toward the state, which lasted 250 years, came at the time of the revolution in 1917. In his article on "The Truth About Religion in Russia", which appeared in the February, 1943, issue of *Soviet Russia Today* to refute the claims of persecution at the hands of the Bolsheviks, the late Patriarch Sergius, metropolitan of Moscow, stated:

The ecclesiastical bourgeoise sees persecution chiefly in the government's rejection of the age-long union with the Church, as a result of which the Church, to be exact, Church institutions, e.g., monasteries and the clergy as a caste or profession, was deprived of certain rights: namely, possession of lands and commercial enterprises, various caste privileges distinguishing them from "plain people", etc.

Numerically, the Church suffered many losses at the time of the Revolution. With the separation of the Church from the State the artificial bonds that held many people to the Church were removed and all of the people who were nominal or perfunctory church members left us.

Here our age-old habit of seeing Orthodoxy inseparably enmeshed with the tsar's power had a fatal significance. In his description of the 9th of January in Petersburg (*Life of Klim Samgim*) Maxim Gorky gives vivid examples of how until then firm believers in Orthodoxy, disappointed in the tsar, went straight over to atheism.

With the approval of Marshal Josef Stalin a convocation of bishops of the Russian Orthodox church was held on September 8, 1943, to elect the late Metropolitan Sergius as patriarch of the whole of Russia. Thus the church was restored to a position of independence it had not held since the patriarchate was abolished by Peter the Great. In return for this favor a new magazine, *Moscow Patriarchate,* opened its first issue with a message of blessing to the Soviet Government and an appeal to Christians throughout the world to unite

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their efforts for victory, signed by nineteen church leaders.

A few days later the archbishop of York, the representative of the church of England, flew to Moscow for a series of conferences with the new patriarch. Henry C. Cassidy, Associated Press staff writer in Moscow, described the event, accenting the costume detail, in his dispatch of September 19, 1943, thus:

The archbishop of York, wearing a purple cassock and four-peaked miter, arrived at a Moscow airport today as the representative of the church of England to visit the hierarchy of the Russian Orthodox Church. Emerging from the passenger plane in flowing robes at the central airport, the English prelate embraced the representatives of the Orthodox church and heard an address of welcome by the Metropolitan Nicolai. The archbishop replied, "I bring you and your nation the greetings of our church. I rejoice in the election of your patriarch."

Thus the first step was taken toward realizing the hope expressed at a previous round table of the Federal Council of Churches in America and the United Church of Canada. As the result of their study of postwar problems they "eagerly look forward to the day when Christians in Russia may freely and in organized form join with Christian bodies elsewhere in ecumenical fellowship".

Obstacles in the way of this were pointed out by Kenneth Leslie, editor of *The Protestant,* in his editorial on "Russia's Religion" in the August-September, 1943, issue. He commented:

It is a bitterly sad portent for their hope to note that the Russian church has so recently been compelled to cast out from ecumenical fellowship that part of itself which, caught in conquered Russia, has by official declaration joined forces with Hitler. Another unhelpful fact is the collaboration in Sicily between the Americans and Archbishop Lavitrano of Palermo, the Jesuit cardinal, who presided over the Roman Catholic missionaries entering Hitler-conquered and Hitler-tortured Russia under the friendly protection of Hitler.

While the fanfare over "freedom of religion" in Russia was trumpeted in the newspapers and magazines of the world, the Vatican was apparently not inactive, but little of it reached the public ear. Michael Williams, former chief editor of *The Commonweal,* and author of several books on Catholic action, wrote on April 1, 1943:

"On to Moscow!" That is the slogan, or rather it is the way a slogan can express the purpose of the mission which Pope Pius XII has entrusted to Archbishop Spellman of New York. In the opinion of high ecclesiastical circles and various governmental departments, the flying archbishop means to place a great climax of his great career in the service of the Holy See. He aims to accomplish a cherished policy of the Vatican, namely a treaty between the Vatican and the Kremlin affecting a workable settlement of the religious relations between the Soviet Government and the vast Russian peoples, and the ecclesiastical and state governments of the Roman Catholic Church, with the still more vast population of Catholics in many countries who would be directly affected by the outcome. The indirect effects on all the rest of the world would be still more notable.

Modern Reconciliation Possible?

Little further was heard of this "great climax" until the news of the visit of Stanislaus Orlemanski, of Springfield, Mass., a year later, in May of 1944, took Catholics of the United States by surprise. Reporting the first press conference of the Polish priest on his return to this country on May 12, Jack Steele stated in his dispatch from Chicago to the Boston *Globe* and New York *Herald Tribune:*

"Rev. Stanislaus Orlemanski of Springfield, Mass., first Roman Catholic priest to visit Russia since 1934, brought back with him a signed statement from Premier Stalin interpreted here as a bid to Pope Pius XII for restoration of relations between the Vatican and the Soviet Government."

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But prior to this visit Patriarch Sergius complicated matters by denying that the pope is the vicar of Christ. His statement was seconded by the archbishop of York while the latter was on a visit to the United States. The Russian patriarch explained his views in an article appearing in the Moscow *Journal,* and a condensation of this was cabled by Raymond Arthur Davies to *The Protestant* and was printed in the May, 1944, issue. He was quoted as saying:

> But from the gospels we learn that the Lord Jesus Christ bodily departing from the mundane world did not at all mean to renounce His care of His church. To the contrary, He definitely promised the apostles He would be with them until the end of ages to assist the observance in the Church of all He preached to the apostles. . . . Our Church sees in this constant companionship with her Lord the guarantee of her invincibility before the gates of Hell. . . . To speak of replacing Christ by anyone else is not only unacceptable but is not without considerable blasphemy for the sensitive Christian conscience.

As he continued his discussion the patriarch pointed out an opening for future co-operation between the Eastern and Western branches of Catholicism.

> Perhaps it would neither disturb nor counter the described course of church development if sometime a single leader or representative would head the Universal Church in the capacity, for example, of chairman of the oecumenical council, not as Vicar of Christ, of course, but solely as head of the church hierarchy. Whether the development of church life shall ever bring forth such single leadership we do not know. Nor shall we forget the danger of concentrating oecumenical power in the hands of one man, subject to all sorts of temptations.

Although the Russian patriarch died after making the above declaration and another took over his duties, a step in the direction he suggested was made the following month within Russia itself. The Council of People's Commissars set up official machinery through which representatives of various faiths can deal with the Soviet government. Nevertheless, recent developments on the political front have caused renewed and publicized quarrels between Catholicism of the East and of the West.—Contributed.

Bishop Laud Offered Thanks to His God, the Devil

AMONG people not wholly subdued in spirit, highhanded interferences with their religious rights always provoke strong protests from the lips of liberty-loving men. Hence, under the ecclesiastical tyranny practiced against the Puritans in the reign of England's first Charles there arose a Scotch divine, named Leighton, who published a sharply-worded "Appeal", called "Zion's Plea Against Prelacy". This document bristled with sharp, cutting phrases. It described the bishops of the English Church as "men of blood"; as "antichristian prelates", whose persecutions of God's people had never been exceeded in any nation. It condemned the ceremonies of the church, denied the power of a king to make laws for a church, styled the queen a daughter of Heth, and charged the bishops with monstrously abusing the king to "the undoing of himself and subjects".

Strong words these, truly. Extravagant words, perhaps, as things were in that age of kingcraft and prelatic pretensions. Nevertheless, as we read them by our light, they have the metallic ring of truth and highborn courage. Whether it were wise or not to utter them we may not decide; yet of this we feel unalterably sure: the spirit of Dr. Leighton, who penned them, was cast in the same heroic mold with those of the men and women to whom we of modern times owe the religious freedom we inherited.

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The high commission, King Charles' arbitrary star chamber, did not like these sharp-edged words. They therefore issued their orders of arrest, listened contemptuously to the bold doctor's plea of good intentions, and then pronounced a sentence which would have gratified the appetite of Torquemada himself for Protestant sufferings.

First, he was to be imprisoned for life; next, he was to pay a fine of fifty thousand dollars. He was also to be degraded from the ministry.

Surely these deprivations of his dignity, property, and liberty ought to have satisfied even a prelate's vengeance against a man whose only crime was the writing of bold words. Not so, Leighton had dared to beard bishops, and they must have their revenge on his person. Hence, in addition to the above, they sentenced him to be twice pilloried, twice publicly whipped, to have his ears cut off, his nose slit, and his face branded on both checks with the letters *S.S.*, sower of sedition. Horrible sentence! Nevertheless, while it was being pronounced Bishop Laud pulled off his cap and gave God thanks for it! Need one be surprised that old England rejoiced when Cromwell's sword flashed like a symbol of heaven's vengeance on ecclesiastical tyrants?

Shrinking from such infamous and cruel suffering, Leighton broke from his prison, but was pursued, overtaken, and restored to the Fleet prison, London. His prelate enemies were destined to gloat on their victim's agonies.

One black November day rude hands led this sufferer to the pillory, stripped him of his upper garments, and whipped him with cruel severity. Then, while dripping with his own blood, he was placed in the pillory. There the heartless executioner cut off one of his ears, slit one side of his nose, and branded the letters *S.S.* on one cheek with a red-hot iron. He was then dragged, more dead than alive, back to his horrible prison.

Seven days passed. With his wounds unhealed and sore, he was taken a second time to the pillory, whipped as before, his second ear cut off, the other side of his nose slit, his second cheek branded. How horrible must have been the actual suffering!

Ten long years of imprisonment followed. Then Cromwell and his Ironsides taught king and bishop some tragic lessons, trampling on crown and miter, and proclaiming liberty to all such sufferers as poor Leighton. His prison doors were opened; but he was carried forth a wreck —lame, blind, and deaf. Outwardly he was an object of popular compassion; within he was still a man, a hero fashioned after His Master's glorious pattern, the inheritor of a glory which such proud prelates as Bishop Laud may envy, but shall never share.—James R. Gibson, Pennsylvania.

Ten Million Species of Insects

YOU think you will write a little skit about butterflies, they are so beautiful. You start to look the matter up. It does not take long to ascertain that they are insects; so you open the big Webster's *New International Dictionary*, and, under the head "Insecta", you are dumfounded when you find this interesting statement:

In the usual modern usage, a class constituted by those insects having three clearly defined body regions, head, thorax, and abdomen, and only three pairs of legs; the true insects;—equivalent to *Hexapoda*. The head bears the eyes, one pair of antennae, and three pairs of mouth parts. The thorax has three segments, prothorax, mesothorax, and metathorax, each of which bears a pair of legs, while the last two usually also bear each a pair of wings. The abdomen consists, with few exceptions, of from seven to ten segments, and is without true jointed appendages, but

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may be provided with an ovipositor, sting, claspers, etc. The Insecta breathe air, at least in the adult stage, usually by means of an internal system of tracheae opening by spiracles along the sides of the body. Some of the Insecta hatch from the egg with nearly the form (but not the size) of the adult, but oftener there is a more or less complete metamorphosis. The class Insecta is known to have existed since the Silurian, and is by far the largest class of animals. According to a conservative estimate it comprises at least 10,000,000 species, of which 475,000 are known to science. Though most of them are terrestrial, many inhabit fresh water, at least for part of their life. About half are vegetable feeders, some forms causing enormous economic losses. Others are troublesome parasites of man or of domesticated animals, and dangerous as carriers of disease germs. On the other hand many species are useful in causing the cross-pollination of plants, a few (as bees and silk worms) produce useful substances, while others are of importance as parasites of the plant-eating forms. The class has been variously subdivided. Omitting several which are wholly extinct, the orders recognized by three well-known authorities are:

And then follows a table showing that in 1895 there were the nine orders, aptera, orthoptera, neuroptera, hymenoptera, coleoptera, lepidoptera, diptera, thysanoptera, and hemiptera, which since then have been subdivided into thirty-one orders not necessary here to name.

Aptera, or Apterygota

These are wingless insects, universally distributed, small in size, and with habits concealed. Upward of 1,200 species are known, as the Thysanura, or bristletails, found in rotting wood, under stones, or in leaf mold, or, sometimes, in the nests of ants; certain varieties are destructive to paper and bookbindings; others are found in bakehouses and kitchens. The Protura, or Myrientomata, are found in moist soil, turf, or beneath bark; they have no eyes. The Collembola, or springtails, are found in decaying vegetable matter, under bark, on herbage, from the poles to the tropics; they have the power to leap several inches, and it is from this that they get the name "springtails".

Orthoptera

The Orthoptera, which include cockroaches, earwigs, crickets, grasshoppers, locusts, and mantids, comprise over 13,000 species. They possess greatly developed powers of running or leaping. In some cases the strident notes of the katydids and crickets can be heard nearly a mile away. This stridulation, confined mostly to the males, is accomplished by rubbing the right tegmen (stiff, horny wing) against a filelike area of the left tegmen. Some varieties prefer the warmer climates, and, after a winter like that of 1944-1945 in North America, you can't blame them. This story aims to be readable and orderly, but is not written for entomologists, who have a vast literature of their own and which only they can understand; so don't be too critical.

There are 1,000 species of cockroaches. These household nuisances are intelligent. Individual roaches have been trained to respond to a whistle, and to carry many times their own weight. It takes eleven months for the cockroach to hatch and to grow to maturity. The female lays a number of eggs in a brown capsule, which she retains in her body until the young are ready to hatch, whereupon she deposits it convenient to what experience has taught her will be the family promenade. When the young hatch they live for a time in the care of their parents. At night the whole family sneak all over the kitchen and pantry looking for food and leaving behind them an excretion that has a very offensive odor.

Cockroaches, especially when there is little food for them, have been known to attack persons when asleep, and sometimes, on shipboard, sailors wear gloves at night, to prevent cockroaches from

gnawing their fingernails. They can become great pests. In the summer of 1931, in the city of Sanford, Maine, millions of roaches suddenly made their appearance, and for a time four families were actually driven from their homes. In other instances the residents were forced to seek emergency sleeping quarters out of doors or on porches.

In the New York zoo, in 1934, when a snake shed its skin, and the skin was desired for use in natural history classes, cockroaches attacked it and would have destroyed it had not bulldogs, trained to watch such articles, kept the roaches away. Roaches flourish in humid weather, but tend to disappear when it is hot and dry. Poison sprays and powders reduce the numbers of roaches.

As to the earwigs, they are said to have a disposition of wanting to get into the human ear; and as they should not have any encouragement to do a thing like that, this is all the write-up that they get and all that they deserve. Nobody knows why the earwig's tail is forceps-shaped. Entomologists claim that the earwig is perfectly harmless and that he never wanted to get into the human ear at all.

Katydids and Crickets

The male katydids and crickets have similar methods of advertising for housewives. Katydids are more gentle and harmless than crickets. Even the human ear can hear for a long distance the cry "Katy did; she did; she did"; so how must it sound to Katy herself, for whom it is intended? She hears, and heeds; but after housekeeping has been set up and the eggs have been laid in the soft bark, both parents die as the cold weather comes along. In the spring, however, the warm sun awakens the young nymphs to life; they shed their skin several times; they eat and grow fat; they have a good time, not flying so much as gliding down the wind as a skier glides down a hill. At length the summer begins to wane, and, when it does, the young man takes up where his father left off. Over and over, again and again, for three to six weeks before the frost which marks his demise, he announces to all the world that "Katy did; she did; she did". And she does, and the whole performance starts all over again.

There are something over 100 teeth on the "file" which the cricket "scrapes" to attract his mate. Scientists who have recorded cricket songs have found that even the most bashful crickets sing at 4,600 vibrations per second; that is to say, the male goes the whole length of that file about forty-six times in a second. The more enthusiastic harpers sing at 12,800 vibrations per second, and you can just imagine any man being fool enough to drag his elbow over a file 128 times in a second to please any female; still, there are some that would do it. But, horrors! some crickets sing at 41,000 vibrations per second, and those boys get over that file about 410 times a second. It sounds perfectly adorable to the female cricket. She never heard anything so nice and so manly. But the human ear can't take it. When the vibrations get to be over 18,000 per second poor humanity has to step aside and let the crickets have it all. The sound is inaudible to the human ear.

There are as many kinds of crickets as there are of cricket music. Their appetites vary. Some of them are cannibals. Thus, the mole cricket of the South lives at the edges of streams, ponds and ditches where lowly forms of life come for a good time. The crickets not only finish off these various forms, but they get into fights with each other as to who shall have what, and then they wind up as cannibals, the victors eating the vanquished relatives. From their conduct they seem to have no more conscience than the operators of a cartel.

Farmers in the vicinity of Wenatchee, Washington, reported in 1934 seeing an army of crickets of immense individual size, moving with machine-like precision and eating everything in their path, in-

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cluding their own young; while a year earlier, at Red Lodge, Montana, cattlemen saw a horde of crickets descend on the carcases of two steers and strip them of all but the hide and bones. The same horde attacked a writhing rattlesnake and killed and ate it.

Housekeepers in various parts of the country are troubled with crickets that attack vineyards and gardens, while others stick around the house and take it out on bread, meat, clothing, rugs, furniture, curtains, and bookbindings, especially if wet or moist. It is found that such cannot endure oil sprays; also, they can be killed by dissolving a tablet of bichloride of mercury in a half cup of water, adding a half cup of flour, making a paste, and spreading the paste on pieces of cardboard about the infested room. This will kill children and pets also; so beware.

Mormon Crickets and Other Grasshoppers

It seems that the so-called "Mormon cricket" is not a cricket at all, but a long-horned grasshopper. There have been times when these have become so thick and so destructive as to compel farmers in northwestern Colorado to temporarily abandon their farms. These were finally vanquished by bands of armed men who fired dust guns at them, using sodium arsenate powder mixed with lime as the ammunition. The wings of the Mormon cricket cannot be used for flying, being very small and located beneath the body.

Grasshoppers are in great variety and widely distributed. Some clippings at hand show that in French New Guinea, in West Africa, in 1931, a cloud of grasshoppers 60 miles wide swept down on the rich banana plantations, eating every green thing in its path. A year later, in far-distant Manitoba there were places where the eggs of grasshoppers were present to the amount of over 100,000 to the square foot, and parts of the shores of Lake Winnipeg presented a mass of decaying grasshoppers several inches deep. Still another year and a very hot dry spell of weather had put Alberta up against one of the biggest grasshopper fights in its history.

Coming across the line into the United States: One of the sights of the world is Grasshopper Glacier, Montana. By some means, and at some time, a horde of insects flying seem to have been overwhelmed in a storm, and now their frozen bodies can be plainly seen through the clear ice. It has been calculated that this storm may have been thousands of years ago, and the suggestion is offered that it may have been at the time of the Flood.

The grasshopper is considered Public Enemy No. 1 among America's insect pests. Even California occasionally comes in for it. In 1939, in the San Joaquin valley, there was an invasion of grasshoppers on a fifty-mile front; they stripped fertile fields to the earth and in some instances even took the paint off from farmhouses. In Nevada, next door, in the same season, there were times and places where automobile traffic was impeded, due to the hordes of grasshoppers making the roads slippery.

South Dakota has often been visited. On a July night in 1935 myriads of 'hoppers invaded Yankton, Wagner and Geddes, where they were scooped up by the bushel, but the report is that in all cases they left the vicinity at dawn. In one attack at Pierre the report is that one farmer, having heard that turkeys would eat grasshoppers, sent his flock into the fields but they came back to him minus their feathers. It must be humiliating to a lordly turkey to have his feathers chewed off by a grasshopper, especially one that he was figuring on taking on his last ride.

Not All Fun Being a Grasshopper

It isn't all fun being a grasshopper. It was noticed as early as 1932 that South Dakota 'hoppers did not seem to be as chipper as usual. Millions of them died from parasites that attacked their

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Malpighian tubes, or "kidneys". Concerning these parasites, Dr. E. H. Slifer, staff zoologist of the University of Iowa, said that they multiply at the rate of two million every two weeks, weakening the reproductive organs of the grasshoppers and eventually killing them.

The experts have it all figured out that plenty of eggs, dry weather and a warm sun mean grasshoppers. In certain belts half an inch below the surface of the soil millions upon millions of grasshopper eggs are waiting. If the soil temperature remains below 62 degrees they will remain undeveloped indefinitely. But above 62 degrees the eggs begin to develop, and one hour at ten degrees above 62 degrees produces as much effect as ten hours at one degree above that point.

The standard defense against grasshoppers is set forth as sodium arsenate mixed with fine sawdust, bran and molasses, which is spread on the ground at the rate of ten pounds to the acre, during the hatching season. Details can be obtained from the United States Department of Agriculture, Washington, D.C. The use of sawdust in this mixture is a Canadian discovery.

An issue of the *Popular Science Monthly* tells how twenty-three bushels of grasshoppers were gathered from a ten-acre field of alfalfa at Manhattan, Kansas, by a device constructed for $2.60, which was attached to the bumpers of an automobile. As the car was driven through the field early in the morning the grasshoppers were knocked from the tops of the plants, falling into oil floating on water in the old discarded gasoline tanks that constituted the main feature of the contrivance.

A Viennese scientist discovered that grasshopper nymphs show many of the characteristics of theologians. He decapitated several nymphs and switched the heads around so that each nymph was operating with somebody else's head. The insects recovered; they had normal movements of their legs and feelers; some had abnormal wings; some wore clerical collars, i.e., they showed a scar zone where their own heads had been removed and other heads put in charge of the works.

Locust Eggs, Larvae, Pupae, and Adults

Locust eggs are deposited about a hundred at a time in an inch-long cylindrical mass of about the thickness of a slate pencil. The deposit may be at the bottom of a hole as much as four inches deep which the female has tunneled, working backwards, through hard, compact soil difficult for a man to work even with metal garden tools. As soon as the eggs have been laid the female has accomplished her lifework and disappears. The distribution is spotty, that is, a square yard may receive as many as 65,000 to 75,000 eggs.

When the eggs turn to larvae and first come forth from the ground they travel together, hopping like fleas, and if anything disturbs their equilibrium it seems as if the entire surface of the ground moves, producing a curious effect upon one's vision, and causing dizziness and a sensation like seasickness. At this stage the larvae cannot climb vertical metallic surfaces, but they can climb an inclined plane and jump off the end of it into a sack at its end, and hundreds of millions of them have been captured in this manner and with profit and satisfaction to their captors.

Locusts pass through several molts. After a stage of winglessness they are pupae and as such have small wings or wing sacks and have already become formidable. In this condition they may march 400 to 600 feet per day, clearing the ground of any vegetation before them.

As the pupa is about to become a full-fledged winged locust his bright-yellow color (the color of the males, and most locusts are males) seems to fade. That is because he is filling his skin with air and is about to molt. As he emerges from his old shell, new eyes emerge, leaving be-

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hind the old transparent films which now resemble automobile goggles. With much shoving and pushing the head first emerges, then the long wings slowly unfold from the sacks containing them, and the entire body, legs and all, drops out of the old shell. Thereafter, after drying out a while in the sunshine, the locust is ready for business and real trouble is ahead for somebody.

A Locust Storm in South Africa

In her interesting book on South Africa, Melina Rorke tells of her experience in a locust invasion thus:

Suddenly I saw what I thought was an approaching storm, great black clouds sweeping up from the horizon, blotting out the sun. The clouds came on, sweeping closer to the ground and traveling with such speed that before we knew it we were driving through them. "Cover up your faces!" we were told, "their wings will cut you to bits." We just had time to bend our heads, curling our arms protectively around them, when the nasty things were swarming over us in suffocating masses, crunching under the horses' feet, grinding beneath the wheels. And behind them, where there had been a few minutes before tall lush grass, blossoming shrubs, heavy foliage, the earth was bare, the bushes and trees swept of every vestige of green.

The horses, frantic at the horrible, whizzing roar of millions and millions of wings, of crawling bodies, on, over, under them, raced to escape the swarms. When we reached the farm we saw a desolation of red earth. In an hour every plant, every leaf, every flower had been consumed, and even the wood on the house, barns and sheds had been gnawed until it looked like freshly planed planks. There was nothing green to be seen as far as our eyes could reach. And still the ground was alive with the horrible things, so that we crunched along a path three inches deep with their wriggling bodies.

Locust storms in Palestine have the same general features and in literature at hand are described thus:

Attention was drawn to them by the sudden darkening of the bright sunshine, and then by a veritable shower of their excretions, which fell thick and fast and resembled those of mice, especially noticeable on the white macadam roads. . . . The clouds of them would be so dense as to appear quite black, with the edges vignetted till they thinned down and faded away into the clear blue sky around.

It is difficult to express the effect produced by the sight of the whole atmosphere filled on all sides and to a great height by an innumerable quantity of these insects, whose flight was slow and uniform, and whose noise resembled that of the rain; the sky was darkened, and the light of the sun considerably weakened. In a moment the terraces of the houses, the streets and all the fields were covered by these insects, and in two days they had nearly devoured all the leaves of the plants. Happily they lived but a short time, and seemed to have migrated only to reproduce themselves and died.

Locusts Are Widespread

Locusts, often mentioned in the Scriptures, are widespread.

In South Africa, in 1934, dead locusts were piled high in the streets of towns near Johannesburg and trains were held up because their wheels would not grip the rails, because of the millions of crushed bodies. In Spain an air pilot flew into a swarm. He was blinded and his plane crashed.

Argentina is often troubled with invasions from the Gran Chaco, the battleground of Paraguay and Bolivia. It resorts to the use of 7,600 miles of very smooth galvanized iron sheeting and 6,200 miles of zinc fencing to stop the locusts before they reach the jumping age. The locusts crawl along the smooth barriers, and are raked up and burned. The sheeting cost $2,500,000. It was put together with 9,400,000 rivets, and the construction cost ran into hundreds of thousands of dollars. In a single year recently Argentina gathered in 834,000 sacks of locusts stopped by this iron barrier.

There have been times when there have been such heavy visitations of locusts in Argentina that locomotives have gone out with ten times the usual amount of sand for rails, and the Central Argentine Railway fitted some of its freight engines with rubber brushes to push the locusts off the rails.

Locusts Do Some Good

Jehovah's witnesses are not ashamed to admit that they are pictured as locusts that ravage religion's fields and strip them clean, and so it is interesting to learn that not only are these insect savages good to eat, but they have a positively beneficial effect on a country they have stripped. First, as to the eats. They are sometimes ground and pounded, then mixed with flour and water and made into cakes. Or they may be salted and then eaten; some like them smoked; some like them boiled or roasted; and some like them stewed or fried in butter. One who boiled his locusts in water half an hour (after throwing away head, wings and legs) and then sprinkled them with salt and pepper, and added butter, found them delicious. They were eaten preserved by the Assyrians, were treated as delicacies by the inhabitants of Greece and Ethiopia, and are found in Arabian markets to this day. They formed part of the sustenance of John the Baptist and are set apart by the Creator as clean food for humans. Those who ate them roasted describe the taste as delicious, especially of the females full of eggs.

Let's admit that the locusts are bad actors. They occasionally eat one another. But here are some of their good points, or some of the good things that they accomplish by their lives. The following is from McClintock and Strong's *Cyclopædia,* Vol. V, page 485:

> They always fly with the winds, and are therefore constantly carried out to sea, and often ignorantly descend upon it as if upon land. Myriads are thus lost in the ocean every year, and become the food of fishes.
>
> They clear the way for the renovation of vegetable productions which are in danger of being destroyed by the exuberance of some particular species . . . A region which has been choked up by shrubs, and perennial plants, and hard, half-withered, impalatable grasses, after having been laid bare by these scourges, soon appear in a far more beautiful dress, with new herbs, superb lilies, fresh annual grasses, and young and juicy shrubs of perennial kinds, affording delicious herbage for the wild cattle and game.

The Praying Mantis

The mantids are up to four inches in length, slender, with long, locust-like legs, oval wings, and a pointed face with large protruding eyes. Its color is generally greenish. It carries a pair of relatively tremendous spiny legs, folded across its bosom as if in an attitude of prayer. But that praying attitude covers a voracious appetite. When a fellow insect comes within reach, that is the time when his pew rent is due. With a rapidity that baffles human vision, those apparently "Reverend" or "Very Reverend" or "Most Reverend" or "Holy Father" arms unfold, the victim is snatched in a vise-like grip and then is calmly devoured.

Mantids are very pugnacious. The Japanese and Chinese keep them in cages and teach them to fight one another, betting on who will win. They destroy great numbers of flies, grasshoppers, caterpillars, and even frogs, lizards and birds. The larger frequently devour the smaller, and the females the males.

There are 800 species of so-called 'praying mantids', and it seems fair to mention that besides these hypocritical insects there are some 256 varieties of other animals that assume praying attitudes but within are full of dead men's bones.—Matthew 23:27.

The reader has now a fair conception of some of the kinds of insects that go to make up Orthoptera. Other orders may be examined in later issues, as opportunity presents itself.

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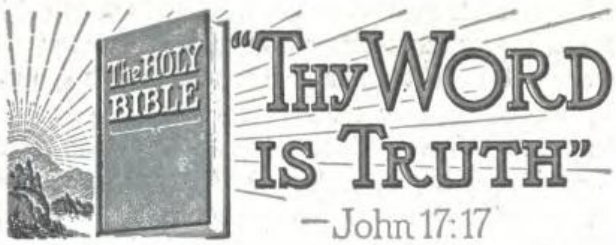

Earth's First Dominion

THE dominion of the earth was never absolutely and irrevocably given to the first man Adam. Had that been done, God could not have taken it away from him even though Adam disobeyed. Nor was Adam given life without some limitations. The Scriptural proof is conclusive that life and dominion were conferred upon Adam to be held and enjoyed by him forever upon condition that he render obedience to the great Giver. It would be inconsistent for God to give His creature life and dominion with no conditions or limitations added. In the event that God's creature, possessing life and dominion, should become a rebel, his rebellion would continue for ever if his life were to continue forever. The religious clergy, yielding to the seductive influences of Satan, have fallen into this great error. They have proceeded upon the theory that the immortal God granted Adam endless life; and that Adam, having become a rebel, must spend his eternity in eternal torment, being alienated from God. But the Bible does not support such conclusion.

The Bible shows that God gave man life and made him to have dominion over the earth upon the expressed condition that man be obedient to God. Should man never be disobedient and should he remain always in harmony with his Creator he would forever enjoy life and dominion over the earth. But in the event that man should become a rebellious creature, then the condition that God attached to His mandate to man was: "Dying thou shalt die." With the coming of death all things would be lost. Death, therefore, would conclusively prove that man's dominion and his life were held conditionally.

There is no thought expressed in God's words to man that he should go to eternal torment. Nowhere in the Bible is there the thought expressed that God purposes to put any of His creatures into a place of endless torment. On the contrary, God's declaration of law is plain and simple and means that the life and dominion of Adam were granted upon condition that he obey and that disobedience would mean the loss of his earthly authority and his life.

Jehovah, through His prophet, says: "The earth abideth for ever." (Ecclesiastes 1:4) God is unchangeable in purpose. (Malachi 3:6) God having made the statement that He will never destroy the earth, we may therefore know that it will abide forever. God's creature, Adam, resided in the garden of Eden. Adam was perfect and his home was perfect. It will not do to say that he was only partially perfect, and that he had at that time no opportunity to develop a "character", and therefore his "character" was imperfect. 'All the works of Jehovah are perfect.' (Deuteronomy 32:4) It was impossible for Adam to develop a character, because God *made* him a character. Everyone of intelligence is a character. He does not possess one.

Religious teachers fell into the great error of teaching that man has a soul; whereas the Bible teaches that man *is* a soul. They also fell into a like error by teaching that man has a character; whereas the Bible teaches that man *is* a character. (Hebrews 1:3, *Greek*) If Adam had to develop a character, then he was not perfect when he was put to the test; whereas the Scriptures declare Adam was perfect. He was endowed with the faculties of justice, wisdom, love and power. That did not mean that Adam possessed all knowledge. The Bible declares that the highest one of God's creation will continue to acquire knowledge in all time to come. (Psalm 27:4) Adam had enough knowledge, however, to

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know what to do and what not to do. He knew what was wrong and what was right, because God told him. He possessed the faculty of applying knowledge according to God's instructions and, if he had so applied it, he would have proved his wisdom. He was clothed with power, and this he exercised over the animal creation; and he should have exercised it over Eve in the right way. He had the ability to be unselfish, which is love's expression; and had he chosen to exercise it properly, he would have proved his love. He was perfect in his organism. He had all his faculties about him. He was therefore a perfect man.

It is true that Adam had not then had much experience, but that is not saying that he had not been taught and had not learned. Experience could not teach him what God had already taught him. God told him what he might and what he might not do, and that should have been sufficient. The experience through which Adam thereafter passed confirmed merely what God had previously told him. No excuse can therefore be offered for Adam that he lacked experience.

Adam, with understanding clear, beheld the earth and said: 'This is mine, because Jehovah God has given me dominion over it.' He summoned before him the animals and the birds, and named them and said: 'These are mine, because Jehovah gave dominion over them to me.' At his call they obeyed his voice. Adam saw his beautiful wife and said: 'This lovable creature is mine, because God made her and gave her to be my companion and helpmeet.' Adam would say: 'All these things are mine upon condition that I obey my Creator, and if I disobey I will lose all of them.' This must have been his conclusion, because 1 Timothy 2:14 says: "Adam was not deceived." This proves Adam possessed all God-given faculties, which were perfect.

Adam was rich, because all the gold and precious stones were his, and all the cattle and flocks were his, because he was the man and the trusted representative of Jehovah and to Adam all these things had been committed. He was strong and vigorous and knew no such thing as pain. He was happy, because his environment was happifying and everything about him was at ease. But one may possess all the means of doing good, and yet, if he does not employ those means to that end, he does not accomplish good. Adam was endowed with the faculties of wisdom, justice, love and power; and these he must use as he might choose. It was God's will that he should do right; but God let Adam exercise his own will as to whether he would do right or wrong. That which is exercised in opposition to love is selfishness. Pride is the fruit of selfishness. "Pride goeth before destruction, and an haughty spirit before a fall." —Proverbs 16:18.

God made no law compelling Adam to exercise the faculty of love toward Him; but He endowed Adam with that faculty and then told him what would be the result if he followed a selfish course. Jehovah announced His rule of action, to wit, that he who loves God will keep His commandments. (John 14:15) Love is therefore the fulfillment of God's law. God commends His love to His creatures in that everything He does for them He does unselfishly. He afforded the opportunity for His perfect, intelligent creature to be like Him. One must know God and follow such a course to remain forever in harmony with Him. Adam did know God, because God communicated with him; and Adam did have the opportunity to remain in harmony with God. The irrevocable rule of action of Jehovah God, as announced in His Word is, that to know God and to be like Him means to enjoy endless life. Under such circumstances earth's dominion first began to be wielded. Total wars and global conflicts would never have marked this sixtieth century of man's existence if earth's dominion had continued to be exercised in harmony with that perfect start.

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Fetishism in West Africa

RELIGION has always been used as an instrument to keep the people in ignorance and superstitious fear. It was in the days of faithless Adam and Eve that the Devil clamped the shackles of religious ignorance on the minds of men, and in doing so he resorted to lying. "Ye shall not surely die," said the Devil to the gullible woman, Eve. (Genesis 3:4) And since that day credulous people have been taught, and have believed, too, that they have an immortal soul that cannot die. Millions of so-called "intelligent" people today are in mental bondage because they pay well their clergy to teach them the serpent's lie. Even though such people call themselves "civilized", because they live in Europe or America, yet, by believing and teaching such nonsense as "immortality of the soul" they show that they are not much above the savages who live in the jungles of Africa.

For example, the great majority of the natives living on the west coast of Africa believe that certain bones, skulls, teeth and skins of animals, or even common stones, are inhabited by "souls" or "spirits", and therefore have magical power for either good or evil. They believe that by the possession of such material objects they can procure the services of the 'spirit lodged within them'. "It is the lowest of the unsystematic forms of worship found among uncivilized tribes, and exists especially among the Negroes in Africa, but also among the natives of both Americas, the Polynesians, Australians, and Siberians," says the *Encyclopedia Americana.*

The white man calls such religious belief *fetishism* and the objects of worship *fetishes.* "The word fetish (or fetich) was first used in connection with Africa by Portuguese discoverers of the last half of the 15th century; relics of saints, rosaries and images were then abundant all over Europe and were regarded as possessing magical virtue; they were termed by the Portuguese *Feiticos* (i.e., charms)." (*Encyclopædia Britannica*) The Portuguese mariners could see little difference between this practice of the African and their own people who were drugged with a similar opiate, Catholicism. Did not the white man believe that beads, images, holy water, and crucifixes, all made out of material substance, possessed great magical power? So they called the "charms" of the African Negroes by the same name they called their own rosaries and crucifixes, namely, fetishes. Fetishism is similar to idolatry, but technically differs in that the power is supposed to reside in the "spirit", not in the thing or image itself.

"Any object may become a fetish . . . flints, shells, claws, feathers, earth, salt, plants, manufactured articles [pardon, but the encyclopedia is here speaking about African fetishes, not the trinkets sold in devotional 'junk' shops throughout 'Christendom'], anything peculiar or unknown or not understood." (*Encyclopedia Americana*) Some, like the natives of Benin, make a fetish of their own shadows. Collections of these worthless objects are valued highly, as a traveler through the country of West Africa once saw as many as 20,000 fetishes in the possession of one Negro. Continuing this encyclopedia says, "They are hereditary, and are either hung up in the dwellings [like the many images in the white man's home] or worn on the neck or elsewhere [in much the same manner as crosses, charms and 'Saint Cris' medals are religiously worn in 'civilized' countries]." Fetish or juju markets are set up in the centers of trade, and profiteers make merchandise of the poor people's superstitious ignorance.

Comte used the term "fetish", says the *Encyclopedia Americana,* "to describe what he believed to be a necessary stage in the development of all religions in which all external bodies, natural or artificial, are supposed to be animated

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The above jumble of skins and skulls and other objects make up the wares of a juju or fetish market in Jos, Nigeria. Human skulls can be seen on the "counter" in the foreground.

by souls essentially analogous to our own." The perpetuation of the "immortal soul" lie of the Devil is common to all religions. In other words, demonism. "On the Guinea coast the spirit in the object is usually, if not invariably, non-human (i.e., a wicked demon spirit). Farther to the south on the Congo the 'fetish' is inhabited by human souls also." (*Encyclopædia Britannica*) Furthermore, the *Britannica* tells us that the African natives drive nails into their fetishes made of wood, "in order to procure the vengeance of the indwelling spirit on some enemy." But if the "spirit" does not respond to such petitions, then woe be unto the fetish. For, "if prayers are not granted they frequently maltreat them, throw them away, or beat them to pieces." (*Encyclopedia Americana*) The devout religionists of other lands should learn a lesson from this. When "educated" people of "Christendom" pray to their images, while

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fumbling their beads, and get no response, why do they not show the same degree of intelligence as the African Negro and throw their worthless idols away?

"With regard to the religious relation between the fetiches and their worshippers, we find that, although undoubtedly sinking often to the rank of mere instruments of sorcery in practice, fetiches are yet essentially idols. They receive, every morning and evening, offerings of spices, milk, tobacco, etc., and are always approached with marks of respect and of fear." (M'Clintock & Strong's *Cyclopedia*) But don't laugh over this, for sincere Catholic people all over the world attribute a similar mysterious reverence to pieces of brass, wood and stone. In Cuba, for example, they have their "Saint Lazarus" before whom they worship. They make "him" a little sanctuary in their own home, make personal sacrifices by buying expensive fruits for "him" to eat, and even place a fresh glass of water before "him" every morning, and are so religiously superstitious and ignorant that they actually believe "he" drinks what evaporates due to the heat.

We see, therefore, a great similarity between the beliefs of these simple, humble people of Africa and the haughty, austere and proud religionists that sanctimoniously attend high mass in the cathedrals of St. Patrick, St. Paul, St. Peter and St. *Et Cetera* the world over. Both practices are of the Devil; both dishonor and reproach Jehovah God's name; both lead their victim down the torturous road to death.

The missionaries that have gone into these jungle countries have done very little to lift the masses out of their deplorable and slavish ignorance. "Why should I give up my own fetish religion," says the native, "only to take up a missionary's 'immortal soul' creed, especially when his racket costs me more than my own?"

The light, however, is beginning to pierce even the thick darkness that hangs over the continent of Africa, by God's grace. Jehovah is sending his light-bearing witnesses into that country to open the blind eyes of the meek and teachable, and to bring them out of their religious prison houses of ignorance and death. These witnesses, with Bible in hand, teach the people the honest precepts of God's Word, and such shackle-breaking truth makes the people free from religion. As it is written: 'Thy Word is truth, and the truth will make you *free.*' (John 17:17; 8:32) It should be expected, then, that such witnesses would be opposed and persecuted by the prison-keepers, by both the native fetish priests and "Christendom's" religious missionaries. And such has been the case. During recent years these faithful witnesses have suffered many hardships at the hands of the Devil's emissaries, but they have continued in their educational work of reconstructing the pure worship of God in that country.

While the Lord's people throughout "Christendom" continue to tear the mask off organized religion and expose it to people of good-will as a loathsome and death-dealing snare and racket, their brethren in West Africa will also be diligent in showing up fetishism as a fake, and its witch doctors and sorcerers as frauds. Such work will increase like a mighty flood until it has completely washed out of existence every form of demonism, all to the honor, glory and vindication of Jehovah God's name.

Snares of Evil Spirits

A PLANCHETTE or ouija board is nothing in the world but an ingenious device by which evil spirits may communicate readily with those that, through curiosity, are led into the path of mental and moral ruin. No Christian parent

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has any right whatever to possess one of these accursed things, and if there were on earth a Christian government it would be a duty of that government to forbid the manufacture or sale of any device whatever for communicating with devils. Of course, this would include images of every sort, before which, for centuries, innocent but misguided people have been kept steeped in the Devil's brew of ignorance, superstition and hatred of the Almighty God, who expressly forbade His typical people, Israel, to have anything to do with such. Much information on ouija boards and demonism generally can be found in the recently published articles "As in the Days of Noah" and "Spirits of Devils to the Kings of the Earth", in *Consolation* Nos. 660 and 661.

This statement is made because of the following touching letter just received. The children, poor little things, do not say who is the owner of the device that is enticing them to their ruin. Certainly they should, if their parents are Christians, be immediately and adequately protected from contact with this work of the Devil. If in the parents' home it should be thrown into the fire instanter; if elsewhere, regulations should be enforced preventing the children from association with those that are leading them to destruction. The letter follows next after the quotation of the divine law on this subject:

There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.—Deuteronomy 18:10-12.

"Maybe you can solve our problems. I have no one to ask about it. We have worked the ouija boards several times, not knowing it is evil. Then my mother just said to leave it alone, or we would regret it. But we did it again and again, each time doubting to do it, but some evil force had drawn us to it. Tell me how we can avoid the horrible ouija boards and keep away from them for good. I cannot understand why we keep on doing it; it is just an evil force, drawing nearer and nearer. I am haunted. I hear noises at night. I cannot sleep. Are evil spirits the cause of this? My mother subscribes for *Consolation* and we go to the meetings every Sunday afternoon." [Signed by two little girls, each only 12 years of age. Names withheld.]

A Farmer's Problem

THE law given to fleshly Israel made pork unclean for them, and in the United States, for 13 years ending in 1933, the Volstead Act made whisky illegal for Americans, but now, in America, a farmer may, if some bureau does not rule otherwise, till the soil and produce either food for pigs or food from which to make whisky.

The National Civic League, 1410 H street NW., Washington, D.C., has made elaborate studies to see which way the farmer would fare best financially; and, without going into their three interesting pages of manuscript, the conclusion is drawn that for five acres of grain, fed to hogs in 1943, the farmer would receive $219. The hogs would have been sold at retail for $309; so the farmer would get 71c per retail dollar spent for the 1,570 pounds of pork "harvested".

The League then presents the evidence that if the five acres were devoted to whisky ingredients, the result would be 672 gallons of whisky, which would sell for $10,920, but the farmer would get only $164 for his grain sold for distilling. In other words, if he did the work of feeding his pigs himself, he would get $11 an acre for doing the work, i.e., $55.

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Of course, there is no law, as yet, that the farmer must produce food for either pork-eaters or whisky-drinkers. He could, if he so desires, use his land otherwise. This is not a pork or whisky lecture.

An Easy Way to Get Well

IT IS a little over six years since this publication made any extended reference to the dangers of cooking in aluminum utensils; so, if you are sick and want to get well, you might be interested in this letter from Mrs. Voylette Hurst, of Michigan, just received:

The other day I overheard two ladies talking about aluminum. One told the other she had broken out in ulcers, and had seen different doctors. None of them seemed to help her, and they could not understand what was causing them. She tried another doctor and told him that she was almost ready to give up, because she had spent so much money and was not getting any relief.

The doctor asked her if she was using aluminum. She replied that every piece in her kitchen was aluminum. He said, "You will have to quit using it." When she replied, "Why, I could never let all my aluminum go; it cost me too much money," thereupon the doctor said, "Well, you will either have to give up your aluminum ware or pay doctors' bills until you die, for it is the aluminum that is causing the ulcers." So she finally decided to give it up, got some iron and glass ware in its place, and, said she, "Do you know, my ulcers have gone and I have not had any more trouble."

My husband's mother also had some experience with aluminum. She had an aluminum percolator that she liked very much, but often complained of sore mouth and tongue. After reading an article on the subject in *Consolation,* she stopped using the percolator and her trouble disappeared. After a time she started using the percolator again, the trouble reappeared, and now she says she will never use aluminum cooking utensils again as long as she lives.

God Made Human Tonsils

WHEN the Lord God made the first man and placed him in the garden of Eden, and said of him and of all His other works, "God saw everything that he had made, and, behold, it was very good" (Genesis 1:31), the man that issued from His hands was equipped with tonsils. This should be news to some who seem to think that they can improve on God's handiwork by cutting out what He placed in the human throat.

The reason for this very short essay is that the mother of Blannon Truitt Snell writes that she mourns the death of her 12-year-old boy. She says that he was taken to the hospital in the morning full of life, but came back late in the evening in his coffin, and she misses him. And no wonder. He loved the truth, and when he wakes up he will have tonsils, and there will be nobody to suggest that he have them chopped out.

An Effective Witness

ON March 12 I had my car run into, while parked, by a runaway car. My car was damaged to the extent that it had to be towed into a garage for repairs. Due to the fact that one of the fenders was badly smashed and could not be replaced with a new one because of war restrictions, the car had to be taken to a body

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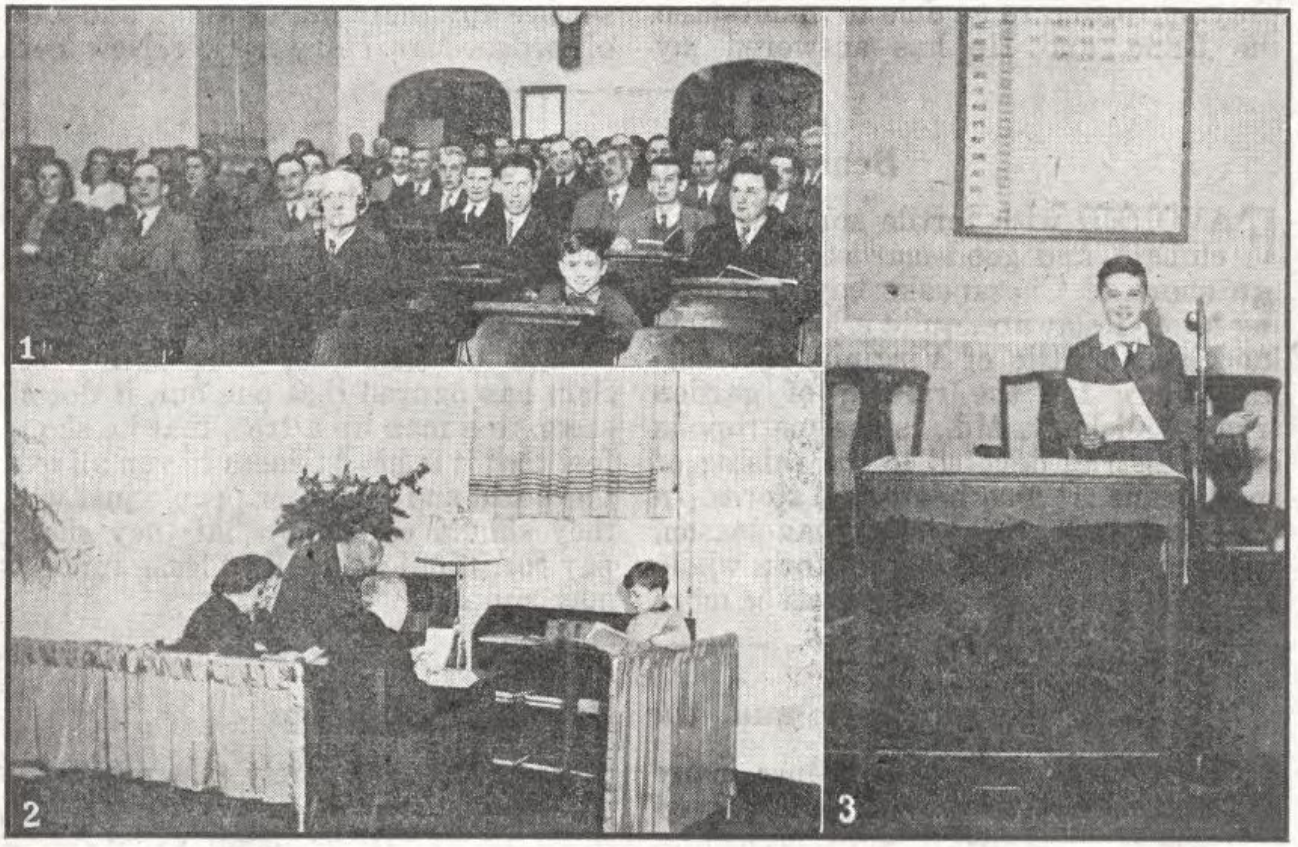
shop to have the fender ironed out. On Sunday, March 11, our family had been out in the witness work and the phonograph had been left in the car. A worker discovered it and decided to entertain the other men. He found that one of the records was a talk entitled "Instruction", by Judge Rutherford, and decided to have some fun, as one of the men who worked in the shop was a preacher. He told the rest of the men what he planned to do and started the phonograph. The preacher immediately asked, "What is that?" The operator replied, "I just turned on the radio. Listen!" During the lecture the preacher said, "That surely is the truth and is good." But only a little farther on he found it was a record of the Watchtower Society; and then did he storm! He condemned Jehovah's witnesses, Judge Rutherford and the Society to everything he could think of. But the men said to him, "Well, before you knew who it was you said it was good and the truth. Now you don't like it!" You see they put him on the spot. The incident accounted for five listeners. —Helen M. Marsh, Ohio.

Theocratic Ministry Course in Tacoma



Theocratic ministry course in Tacoma

IN THE Tacoma company of Jehovah's witnesses the ministry students are encouraged to take notes. There is good attendance and attention at the ministry class. See illustration (No. 1) which also shows the oldest and youngest members of the class; oldest equipped with earphones which enable him to hear over the loud-speaking equipment. Picture No. 2 shows the Theocratic library with librarian on duty. Members are making use of the reference works. No. 3 shows the youngest member giving his first six-minute student talk on "Jonathan".

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"I Was Praying to God"

I HAVE been walking and working roads on foot and finally worked up some interest. It is six miles out, but I now have three studies there, with many evidences of God's smile of favor. In one case, a dear woman was praying to God to be able to understand the Bible, and when I called and asked her about the book *"The Kingdom Is at Hand"*, and how she liked it, she said that she liked it but had difficulty in understanding it. So we had a little study in it, and as it was in progress she looked up from her book and said to me, and you can imagine how it warmed my heart: "I was praying to God to be able to understand the Bible, and He has answered my prayer by sending you to me." I then told her that I had been praying to the Lord that I might do His will and that that was why He had permitted me to be the one to come to her. And so we both rejoiced.

In another case one woman who has four children, ages 3, 10, 12 and 18, all girls, was always crying because her husband is in the army; but now she has stopped crying, and one of the children goes with me to still another one of my book studies. I cannot tell you how happy I am about it all, and what a privilege I esteem it to be able to engage in any service for the King of kings and Lord of lords.—Mrs. Mary A. Cole, New York.

Beans on the Eastern Shore

FAVORED with fertile soil, excellent climate, and good markets, the eastern shore of Chesapeake bay, comprising all of Delaware, quite a lot of Maryland, and a little of Virginia, is a natural place for the raising of garden truck. Salisbury, Md., is the metropolis of the district devoted to the raising of snap beans. It also has retail stores. In the latter part of the 1943 bean season, the farmers were getting 50c for a whole bushel of snap beans, which was 5c more than their actual harvesting cost, and in the village stores, at the very same time, and within a few hundred feet of the fields, it was possible to buy only two pounds of beans for 23c. Until Uncle Sam has figured that one out, it doesn't seem, to a man up a tree, that he should feel that it is his business to run all over the world and tell other people just what they should eat, and what they should pay for it, out of the lend-lease funds he may supply.

The Jews and the Palestine Mandate

IT IS not so many years since many Bible students more than half believed that the Zionists had it right, according to the Scriptures, and that Rabbi Chaim Weizmann and others were only doing God's will when they went up and down the breadth of the earth urging their Jewish brethren to return to their "Promised Land", Palestine. When the Jewish people had their ship sailing from New York to Palestine, the only gentile invited to go along was a former president of the Society that prints this publication; and though he personally could not find it convenient to go, he did send one of his representatives.

Today Jehovah's witnesses entertain a wider view of those prophecies which were once interpreted as applying only to Jews according to the flesh and only to Palestine as the Promised Land. The word "Jew" is a contraction of "Judean". A Judean is a "praiser" of Jehovah. A true Judean, a true "Jew", may be of any

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nationality. He may now be living in any land beneath the sun. But just as surely as he is a "praiser" of Jehovah he has already found God's Promised Land for him, and that regardless of whether or not he ever sets foot on the land in which Abraham considered himself a stranger and a pilgrim.

The work of hunting the real Jews, the real Judeans, from the rocks and the dens and caves where they are hidden is now going on. As fast as they are found, by Jehovah's witnesses, they are ushered into the antitypical Promised Land, the Theocratic arrangement for God's faithful remnant on earth, but this does not mean that they are taken to Palestine. They are mentally lifted out of "this present evil world", Satan's world, and get their hopes all centered on the kingdom for which Jesus taught His followers to pray, and which is here.

But this does not mean that they are indifferent to the sufferings and the hopes of the fleshly descendants of Abraham. So this article is devoted to things Jewish and Palestinian, literally.

It was on November 2, 1917, that Arthur James Balfour, then minister of state for foreign affairs of the British Empire, made the declaration:

> His Majesty's government views with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of that object. It being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

On the basis of that declaration Great Britain was given the mandate by the League of Nations. Jews all over the world took this as a fulfillment of their hopes. It was endorsed by 52 nations and by both the Senate and House of Representatives at Washington. In 1924 it was jointly agreed between the United States and British governments that no changes can be made in the Palestine mandate without the consent of the United States.

Millions of Jews believe that God gave them Palestine as their future home, and two of the most powerful and most professedly Christian nations of the earth, Britain and the United States, having expressed their accord with that "gift", the Jews moved in, 580,000 of them, and brought along $560,000,000 with them. They bought 400,000 acres from the Arabs, paying high prices for it, and they have literally made the land to flow with milk and honey. As a result of interbreeding, the annual production of milk per dairy cow has risen from 150 gallons to 780 gallons. Corresponding results have been accomplished in the poultry business. The Jewish hens produce 150 more eggs a year than the Arab hens, and the eggs are larger.

The Jews Have Made Progress

Out of the 15,000,000 Jews in the world, the 580,000 that went to Palestine have made great progress, not only for themselves but also for the Arabs that were there when they arrived. They have introduced new fruits and vegetables, practiced scientific afforestation and hygienic dairying, built roads, quarried and transported building stone, developed manufactures, and shown their interest in and adaptability to all kinds of industry and public service. There are now 2,300 factories, but half of the Palestine Jews are farmers. One of the garden spots of the country is on the shore of the Dead sea, on soil from which the salt has been washed by irrigation.

Collective farming has made great strides. A dozen or fifteen families live as one unit. The farm doctor works in the fields when he is not needed professionally. Education is well looked after. At age 18 both the boys and the girls are expected to go away for a year and earn their living in some other locality. This tends to promote independence and industry.

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After three years of the present war there were 15,789 Palestinian Jews serving in the British forces there. The Arab population is about double that of the Jews; they have 6,600 Palestinian Arabs serving in the British forces in that land. It is not generally known that 10,000 Jewish volunteers served in the successful North African campaign and that they supplied a large part of the material and equipment which they used.

Probably no mandate was ever as badly administered as Palestine. The politicians who administered it seem to have been desperately determined on something, and to have worked continuously to make the solemn promise of the Balfour declaration come to nought.

The Manchester *Guardian* gives the details about a Jew named Sacharov who came into possession of two rounds of ammunition and was tried by a military court and given seven years in prison for its illegal possession. The same issue tells of an Arab who obtained a British army service rifle loaded with twelve rounds, and 75 other rounds and a bayonet in reserve, also illegally. The Arab was sentenced to six months. The cowardice and partiality and injustice of the administration of the mandate in Palestine is well illustrated by this admission in one of Britain's most trustworthy publications.

Balfour Declaration Repudiated

In the closing days of the Chamberlain administration, the British government issued a Palestine White Paper prohibiting all further Jewish immigration as from April, 1944. This was, in effect, throwing the Jews to the wolves, not only in Palestine, but in every land under Hitler control. In the great debate on the subject, in May, 1939, Mr. Churchill, Britain's present premier, said:

> I could not stand by and see solemn engagements into which Britain had entered before the world set aside for reasons of administrative convenience. . . . I should feel personally embarrassed in the most acute way if I lent myself by silence or inaction to what I must regard as an act of repudiation.

In the same debate Mr. Avery, now secretary of state for India, made this statement:

> I could never hold up my head again to either Jew or Arab if I voted for what, in good faith, I repeatedly told both Jews and Arabs was inconceivable, namely, that any British government would ever go back upon the pledge given not only to Jews but to the whole civilized world when it assumed the mandate.

It is to the credit of President Roosevelt that he stood with Mr. Churchill and Mr. Avery. He authorized Rabbi Stephen S. Wise, and other Jewish spokesmen, to announce, "The American government has never given its approval to the White Paper of 1939." These statements of Mr. Churchill, Mr. Avery and Mr. Roosevelt indicate that one must look farther to see what is the influence that is restraining continued Jewish development of the land they think to be theirs, and which they now need more than at any previous time in their history.

Jews Booked for Annihilation

It is no secret that the "king of the north" (Hitler and the Vatican crowd that put him in power) planned the annihilation of the Jews as a people. When Mr. Churchill visited America in the spring of 1943 the New York *Times* carried a full-page advertisement entitled "Visit of Mr. Churchill to United States Occasions Plea to Open Gates of Palestine to Save European Jews", from which the following paragraphs are selected:

> It would be reckless to overlook the tragic facts of recent history and not foresee that the continued and unchecked massacre and extermination of the Jewish people is but a prelude and rehearsal for the mass slaughter of other European peoples, when the Nazis "slam the door" before quitting the scene of history, as Goebbels promised.

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The smaller partners of the Axis, Bulgaria, Hungary and Rumania, are willing to release the helpless Jews, but where could they go? Palestine is the nearest and most practical haven. Their voyage to Palestine does not require ships. It can be reached through Turkey by train or bus. Americans will understand how short a distance this is by noting that Palestine is not farther from Bulgaria than Miami is from New York.

It is not true that the Jews of Europe are being prevented from leaving the countries dominated by Hitler. The fact is that the governments of Rumania, Bulgaria and Hungary, the satellite nations of Germany, are willing and able to release the Jews at any time that the United Nations agree to take them out of these countries. Some Jews have already been taken out of these countries, officially. They have already been safely landed in Palestine, officially. But these few fortunates form the exception, rather than the rule.

It is not true that the Jews of Europe "have no place to go". The fact is that there is a place where they could go and where they would be welcomed with open arms. The place is Palestine. No less a person than the former pro-Arab British high commissioner for Palestine, Viscount Samuels, in a debate in the House of Lords on March 24 (1943), said: "According to my last visit to Palestine, that country is faced with a shortage of labor. Large numbers of refugees could be absorbed at the present time without detriment, indeed with advantage to the Arabs, adding permanent prosperity to the country. While conferences and talks have been proceeding month after month, the Nazis have been proceeding with killing the Jews." So there *is* room in Palestine, a country that *wants* the European Jews, a practical place of salvation, only a few days away from the Axis countries by short water routes or by train or even by bus!

There is a widespread legend that the Arab populations are "united" in opposition to the Jews; that the Arabs are enemies of the Jewish people and would revolt if many were to be admitted into Palestine. But this is no more than a legend. The fact remains that the Arabs and the Jews are traditionally and historically peoples friendly to one another. Down the centuries of time they collaborated closely in writing one of the most glorious chapters of European civilization. . . . Only a small group of pro-Mufti, pro-Fascist Arabs, Arabs whom the British themselves have found traitorous and fifth columnists, only these feudal-minded Arab "chiefs", many of whom the British have had to put in jail or chase into Axis countries, only these Arabs have resisted Jewish progress in Palestine. Do you know why? Because the Jews brought to the Arab population of Palestine a new and higher standard of living. The few Fascistic leaders of the Arabs did not like this, any more than Fascists anywhere have wanted to see the masses of people rise to higher levels of dignity and living.

Annihilation Actually in Progress

Four months elapsed and then, over his own signature, the famous author, Pierre van Paassen, published another nearly full-page advertisement in the New York *Times* bearing the caption "An Open Letter to the President and the British Prime Minister", in which he said, in part:

A few weeks ago, in the ghetto of Warsaw, where thirty-five thousand Jews remained out of a population of half a million, the survivors fought with bare hands against the steel engines of war of the Gestapo and the Schutz Staffeln. For ten days the battle raged in the alleys, in the cellars and on the roofs: starving, ragged, unarmed men, women and children against the brutes of the "new order" equipped with every deadly weapon devised by modern science. When the cobblestones of that walled-in enclosure ran red with the blood of the slain a last handful of Jews sought shelter in a synagogue against a detachment of Elite Guards of five hundred which had been detailed to wipe out the last pocket of Jewish resistance. Artillery was brought to bear on the doors of the place of worship and soon the butchers streamed in through the breach in the wall. Inside, we know from the one man who came through the frightful carnage that followed, but who, unable to bear the memory of the spectacle, committed suicide subsequently, inside a strange

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sight met the eyes of the Germans: grouped around the rabbi in the sanctuary stood fifty or sixty Jews, old men and young, women, boys and girls. It was the hour of sunset, when the Jews since time immemorial recite the Schma Israel: "Hear, O Israel, the Lord our God, the Lord is One." From outside came the cries of anguish and the moans of the wounded who were being finished off by the daggers of the heroes of Lidice and Rotterdam. For an instant the Storm Troopers hesitated as the small group repeated the eternal words. Then a volley of hand grenades burst in the midst of the worshipers. The Jews fell as if a volcano had erupted under their feet. Only the rabbi, a venerable patriarch of eighty-seven, still stood erect. In his hands he held the Scroll of the law with those Ten Commandments to which the president made reference in his address the other day before the Parliament of Canada. Another bomb was flung. It set the rabbi's clothing on fire. The Law of God flamed in his hands as he fell . . . That night there was peace in the ghetto: the last Jews of Warsaw had been killed. Nazis went around with torches in the streets and burned the faces of the slain to make sure they were dead.

The more one admires Britain and the British people, the more one feels his heart shrink when it is seen that precisely in the hour when the Jewish people are systematically exterminated, the ancient homeland of the Jews, which is under British mandate, is closed even to those men and women, who, by almost superhuman efforts, succeed in escaping from the Nazi hell. The immigration policy of Palestine operates even now in accordance with the terms of that White Paper of which Mr. Churchill said at the time of its forced passage through parliament that it was "a plain breach of promise" and "a repudiation of the mandate" . . . He asked if the British government was "too weak to carry out its obligations and wished to file a petition in moral and physical bankruptcy".

Mr. Churchill and Mr. van Paassen are peculiarly blessed with the ability to speak and write in such a way that they can make themselves perfectly understood by those who hear or read what they have to say.

AMERICAN STANDARD VERSION BIBLE

The Watchtower edition of the American Standard Version Bible contains the 1901 version of the complete Scriptures from Genesis to Revelation unaltered. This version ranks with the best of the modern Bible translations. Many enlightening footnotes add to its usefulness. Another valuable feature is the 95-page cyclopedic concordance of words and expressions found in the version, and also four maps (two in color). The Watchtower edition is the first to present this concordance feature. Of further importance is the use of the diacritical marking of proper names to show pronunciation.

The type is boldface printed on thin Bible paper. The edition is bound in light-brown leatherette, gold-stamped front and backbone. It measures $7\frac{3}{8}$" x $5\frac{1}{8}$" x $1\frac{3}{8}$". Mailed, postpaid, on a contribution of $1.50 a copy.

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Ulrich Zwingli

ULRICH ZWINGLI (ul'rik zwing'le) was born January 1, 1484; and his body was cut in four pieces and burned, October 11, 1531, because he had made too many people desire to know more about the Bible and to walk in harmony with its teachings. He was one of eight children born to the local magistrate of the section of Switzerland where he first saw the light of day. As he grew up he was an apt student, of pleasant address and gay temperament, a good singer and musician, and an effective orator. At age 16 he was a student at the University of Vienna, and at 22 was pastor of a church at Glarus, Switzerland, which job he held for ten years.

While he was at Glarus Zwingli laid the foundations for his work which became so terrifying to the Roman Catholic Hierarchy that it was necessary to arrange for his death, and yet during most of that time he was an ardent Roman Catholic, and during three years of papal warfare in France, Zwingli, though meanwhile pastor of the Glarus church, was chaplain for the Swiss mercenaries of which the pope made use. He always had a flair for politics. The thing Zwingli started at Glarus, and carried forward in his next pastorate, a three-year one at Einsedeln, was to devote himself to the study of God's Word. As he put it, he wanted to "learn the teachings of Christ from original sources". Of his pursuit of this objective the encyclopedia says:

> He copied the epistles of St. Paul in the original Greek, and even learned them by heart—an acquisition which afterward proved of great service to him in his public discussions.

What happened was a natural result of taking God at His word. Along came the Milanese Franciscan monk Bernard Samson, preaching the indulgence proclaimed by Leo X to all who should subscribe funds to the building of what is now called St. Peter's Church, at Rome. Zwingli could not find anything in the Bible about any such stunt as that, and opposed him openly. This was a big advertisement for Zwingli, because the Swiss people were already tired of the grafters. It helped get him the job of pastor of the cathedral at Zurich. He took it, and when Samson showed up at the gates of the city, Zwingli had so much influence that he even kept him from entering the city.

Truth-Lovers Progress

Truth-lovers must go ahead, and Zwingli had started on a path from which he never retreated, and from which, as a matter of fact, he could not retreat. His very first sermon at Zurich was a start at explaining the Scriptures, beginning at Matthew 1:1, and the liberty-loving Swiss people flocked to hear him in ever-growing numbers. The *Catholic Encyclopedia* explains the reason for this, and it helps to understand it when one learns that a prebend is a guaranteed income for service. But, anyway, here is what the encyclopedia says:

> The clergy to a great extent neglected their obligations, many of them lived in concubinage, and joined in the shameless pursuit of spiritual prebends.

Zwingli did not have all the truth; it wasn't yet due; but he had a lot. Three years after entering upon the Zurich pastorate he declared that only the holy spirit is requisite to make the Word intelligible, and that there is no need of church, council or pope in the matter. A year later he denounced veneration of saints, demanded the removal of images, and declared the Bible as the sole authority. Another year, and indulgences and pilgrimages were abolished, extreme unction was declared invalid; pictures, statues, relics, altars, organs, chalices and monstrances were destroyed; celibacy was rejected and Zwingli himself married. And after yet another year the mass was abolished.

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Like many other Christians since his day, Zwingli was confused as to who are the Higher Powers, and during his time, and with his consent, the Zurich council, the supreme civil authority in the state, made all the rules and regulations about public worship, doctrines and disciplines. Zwingli was right and Luther was wrong when they disagreed at Marfurt, two years before Zwingli's death. Zwingli could only agree, in all good conscience, that when Christ said of the bread which was before Him and before the apostles, and entirely outside of His own organism, "This is my body," he merely meant that "This bread represents my body".

Why He Had to Be Killed

As already indicated, Zwingli, besides being an advanced Bible student, was also an adept politician. In order to gain the city of Berne to his side (and in which undertaking he was entirely successful), he challenged the pope's partisans to a nineteen-day debate, which was held at Berne January 2-20, 1523. He and his companions put forth the following propositions, as recorded in the *Encyclopædia Britannica:*

(1) That the holy Christian church, of which Christ is the only Head, is born of the Word of God, abides therein, and does not listen to the voice of a stranger; (2) that this church imposes no laws on the conscience of people without the sanction of the Word of God, and that the laws of the church are binding only in so far as they agree with the Word; (3) that Christ alone is our righteousness and our salvation, and that to trust in any other merit or satisfaction is to deny Him; (4) that it cannot be proved from the Holy Scriptures that the body and blood of Christ are corporeally present in the bread and in the wine of the Lord's Supper; (5) that the mass, in which Christ is offered to God the Father for the sins of the living and of the dead, is contrary to Scripture and a gross affront to the sacrifice and death of the Saviour; (6) that we should not pray to dead mediators and intercessors, but to Jesus Christ alone; (7) that there is no trace of purgatory in Scripture; (8) that to set up pictures and to adore them is also contrary to Scripture, and that images and pictures ought to be destroyed where there is danger of giving them adoration; (9) that marriage is lawful to all, to the clergy as well as to the laity; (10) that shameful living is more disgraceful among the clergy than among the laity.

Death the Only Answer

Of course, the Roman Hierarchy had no answers to these propositions, except their "regularly ordained" answer of mob violence and murder. They incited the Catholic cantons of Lucerne, Zug, Schwyz, Uri and Unterwalden to invade the canton of Zurich. Zwingli, still confused as to who are the Higher Powers, thought it his duty to serve as chaplain to the Zurich forces. The *Britannica* tells what followed, in the battle which took place at Kappel:

Zwingli, who as chaplain was carrying the banner, was struck to the ground, and was later dispatched in cold blood. His corpse was quartered by the public hangman, and burnt with dung by the soldiers. A great boulder, roughly squared, standing a little way off the road, marks the place where Zwingli fell. It is inscribed, " 'They may kill the body but not the soul': so spoke on this spot Ulrich Zwingli, who for truth and the freedom of the Christian church died a hero's death, October 11, 1531."

McClintock and Strong's *Cyclopædia* gives some further details:

Zwingli was found, after the battle, lying on his back and his eyes upturned to heaven, with his helmet on his head, and his battle-axe in his hand. He had been struck near the commencement of the engagement, and then as he fell and reeled, he was several times pierced with a lance. According to some accounts, he was wounded while stooping to comfort a dying soldier. His last audible words were, "What of that? They can indeed kill the body, but they cannot kill the soul." He was living when discovered in the evening; but the infuriated fanatics soon dispatched him. Next day his dead body was bar-

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barously quartered and burned. . . . But the Protestant faith gained the victory not in Zurich alone, nor was Zwingli the only Swiss reformer. Œcolampadius did a good work at Basel. In Berne, also, the Reformation was successful.

"Catholic Principles of Politics"

(By D.M., a Boston Catholic)

APROPOS of the activities and objectives of the Roman Catholic Hierarchy, I would like to quote from *Catholic Principles of Politics* by "Fathers" Ryan and Boland, as follows:

The State is obliged to

recognize the true religion. This means the form of religion professed by the Catholic faith. (Pages 313-14)

In a Catholic State, a non-Romanist religious service should only be

carried on in the family or in such an inconspicuous manner as to be neither a scandal nor a perversion to the faithful. (Page 317)

The important point to grasp, however, is that if the Catholic conscience is now bound by the Federal laws, it is equally bound to change them should Catholics ever come to represent a majority of the population:

It could not permit non-Catholic sects to carry on general propaganda nor accord their organizations certain privileges, for example, exemption from taxes. (Page 320)

By propagating the Catholic faith, Roman Catholics are not less attempting to undermine American liberties than are Nazis and Communists. They are content to enjoy liberty while they are in the minority, but should they ever gain the majority, they would be the first to suppress it:

We should continue to profess the true principles of religion between Church and State, confident that the great majority of our fellow citizens will be sufficiently honorable to respect our devotion to truth. (Page 321)

The possibility of a Catholic majority in America is indeed remote and the authors of this book take occasion to stress it. They are confident that their non-Catholic fellow citizens will probably be sufficiently realistic to see that the danger of religious intolerance toward non-Catholics in the United States is so improbable and so far in the future, that it should not occupy their time or attention. (Page 321)

To bring the matter up to date, I wish to quote from an article on Catholics and the Four Freedoms which appeared in the *Ecclesiastical Review,* the official magazine of the Catholic clergy, as follows:

The first danger is the attitude toward diversity of religious beliefs engendered by conditions existing in our armed forces. The second source of danger is the emphasis that is nowadays laid on one of the "Four Freedoms", freedom of religious worship. Indeed this is commonly proposed as one of the objectives for which America is fighting. Beyond doubt the expression "Freedom of religious worship" is ordinarily understood by our non-Catholic citizens when they advocate "The Four Freedoms" in the sense that everyone has a natural God-given right to accept and to practice whatever form of religion appeals to him individually. No Catholic can in conscience defend such an idea of freedom of religious worship! For, according to Catholic principles, the only religion that has a genuine right to exist is the Catholic religion that God revealed and made obligatory on all men.

I am no theologian, but the above statement does not sound like good American democratic principles to me, namely, the right granted to us by our Constitution to worship according to the dictates of our conscience: it sounds more like the "Union of Church and State", with one ruling, dogmatic State Church.

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Some of the wonderful provisions for man's eternal home

Did Jesus Ever Pontificate?

Some differences between what He did and what is done today

Love Supplanted by Passion

Today all the race of Adam's offspring are reaping the fruit

The Fight for Money

The question is, Who will get it, and who will keep it when gotten?

Desiderius Erasmus

Noted scholar of the Reformation period lacked Christianity

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August 29, 1945

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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

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Five Cents a Copy
$1 a year in the United States
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Entered as second-class matter at Brooklyn, N. Y., under the Act of March 3, 1879.

In Brief

Churchill and Dunquerque

◆ It is a matter of history that when the British troops were evacuating Dunquerque one of the greatest comforts they had in their hour of trial and disappointment was a group of Jehovah's witnesses right on the beach who cheered them with the good news of Jehovah's kingdom. Some of the troops said they could never forget how the phonograph records that were played for them at that time cheered them. They could see that there are better times ahead for all that wish to do right.

In that hour the public hero was Winston Churchill, and he showed that he is a good deal of a man. What he has done since then is also a matter of history and needs no review here. But he forgot about Jehovah God and His faithful witnesses. Both he and his son went to see the pope, who is now and has always been a worshiper of the Devil. And Churchill took his stand on the side of the pope, and on the side of that other son of the Devil, Franco, and he at least permitted, if he did not order, together with Morrison, that the export and import of *The Watchtower* and *Consolation* should be prohibited.

Now see what has happened. In the United States, though Mrs. Roosevelt said kind words for Jehovah's witnesses which the American newspapers did not have the intestinal fortitude to publish, yet Mr. Roosevelt himself never lifted a finger to protect them when the terrible tide of violence against them raged through America in 1940. Four years passed and Mr. Roosevelt approached his hour of triumph. He was to be the great figure at the San Francisco conference. And in the hour of his triumph he died.

Now see what has happened in Britain. Churchill came to his hour of triumph at Potsdam. Many people believed him to be at that time the most powerful man in the world. Today he is a ruined politician. The British people have repudiated him, and he can never rise again from the abyss into which he has been cast.

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"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVI | Brooklyn, N. Y., Wednesday, August 29, 1945 | Number 677

Structure of the Earth

THE earth is the planet God created for man's everlasting home. It is the only planet God has honored by sending to it His "only begotten Son". It is spherical in form, is constantly in motion, and is one of the units of the vast solar system. It is moving ever onward in majestic silence and with unerring precision amidst the canopy of the heavens. It consists of solid and liquid material within its interior and a gaseous envelope around it.

Being man's everlasting home, how is the earth constructed? Does the interior of the earth consist of a homogeneous mass of material, and does this extend all the way to the very center, or is the interior built up of discrete layers all diverse from each other? What lies in the great ocean of atmosphere above us? Is it possible to obtain any information about these great expanses where man cannot penetrate, and, if so, how? These and many other questions of like nature are of interest to all people who never cease to wonder at the marvelous works of God's creation. Only during comparatively recent years have partial answers been found to some of such questions. With the advent of the day of general increase in knowledge of many subjects and the invention of electronic instruments of every conceivable variety, certain facts have been learned about the structure of the earth which formerly were dark and mysterious. What are some of these facts?

Astronomers have long known from devious mathematical computations that the distance to the center of the earth at the equator is 3,963 miles. The atmosphere around the earth rises to a great height, the average density of which gradually tapers off at an exponential rate toward zero. That portion about which we are here interested rises to a height of more than 700 miles. From the standpoint of its density, practically all of the atmosphere lies below a height of 100 miles. The greatest height to which man has ever ascended in the atmosphere is thirteen miles, and the greatest depth to which he has probed the earth directly with tools is about two miles. Fifteen vertical miles, then, represents the maximum distance man has had direct observation of earth's structure (including the 700 miles above the earth's surface), a small fraction indeed of the total radius of 4,663 miles.

To explore the remaining uncharted regions in and about the earth is analogous to trying to determine the contents of a dark room without the possibility of entering it, and, in the case of the deep interior of the earth, without the possibility of even looking in. Although seemingly impossible, there are ways of doing this, ways that are scientific and logical and are not dependent upon any chimerical schemes. How this is done is one of the marvels of our day. At the outset it may be said that, in general, the conclusions deduced by the workers in this field of research are reasonable. Details thereof, however, may need to be revised in time when more accurate information is obtained.

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The Measuring Sticks

Suppose some dark night you should go outdoors and throw a ball with all your might out into black space, and suppose that after a moment or two you should find the ball suddenly bouncing back towards you. What would be your conclusion? You will answer, it struck some object out there in the darkness which caused it to bounce back. But, instead of bouncing back, why did it not reflect or glance off in some other direction? It would have done so had the ball struck the object at some other angle than it did. Moreover, the direction it would have taken would have been one which obeys the physical law: "The angle of reflection is always equal to the angle of incidence." Sound waves, light waves, radio waves, and, in fact, vibrations of any type, mechanical or electrical, in general obey this same law provided all other factors involved remain constant.

Again, it can be demonstrated that when vibrations are set up in some elastic medium, such as sound waves in air or mechanical vibrations in solids, the velocity with which the waves will travel through the medium is a function of the elasticity and density of the material. That is to say, the more dense the material is, the longer will be the time interval required for the vibrations to pass through, and the more elastic the material, the less will be the time required. The principle involved is stated in the physical law which says: "The velocity of propagation of a vibration through an elastic medium is proportional to the square root of the elasticity and inversely proportional to the square root of the density." These two common physical laws along with a third one which relates to refraction angles, give us a clew as to how it is possible for one to probe into the mysteries of earth's deep interior structure although it is impossible to see it.

Man cannot penetrate directly the depths below nor the heights above; therefore he must employ an agent of some kind which can penetrate those regions and bring back the information desired. For exploring the interior of the earth just such an agency is at hand in the form of vibrations be they mechanical or electrical. Before one can use them for exploring purposes, however, it is necessary to learn how to read their "handwriting", so to speak.

But, you may ask, how can a human creature create vibrations powerful enough to travel to the center of the earth and back again? True, imperfect man cannot do so. However, there are certain natural forces which can be used for that very purpose, and, amazing as it is, these forces originate within the earth itself. And what are they, do you ask? The answer is, "Earthquakes!" Occasionally earthquakes occur which are powerful enough to be detected on any part of the surface of the earth. If these natural vibrations are accurately measured in every conceivable manner possible, they yield up valuable information about the media through which they have passed. Strange as it may seem, earthquakes do have some value even though at times they play havoc with the works of man.

Types of Earthquake Waves

Research workers in this field of endeavor have learned from experience that earthquake waves or vibrations are of three distinct types. These are known as longitudinal waves, transverse waves, and surface waves, respectively. Each of these has its own peculiar type of behavior. For instance, longitudinal waves travel faster than either the transverse or the surface waves. And it is known that transverse waves do not pass through a substance that has the characteristics of a liquid or gas; instead, they disappear completely. This latter property discloses a surprising fact about the core of the earth which will be noted shortly.

By studying the different types of earthquake waves and noting their time

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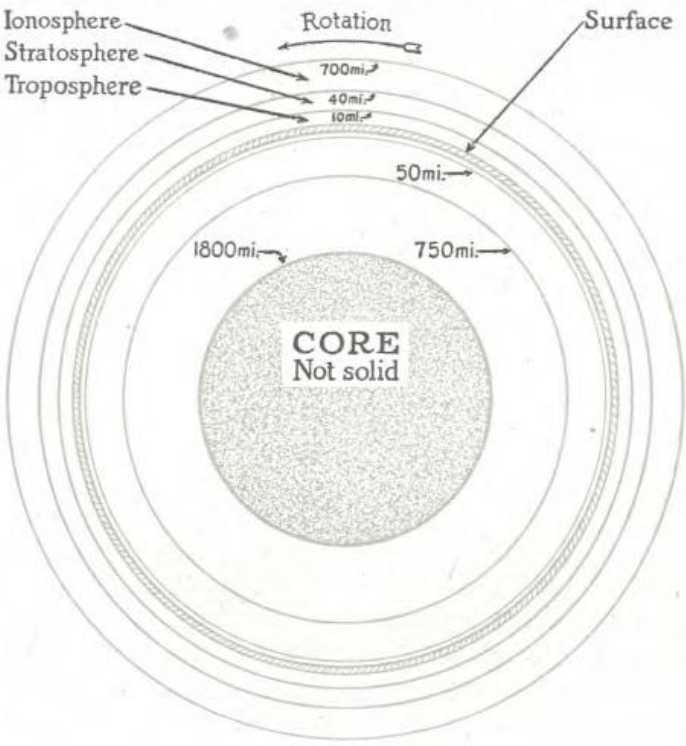
and direction of arrival at many different points on the surface of the earth, and then by correlating this data, some of the secrets of the earth's interior structure have been divulged. Needless to say, to measure accurately the time and direction of arrival of such waves emanating from points thousands of miles away requires delicate instruments of the highest precision. Only today are such instruments possible, the day of electronic devices, and therefore a time for learning more about God's wonderful creation.

Earth's Onion-like Layers

Using such instruments in conjunction with the aforesaid well-known physical laws and some higher mathematical computations, it is found that the interior of the earth is not composed of a uniform mass of material, but, instead, is divided into many discrete identifiable onion-like layers, having diverse characteristics one from another. These layers are not mere shells of a matter of feet and inches in thickness, but are gigantic areas many miles in dimension. Four of these are outstanding and of major importance. The first extends from the surface to a depth of 50 miles; the second, from 50 to 750 miles; the third, from 750 to 1,800 miles; and the fourth, from 1,800 to the center at 3,963 miles. The one next to the surface can be subdivided into four other layers of lesser magnitude having boundaries at about 7, 23, 37, and 50 miles, respectively.

EARTH'S ANNULAR STRUCTURE



The four major layers have distinct boundaries at the depths of 50, 750, and 1,800 miles, as is indicated by an abrupt change in the density of the material of each adjoining layer. Measurements show that the density of each successive layer increases with its order of depth. That of the first, which lies near the surface, is about three times that of water, whereas that of the fourth, the innermost composing the core, has a density of nine times that of water. The average density of the entire earth is $5\frac{1}{2}$ times that of water.

The fact that there is a wide demarcation in the characteristics of each individual layer is what makes their detection possible. The core of the earth, that portion at the center having a diameter of 4,326 miles, it is believed, is not a solid at all. The behavior of the transverse waves when they arrive at the boundary of this layer indicates that this region is either in a liquid state or is composed of gas. If it is composed of gas, perhaps it is some strange kind having high density and which is totally different from any known here on the surface of the earth.

It is not entirely improbable that the conjecture made by some early astronomers concerning the nature of the deep interior of the earth has foundation. One of these astronomers, notably Halley of "Halley's Comet" fame, reasoned that the interior of the earth may be another sphere revolving on its own axis independently of the remainder or outer

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shell of the earth. Halley's basis for such a conclusion was that such an interior structure could account for certain vagaries in earth's magnetic field which were not understood at that time and which he endeavored to explain.

Whether the central 4,326-mile-diameter core is in a liquid state or a gaseous state, or whether it consists of another sphere having its own dense gaseous atmosphere, is not definitely known. However, it is positively known that the central portion making up the core of the earth is totally different in density and structure from the remainder of the earth. Support is lent to this conclusion by observing the design pattern the Creator uses in the construction of spherical objects here on the surface of the earth. For example, fruits of various kinds which are spherical in form generally have a core structure entirely different from the main body. Also, a most striking example of the same principle can be observed in the structure of hailstones. Not only is a similar core structure in evidence, but also the ring-like body layers are well defined.

Layers of the Atmosphere

Turning our attention now to that portion of the earth which is above us, the 700 miles or so of the circumambient atmosphere, are there any evidences that discrete layers or "rings" exist in its structure? In what manner is it possible to gain any information about this great expanse the major portion of which is totally inaccessible?

In some respects the exploration of earth's circumambient atmosphere does not present so many formidable obstacles as does the exploration of the interior of the earth; therefore more reliable information may be had about it. Here we have the valuable aid of light, sight, and sound. Other tools available for exploring this region, each of which contributes its bit of information in its own particular way, are such as cosmic rays, ultraviolet light, the aurora borealis and aurora australis, meteors, radio waves, earth's magnetic field, sun spots, and electrical storms. For exploring that portion of the atmosphere lying adjacent to the surface of the earth there are such tools as planes, balloons, radio sondes, and sound waves. Also, much valuable information is obtained in an indirect way from laboratory research with such instruments as Geiger-Muller counters, cyclotrons, betatrons, mass spectrographs, and radioactivity. Just how each of these is employed to gather the information is beyond the scope of this article. Only a brief reference can here be made as to how some of them are used.

Various types of measurements made with electronic devices during recent years indicate that the upper atmosphere is indeed built up of concentric onion-like layers each different from the others in many respects, just as in the interior of the solid portion of the earth. It does not consist of a simple uniform structure which gradually tapers off towards zero density as the height increases. The same design pattern is followed here as in the solid portion below us, that is, a diversity of structure is in evidence. There are at least three identifiable layers of major importance, and interspersed with these three there are two "heat belts" and at least three zones at various heights which act as reflectors for radio waves. The three major layers have been given the descriptive names of *troposphere, stratosphere,* and *ionosphere.* Of the two heat belts, the first lies in the region of the stratosphere and the second in the ionosphere. Of the three radio wave reflectors, one lies in the stratosphere and the other two in the ionosphere.

The Troposphere Is Nearest to the Earth

The troposphere is the layer which lies directly in contact with the surface of the earth and rises to an average height of about ten miles. Being the nearest,

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quite naturally the most accurate and detailed information may be had about it. The outstanding characteristic of the troposphere is its constant change. In fact, it may be said that the only thing constant about it is its changeableness. Temperature, humidity, winds, light, clouds, barometric pressure, ultraviolet radiations, and a host of other variables are never at rest, but are always changing from day to day, year in and year out. In this layer occur the innumerable vagaries which go to make up the weather. It is well known that the magnitude of some of these can reach gigantic proportions, resulting in such whirling dervishes of the skies as cyclones, hurricanes, and tornadoes, with their accompanying destructive floods and other devastations.

Of the many variables found in the troposphere, that of temperature is of particular interest; for measurements made by the use of automatic recorders on balloons called radio sondes disclose the interesting fact that the temperature does not continuously decrease at a uniform rate as the height is increased. In general, the temperature does decrease with height, but only up to a certain point. This point in the upper atmosphere where the temperature ceases to decrease is what marks the boundary between the troposphere and the stratosphere. At this point the temperature either remains constant or reverses itself with a further increase in height.

Strangely enough, the height of the point where temperature inversion sets in is not the same in all parts of the earth, but there is a wide difference as between the poles and the equator. At the equator this point is at a height of about thirteen miles, while at the poles it is at the much lower height of about four miles. Thus the thickness of the tropospheric layer is more than three times as great at the equator as at the poles. Also, another curious fact is observed. Whereas the temperature at this point of inversion may be as low as 112 degrees below zero in the equatorial region, at the poles the lowest is only about 58 degrees below zero, approximately half as much. An interesting paradox of nature that. In the sub-stratosphere it is actually colder at the equator than at the poles. This fact may be watched with interest, for it will probably have some bearing on the mapping of air-line routes in the future when stratoliners come into general use world-wide.

The Stratosphere

Directly above the troposphere lies the stratosphere. This layer has the form of a spherical shell which completely surrounds the earth and extends from the troposphere upward to a height of about 40 miles. As its name indicates, here lies a stratum the characteristics of which are comparatively uniform, particularly so in the region adjoining the troposphere. The temperature is more constant, air currents are more stable, and in many respects this is a region approaching the ideal for airway travel.

Rising to a higher level in the stratosphere, in the vicinity of from 20 to 40 miles, the situation is quite different. In that region there is considerable variation in temperature from day to night due to the influence exerted by a dense layer of ozone believed to exist at that height. Because of the concentrated amount of ozone, this portion of the stratosphere has been given the descriptive name of "ozonosphere". That the gas composing this layer is ozone is deduced from several lines of reasoning. First, laboratory experiments prove that ultraviolet light and other radiations from outer space acting on oxygen transform the oxygen into ozone. And, second, meteors that have succeeded in penetrating the stratosphere in their downward plunge from outer space instantly flash up brilliantly when they enter this layer. The sudden transformation of the meteors into incandescent gases is due to the greatly increased resistance this

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layer presents to the high-velocity projectile-like meteors.

A spectroscopic analysis of the light thus emitted by these incandescent meteors reveals the presence of ozone. It is known that a dense layer of some kind of gas must exist at this height, because sound waves, also long radio waves, are reflected from it. During the first World War, it is reported, on certain occasions the cannonading in Belgium was distinctly heard across the Straits in England. For sound to be heard at that distance indicates that the reflector must be at a considerable height. Computations point to the ozonosphere. Similar computations with long radio waves indicate likewise. Balloonists who have risen to the sub-stratospheric level report that they have heard earthborn sounds emanating from points above them, not below, mark you, indicating some kind of reflector overhead.

Since there are strong circumstantial evidences to substantiate the belief that a layer of ozone exists there, what effect could it have upon the atmosphere below it? Laboratory experiments prove that ozone is opaque to ultraviolet light, and that material such as rubber immediately disintegrates when exposed to ozone. The ozonosphere being at a high level above the major portion of the atmosphere and being relatively dense in structure, a great amount of heat must be generated in this layer due to the direct absorption of the sun's ultraviolet radiations. It is estimated that the daytime temperature rises to as much as 200 degrees above, not below, zero. The nighttime temperature, though, drops to that of the normal stratospheric level, which, as noted heretofore, is about 58 degrees below zero.

This great daily temperature variation, a total of 258 degrees, must cause air currents in the ozonosphere of prodigious proportions. That such do actually exist can be observed directly. Some meteors that have succeeded in entering this layer leave behind them trains of incandescent gases which sweep across the sky at a high rate of speed. A strong wind must be the cause. This great agitation does not seem to have much effect upon the sub-stratosphere, miles below. Experience testifies that there the air currents are more stable.

It was said that ozone is opaque to ultraviolet light. The ozonosphere, then, may be considered to be a barrier placed high in the sky which regulates the amount of ultraviolet light reaching the earth. The proper amount of ultraviolet light is highly beneficial for the health and well-being of plant and animal life. Too much is destructive. Here, then, is demonstrated the wisdom of the great Creator in providing protection for His creatures on earth.

The 700-Mile-High Ionosphere

The third major layer of the atmosphere extends from the stratosphere upward to a height of 700 miles. It has been named the *ionosphere*. Some men apply the term to the narrow zone within this layer at the height of between 60 and 65 miles which acts as an electrical reflector for short radio waves. This electrical reflector, though, is more properly termed the "E" layer, or, as those who prefer to honor creatures rather than the Creator call it, the Kennelly-Heaviside layer. Meteorologists correctly apply the term *ionosphere* to the entire layer rising to an approximate height of 700 miles. Its name indicates that "ionization" plays the leading role in this layer; and, in fact, it does. So let us see what is meant by that term before we proceed farther.

In the broad sense, ionization simply means the process whereby a liquid or gaseous substance is rendered electrically conductive. To understand how this is done, let us enter the realm of the infinitesimally small, the sub-microscopic world. The building blocks of this world are called "protons", "neutrons," and "electrons", which together constitute atoms of matter. There are millions of

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atoms in one cubic inch. Centering our attention on just one of these atoms, what do we see? Should the atom happen to be one of hydrogen, we shall see a simple miniature solar system having a sun-like nucleus named a "proton", and, amazingly, around it there is rotating at terrific velocity a tiny little planet-like unit named an "electron". The relative dimensions of the electron and proton and the distance between them is comparable to that of the sun and planets of the solar system. Therefore, the atom consists mostly of empty space.

The hydrogen atom is the simplest of all the atoms of the ninety-two known elements. An oxygen atom contains eight electrons rotating around its nucleus. Uranium, the most complex, has ninety-two electrons associated with its nucleus. No two elements are alike. The only distinguishing difference as between any two of the elements is in the structure of the nucleus and in the number and arrangement of the planetary electrons rotating around it. These atoms in their normal state are electrically neutral; that is, the electron always carries a definite, fixed amount of negative electrical charge which is exactly equal and opposite to the positive charge on the protons of the nucleus. Thus the electron is bound to the nucleus by the coulomb force created by the equal and opposite electrical charges.

Now suppose that some means be provided whereby myriads of high velocity projectiles, such as radiations from the sun or cosmic radiations from outer space, be made to penetrate a large group of such atoms of a gas. Even though the atom is nearly all "emptiness", yet the chances are finite that some of the projectiles will strike some of the atoms. When this happens, and if the force of the impact be great enough, one or more of the electrons rotating in the outer orbit of the atom will be dislodged from the atom. When an electron is so removed from the atom the atom is no longer in its neutral state, because the electrical balance has been destroyed by the removal of the negative electron. In this state of unbalance the atom is positively charged. The electron with its negative charge, because of having much less mass than the protons, is free to be influenced by any other electrical field in its vicinity. When in this condition the electron will obey the natural law; "unlike charges attract; like charges repel each other." Motion is thus imparted to it, and an electron in motion constitutes an electrical current.

Multiply the number of electrons in motion by billions and there results an electrical current of great magnitude. Should this ionized gas be located between two metallic plates, one of which has a positive charge and the other a negative charge, an electrical current will flow from one plate to the other through the gas. Such a current exists in the ionosphere due to the atomic bombardment and the influence of earth's magnetic poles which simulate the charged plates.

Bombardments Equivalent to Billions of Electron Volts

In the ionosphere the process of ionization takes place on a gigantic scale. What are equivalent to projectiles hurled from outer space are cosmic rays, ultraviolet light, and other radiations of various types known and unknown. These radiations strike the rarefied gases in the upper atmosphere with such tremendous force that their effect is measured, not in thousands or millions, but in billions of electron volts. The result produced by this electronic bombardment can be imagined. It is atom-smashing de luxe.

In an ordinary vacuum tube such as is used in a radio receiving set operating with but a few volts, the plate of the tube can become red-hot almost instantly from the minute electronic bombardment. What must be the effect when forces equivalent to billions of volts are used as up in the ionosphere, where elec-

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tronic bombardment is carried on in a colossal manner? That such powerful electrical forces do actually exist in the ionosphere is known from direct measurements of their secondary effects in the troposphere by the use of Geiger-Muller counters and associated equipment. It is only during the past decade that these forces have been discovered and measured. Research workers in nuclear physics have learned a little about how to duplicate in miniature such electronic bombardment as exists up in the sky continuously.

A laboratory device called a "cyclotron" and more recently another instrument named a "betatron" can develop potentials equivalent to 100 million electron volts or more. Even with this relatively small amount of potential, a vast new world is now being envisaged wherein transmutation, radioactivity, and electronic bombardment will play an important role. No longer is the transmutation of one element into another an alchemist's dream. Today it is an accomplished fact. Research like this explains why it is believed that there exists a belt of extremely high temperature in this layer high up in the sky called the ionosphere. Some research workers estimate that the temperature may be as much as 1600 degrees Fahrenheit. At that temperature iron would flow as a liquid.

The ionosphere contains at least two regions which act as electrical reflectors for short radio waves. The lower already identified as the "E" layer, at the height of 60 to 65 miles, remains substantially constant throughout the year. The second reflector, higher up, is identified as the "F" layer. Its height varies from day to night and from summer to winter. At night during the summertime its average height is about 145 miles. In the daytime it splits up into two layers; one, the "F'", comes down to about 124 miles, and the other, the "F''", goes up to about 218 miles. In the winter there is but one "F" layer, at the average height of 128 miles.

The heights of the various reflectors can be accurately measured by using the same principles that are employed in radar. These reflectors high in the sky make possible world-wide radio broadcasting. Radio stations intended for long distance transoceanic communication are so designed that the power radiated is confined to a narrow beam. Using the proper angle of incidence, this beam is aimed toward these ionized regions in the sky, and as a result the reflected wave returns to the earth at a great distance from the transmitter and with little loss in power.

In the ionosphere occur the beautiful electronic displays known as the aurora borealis and aurora australis, or northern lights and southern lights respectively. In that the earth's magnetic field is most intense near the poles, these auroras, therefore, are more brilliant near the higher latitudes. They are caused by electronic bombardment of the rarefied gases in the upper atmosphere. Some of such auroral displays have been observed as high as 700 miles in the sky and as low as the stratosphere. Their presence and coloring, therefore, is a positive indication of the height of the atmosphere and the nature of the gases at those heights.

Darkness upon the Face of the Deep

Balloonists who have ascended to high altitudes report that as they ascended the sky gradually became darker. This may appear strange to some people who may think that just the very opposite should be true. A moment's reflection, however, should convince one of the fallacy of such a conclusion. For instance, you have often seen an oblique beam of sunlight from a window stream across a darkened room. What you saw was not the radiation from the sun, but the light reflected from myriads of dust motes floating in the air. Remove every particle of dust from the air (if that were possible), and the beam of sunlight

would become utterly invisible. Were it not for the dust particles, the watery vapor, and the atoms of gas constituting the atmosphere around the earth, the sky would be dark even at noonday. The higher one ascends in the atmosphere, the darker the sky becomes, because of the freedom from dust, a less dense atmosphere, and because of being farther removed from the objects on the surface which serve to reflect and diffuse the light. In outer space where there is no matter, either solid, liquid, or gaseous, all is darkness for the same reason.

When the Architect of the earth stated, at Genesis 1:2, 'In the beginning the earth was without form and void; and *darkness* was upon the face of the deep,' He must have been revealing a state of development in which waters covered the earth and no atmosphere was in existence. Consequently, "darkness" was upon the "face of the deep" just as the record states. Toward the end, though, of the first 7,000-year creative day the earth had been so developed that the elements began to assume their organized positions. Here then was an agency which could and did transform the radiations from the sun and make them visible; hence, insofar as the earth was concerned, light first came into existence. The earth having acquired rotative motion, light and darkness would follow each other in natural sequence, or be "divided", just as recorded at Genesis 1:4.

We see, then, that the present-day conception of the structure of the earth, according to the evidences deduced by modern research and mathematical computations, is that the earth does not consist of a homogeneous mass of material, but, instead, is composed of at least seven major identifiable onion-like layers each differing from the others in some respect and many other layers of lesser distinction. What little man knows at present about the wonders of God's creation is very insignificant in comparison with what still remains to be learned. Throughout the endless ages of God's kingdom now beginning it will be the blessed privilege of those peoples found worthy to live everlastingly on this earth to ever learn of and enjoy the infinite wonders of God's creative works. Truly the inspired Word says: "O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

Have You Ever Heard of the PWA?

AT ABOUT the time that Franklin D. Roosevelt became president there were some 13,000,000 Americans out of work. The Public Works Administration, started in the spring of 1933, was based on the theory that the expansion of construction in times of depression would relieve stagnation and assist business recovery. The *Encyclopedia Americana* explains:

Public works construction by State and local governments declined tremendously during the depression, and by the summer of 1933 when PWA began to function such construction had virtually ceased. Most of the municipalities throughout the country had for the two years preceding June 1933 found it difficult or impossible to sell their bonds; and, in the face of the heavy welfare burdens, and the all-time high in tax delinquencies, the financing of public improvements out of income was out of the question. Had it not been for the financial assistance rendered by the PWA the standards of public service in the thousands of municipalities would have been jeopardized if not seriously impaired. Allotments by PWA have been used for such projects as schools, hospitals, public buildings, sewers, water supply, highways, bridges, river and harbor development, national defense, water-power development, reclamation, irrigation and flood control. In addition to this employment, there is the so-called secondary employment that results from the expenditure

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of the wages and salaries received by employees at the site of construction and by the workers in the factories, mills, and forests that supply the materials for PWA construction.

The PWA continued for years, and so did the unemployment, but after Pacelli and Hitler made their abortive attempt to grab the world the unemployed found employment in war industries, and as soon as those industries are over the 13,000,000 will be as jobless as they were before. That's the truth; and it is common sense.

The Big Fellows See It Coming

Chairman Krug of the War Production Board recently made a statement in which he said:

As the cutbacks increase, some areas are bound to experience unemployment. In that event, local chambers of commerce, union leaders and business men may urge the government to take special measures, such as providing a public works program, or putting in war contracts to tide over the slump, or making special releases of materials for civilian production. . . . We must prepare to meet such emergencies when they are real; but we must also be prepared to resist the pressure when they would only delay necessary readjustments.

That is quite plain, but the National City Bank of New York, in its June, 1945, review of economic conditions, makes it plainer still. It quotes Mr. Krug approvingly, followed by this one:

We venture to add to this statement an opinion that the pressures to which Mr. Krug refers will not come wholly from outside the government, but also from elements within it, who believe that public works programs or other government spending are desirable whenever and wherever people are out of jobs, and who constantly urge the adoption of a legislative policy to that effect.

The bank goes on to say that it disapproves all such plans of help for the helpless or work for the workless; that the states now have in their hands some $6,000,000,000, and that must be used up first; that veterans get $300 anyway when they are demobilized, and that they may even get $20 a week up to as much as 52 weeks, if unemployed during the first two years after discharge.

Only a little while back, the big fellows were cheerfully telling how many years it would take to fill the demand for radio sets and washing machines, to be made by the concerns that have been making bombers and ships, but with peace in sight they begin to tell the truth.

Did Jesus Ever Pontificate?

IF THIS question were to be asked of the United Press representative at present located in Jerusalem he would reply, "Why, certainly," and he could give his own dispatches as proof of the accuracy of his answer. Back in April, 1943, Archbishop Spellman, traveling at the expense of the United States government, visited Palestine, and the representative aforenamed sent out several dispatches about *his* pontificating; and if *he* could do it, it would seem as if Jesus could do it, though it must be admitted that Jesus was only a carpenter, and there are very few carpenters that know anything about this pontificating business.

To get a good head-start the U.P. dispatch on April 24, started off like this:

Archbishop Spellman, of New York, passed through packed throngs along the Via Dolorosa (Way of the Cross) today on his way to pontificate at the Liturgical Blessing, part of the Holy Saturday services, in the Basilica of the Holy Sepulchre.

The reader will pardon a little intrusion here of a few remarks of the carpenter who never pontificated:

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst

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known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.—Luke 19:41-44.

Jesus told the truth. Jerusalem was so thoroughly and completely destroyed A.D. 70 that "for fifty years after its destruction, until the time of Hadrian" "there is no mention of it in history".

Where Spellman Pontificated

In view of Jesus' statement that Jerusalem would be without one stone upon another, and the findings of history in accord therewith, it was good of the U.P. correspondent to tell just where it was that Mr. Spellman did his pontificating. It was, so it seems, in the Church of the Holy Sepulchre. So here are a few facts about this dirty hole:

The approach to it from every direction lies through narrow, filthy lanes, and small bazaars generally filled with ragged Arab women, the venders of vegetables and snails, the latter of which are much eaten here, especially during Lent. . . . The key of the church is kept by the governor of the city; the door is guarded by a Turk, and opened only at fixed hours . . . for as soon as the door is opened the pilgrims, who have almost all been kept waiting for some time and have naturally become impatient, rush in, struggling with each other, overturning the dragomans, and are thumped by the Turkish doorkeeper, and driven, like a herd of wild animals, into the body of the church.

Of course, that was written back in 1880, when the Turks had the city in charge, and when they tried to preserve order between the Syrian Catholics, Maronite Catholics, Roman Catholics, Greek Catholics and Coptic Catholics who used to bang one another up pretty badly in this place where they were supposed to have equal rights, but didn't get them. After mentioning the "small chapels" of the Syrians and Maronites in this Church of the Holy Sepulchre, and the "large chapels in the body of the church" set apart for the Roman Catholics, Greek Catholics and Armenian Catholics, the encyclopedia goes on to explain:

The poor Copts have nothing but a nook, about six feet square, in the western end of the sepulchre, which is tawdrily adorned in the manner of the Greeks. The Syrians have a small and very shabby recess, containing nothing but a plain altar.

So that the reader will get an idea of just about how holy is this Church of the Holy Sepulchre, among its 47 designated holy objects is the tomb of Adam (number 8 in the list). How Adam's tomb survived the flood in Noah's day, and finally came to be parked in the same "chapel" with the tomb of Melchizedek (number 6 in the list), is all a matter of "faith", *religious* faith, not faith in God or in His Word.

To understand the dispatch which the United Press correspondent sent out the next day, it should be explained that the aristocratic and pretentious word "Basilica" is merely a term to cover up nicely the fact that where Mr. Spellman pontificated was merely in that part of the Church of the Holy Sepulchre where the Roman Catholic Church is permitted to have its "large chapel", the same as its competitors the Greek Catholics and Armenian Catholics. The dispatch said in part:

The Most Rev. Francis J. Spellman, Roman Catholic archbishop of New York, pontificated at a high mass before hundreds of American soldiers and nurses in the Basilica of the Holy Sepulcher today and delivered a radio message to the United States . . .

Fighting men and refugees from all lands knelt in the streets of the Holy City to receive the archbishop's blessing as he passed in the colorful procession to the Basilica. . . . The archbishop was scheduled to speak

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directly to the United States tonight . . . but static conditions prevented short-wave reception.

Why Jesus Could Not Pontificate

Some might rush to say that the reason why the carpenter of Nazareth could not and would not pontificate was that He was not a "reverend", which term, in the *Authorized Version,* is applied to the Creator alone. But in the Hebrew, the term means to be feared, and occurs many times. In Mr. Spellman's case the term "Most Reverend" merely means that he is most to be feared. To be sure, this is a mistake, and if he wants to gain eternal life he had better hurry up and drop it; for this pontificating business is hooked up direct with demon-worship, and that is the reason why Jesus never did any pontificating.

Here was the way of it. When Julius Caesar was emperor of the world he had the title Pontifex Maximus (chief bridge-builder), and, if you will remember, when you read his commentaries, he explained in detail how he made his bridges. Other duties connected with the job were heathen ceremonials to appease the gods regarding lightning and pestilence; dedication of heathen temples to the gods of demonism; and regulating the worship of dead ancestors.

That Jesus would have had nothing to do with any of these duties, discharged by the high priests of heathendom, and then by the emperors, and subsequently by the pontiffs of Rome, goes without saying. Indeed, when the Devil took Jesus up into a high mountain and showed Him all the governments of the world, and offered them to Him if He would acknowledge him as His overlord, Jesus refused the pontificate and said, "It is written, Thou shalt worship Jehovah thy God, and him only shalt thou serve." So Jesus never pontificated.

At Plymouth Church, Brooklyn

◆ At Plymouth Church of the Pilgrims, Brooklyn, N. Y., where Henry Ward Beecher once held forth, the present pastor is Dr. Fifield. He has the degree of Doctor of Literature, and throughout the regular church season he lectures on the latest books, and other mundane subjects in which his flock are interested. He has even lectured on the Bible.

Early in May, on the bulletin board out in front of the church appeared the announcement of a sermon followed by a notice, which read like this:

"Be of Good Cheer"
The Sunday evening services
will be discontinued until fall

Later, the announcement was changed, and this time read:

"The Key to Better Living"
The Sunday evening services
will be discontinued until fall

'The Meek Inherit the Earth'

IN THE accompanying full page of pictures are shown some of the nation-wide efforts in connection with the public lecture "The Meek Inherit the Earth". (1) Advertising the lecture at Poughkeepsie, N. Y. The lady has just accepted a notice, and the distributor is about to serve another pedestrian. (2) Releasing the booklet *'The Meek Inherit the Earth'* at Poughkeepsie, as was done in hundreds of other cities. (3) A publisher at Hot Springs, Ark., with signs and handbills. (4) Another publisher at Hot Springs, with handbills and magazines. (5) One way the lecture was advertised at San Jose, Calif. (6) A publisher at Palm Beach, Fla. (7) Kingdom Hall at Hot Springs, with lecture notices on the doors. (8) Four little publishers all set to go to their respective positions to advertise the lecture. (9) Advertising at Miami, Fla.

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'The Meek Inherit the Earth'

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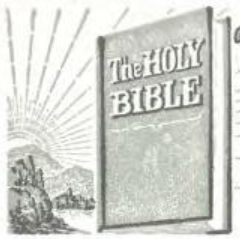

"THY WORD IS TRUTH"
—John 17:17

Love Supplanted by Passion

THE first step in the exercise of true love is gratitude. Gratitude is the state of being thankful or grateful. When one receives a good gift from another and is unthankful there is something wrong in the heart of the receiver. Where there is no gratitude on his part toward the giver selfishness has control over the receiver. Selfishness is the very opposite of love. The laws or rules of action for the government of God's intelligent creation never change. They are eternal. For this reason it is certain that it would have been pleasing to God for the first man Adam to show gratitude to God for all Adam received at His hand.

Upon this point the Word of God is explicit, saying: "Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations." (Psalm 100:3-5) "It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O Most High." (Psalm 92:1) "Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence." —Psalm 140:13.

Adam did not prove grateful to God for all he had received at the Creator's gracious hand. When the test came to him he preferred to exercise selfishness rather than love. Had he manifested love for God he would have obeyed Him. Adam was not grateful toward God; which means he was unkind and unfriendly in his action toward God. Loving means being another's friend at all times. (Proverbs 17:17) What took place in Eden verifies that such mental conclusions are correct and that Adam was not the friend of God. In substance, God had said to Adam: 'I have made this earth for you. I have created you and placed you in this beautiful garden of Eden. Behold its glory! I make you the caretaker over it. I have created you and placed you in dominion over the earth and given you a wife to be your companion. Everything in this wonderful place is yours to use for your pleasure and comfort. There is just one exception, and that is concerning the tree of knowledge of good and evil: "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." ' (Genesis 2:17) That was a small thing for God to ask of Adam compared with what God had done for him. That commandment furnished the opportunity to test Adam as to whether he would show his love for his great Maker and Benefactor or would exercise the faculty of selfishness and yield to passion.

The invisible cherub Lucifer was man's spiritual overlord. Being a spirit, he was, of course, not visible to man, but he held conversations with man. Lucifer became filled with pride and ambition because he cultivated the desire to be like the Most High God and to have a separate dominion of his own. (Isaiah 14:13, 14; Ezekiel 28:13-18) His ambition was to control man and have man to worship him instead of God; and this he could accomplish only by alienating man's affection from God. Lucifer employed the serpent through which to speak. Through this instrumentality he approached Eve and induced her to believe that God had lied to her and Adam and was keeping away from them something they should have. Eve said to him: "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye

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touch it, lest ye die." To this Lucifer replied: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."—Genesis 3:1-5.

Eve, seeing that the fruit was good for food, pleasant to look at, and reportedly to be desired to make one wise, took the fruit and ate it in violation of God's commandments. It does not appear that Adam was present during the conversation between Eve and the serpent. It is reasonable to suppose that when he did appear Eve told him, in substance, of that conversation, saying: 'Adam, God is a liar. I have been told by Lucifer through the serpent that he is a liar and now I have proved it by eating this fruit. I find it to be good, and I am unharmed and am still alive.'

Had Adam manifested love for God he would have said to Eve: 'My Father is not a liar. He could not be a liar. Why should He want to lie to us? Behold this wonderful earth which He has made and this marvelously beautiful garden which He has given us for our home. He made us and put us here to represent Him. He has given us all these blessed things to enjoy for ever if we will only obey Him. He told us not to eat of that fruit. He has some good reason for asking us not to eat of it. Why should we doubt Him for a moment? He has shown His great love for us and now we must show our love for Him. We may be sure that when He sees fit to let us eat of that tree He will have us do so.'

Adam took the very opposite course. He heeded his wife in utter disregard of his gracious Father's command. From that day until now every man who has acted against his own reasonable judgment and, in violation of his conscience, has yielded to the influence of a woman, has gotten into trouble. It has been extremely difficult for men to learn this lesson, due largely to the fact that they have not heeded the Word of God. Adam yielded to his wife's suggestion and willfully violated God's law by eating at her hand.

It has been suggested that Adam's great love for his wife induced him to violate God's law and that therefore he is in a measure excusable. But did Adam love his wife? No; he did not love her. When a man truly loves one, he looks after and safeguards the interests of that one. Had Adam really loved his wife he would have said: 'You have done a great wrong, Eve, and I cannot approve of it by partaking of the fruit with you. I must leave you to the judgment and disposition of God, whom I love, and I know that what he does with you will be right and for the honor of His name.' But Adam's lack of love for God and lack of love for his wife, and his selfish desire, or passion, moved him to violate God's law also. His act and conduct show that he reasoned thus: 'If Eve must die, I shall be deprived of her; and without her I cannot have so much joy and pleasure in this beautiful garden, and I do not want to be separated from her. I will take my chance with her.' The motive prompting him to do that was selfish. He preferred rather to become poor with Eve than to be in harmony with his great and loving God. He chose the selfish and passionate, and not the righteous way. He showed ingratitude to God for all he had received at God's gracious hands.

Adam was unthankful and selfish, and by his act proved that he was not God's friend. He became unrighteous and by his wrongful act alienated himself from God. He could no longer thereafter dwell in the presence of Jehovah God. Only the righteous can dwell in His presence. (Ps. 140:13) Today all the race of Adam's offspring are reaping the fruitage of Adam's passionate course.

Whom have I in heaven but thee? and there is none upon the earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.
—Psalm 73:25, 26.

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"With His Own Hands in Honest Industry"

THE consciences of honest men endorse the translation of Ephesians 4:28 as given in Weymouth's *New Testament in Modern Speech:*

He who has been a thief must steal no more, but, instead of that, should work with his own hands in honest industry, so that he may have something of which he can give the needy a share.

Young's translation is in accord, in effect:

Whoso is stealing let him no more steal, but rather let him labour, working the thing that is good with the hands, that he may have to impart to him having need.

The *American Standard Version:*

Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have whereof to give to him that hath need.

The Scriptures do not suggest that the worker should see if he can win enough at bingo or poker or on a slot machine, or in some other way, to help the needy, and there is no record that Jesus or any of the apostles ever did anything of the kind. They were real men. Nor did the apostles encourage the women to spend their husbands' earnings on games of chance; nor would they have taken or used any money obtained in such a manner. Jesus was not operating a racket.

A Gambler Kicks Back

A western paper recently carried the story of an honest housewife misled into the idea that a connection with some church is the right thing. Her husband, unfortunately, though in many ways a good man, was addicted to gambling. She thought that if she could get him into a church her troubles would be over. While her campaign for his supposed betterment was on he came home with a handful of lottery tickets and explained that he had got them at her "church", which was giving away $500 in cash prizes. She went on to say:

My husband is now ridiculing my religion and calling us hypocrites. He says we serve liquor and sell it at our church picnics. We run public gambling affairs. But we aren't even honest enough to pay a liquor license or admit that we are in the same class with Monte Carlo and bookie joints. He says honest bartenders pay the state the legal license and conduct their business according to law.

In the story as published there was no hint as to which church the wife was trying to get her husband into, but it could hardly have been the Greek Orthodox Church, because the legal counsel for that church, James C. Mylonas, Cleveland, Ohio, has issued a public statement:

I wish to make clear to the public that one of the firm principles of the Greek Orthodox Church is never to permit any of its constituent churches to engage in any gambling whatsoever. Furthermore, none of our churches accepts money obtained from gambling. Our parishes are supported entirely by subscription and the donations of the membership. Any priest of the church found engaged in gambling would be suspended from his office by the archbishop of the church.

Flouting the Law in Ohio

The destruction of all law is well under way in Ohio, and it is not at all hard to find the organization that is at the bottom of it. Thus, it is illegal to play bingo in Ohio, but that means nothing to the "Very Reverend" or "Most Reverend" Anarchists, and, in fact, in the city of Cincinnati, it was all fixed up with the police that while they might enforce the law elsewhere they were not to do it in the case of St. Mark's church. Everything was going along fine for the "reverends" when they tried curtailing the number of games played, and withholding a $500 special prize which had been offered. The 3,500 players got out of hand. They threw pop bottles on the floor, stamped their feet, hissed and booed and milled around the "reverend"

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burglars demanding an explanation. In the excitement somebody made the awful mistake of calling the police. When these minions of anarchy arrived, they wanted badly to arrest the man who had telephoned to them, as is their custom under such circumstances, but nobody could find him, and so, of course, there were no arrests. The name of the denomination operating the St. Mark's gambling den is not known.

Being illegal in Ohio, bingo is also illegal in Cleveland, but is regularly advertised in the *West Side News,* which lists the gambling houses as St. Mary's Annunciation, St. Stephen's, St. Wendelin's, St. Malachi's, St. Michael's, and the Blessed Sacrament church. The name of the church or churches operating these rackets is not known. Of course, it is just possible that some or all of these cesspools of crime are of the same brand as indicated in the dispatch below.



The same Vermont officials who refused protection to one of Jehovah's witnesses, and would not let Jehovah's witnesses have City Hall auditorium for a Christian meeting after they had paid the full rent in advance, allow this illegal sign in front of Holy Cross Chapel, five miles north of Burlington, without interference.

Cleveland, June 22.—Twenty slot machines and other gambling equipment were in the possession of police today following a visit last night to a bazaar conducted by St. Agnes' Catholic church on the church grounds here. The slot machines, of the one-armed bandit kind, did not have any federal use tax stamps affixed to them, which will be reported to the bureau of internal revenue, said Detective Lieut. David Kerr, head of the squad. There were 15 nickel machines, two dime and two quarter machines. A wheel, two dice laydown boards and a "stove-pipe", used in a dice game, also were confiscated. All the proceeds were to go to the church, the Rev. Fr. Joseph T. Carney, assistant pastor, told Sergt. Raymond Shillat, who headed the squad that seized the devices.

Probably, by now, both Kerr and Shillat are looking for work.

So the City Licensed Bingo

The natural result followed. The city of Cleveland, with not one particle of right to do so, suddenly licensed bingo. It had just as much right to do that as you would have to walk up to a man and hand him a certificate, signed by yourself, giving him the right to commit adultery if, as and when he might have the opportunity to do so. Interesting results followed. Being now legal, whereas it was previously illegal, the reporters took an interest. One of them, in the Cleveland *News,* under the engaging title "Operators of Bingo Give Only $8,000 to Charity from 'Take' of $261,000", gave the details, some of which are:

Figures in the licensing commissioner's office showed there are about 17 bingo games operating daily in Cleveland and it was these places which took in the $261,075 in the last 41 days. . . . The licensing commissioner declared he was "shocked to note that the daily bingo places turned over only 3.3 percent of their gross revenues to charity".

It seems evident that the public can believe 3.3 percent of what the religionists tell them. It is remarkable that the percentage is so *high.* The mayor, however, was disappointed. Said he:

It is interesting and, in fact, shocking to note that . . . there was a charity profit of only $18,378. I am not satisfied with the legitimacy of the expenditures that are in-

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cident to the daily operators' games. These games are operated ostensibly for charity. It is a mockery upon the claim of charity that out of $261,075 grossed by daily games, only $8,305 was left for charity. The report clearly shows that the charitable aspect of bingo does not exist. It is operated for the payment of prizes and payment of salaries to the operators. From the 41-day figures, it is obvious bingo is a $3,000,000 annual business.

The next day, Judge Jenkins at Youngstown drew attention to the state constitution which says that "lotteries and the sale of lottery tickets for any purpose whatever shall forever be prohibited in this state" and that

Just as a city's criminal ordinance is not worth the paper it is written on if it is in conflict with the state law, even so the state law is useless if it conflicts with the state constitution.

A Nation-wide Conspiracy

Don't get the idea that this fight to operate gambling rackets in the name of Jesus Christ and the virgin Mary is confined to Ohio; it is nation-wide. When it was put up to Governor Dewey that he should sign a bill to legalize bingo conditionally, he stated that he could not "in good conscience sign any bill which clearly violates the constitution". The account in the New York *Daily News* went on to say:

Several Catholic clergymen and spokesmen for various organizations which could have sponsored bingo playing under the bill urged its approval by the legislature at a public hearing in March.

A few months later the same paper explained that

Legalization of off-course betting on horse racing was endorsed yesterday by one of the highest dignitaries of the Brooklyn diocese of the Catholic Church.

The item was published under the double-column caption "Off-Course Gambling Approved by Prelate". The prelate's name was concealed.

The racket is on in Indiana. Referring to six places where bingo games were in operation, the Indianapolis *News* explained with greatest caution (italics supplied):

While the *visits* were described as raids, *no* arrests were made and *no* equipment confiscated. Instead, the *alleged* operators of these games were *politely advised* that bingo is *considered closely akin* to other *forms* of gambling. And gambling, it was *presumably explained,* is contrary to Indiana criminal law.

After softening the blow for the religious gangsters as indicated by the italics, the *News* did have enough courage to say later:

At $500 a sitting, this means four chances to fleece the suckers every week, or an approximate income of $2,000. That adds up to $104,000 a year. Six games, averaging the same income, would mean a take of $624,000 a year.

Lawbreakers' Brazen Impudence

Those that despise God's law that they should make their living by doing honest work, and are living by their wits instead, hold human laws in supreme contempt. This may be seen in the following dispatch from Memphis in the *Arkansas Gazette:*

Memphis, Tenn., May 31 (AP).—Police Chief Carroll Seabrook reported tonight that he led a raiding party on a bingo game in the chapel of St. Mary's Catholic church last night. Proceeds from the game were to raise money for the parish. Seabrook said some 216 persons were participating, and prizes were being distributed to winners. Their names were taken, and officials said any caught in subsequent raids would be docketed.

In Wisconsin the Roman Catholic church went to a good deal of trouble to show its contempt. State Senator Bernhard Gettelman, knowing that, as he expressed it, "the churches in Milwaukee had been playing bingo for a number of years," undertook to have the legislature pass a bill that would legalize bingo, at least for the churches. He knew that bingo had been played at St. Jude's

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church and was still being played "at St. Anne's, St. Benedict's and St. George's as well as other Catholic churches in Milwaukee".

To his surprise, a spokesman for the Roman Catholic Church, a lawyer, appeared and drew attention to the fact that the Wisconsin legislature is forbidden by the Constitution to ever authorize any lottery, and that the Roman Catholic Hierarchy "does not consent to any exemption which requires any church of the archdiocese to procure a license to carry on any activity on its own premises". This occupied a column and a third in the Milwaukee *Journal* under the heading "Catholic Opposition Delays Bingo Bill".

What the opposition amounts to is just this: that the church intends to continue to run this gambling racket regardless of state constitution, state law, city police or anybody else, and does not mind in the least to advertise its impudence and lawlessness far and wide.

A final word, not about bingo, but about other forms of gambling, is at hand in the form of an item from the *St. Paul of the Cross News,* published in Jersey City. It has a three-column-wide scarehead entitled "Monster Card Party Set for June 1; Pastor Makes Special Appeal". Then appears a picture of the "Very Reverend Monsignor" James Hughes. Then comes the appeal to everybody to turn out to the card party; and in the adjoining column appears the explanation:

> It was pointed out that this card party is one of the two annual affairs for which the united parish support is expected. This appeal then is directed to every member of the parish.

Peter did not have any money, but he had something that none of the Hierarchy possess, and of which they show not the faintest trace.

The Fight for Money

UNDER present conditions the fight for money is always on, to see who is going to get it and who is going to keep it after he gets it. This will present some of the money-makers to view, not always favorably and not always unfavorably.

Nothing in the entire history of the human family has ever approached, in a manufacturing way, the record made at Willow Run, Michigan, where, in a few months, was created the world's largest bomber plant, with a conveyor line three miles long, and where, almost before the plant was finished, twenty four-engined bombers were coming off the belt every day, and being sent to every corner of the world. Edsel Ford, dead at 49, designed and built the plant.

The early showing of the Curtiss-Wright Aviation Company was not as favorable as the Ford Company's demonstration. It palmed off defective engines, turned out planes that were useless for military purposes, and in the first fourteen months made only 65 planes, for which the government paid $1,227,000 each, but for which it had been expecting to pay but $66,799 each. No doubt these conditions have long since been corrected, but, as it was, the Ford Company made a hit and the Curtiss Company made a miss.

There are probably all kinds of Americans in the National Association of Manufacturers, despite the fact that many of them are alleged to be of Fascist sympathies. In any event, most Americans will be inclined to think well of the following resolutions which they passed at their meeting at Rye, New York, December 7, 1944:

> Most of the good things of life come through work. Higher wages, vacations with pay, old-age benefits are possible and can be sustained only through economic productivity. The way we, as a people, can improve our material well-being is to be more productive. Any in-

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terference with economic productivity, except to protect the public health and safety, whether by government or labor or business, is reactionary and against the best interests of the people. . . .

Property rights are in their very essence human rights. The secure possession of private property is a reward that stimulates individual effort, promotes thrift and discourages waste. It contributes to the enrichment and dignity of life. . . .

More and more we have come to be governed, not by laws that are first debated and then enacted, but by the device of so-called administrative law, which is to say, by decrees, executive orders, rules, regulations and interpretations, which are dictated by bureaus, boards, commissions, all the new sprawling alphabetical agencies of government, and then sent to the Federal Register to be filed and published as law. . . .

There is carved on the lintel of the United States Supreme Court the legend: "To the end that this shall be a Government of law, not of men." Yet in this country the bureaucrat now frequently performs legislative, administrative and judicial functions, through the relatively recent expansion of the device of administrative law. This, in any language, in any country, under any circumstances, is tyranny.

Crawford Not Included

The foregoing praiseworthy expressions of the National Association of Manufacturers are not intended to reflect favorably on Frederick C. Crawford, board chairman, even if he voted for them. This man, returning from a tour of France in January, 1945, went into raptures over the good results of German occupation of both France and Belgium, and thought both France and Belgium would have preferred German to American occupation. (Associated Press dispatch of January 5, 1945) This is the same Crawford that gained fame as president of a company planning to evade the embargo and supply Japan with airplane valves. See *In Fact,* January 29, 1945, for his biography as a Fascist. In three weeks' flight over France and Belgium Mr. Crawford saw that the horses were well fed and the wagons had rubber wheels; that the copper doorknobs of the Ritz hotel were still there; that those that were opposed to the Nazis were mostly young, mostly Communists, and mostly gangsters. *News from Belgium* takes three pages to analyze Mr. Crawford's wild statements. It mentions that the Germans reduced Belgium's cattle stock so that it will take six years to bring it back to normal; that the number of pigs went down from 960,000 to 484,000, and the number of laying hens from 25 million to 2 million; also that of the 3,500 locomotives only 900 are left in running order. Mr. Crawford probably hobnobbed with those that owned shops that were busy during the years of Nazi occupancy, making war materials for the "New Order". If he had visited a few homes of the common people he would have come back with a different story.

Some of the 100 corporations that are getting the bulk of the war business have consciences, and some have not. The officials of the United Aircraft Corporation of Connecticut went to Washington and turned back $286,000,000 to the government because, they said, they were ashamed to take so much easy money. Even after making this refund, and after taxes in the year in which they made the refund, they still had left $17,000,000 in net profits, which was about triple what they had been making in prewar years.

It should be explained that not all spasms are spasms of righteousness. For example, all the distilleries of the United States (128 of them) stopped making liquor and went to making war alcohol, used in the manufacture of synthetic rubber and smokeless powder, but they did not do this until they had in their warehouses 550,000,000 gallons of liquor intended to go into society by the usual route.

Insiders Are Really Inside

The periodical *Labor*, which takes a special interest in such things, declares that:

Standard Oil of New Jersey owns properties estimated to be worth $2,500,000,000. The 11 directors who control it own about $1,000,000 worth of stock, or 1/25 of 1 percent of the total. The record compiled by themselves shows that the 11 men collect $793,292 a year in salaries, an average of something better than $70,000 a year. In addition, the corporation is buying big annuity benefits for them. In 1943 the 11 gentlemen voted themselves salary increases of over 10 percent.

There is not room to publish all the big salaries paid in the United States, but the following are some that were paid in the year 1942, and it will be interesting to Americans who think they are patriotic to compare the salaries of the two last mentioned on the list with those of the two first mentioned. Moreover, some of the most tremendous incomes are entirely outside of the salaried list. But here is the list:

Eugene Grace, Bethlehem Steel	$537,724
Thomas J. Watson, International Business Machines	425,000
John B. Hawley, Northern Ordnance	400,000
E. T. Weir, chairman, National Steel	275,400*
T. M. Girdler, president, Republic Steel	275,000*
W. S. Gifford, American Tel. & Tel.	210,250
R. J. Wysor, vice-president, Steel	196,000*
Winthrop W. Aldrich, Chase Bank	180,800
T. F. Millsop, president, Steel	175,000*
George E. Wilson, General Electric	167,916
F. B. Hufnagel, Crucible Steel Co.	150,000
John J. Schumann, General Motors Acceptance	136,809
H. E. Lewis, president, Jones & Laughlin	135,000*
E. T. Standard, Kennecott Copper Co.	126,150
H. F. Atherton, Allied Chemical & Dye	125,000
Charles J. Hardy, American Car & Foundry	120,182
Philip Reed, General Electric	120,000
C. E. Adams, Air Reduction Company	115,800
F. A. Stevenson, American Car & Foundry	114,418
H. G. Batcheler, president, Allegheny-Ludlum Steel	108,030*
Hugh Weed, Carter Carburetor	106,529
H. Donald Campbell, Chase Bank	106,500
C. P. Cooper, American Tel. & Tel.	101,300
W. S. Gray, Jr., Central Hanover Bank	100,159
President of the United States	75,000
Harlan Fiske Stone, Chief Justice, U. S. Supreme Court	20,500

The salaries marked * include recent increases of from 40.2 percent to 134.8 percent.

Noting the first name on the list, it may be remarked that in the same year and in the same company 11 Bethlehem-Steelites received salaries in excess of $100,000 a year; 11 received salaries between $50,000 and $100,000, and 105 received salaries between $20,000 and $50,000 a year.

And, oh yes, the average yearly wage of steel workers is $2,270, but, as the wages are frozen for the duration, they are not shown as $2,270*.

The Rare Sport of Inside Burglary

It used to take considerable gumption to be a burglar. But those days have passed; they belonged to the horse and buggy days. Ganson Purcell, chairman of the Securities and Exchange Commission, sets forth the modern procedure:

We see more and more today instances of management feathering its nest at the expense of its stockholders as well as that of the government. They all follow the familiar pattern of excessive compensation and allowances for expenses, bonus arrangements, sales commissions and other pecuniary perquisites which management votes for itself entirely without the knowledge of stockholders. The tendency during the war has been to increase this sort of thing rather than to curtail it. The result is to reduce the return to stockholders and, at the same time, to fail to build up the financial reserve which will become in-

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creasingly important if corporations are to ride out the economic storms ahead.

But don't get carried away with grief. In wartimes the stockholders get something, too. Thus, in the four peace years of 1936-1939 the twenty leading steel companies paid out $496,412,000 in dividends, whereas in the four war years of 1940-1943 they paid out $1,081,744,000 in dividends.

Inside burglary jobs are dangerous, however. Thus, at New York, for the first time on record, officials of a big drydock company drew two-year jail terms and $5,000 fines for padding expense accounts and paying themselves fantastic salaries and charging them up to cost. The judge on the bench said the penalties would have been heavier, but the defendants made restitution of between $75,000 and $100,000 of their graft.

At Newark, N. J., when General Electric, Anaconda Wire and Cable, Phelps Dodge Copper Products, American Steel and Wire, General Cable, National Electric Products, Rockbestos Products, Okonite and Collyer Insulated Wire made restitution to the government of $100,000,000 for excessive profits due to collusive bidding, the nine companies were let off with a total fine for the nine companies of only $70,000.

Some of the names seem familiar, don't they? And don't you suppose that the concerns that are caught every time the net is thrown get by, lots of times, with deals that their lawyers knew perfectly well were illegal at the time the deals were made?

Bordering on the North Sea

IN EVACUATING northern Norway, and turning it into a desert, at Tanta the sheep and cattle were gathered together, gasoline was thrown over them, they were set afire, and shot at last as they ran around in their death agony. Why they could not have been shot in the first place and then burned afterward only the Devil can explain.

At Hammerfest, the city of 4,000 population which has the distinction of being the northernmost city of the world, every building was burned except the mortuary chapel, but before destroying the city, everything of value, such as electrical equipment, telephones, etc., was removed for use elsewhere.

At Porsanger Fjord, everything that would help them to keep alive was taken away from 400 Russian men, women and children, and they were found living in rough holes scooped out of the earth, their only protection against the Arctic cold. Their stoves were made of empty cans, and their only food was soup.

In aiding Norwegian refugees to escape from Murmansk, the Henry Beacon, an American merchantman, attacked by planes, downed five, but was finally sunk. When it went down, the American master and seamen placed the refugees in the only lifeboat and all were saved. A few members of the crew clung to a raft for four hours and they also were saved, but the master of the ship, and all the officers but one, went down with their ship.

Describing the scene when liberation came to Norway, the *News of Norway,* in its issue of May 11, 1945, said:

Mollergaten, especially, was the scene of wild jubilation, where prisoners were carried from their cells on the shoulders of a delirious populace, and paraded down the streets while thousands of Osloites alternately laughed and wept. Dr. Henry Soderman, leader of the Norwegian police troops in Sweden, had already arrived, and as he went from prison to prison, informing the prisoners that they were free, the scenes of release and thanksgiving were indescribable. The high point of the first hours of liberation was

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reached as he threw open the cell doors of five prisoners who had been condemned to death. Among the fantastic scenes witnessed in Oslo was the sight of German soldiers tearing off their uniforms and joining the crowds of Norwegians to sing and shout the liberation.

Peace Has Its Problems

Carl J. Hambro, president of the Norwegian Storthing, made the thoughtful observation, and he did it with regret, that one liberated country after another has presented a picture of dissension, division, conflict and civil war. An advance illustration of this was seen in Denmark. After the Danish police had been deported, many a youth ran wild. On one street corner, on four consecutive nights, and in one of the most law-abiding countries in the world, highway robberies were committed by the same band of young men. And even worse, when a group of vigilantes caught a gang engaged in a lawless act, it proved at the station that the culprits were German Security Police engaged in crime after office hours.

Netherlanders who survived the horrors of the winter of 1944-45 will forget those evil days with great difficulty. Up to about March 1, 1945, more than 2,000 persons, mostly women and children, dropped dead on the forty-mile highway between Amsterdam and the Wieringenmeer. They had been scouring the country in search of food.

By the end of April, 1945, one million acres of the Netherlands were under water. The great northwest polder, where 15,000 of the world's most skilled agriculturists made their living, was buried under a great sheet of black water sixteen feet deep. Not a house, or a tree, or a road, was to be seen after the great dike was blown up on April 18. It is believed that these farmers had no advance notice of the terrible deed that was to be done, and that they perished.

Thievery is rampant in wartime. The world's diamond industry is centered at Amsterdam. As a matter of course, when the Germans entered the city they took the $15,000,000 worth of diamonds on hand into "safe keeping", so that the British would not "steal" them. There was then nothing for the diamond workmen to do, and they were scattered. Since many of them were Jews, these were killed or put in concentration camps. But—and here is the tragic thing—thieves broke into the silent Asscher plant, stole all the leather belting, put it into the black market, and it ended up by being used to patch the shoes of Amsterdam's workless population.

Aftermath in the Balkans

THE natural thing for a fleeing army to do is to destroy the means by which it might be most easily pursued. This has been done over a large section of eastern Europe. All the bridges across the Danube and other great rivers were destroyed, necessitating the handling of freight many times. And when the needed things do get to the other side of the river, there is a great scarcity of cars and locomotives and so many trestles have been demolished that transportation is almost at a standstill.

The Nazis hated to quit Hungary. In Budapest a great factory engaged in the making of airplane motors was carved out of a limestone cliff, and was protected from bombings by seventy feet of rock overhead. When this plant was seized, it was in actual operation, and the Polish, Yugoslav and Hungarian workers did not know of their freedom until Allied troops were in their midst.

News Flashes from Czechoslovakia continue to publish evidence of the mass murders that took even children between the ages of four and seven years. It doesn't seem as if anybody could do a

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thing like that; but see what Herod did. He caused all the babes from two years old and under to be put to death. Thank God for the promise that they will be restored to life in the New World.

Meantime, the Czechoslovakians declare their intention to rebuild Lidice, and are seeking the surviving women and children. It will be remembered that when Allied paratroopers landed in this village, and no one would betray them, all the men of the village were killed, all the women and children were put in concentration camps, and the village itself was completely obliterated.

The *Continental News,* London, gives the Czechoslovak minister of state as authority for the statement that the only German citizens that will be allowed to remain in Czechoslovakia will be such as have proved their democratic sympathies. As to the remaining 2,000,000 who went back on the Czechoslovak republic, and sided with Hitler, the statement is: "It has been decided to transfer some two millions of 'Sudeten' Germans out of a total of three millions to Germany." The sufferings involved in these transfers of millions of people from one place to another are awful to contemplate.

It is a matter of no little interest to learn that before the war 30 percent of the population of Hungary were Protestants, and in Transylvania there are more Protestants than there are either Roman Catholics or Greek Catholics. It seems plain that here is a field ripe for the spread of the truth, "this gospel of the kingdom." A good work was done in this direction before the war, probably was continued throughout the war, and is bound to bear a rich fruitage soon; for nothing can defeat the purpose of the Creator that "of the increase of his government and peace there shall be no end".—Isaiah 9:7.

Heuvel Found at Little Rock

NO ONE ever slips anything over on Almighty God and gets away with it. This was remarkably illustrated in the case of Earl Heuvel, former chief of police of Klamath Falls, Oregon. This man, while he was yet in office, conspired with the mob to assault Jehovah's witnesses while holding a Bible study in the God-forsaken Sodom where he lived. Then he was arrested for contributing to the delinquency of a 15-year-old girl, but skipped out. He headed for another Gomorrah, Little Rock, Arkansas, which disgraced itself by staging another officially-endorsed outrage against Jehovah's witnesses the very same day that Klamath Falls did. The mob at Little Rock was headed by a priest, but was officially blessed by the Little Rock *Gazette* and the police maladministration. In conclusion, Heuvel was dragged back to Klamath Falls and placed in the very same cell where he once "entertained" one of Jehovah's witnesses.

Blessings in the Evening of Life

THE following extract from a letter received at the office will be appreciated by many:

We began to study in Los Angeles about four years ago. My husband and I were both very dissatisfied with religion. We had been members of several churches and horrified some church people by telling them that we could not believe all that any of them said, but were reading and studying the Bible, trying to get heads or tails from it. Finally, somebody warned us against Jehovah's witnesses. Immediately we wanted to know what they believe. So we investigated and a study was started in our home.

It wasn't very long before I was out wit-

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nessing from house to house in Los Angeles. I was nursing, and in off hours I witnessed on the street in the neighborhood of my patients. Then my husband came up here and bought this place. I hated to leave Los Angeles and was afraid I would get where I could not go to studies. Imagine my joy at finding when I arrived in my new home that my husband was having studies there every week, and the very first night after I arrived we had a good book study.

We are old, and have no car; so cannot go except as others take us; but we talk the truth to everybody who will listen, and there are many such. We are sorry that we learned it so late in life. Our children won't hear it now; all are married and gone.—B. M. H., Oregon.

Justice for the Dusky

IT IS approximately correct to say that one-third of the human family have white skins, or are partly white, and that two-thirds are yellow-brown or black. In the United States, the 12,811,589 Negroes constitute 9.73 percent of the 131,669,275 population. The yellow-brown-blacks have equal rights in the earth with the whites; and the blacks in the United States have equal rights with the whites. Those who should know agree that there is no such thing as Aryan blood. The skin color is due to the amount of coloring matter in the epidermis. All persons that live in tropical climates develop dark skins. Few Greeks, Italians or Spaniards are of as light complexion as Finns, Swedes, or Danes. And, anyway, the Scriptures definitely assert that God "hath made of one blood all nations of men, for to dwell on all the face of the earth".—Acts 17:26.

Reviewing some literature on this subject, Al Sessions, in the North Bay *Labor Journal,* says, in part:

Negroes in Africa were making iron tools and good cloth while blonde "Nordics" were wearing skins and living in caves. In our first World War the army conducted careful intelligence tests among both whites and Negroes. It found that Northern Negroes of New York, Illinois and Ohio had a higher IQ than southern whites of Mississippi, Kentucky and Arkansas. Thus it is quite apparent that differences in intelligence between black and white are largely dependent on education and opportunity. Nearly any public school can testify that often a Negro, Mexican or Oriental is the brightest pupil in the class.

As there are whites who think that they know it all, because they are whites, or were born in some certain locality, or for some other equally foolish reason, so there are blacks who think that they can gang up on innocent whites. As late as June 12, 1944, nine Negro boys 15 to 17 years of age entered a subway train in Brooklyn, ordered every white man, woman and child out of the car, saying, "This is D day for the colored folks; all you white trash, get in the other cars." Most of the passengers were white; many of them were women, with little ones, returning from the beach. They ran screaming from the car. Two men did not move fast enough and were slapped. One man stood his grounds, as was right, and was shot in the wrist and hip. The ruffians unfortunately got away.

No self-respecting colored man in the United States, and there are millions of them, could blame the man who was shot. That is not the right way for blacks and whites to get along together. They have to have the same kind of education, so that such things may be avoided; they have to have the same opportunities for employment, so that they may not feel that they are unfairly treated; they have to have food; they have to have transportation; they have the same rights as other Americans, the same in peace and the same in war. To dodge the issue is to eventually fill America with such scenes

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as the one last described, to the great injury of every law-abiding and decent citizen of the country.

May a Black Man Have Work?

That seems a silly question to ask, but it isn't. One of the finest public services in the world is that of the Pullman organization, and every porter in its employ is a Negro; and where can you find a more polite, cleanly, capable lot of public servants than the Pullman porters? That seems to suggest that Negroes may have jobs on the railroads; but Sidney Alderman, attorney for the Southern Railway Company, the Atlantic Joint Terminal, the Atlantic Coast Line, the Central of Georgia Railway, the Georgia Railroad, the Gulf, Mobile and Ohio Railroad, the Jacksonville Terminal, the Louisville and Nashville Railroad, and the Seaboard Air Line, appeared before the House committee investigating acts of executive agencies and said that none of the foregoing railway lines had any intention of complying with mandatory orders of the Fair Employment Practices Committee to hire Negroes as firemen, train conductors or yard foremen; that if they did so white employees would revolt and rioting and death would follow "if present totals of Negroes employed on any except maintenance jobs were increased".

That's a great note. A Negro may serve as a porter in a sleeping car, and be a tiptop success, or he may be a waiter in a dining car, and nobody could want a better one, and he could tamp ties and help keep a roadbed in perfect condition for the passage of many and swift and heavy trains, and he may vote and he may go to war, but he mustn't be a fireman or a train conductor or a yard foreman on any one of those ten railroads or there would be riots, revolts and deaths, such as those nine Negro boys tried to pull off in Brooklyn. How perfectly silly to think America can get along with such riots and revolts, or that it has to. Is that the Golden Rule? and if it isn't, what kind of rule is it?

WHERE DID YOU RECEIVE THIS MAGAZINE?

Thousands of people are receiving the *Consolation* magazine from Jehovah's witnesses, either on the sidewalks and streets as they present it, or as they call at their home or place of business. You may have received this issue that way. However, this is somewhat uncertain and you may miss an issue or more. Hence, provision has been made, by way of the subscription arrangement, for you to receive *Consolation* magazine regularly, biweekly, in your mail at less cost to you.

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Desiderius Erasmus

IT WAS characteristic of Erasmus that he should name himself. The father's name was Gerhard; the unmarried mother's name was Margaretha Rogers. He was probably born at Rotterdam. When Erasmus was little, or perhaps before he was born, his father became a priest in Italy, and it may have been partly because of this that Erasmus himself hated and despised the monastic life into which he was forced when but a youth.

Though born in the Netherlands, Erasmus early became a citizen of the European world, studying Greek in Paris and Louvain, and studying and teaching in France, Belgium, Switzerland, Germany, Netherlands, Italy, and England, now giving aid and comfort to the Reformers, and now giving more aid and comfort to the popes, the rulers, and the men of wealth and leisure, who hung upon his words, or incurred their wrath, as was often the case. He lived and died nominally a Roman Catholic priest.

Erasmus was the most famous scholar of his day, and for long afterwards. He was born October 28, but whether in the year 1465, 1466 or 1467 is uncertain. He died in 1536, leaving his fortune, wholly acquired by his industry as a scholar, to the poor. He is of special interest to the Bible student of today because of his publication of the New Testament in Greek, accompanied by a new Latin translation. It was dedicated to pope Leo X, who accepted the dedication. For a time he was a professor in divinity and lectured on Greek at Cambridge University, but the greatest work of his life was that of general adviser of Froben's presses at Basel, Switzerland. He made that printing concern the most important in the world. And the Lord has made much use of printing presses.

In his day he was the darling of the educated, and when, in 1506, he visited Sir Thomas More, the lord-chancellor of England, without making his identity known, that gentleman was so charmed with his conversation that he abruptly said to his guest, "You are either Erasmus or the Devil."

The *Catholic Encyclopedia* says that he had "unequaled talent for form, great journalistic gifts, a surpassing power of expression", and that "for strong and moving discourse, keen irony, and covert sarcasm, he was unsurpassed".

Characteristic of the man was the answer which he made to Frederick, elector of Saxony. When that gentleman asked him what he thought of Luther, his reply (in Latin, of course, for that was the language among the scholars of the day) was, "Luther has committed two blunders; he has ventured to touch the crown of the pope and the bellies of the monks."

Manifestly He Never Consecrated

Manifestly, Erasmus never consecrated. Though he lived and died a Catholic, the *Catholic Encyclopedia* says of him:

> His vanity and egotism were boundless, and to gratify them he was ready to pursue former friends with defamation and invective; his flattery, where favor and material advantages were to be had, was often repulsive, and he lacked straightforward speech and decision in just those moments when both were necessary.

Erasmus taught that Christian knowledge should be drawn from the original sources, namely, the Scriptures, which, he said, should be translated into all languages. So it may be that the *Catholic Encyclopedia* is overly severe about this priest who brought them so much trouble. They claim that he was a personal friend of Latimer, whom they subsequently burned at the stake. And they also say that he rejected the divine origin of the primacy of the pope; that he repudiated confessions, fasts, pilgrimages, the veneration of saints and their relics, the prayers of the breviary, celibacy, and the religious orders in general; and that he had Zwingli's concept of

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the Lord's Supper. The monks, whom Erasmus exposed to such withering sarcasm as to make them the laughing-stock of Europe, made the claim that the Reformation was an egg which Erasmus laid and which Luther hatched, and that was doubtless the truth; yet when Luther was excommunicated, though Erasmus opposed the bull of excommunication, yet he protested ignorance of Luther's writings and declared his absolute neutrality and his fidelity to Rome.

Luther did not think much of Erasmus as a fellow fighter in the cause of truth and liberty, and, after expressing his disappointment with the latter's course, said:

> The times are now dangerous, and I see that a man is not a more sincere or a wiser Christian for all that he is a good Greek or Hebrew scholar. . . . Erasmus tries to walk on eggs without breaking them.

After paying tribute to Erasmus' ability and popularity as a teacher and writer, the Edinburgh *Review* had this to say of him (and it seems to plainly show that though he had great scholarship he never gave himself to the Lord. And a half-consecration is no consecration at all):

> He repeatedly confesses that he had none of the spirit of a martyr, and the acknowledgment is made in the tone of sarcasm, rather than in that of regret. He belonged to that class of actors on the scene of life who have always appeared as the harbingers of great social changes—men gifted with the power to discern and the hardihood to proclaim truths of which they want the courage to encounter the infallible results; who outrun their generation in thought, but lag behind it in action; players at the sport of reform so long as reform itself appears at an indefinite distance; more ostentatious of their mental superiority than anxious for the well-being of mankind; dreaming that the dark age of history may hereafter become a fairy tale, in which enchantment will bring to pass a glorious catastrophe, unbought by intervening strife, and agony, and suffering; and therefore overwhelmed with alarm when the edifice begins to totter, of which their own hands have sapped the foundation. He was a Reformer until the Reformation became a fearful reality; a jester at the bulwarks of the papacy until they began to give way; a propagator of the Scriptures until men betook themselves to the study and the application of them; depreciating the mere outward forms of religion until they had come to be estimated at their real value; in short, a learned, ingenious, benevolent, amiable, timid, irresolute man, who, bearing the responsibility, resigned to others the glory of rescuing the human mind from the bondage of a thousand years. The distance between his career and that of Luther was therefore continually enlarging, until they at length moved in opposite directions, and met each other with mutual animosity.

The Shepherd Is Finding His Sheep

SOME time ago I started a study with a woman who had taken a book and a Bible. Then, last winter, her house caught fire and was uninhabitable. However, while it was being rebuilt I called back once in a while, though I seldom saw the lady of the house. When I did see her she made excuses for not having the study continued: either her nerves were too bad, or she "couldn't have any privacy", or it was "too cold", etc. But at last we agreed that I should come back on a certain day and resume the study. I went back, and hanging on the doorknob was a note telling me not to come, as her family was opposed.

After that I wasn't very enthusiastic, but called back anyway, thinking perhaps we could arrange a study some place where her family could not interfere. Then came the convention in Pittsburgh, where we heard one of the spe-

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cial pioneers give an experience so similar to my own, it made me wish that mine could have a similar happy ending. Not having the slightest reason to think it might, I determined that it would not be my fault if it did not.

Having made several calls after the convention, but without seeing the lady, I was repaid one day by the lady herself coming to the door. I asked after her health, gave her the little booklet *"The Kingdom of God Is Nigh"*, explained its purpose, asked her to be sure to read it, and told her I would come back sometime to learn how she liked it.

Last Monday, several weeks after I left the booklet, I called again. The lady herself came to the door and with a broad smile said, "Come in." Asked if she had read the booklet, she replied, "Have I read it? Not only once, but several times: and there is a book advertised on the back of it that I want." I explained the *Watchtower* Campaign; she subscribed immediately, insisting, meanwhile, on paying for the little booklet I had left with her and which God used in such a remarkable way to reawaken her interest. Praise the Lord.—Pearl C. Sharp, New Jersey.

A Well-nigh Miraculous Deliverance



AS A special publisher of Jehovah's kingdom, I move about from place to place and make my earthly home in a trailer. On the last day of March I was eating supper in my home, which was then parked next door to a three-car garage. A cyclone came along and completely removed the garage, reducing it to kindling wood. The furious windstorm turned the trailer over, lifting it over the car, as shown in the accompanying picture. At the time of the blast, our gasoline cook stove was lit, with a kettle of boiling water on it. The fire snuffed itself out with our clothes, that fell from the clothes closet. We were able to repair the damage caused to the clothes. Although there were three of us in the trailer at the time, none of us was hurt. We know that Jehovah is our protector, and we give all thanks to Him for it. —Mrs. Walter Kienitz, New York.

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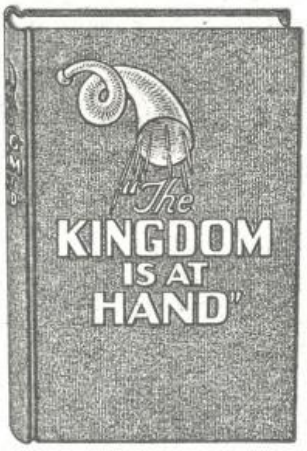
Watch for the Signs

Attentively and anxiously do good-will people seek and watch for authoritative signs of the coming of the most important event of all time, Jehovah's Righteous Kingdom.

If you are among such persons and desire reliable information pertaining to these signs, then you need the recently prepared Bible aid *"The Kingdom Is at Hand"*.



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CONSOLATION

A JOURNAL OF FACT, HOPE AND COURAGE

Jehovah's witnesses Triumph over Concentration Camps

Gripping account of God's people withstanding Nazi inquisition

Catholic Action

Interesting comment on Catholic activities in recent times

"What Shall We Have?"

Homes made of glass, furniture of wood hard as steel, and so on

Martin Luther

Few men have created more excitement than did he in his day.

Five Cents a Copy
One Dollar a Year

Vol. XXVI No. 678
September 12, 1945

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Foreign Countries

Published Every
Other Wednesday

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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

OFFICERS

President N. H. Knorr
Secretary W. E. Van Amburgh
Editor Clayton J. Woodworth

Five Cents a Copy
$1 a year in the United States
$1.25 to Canada and all other countries

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Published also in Greek, Portuguese, Spanish, and Ukrainian.

OFFICES FOR OTHER COUNTRIES

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Australia 2 Homebush Rd., Strathfield, N. S. W.
Brazil Rua Licínio Cardoso 330, Rio de Janeiro
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England 34 Craven Terrace, London, W. 2
Mexico Calzada Melchor Ocampo 71, Mexico, D. F.
South Africa 623 Boston House, Cape Town

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

In Brief

How the Priests Rob the People

◆ As a former Catholic I wonder what is wrong with the people's minds that they cannot see that they are being robbed by the priests whom they accept as God's chosen men. Right now the priests are filling their purses with money obtained for masses which they say are a means of delivering souls from "purgatory", which, say they, is a place in which untold millions are burning alive in fires of brimstone, and suffering horribly from thirst until God feels that they have had enough, when He accepts them to heaven. Prices range from $5 up, according to the notion of the priest, with the time running from 20 to 30 minutes, according to the speed with which the prayers are recited.

The charge for baptism is from $3 up, according to the priest and the locality, but there is no record that John charged anything for baptizing Jesus Christ.

Confirmation brings another charge.

The marriage price is something to write home about. In the parish to which I once belonged, if a couple asked for a low mass (one without music or singing) it would cost but $8. If the couple asked for a high mass, the priest got $10 or more. In other churches the prices range as high as $150. In my own case my husband paid $25, and for this I was allowed to walk on a strip of carpet and to have the use of four better chairs than if he had paid the priest but $10. At that time, 44 years ago, our men were getting but $10.50 a week as wages, and that always rankled in my mind. What pretense in the name of Almighty God! What blasphemy! What hypocrisy! When will the people awake?—S.N.

(The balance of the long letter contains details of robberies and indecencies of priests in New England whose names and addresses are given, and which would be a disgrace to even summarize.)

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"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVI | Brooklyn, N. Y., Wednesday, September 12, 1945 | Number 678

Jehovah's witnesses Triumph over Concentration Camps

A gripping account of God's people in Germany withstanding a twentieth-century revival of the Inquisition; their refusal to renounce faith, their perseverance in preaching, and their deliverance.

WHEN the wrath of a war-mad world was flaming at white heat against Nazi Germany the Roman Catholic Hierarchy in the United States seized upon that moment to brand Jehovah's witnesses as Nazis, Nazi sympathizers, fifth-columnists. These epithets were flung at God's Christian witnesses as thick and fast as the cries of "Reds!" and "Communists!" were hurled at them a few years previous. The change in the rabble-rousing Hierarchy's name-calling tactics came when much of the odium attaching to Communism was shifted by an unstable public to Nazism.

But was this new cry any truer than the false charge of their being Communists? Was it, for instance, the president of the Watchtower Bible and Tract Society of Jehovah's witnesses who blessed as a glorious crusade that Fascist Mussolini's rape of Ethiopia? or was it the pope of Rome? Was it one of Jehovah's witnesses who whitewashed that Butcher Franco by calling him a "fine Christian gentleman" when he and his Nazi and Fascist buddies slaughtered Spanish democracy? or was it the pope of Rome? Was it a representative of Jehovah's witnesses who unfurled the Nazi swastika over their meeting-place for worship in welcome of that madman Hitler's invasion of Austria? or was it flown from the Catholic cathedral of the pope's Cardinal Innitzer? Was it not the Catholic priest "Father" Tiso (now held by the Allies as a war criminal) that Hitler made ruler over conquered Slovakia, and not one of Jehovah's witnesses? Was it not the Hierarchy priests that followed Hitler's legions into Poland and on into atheistic Russia with their mobile truck-churches, in a boasted modern crusade? Furthermore, was it not the Vatican that espoused the cause of that sneaking Axis partner Japan as against invaded China's cause? and established diplomatic relations with Nippon after the Pearl Harbor attack? and recognized the Japanese-sponsored government of the Philippines instead of the claims of the United States?

Within the borders of Germany itself, was it not the Catholic bishops of Fulda who pledged loyalty to Hitler and expressed gratitude and indebtedness to the then-victorious German troops? Was not Hitler a Catholic? a concordat partner of the pope? and was he ever excommunicated, in accord with numerous requests from honest and liberal Catholic groups of laymen? Who, then, were the Nazi collaborationists, sympathizers, and fifth-columnists? Anyone who knows anything about what has gone on in this battered old world for the past dozen years need not be told that it was the Roman Catholic Hierarchy and her dupes.

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Uncompromising Witnesses of Jehovah

But how did Jehovah's witnesses stand in Germany and the one-time occupied countries? Did they *heil* Hitler, or collaborate, or even so much as compromise? Does the following report from a Nazi concentration camp sound like it?—

There was a flogging of five prisoners in the concentration camp of Sachsenburg, where a Bible student [Jehovah's witness] was particularly brutally ill-treated by the camp commander in person. After the Bible student had received eighteen strokes he moaned from the pain. The head of the commander was crimson red and he roared loudly: "You d—— *schwein*, cry to your Jehovah, that he help you! Why doesn't he help you? Call to him, that he crush us; then you can trample on us!" Then they flogged the Bible student until he became unconscious. Nevertheless, seven more strokes rained down on him. They unbuckled him from the torture stake, and he fell down like a sack. He was lifeless on the floor.

That atrocity occurred in 1935, two years after papal nuncio Pacelli, now Pope Pius XII, helped maneuver Hitler into power and negotiated the concordat between Catholic Church and Nazi dictator. Before the fall of the Vatican-Nazi forces such scenes were multiplied many hundredfold. Through the following report peer into one of the bestial concentration camps for women, where once more the center of Nazi attention is one of Jehovah's witnesses:

The woman overseer guarded the prisoners with trained bloodhounds. Several sisters refused, for conscientious reasons, to do war work. One day 85 sisters were beaten by order of the commander of the camp. While they were standing in line awaiting the blows, one sister encouraged the others to be brave. The commander (with an Eglon-like belly) noticed this and cried out: "Come over here; the Dutch woman!" She was infamously beaten in front of the others. She went back to her place, her head high. This courageous attitude enraged the "Eglon" commander. The sister was made to go into the bunker. After all the others had received their share of the brutalities she received 25 more blows, and was then shut up again in the bunker. She lay down. It was freezing outside. The bed was attached against the wall. With her limbs covered with blood and her back bleeding, she was obliged to lie on the cement floor. She got colder and colder and her flesh became hard and burning. She prayed to God to help her. A few minutes later the door opened and she was taken into another bunker with a sister. This sister tried in vain to warm her sick companion. Finally, she lay down on the floor, and the sister who had been beaten nearly to death lay on top of her. They stayed all night in this position. In this way a long-drawn-out death was kept off. Our Master has said: "This is my commandment, That ye love one another, as I have loved you." (John 15:12) Himmler, who was personally present, said to the sister later, "I will make a sprightly German girl of you yet." But the Galilean has triumphed: this sister was released and immediately re-entered the pioneer [full-time witnessing] service.

A new note rises to the surface in this report, a note of triumph for the cause of Christ Jesus, a note of vindication for the name of Jehovah God. Let us tune in this triumphant note as the dominating tone for this article, and tune out the discordant croakings of religious slanderers. The latter should not concern us overmuch when there are God-given victories to rehearse. As King David sang, "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." (Psalm 37:1, 2, 10) Furthermore, the overwhelming weight of facts quashes their charges as part of a smear campaign and convicts them as the real Nazi collaborationists and totalitarianists. So away with lying religious tongues and their folly and fiction, and let us examine the facts showing triumph for a righteous cause.

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The Issue

The full extent of the victory gained is seen only after understanding the issue at stake. Satan the Devil, the "god of this world" (2 Corinthians 4:4), challenged Jehovah God that He could not put men on earth who would remain true to Him under severe test. Job's case illustrates it. (Job 1:8-12; 2:1-6) Out to sustain his challenge, Satan has ever opposed those trying to maintain integrity toward God. Strangely, religion has been his chief weapon. Religionists persecuted and killed the prophets; religionists heaped reproach upon Jesus and engineered His death on the tree at Calvary; Roman Catholic religionists conducted the bloody Inquisition and murdered millions in their attempt to stamp out Christianity. Came the twentieth century, and Catholic Hitler. Publicly he came out in defense of Catholicism and against Jehovah's witnesses, proclaiming the latter group "dissolved". To enforce the decree he called into play the concentration camps, and the battle between Satan and Godly integrity was on. Did integrity crack under the modern Inquisition?

Faithful Even unto Death

Just read the following lines written by two of Jehovah's witnesses while imprisoned in concentration camps, and see if you cannot hear the triumphant tones of victory and vindication through integrity maintained even unto death ringing out strong and clear:

Dearest Parents, dearest Karle,

"O give thanks unto the Lord; for he is good; for his mercy endureth forever." Yes, my beloved ones, do this in spite of the grief; do it for me, for now all the burden lies behind me. Indeed, when this letter reaches you our Lord and Master will have taken me into His glory.

And now I will briefly tell you about the last few days. After the first brief shock [sentence to death by beheading], which can well be understood, our heavenly Father in answer to my prayers and my trust in Him, took me more firmly in hand. His peace has not left me since. My beloved ones, *can there be anything more sublime than to be able to give our all for our Almighty Creator, Jehovah God, and our Redeemer, Christ Jesus? than to die for love and faithfulness?*

It is already past midnight. I still have time to change my mind. Ah! could I be happy again in this world after I had denied our Lord? Surely not! But now you have the assurance that I leave this world in happiness and peace. My dearest parents! Oh, what have you not done in all your care for me! What more can I say? Only thanks and more thanks, and remind you of the greatness of our Redeemer and our heavenly Father. Trust implicitly! So you too will see His glory in its fullness and never be sad. We shall see each other again for ever quite soon. Ah, but what are words? But even in this our faithful Mediator will let you know what I want to say.

And now, my dearest ones, there is no turning back. There are still two hours left, but the die is cast! All the hardness and the pain has been overcome. But all through Him who made me strong, Jesus Christ. God bless you. Be strong, for I am not lost, but I can say with Paul: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." Therefore, onward, press on, to the honor of Jehovah and Jesus Christ! In parting, 1 Corinthians 1:3-9; Psalm 126; Revelation 21:1-7. Once again my heartfelt greetings and kisses,

From your fervent loving

Bernde

The above letter was from a young man. This second one that follows is from husband to wife:

My dear Erna,

It is now my last night. My sentence has been read out to me and I have eaten my last meal. So when this letter reaches you my life will be fulfilled. We know that the sting has been removed from death and victory has been won over the grave. Naturally, this appears utterly foolish and ridiculous to most people; but that is of little importance. The hour will come when the name of the Almighty God will be vindicated and mankind will see it. When

they ask today why he has not done this up till now, then we know it is because His power will thereby be demonstrated more effectively.

So, my dear Erna, I thank you for the part of my life that you have shared with me. In all life's circumstances you have been my ever-willing companion, and have accompanied me in affliction to the end. I have now reached the end, and I pray that you may also endure your burden worthily in the future—the reproach which has fallen on me, and which falls immediately upon you. And so I look once more into your serene and glistening eyes, and wipe away the last sorrow from your heart; and, in spite of the pain, lift up your head and rejoice, not about death, but over the life that God will give those that love Him.

Heartfelt greetings in love and true friendship, from

Your loving husband,

K——

Death Lost Its Terrors

Though these two and hundreds of others triumphed over the concentration camps by continuing "faithful unto death" (Revelation 2:10), there were other hundreds who endured all the tortures meted out to them and still survived in integrity toward Jehovah God. The following is quoted from a letter received from one of Jehovah's witnesses in a concentration camp, which letter was addressed to other witnesses:

Dear brothers and sisters in Christ,

I now take opportunity to send you the heartfelt greetings and love of all the brothers here. There are about 250, including many Hollandish and Polish brothers, who are living here as a family in one mind and one spirit. After many years of total confinement in this especially rigidly guarded camp, the first opportunity has been afforded us, through the grace of the Lord and your kind provision, to come once again into contact with the costly things out of the house of the Lord, and to refresh ourselves with the wonderful food from His Word. You would be astonished if you could see with what calm assurance we sit here to this richly prepared table (Psalm 23:4, 5), and what excellent refreshment the studies of Daniel 11 mean to us [articles in the *Watchtower* magazine, smuggled in]. Have we not observed for a considerable time the rise of the "king of the north", and the role he and his hostile disagreements with the "king of the south" play in the purposes of Jehovah?

Oh, dear brothers and sisters! after hard and grievous struggles, living constantly on the brink of death—which has for us long since lost its terrors—we feel the urge from the depths of our hearts to warmly encourage you, yea, to earnestly beseech you: be steadfast and persevering, immovable and fearless toward the "beast and his image", and let not one inch of that be taken from you which, with the help of the Lord, you have already struggled to achieve! We desire, dear brethren, with the aid of the enclosed song, to give you a description of the spirit and triumphant confidence in the final victory which fills and animates us all here.

There is no whipped or beaten note or evidence of any broken spirit or 'weariness in well-doing' detectable in that letter; only calmness, rejoicing, quiet determination, fearlessness, and "triumphant confidence in the final victory". At hand are the words and music of a song composed by one of Jehovah's witnesses while in a concentration camp, whether or not the one referred to in the above letter. However, confidence and triumph and unbreakable integrity seem to almost shout from every note of the music and every phrase of the lyric. Its title is "Jehovah's witnesses". It tells of a people of God standing fast, fighting in the strength of the Lord, wielding the sword of truth (God's Word), enduring hunger and stripes and drudgery, and proclaiming that "many have died in integrity". The words of the refrain match the serene power of the melody:

Jehovah's witnesses, undaunted in strife,
Fiery is the battle, wild raves the fight.
Are the bonds painful, the fetters sore?
Yet powerful the arm that upholds you!
Jehovah's witnesses, in enemies' land
And far from the homeland from loved ones banned,

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Lift up your eyes to Him whose hand
Is stretched forth now to defend you.

Thereafter the one who composed the words and music of this Kingdom song joined the 'many who had died in integrity'. He was sentenced to death and beheaded.

Nazis Craved Denial of Jehovah

That this issue of integrity is not a mere fantasy built up in the minds of Jehovah's witnesses, but is the very center around which the stormy events and persecution swirled, is shown by the following letter received by the Watchtower Society from a United States army sergeant, on April 25, 1945:

When we entered the town of Wewelsburg it was part of my job as C.I.C. agent to visit that concentration camp in that town. They had about 50 Bible students in there. Two of us spent the whole afternoon there and really enjoyed talking to those intelligent people. I personally am Jewish and don't know much about this particular religion. I must say, though, that these people really suffered for their belief. They have asked me to write you a letter and let the whole world through you know that they are all O.K. I'm enclosing you the letter the Gestapo made them sign; and if they didn't they either killed them or threw them into a concentration camp. These people preferred the concentration camp and spent there 8 to 10 years. They told us some horrible stories of how they and Jews alike suffered and died for their religious belief. It's about time that the whole world knows and realizes that everybody has the same rights and that that's what we are fighting for. Let's hope that it won't be in vain.

The following is the enclosure mentioned:

DECLARATION

I recognized that the International Society of Bible Students spreads out a doctrine of error, pursuing aims dangerous for the state, hidden behind religious actions.

I therefore turned off totally from this organization and freed myself completely from their doctrine.

I assure by this never again to be active for the International Bible Students Society.

I promise to deliver immediately every person communicating this doctrine of error in my presence or showing a tendency as a Bible student in some other way. I shall bring all Scriptures of the Bible students handed over to me to the nearest office of police.

In future times I shall respect all the laws of the state to be completely a member of the community of the people.

I, too, have been taught to expect my repeated arrest, in case of violating my declaration given today.

.....

It remains impossible for me to subscribe the above declaration, being as before a fanatical Bible student. I shall never break my oath given to Jehovah God. I refuse military service decidedly.

.....

Concentration Camp Niederhagen
Wewelsburg, ... 19 .....

At the bottom of this particular copy of the declaration sent by the army sergeant to the Society the witnesses from that concentration camp had written, in the hand of one of their group, the following: "Bible students company of Wewelsburg are very well under Jehovah's protection."

All of the reports concerning Jehovah's witnesses now filtering out of Germany mention this declaration, and stress the importance the SS guards put upon getting the signatures of God's people to it. Above all else they wanted a renouncement of faith in Jehovah God. It harks back to the Hierarchy's Inquisition of the Middle Ages, and even beyond that to the case of ancient Job and the issue involved away back there, namely, integrity toward God despite Satanic affliction. Satan through his Nazified religious dupes was bent on cracking the witnesses' integrity; the witnesses, determined to keep it unbroken. To sign the pledge to recant would have meant freedom from concentration camp tortures for the witnesses and a

TOP

victory for Satan over God in the vital point at issue; to refrain from signing and to stand fast in integrity meant indescribable cruelties and sufferings and oftentimes death for the witnesses, but a vindication for Jehovah and His side of the issue. This latter course would bring to the faithful creature eternal life in Jehovah God's new world of righteousness. Hence it is clearly seen that whether in life or death Jehovah's integrity-keeping witnesses would triumph over concentration camps and religion and Satan.

One out of the original twelve apostles turned traitor, but that was a large percentage in comparison with the proportion who signed Hitler's renunciation sheet. This is shown by the following, quoted from *The Reporter*, issue of July 1, 1945 (published in Washington, D.C.):

The *Bulletin* [of the Central Board for CO's in London] also recalled the statements of Dr. Emil Maurer, district chairman of the Socialist Party in prewar Vienna, himself a German internee. At the time Dr. Maurer was in the Buchenwald concentration camp, in September, 1938, he said the camp population was about 6,000, of whom 1,200 were religious pacifists, largely members of the Bible Students, the German counterpart of the Jehovah's witnesses.

Dr. Maurer declared that these men were repeatedly offered release from the camp if they would drop their objections to joining the Wehrmacht, but of 800 men to whom the offer was made, only three accepted [other reports from Buchenwald indicate that these were not active witnesses of Jehovah, but pretenders].

Life at Buchenwald

As the Allied armies pushed into Germany, the oppressive and bloody hand of the Nazi SS guards was lifted from the ones imprisoned in concentration camps. A party of journalists from neutral countries recently (April, 1945) returned from a visit to Buchenwald. Among their stories, obtained during their two days of talking with the Buchenwald internees, some of the most terrible concerned the persecution of Jehovah's witnesses. The Swedish journalist and B.B.C. broadcaster, Mr. Björn Hallström (London editor of the *Svenska Morgonbladet*), brought back from Buchenwald a historic document recording some of the treatment suffered by these people. This document has been the basis of several broadcasts over the British and American European services. Parts of it follow:

JEHOVAH'S WITNESSES IN BUCHENWALD CONCENTRATION CAMP

After National Socialism came to power, one provincial government after another banned the I.B.S.A. (Jehovah's witnesses). From the 28th June, 1933, on which day the ban in Prussia was declared, their gospel-preaching activities and meetings were subjected to pressure. Bible students have in spite of this ban proclaimed the kingdom of God as the only hope of the world. The greatest wave of arrests began in the spring of 1936, after the ones in charge of the work in Magdeburg had already been arrested in the autumn of 1934. The reasons given for the arrests were refusal to salute the flag and to give the Nazi salute; nonappearance at the election voting centers, at factory and business roll calls and at meetings of every kind; refusal to become members of any organization of the N.S.D.A.P. (National Socialist German Workers Party); and, furthermore, refusal to fulfill duties in the Labour Korps and army.

Inhuman and disgraceful treatment has been the lot of these people until this hour. This group was burdened with the hardest tasks. In the beginning they were obliged under the strictest supervision to pull up fully loaded wagons from the stone quarry at the double. In August, 1937, the Punishment Company was formed, and was only disbanded in 1944. All Bible students, with the exception of a few specially qualified men, were enrolled. The most brutal camp guards swung their cudgels and the Punishment Company was the elite of the Buchenwald concentration camp in the carrying of heavy burdens and in work output. In the first years the

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Punishment Company consisted only of Bible students, except for a few homosexuals and other unclean elements. Without any real reason all newcomers of the Bible students were put in the Punishment Company and remained there for three to nine months.

On the 6th of January, 1938, the opportunity offered itself for the Bible students of the Buchenwald concentration camp to purchase their freedom by signing that they would recognize the Nazi state and renounce their belief in the establishment of the kingdom of God. With the exception of but a few who by mistake were given the violet badge (one given to all Bible students) this offer of the camp fuehrer was rejected. Now, because of that, mistreatment and pressure were increased in order to curb this people. Daily a few were called to the gate and were ill-treated with every possible and impossible object to force them to sign and thereby cause them to be unfaithful toward their God.

Trees and Bushes for Food

From the beginning of March till December, 1938, they were not allowed to send or receive letters or make any purchases [such as food]. After this they were allowed to write one letter of 25 words to their relatives monthly. Like shadows these creatures with the violet patches moved through the camp. Colossal hunger raged in the bowels of these people, so that the green from trees and bushes was eaten with dry bread.

Whitsuntide, 1939, the entire group of Bible students had to appear on the parade ground. After a speech by "Jonni" (Unterstuf. Hackmann), began a shocking drill in two parts. There was rolling, hopping, creeping and running, because, as the worthy representative of National Socialism declared, 'this association has gone to seed.' This procedure lasted for an hour and fifteen minutes, during which the block fuehrers lent aid with the heels of their boots and sticks.

In particular the veterans of the last war with amputated legs who were not able to bend their knees were severely struck on the head. Covered with perspiration, the whole group had to stand at the gate for one hour, because, according to the opinion of "Jonni", it worked so well. There was no midday meal, but instead the camp band had to play some music.

After the war broke out in September, 1939, all Bible students were brought to the gate on the 6th of the month. Roedl, the chief camp fuehrer, declared: "You know war has broken out. The German nation is in danger. New laws are coming into force. If you now refuse to fight against France or England you will have to die." Two companies of fully equipped guards stood at the gate. There was not a single one who, on the demand of the camp fuehrer, declared himself willing to fight for the greatness and honor of Germany and its beloved fuehrer. After a moment's silence, suddenly the order was given: "Hands up! empty your pockets!" Then these 'makers of a happier world' fell upon this small band of people and took from them their last penny. Most likely they were short a few hundred marks for a comrades social!

At an inspection of the interior-commands by the camp fuehrer all of the Bible students were separated and sent to the stone quarry, although they were 90 percent disabled. Only men possessed by demons could make such devilish decisions. During this time all medical treatment for Bible students was stopped. Only faith in a just, divine vengeance kept and supported these people. It was also remarkable that during the dysentery epidemic at the beginning of the war only two Bible students out of 450 died. Strict rules of life and living in harmony with divine laws are the foundation of their inflexible steadfastness.

In March, 1940, the Bible students had to stand at the gate every evening for eight days because the camp elder had reported that they had been talking to Jewish prisoners, in spite of the orders of the camp office, and had not avoided the forbidden paths between the Jewish blocks.

On the 15th of January, 1942, all the Bible students were again called to the gate because they had refused unanimously to take part in the woolens contribution for German troops fighting on the Eastern front, in spite of the so-called "good advice" of a few of the camp inmates, who thought that for tactical reasons

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they must have a share in it. The judgment of the camp-informer was as follows: "You criminals of the state, you dogs of heaven, you do not think it necessary to support the fighting front. Today you will work in the open [in 38 degrees of frost] until nightfall." Their entire underwear was taken off. It is not possible to describe what then happened, because willing elements like *kapos* and *controllers* were only too ready to take the last pullover from the Bible students. (This action was introduced only after the camp-elder had made his report to the camp fuehrer.) When the groups returned in the evening all leather shoes had to be handed over and they were given clogs in exchange.

On February 15, after the noon roll call, the whole group was again called to the gate, where the camp-informer read a regular bill of indictment. Twenty Bible students were accused of rebellion because of ignoring camp regulations, bribing the block-elder with a slice of bread and white cheese, leaving the block during darkness, and turning off the radio during speeches of the Nazi government. With the loose snow eight inches deep, the 'winter sport' began, and ended only after all were steaming and totally exhausted.

Strict Neutrality

During that time the Gustloff works [armament industry] were opened. Then began a terrible proceeding for the Bible students, who refused to support the fight of the Axis powers by producing weapons in any form. Because a few, for fear of being beaten or killed, did such work under the pressure of willing instruments of the Devil, they were immediately excluded from the community of this neutral people.

When in the beginning of the year 1943 everywhere in Germany a renewed activity of the Bible students started, thousands were brought before the Peoples Court in Essen, Berlin and Munich. This affected the Bible students in the various camps in such a manner that their communal block [up to this time the Bible students had been kept strictly isolated from the other prisoners] was dissolved in the middle of November, 1943, and they were assigned to different blocks.

It is worthy of mention that among about 200 of Jehovah's witnesses who lived to see the liberation of Buchenwald camp there were people of from barely 17 to 70 years of age. One of the two youngest after he had been made a member of [a Nazi military body] was brought to camp in full battledress. The last batch came from Silesia. Among the seven batches of newcomers who had refused to respond to the call for the *Volksturm* (people's army) was a youngster of barely 17½ years. Their motto was: "Rather die than serve a system which the Word of God names 'the abomination of desolation'."

From the beginning to the end the position of the Bible students in the Buchenwald concentration camp was a unique anti-Fascist demonstration.

Tying in with the above and tending to round out the picture of concentration camp life as experienced by Jehovah's witnesses is the following report from one who was not one of Jehovah's witnesses, but who spent eight months at Buchenwald and Dachau:

In Dachau there were at that time only about 60 or more of Jehovah's witnesses. They occupied special barracks and were strictly isolated from all other prisoners. No one was allowed to approach their barrack or to talk to them, and anyone who violated this regulation was punished by 25 lashes and solitary confinement. When Jehovah's witnesses were marching out to their place of work the street leading to the exit was in advance cleared of all other prisoners. By all these precautionary measures the camp administration manifestly tried to prevent the witness to God's kingdom. Jehovah's witnesses had to work seven days a week; all other prisoners, with the exception of another isolated group, the "blacks", only six days.

They are harassed not only by their guards, but just as much by their fellow prisoners. They are cruelly mocked by guards and bitterly scoffed by unbelieving fellow sufferers, all accomplished by shocking blasphemies. But neither brutalities nor derision can in the least change either their unswerving steadfastness or their serenity. The other prisoners

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are usually depressed, gloomy, melancholy, and many commit suicide; whereas Jehovah's witnesses are apparently left mentally undisturbed. They did not shrink from lashing, long solitary confinement, torture, or even from death.

Commission to Preach Remembered

God's people in Germany and the occupied countries did not choose the easy way out. They did not collaborate nor even compromise. They made absolutely no contribution to Hitler's war machine. Patiently they endured all the horrors the concentration camp poured upon them. Their integrity was unbreakable. But Jehovah's witnesses do more than suffer for Christ's name's sake; they preach "this gospel of the kingdom"! Their triumph over loathsome religion's inquisitional torture holes burst far beyond any stoical endurance of tribulation; it flashed out brilliantly into the glorious field of Kingdom proclamation! The concentration camps failed dismally not only in the attempt to crack integrity by making the witnesses sign a renouncement of faith, but also in the effort to still lips consecrated to sing the praises of God and His kingdom! Miscellaneous reports mention witness work done in the camps, and one concerning Buchenwald informs that *Watchtower* magazines were even produced within the camp. Occasionally word comes of SS guards turning from Nazism and consecrating to Jehovah God, and thereafter suffering with their former victims, Jehovah's witnesses. Most striking to date, however, is the almost unbelievable report that comes from refugees from Germany, now in Sweden. From this thrilling report, dated June 9, 1945, the following is quoted:

According to the consensus of evidence from fellow internees, Jehovah's witnesses had to undergo the worst treatment in the camps. One of these witnesses, a man from Flanders, writes: "Only an unswerving desire to live, hope and trust in Him, Jehovah, who is all-powerful, and love of The Theocracy, made it possible to endure all this and win the victory.—Romans 8:37."

In the concentration camp at Neuengamme, near Hamburg, a great and well-planned offensive was commenced, in the greatest secrecy, in the beginning of 1943. This took the form of fully organized activity for the giving of the witness among the various inhabitants of the camp. Some of the brethren produced literature, and testimony cards were written in the different languages spoken in the camp, while special "shock troops" were formed for the purpose of bearing the testimony to all the internees in a methodical manner. In this way these were made acquainted with the message, back-calls were made on those who showed interest, book studies were commenced, and even regular lectures were arranged with the aid of an interpreter for Russians and Poles.

This powerful and organized testimony naturally aroused the enemy's wrath, but countermeasures were of no avail. However, towards the end of the year an order came from Berlin that Jehovah's witnesses were to be distributed among all the barracks, and that they were not to be permitted to be in the same barracks together. But instead of this being a hindrance to the work, possibilities for coming into contact with the other prisoners increased. In this way each block was thoroughly worked, and those of goodwill who were met received regular instruction. Special Testimony Periods were arranged, with the result that time in the service for The Theocracy and testimonies given were increased. Some of the interested themselves began to take part in witnessing.

At times these took their stand under dramatic circumstances. One morning, for example, at the morning parade all Jehovah's witnesses were ordered to take a few paces forward for special examination. It happened that a boy of nineteen years, who had quite recently heard the message, stepped forward from the division to which he belonged and took his place among Jehovah's witnesses. He was taken to the commandant of the camp, who threatened him with 25 strokes. The boy answered: "I have today taken my stand for Jehovah, and that holds good, not only de-

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spite 25 strokes, but even if you take my life." The commandant then shouted, "Bring an iron bar! In ten minutes' time he won't be a Jehovah's witness any longer!" The young brother endured even this treatment, however, and was later one of the most energetic publishers.

In this camp a regular camp newspaper entitled *News About God's Kingdom* was published by Jehovah's witnesses. Among other things this contained information of the progress of the work in Holland, Belgium, France, Switzerland, England, etc. Information regarding the St. Louis convention and of Brother Rutherford's death, and who had been chosen as his successor as president of the Watch Tower Bible and Tract Society, was also given in this newspaper. Some copies of *The Watchtower* had been received from time to time, as well as a service letter.

When special persecution was experienced by the witnesses an increased testimony and further conquests for The Theocracy resulted. In one camp the authorities tried to force the witnesses to do work for the military powers, but without success. One of their number was therefore taken away to be shot. When others in the camp saw his courage, and saw with what joy he waved to his friends, it made such a deep impression that as a result ten fellow prisoners took their stand for Jehovah. In that camp at least one hundred died each day of hunger, but not one of Jehovah's witnesses died for this reason. A sister fell sick and was thrown onto a bunk where two dead and two dying were lying. But Jehovah led her to health again. *In that same camp there were together 300 who accepted the truth, among them 227 Russian youths!*

From another camp it is reported that it was an offense punishable by death by hanging to have a Bible in one's possession. A female superintendent, who clearly showed her hatred of the message of God's kingdom, found a Bible in the possession of a sister, who was the only witness in that camp. The sister was, however, permitted to live, but all her possessions were burnt—except the Bible. She had that returned to her on her own request!

"Free! Free!"

The year 1945 saw an end of the horrors of the Nazi concentration camp inflicted upon Jehovah's witnesses. With undeniable power the Allied forces closed on Hitler's Third Reich like two huge iron jaws, and reminds the student of God's Word of the prophecy foretelling the swallowing up of the totalitarian flood by the democratic powers of earth. (Revelation 12:15-17) This action by the Allied forces caused the collapse of the devilish concentration camps, and along with thousands of others Jehovah's witnesses held there look forward to complete release. Typical of many cases is that disclosed in the following letter. It is from a father to his son. The son was 11 years old when the father was incarcerated; he is now 19. During the 8 years elapsed the son lived in Switzerland and served the Lord faithfully as one of Jehovah's witnesses, devoting his full time to the work. Won't the reunion of father and son be a joyful one! The main portions of the letter follow (dated April 25, 1945):

Weimar-Buchenwald No. 730, Block II

My dear boy,

The peace of God through Christ Jesus be with you. My dear Willy, eight years have already passed since we could either see or write to each other. I hope that through God's guidance these few lines will reach you. As you have already learned through the papers or over the radio, we were freed from this Nazi-terror crowd on the 11th of this month by the Allied troops. As the Allied troops reached the camp several of us ran to help as they cut with insulated pliers the electricity-conducting wires surrounding the camp. Here and there a white flag torn from a sheet or a shirt fluttered high in the wind, flags of the Soviet Union were hoisted, shouts of joy resounded, and in between one could hear the rattle of rifles, machine-gun fire, and here and there the boom of a tank cannon.

All this took place within a few minutes. As I regained my senses somewhat the tears welled up and flowed unrestrainedly over my

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cheeks. I just couldn't help it. I was not alone, but many others just wept with me, too. Free! FREE! What a wonderful word after all these years! I can tell you now, these years, they were hard! What I have endured of hunger, stripes, and ruthless treatment in six years' camp and two years' prison! Indeed, it was sometimes unendurable. The first years particularly were hunger years. The physical pressure that was burdened upon one broke the spirit, and I must ask myself, when I look back on all this, how one could endure it all. Well, it is past now. This did not happen to me alone, but thousands and thousands had to bear this lot under the heel of Nazi rule. How many companions have been wrenched from us in all these years by death, yes, by violent death! So many did not see the flush of the morn of freedom again. Well, it is past now. If I wanted to write in detail all these things I wouldn't get finished this evening. This pen itself would resist writing of all the misery, suffering and torture that we have had to suffer and endure in this camp.

We are no more prisoners, but are free and can receive visitors, but may not yet leave the camp, I'm sorry to say. We shall get cards of identity, but it is uncertain when we shall leave here.

Dear Willy, how are you, my dear boy? Are you in good health still? I hope so. I am now all right, only I've heard nothing of mother, what she is doing and how she is. I hope that she is well, and is still safe at home. When did you have the last news of your mother? The last I had was on the 25th of February, but nothing since then. Please be so good as to try all ways and means to get into touch with her. Ask perhaps the Occupation authorities, or the police in Karlsruhe. Perhaps it is possible with prepaid telegram or with registered letter, perhaps even over France. See what can be done, and give me as soon as possible news of yourself and of your mother.

I will close for this time, and just give you a poem written by a comrade, born out of this time of suffering. So now good-bye, my boy; the God and Father of our Lord Jesus Christ continue to protect and guide you in all your ways. My warm love to you and your dear mother.

Your father,

Josef Seitz

Heartfelt greetings to all the brethren—till we meet again.

A Concentration Camp Flees

At hand is a very graphic account of the breakup of the concentration camp Sachsenhausen, written by Jehovah's witnesses incarcerated there at the time. All of the following is drawn from this firsthand report, and partial quotations will be made therefrom.

The events covered occurred from April 21 to May 5 (1945). As the Russian armies plunged on into Germany itself, fear gripped the camp officials. Preparations were made for evacuation, and flight toward the American lines. Previously and in anticipation of this day Jehovah's witnesses had determined that they would try to remain in one group when the exodus began. They set a meeting place and made the necessary plans. It was well that they did, because chaos reigned the night before the departure. In this camp of from 25,000 to 30,000 prisoners nearly everyone that night turned robber. The camp leaders had robbed the Jews, rioting prisoners robbed the camp leaders, and they in turn were robbed by others. Robbers became the robbed, and the cycle of thievery sped along. On this night 12,000 Red Cross packages were stolen. Demonized block leaders tried to keep the prisoners in order, and many that night were whipped to death and others shot.

A Theocratic Assembly

What were God's people doing during all this? They were safe in the seclusion of the tailor shop. Listen to their report:

The Lord's people were all together, waiting for further instructions from the officials. In the meantime, we tried to bring sick brethren from other sections to the tailor shop. We did not leave a thing there. We planned on taking everything along with us. Some had

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Watchtowers, others had Bibles and other literature. Then we had our first Kingdom assembly, something we had not had for many years! The quietness and peace of our meeting was only interrupted by the shooting of those prisoners who were caught plundering. Otherwise, our assembly was very blessed and strengthened all of us in view of our coming delivery. During the preceding years we had often talked of this day.

Next morning the exodus started. In group-columns of 600 they marched out, first the Czechs, then the Poles, followed next different nationalities, and lastly went the Germans. United, Jehovah's witnesses were the last to leave. Though they numbered only 230, no others were allowed to join their group. Why? Because they might be witnessed to? No, that did not govern decisions in this time of flight. The officials had a wagonload of goods they had stolen, and they put this booty in the midst of the witnesses' column because the witnesses were the only ones they trusted. They knew the witnesses were not thieves; they knew God's people would be guided by God's law forbidding stealing, even in their dealings with their persecutors! At this dramatic point listen again to the report:

Then the signal came: "All Jehovah's witnesses, ready to go!" So we packed everything together. We put a sick sister on a wagon and slowly we marched each column in groups of five out through the door. For the first time we walked through the door we entered from five to nine years ago, the place which we never believed we would leave alive. So the Devil and his henchmen thought and so reminded us frequently. But the Lord had a different thought on the matter. Sachsenhausen was now behind us. The joy that entered our hearts can never be expressed in words.

Our isolation in the past caused no difficulty, because no one wished to join the Bible students, because they were ill-treated; but now everything was changed, because they saw the Lord was with us. We had much difficulty in hindering those foreign elements' joining us. Our column walked on the endless road flanked on the right and left by armed SS men. The air was icy and cold and there was rain and hail, real April weather. As inconvenient as it was, it had a wholesome effect. Tiredness was gone, the body was fresh and alert and the hard road was more agreeable this way than in warm weather. During the first night and the following day we walked 51 kilometers without anything to eat, except a small portion that was left over.



Route followed by Jehovah's witnesses as they marched from Sachsenhausen concentration camp to the American lines near Schwerin

In Jehovah's Strength

One hour out from Sachsenhausen they could see and hear the great explosions of the Russian bombardment of that place and Oranienburg. The Russians were hard on their heels. The Nazi guards became much excited, and anyone that lagged or dropped exhausted was shot. Dawning light disclosed a road littered with dead bodies. In a short distance 300 dead were counted. Before the flight

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ended at the American lines thousands were strewn along the line of march. In corroboration of this part of the witnesses' report, the following news item from the New York *Times* of July 30, 1945, is of special interest:

LARGO CABALLERO, ONCE HEAD OF SPAIN'S REPUBLIC, KILLED BY SS

Madrid, July 29—Francisco Largo Caballero, stormy Spanish politician and one-time premier of the Republic, was shot to death by German SS guards while he and other prisoners were abandoning Sachsenhausen concentration camp, according to advices received here. The information, from a former fellow prisoner with Señor Largo Caballero, said the 72-year-old Spanish leader had been shot when he fell from exhaustion by the roadside while camp was being evacuated. The date of his reported death is not available. Señor Largo Caballero headed the activities of the Union General de Trabajadores during the Republic, when he was successively minister of labor and premier.

But the report of the witnesses exults:

From our troop of about 230 brothers and sisters none, not even the weakest, was lying on the road; in spite of the fact that we had some brothers from 65 to 72 years of age. They were all standing faithfully. You could again see the Theocratic spirit and arrangement and how the Lord's angel protected us. How wonderfully on this day the promises were fulfilled by Jehovah from Isaiah 40:29-31!—"He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the LORD shall renew their strength."

For the first two days and nights there was much marching but little eating and resting. Many were so weak they saw black. But a rest was scheduled when the straggling columns reached the heavily bombarded city of Neu Ruppin. No quarters could be found for the thousands of prisoners, and much turmoil and confusion developed. But Jehovah God was with His witnesses yet. One witness had lived near this city when he was arrested nine years before. He knew of some consecrated women who were still in possession of a house and barn. To that home trudged the witnesses and—but let the report tell it:

Here we had an experience that cannot be described. Surely those dear friends did not hope to ever see that brother again. Now he was again before them after nine years. With tears in their eyes, they cried, "Oh Lord, our God, he is alive!" The joyful emotion was simply heart-rending. When they were told that we were over 200 Jehovah's witnesses to stay there overnight, they said they were willing to put 100 in their barn and that the rest would be in some neighboring barns. At first it was quite difficult, but after the people heard that we were all in the column of Jehovah's witnesses all fear was gone, and regardless of what the SS could do the Lord gave us a blessing. These events amazed our group leaders.

In two barns there were over 100 brethren in each. They prepared to rest, happy to have a roof over their heads and to lay down their tired, worn-out bodies. In spite of the exhaustion of the brethren they still gave a witness and opened the hearts of many of the people there, who became more and more friendly. The next morning they prepared some victuals and cooked some stuff for us, and the Lord is sure to reward them according to His promise in Matthew 25:31-40. The little town of Bechlin [where the quarters were finally located] had certainly never seen so many of Jehovah's witnesses singing the praises of Jehovah, and surely this gave a more excellent witness than the brother who was there nine years before.

Workmen Worthy of Their Hire

This account shows that the people were afraid to allow the prisoners to use their barns for stopovers. Why? Because the prisoners generally plundered and stole everything at hand, and the people were afraid to have them around. But the above shows that they trusted Jehovah's witnesses, and that the witnesses testified of God's kingdom and greatly com-

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forted their hosts. As a result, they were not only housed but also fed. Even as they marched along the witnesses would testify to the residents concerning the Kingdom, and in return were showered with much food and provisions. Then they would have to rush to catch up with the moving columns. But even in all their tribulation they never for a moment forgot that they were commissioned to preach.

On the march from Bechlin to Rägelin (about 28 kilometers) the account graphically describes how some of the other prisoners got their food, saying:

Troops could be seen and troop movements [of the German forces] showed that we were close to the front. On both sides of the road we saw the dead bodies of prisoners. Then we saw homes destroyed by the aviators, and saw airplanes burning, and saw dead horses, and over the cadaver we saw the Russian and Ukrainian prisoners going out of their groups like wild beasts and with knives and fingers tore out pieces of meat from the dead horses, and some ate it cooked and some ate it raw. Their hands and faces were covered with blood. The same goes for the sacks of potatoes. They tried to rob them, and then the guards would shoot them, and often you could see the dead bodies over the sacks of potatoes.

What a contrast to the way God's people were provided for! Just listen to these field-witnessing experiences, and see how Jehovah God caused His beloved ones to find favor in the eyes of the people because their first concern was proclaiming the Kingdom and other needs were confidently left up to Jehovah to provide:

In the little village of Rägelin I came to a house where there were 12 army men, and I gave them a witness concerning the kingdom of God and our experiences in the concentration camp. They all listened very attentively, and then said, "You shouldn't speak so loud, because in the next room there are some of the guards called SS." I said that we would talk all the louder and that they also had to know that we are now in the time of the fulfillment of the announcement made on October 7, 1934, in which we proclaimed that Jehovah is against the Nazi regime. We did not stop talking then and we will not do any "soft-pedaling" now. The result was that those German army men did everything to help us, and we left with rich provisions for our holy brethren with great rejoicing.

In another case there were some soldiers and they collected money for us and one of the sergeants gave 20 marks and encouraged us, saying, "Keep your heads up, boys, it is only a short while and you will be delivered."

From some farmers we received bread and milk, flour, potatoes, and even some buttered bread. In many cases the hearts of the people were so opened up to us after we gave them a testimony concerning the Kingdom: one farmer divided his last bread with us. Everywhere we realized that it was a great fulfillment of Jehovah's prophecy as foretold at Amos 8:11: "Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD."

So the account of the flight from east to west unfolded, with many cited instances of how the gospel was preached and His witnesses prospered. One time a four-day stop was made in a large beech forest. Water was scarce. Most of the prisoners, still numbering nearly 25,000, rushed madly into the meter-wide brook whose water was not fit for cooking, much less drinking. They were driven back with clubs and rifle shots. In keeping with their custom, the witnesses camped off to themselves. They dug a little well, and in this way a limited supply of clean water was obtained. It was the marvel of the camp and aroused much jealousy from their neighbors. Then the report reads:

Other brethren built some cottages of foliage, and many of them developed a really fabulous ability and it looked just like the feast of tabernacles of the Jews in Israel. We could not help thinking about the words of our camp leader Kolb, whom we saw just before we entered Behlow [the beech forest]. He said: "Now go there and build your taber-

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nacle like the children of Israel and see if you get some manna from heaven." By this he meant that we would get nothing from them to eat. Nevertheless, the Lord had made provision for His people for everything necessary, manna spiritually as well as physically.

All during this trek Jehovah's witnesses started the day with prayer and Kingdom songs. They held group studies at every opportunity, and preached to the people. Their camp life was organized. They were divided into small groups, and each group had its head, who represented that group in the common council. All provisions went into the one big "kitchen" and were used to the benefit of all. How different from the rest of the encampment, where everything was controlled by selfishness!

On April 29 the forest was left and the march resumed. The next few days pass as the others: the main body of prisoners hungering and rioting and many being shot; the witnesses of Jehovah witnessing to the people and in return blessed with food. The report describes the horrible hunger that stalked through the camp at large, grass, herbs, bark and cooked roots being eaten and from 100 to 110 dying daily.

Jehovah Directs Their Movements

Then came the climactic events. The trudging columns arrived at the forest of Schwerin. The Americans were only 6 or 7 kilometers ahead, the Russians hard on their heels. Even greater unrest prevailed in the camp. The Nazi "heroes" began to tremble, and called the witnesses, whom they had so vilely persecuted, "comrades." The tempo of war increased. The main camp officials fled, leaving behind a few of the SS guards. They could not combat the chaos that reigned, and many of them slipped silently away in the night. For the first time in nine years the witnesses were in the open without a guard. They erected their "tabernacle" huts and lived as before. The report takes up from here, saying:

In the evening greater activity of aviation air attacks started in from both sides, and the cannonade became more and more lively. It clattered and crashed and you could hear the rattling of the machine guns. It promised to be a vivid night. In the meantime the Russian and Ukrainian prisoners took the arms of the SS they found and a new danger started. We stuck together and made a common prayer and lay down, quietly waiting for the coming day and what it might bring. Through the leading major of the camp we had received the news that the Russian armies were marching on. We had to make a decision. The only way through to the American section was about 6 kilometers. In the forest camp there started a great confusion. The night was dark and everybody ran to and fro, and we heard the rattling of guns that came closer and closer. Even among the witnesses there was a certain unrest.

In a common prayer we expressed our confidence and trust in Jehovah. Then we lay down again to rest, waiting the coming morning, in spite of the chaos around us. The angel of the Lord kept watch over us and protected us from all evil. These actions proved to be the right way, as we realized the next day. The order to begin marching that we had received from the Nazi major on the preceding night was given with the purpose in mind of having many of the prisoners shot in the darkness. Many prisoners returned and told that they had been shot at by SS, and when day came we saw many of the prisoners on the road killed and wounded.

About eleven o'clock on the morning of the first of May we started for Schwerin, the first time under our own direction without SS. The highways were indescribable. Endless rows of cars and all kinds of vehicles, people walking toward the Americans. We advanced only meter by meter and in six hours we reached our resting place, about ten kilometers from our starting place. Vehicles of the army, cars, fleeing old men and women, soldiers, men and women and children, all fleeing from the Russians toward the Americans. The highways and the fields along the road were littered with all kinds of guns, ammunition, and all kinds of equipment, paper, books, cars and

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wagons of every kind, destroyed automobiles, corpses of persons—a terrible mess. On the faces of the restless men were mirrored the desperation, the misery and horrors of the terrible experience and the bitter deception of the last days. So we witnessed here the end of a Godless-world conception of crazy and demonized men—a brilliant soap bubble, after being held aloft for twelve years, exploded into nothingness.

As we heard later on, our departure was also watched over at the right time, because two hours after the departure from the camp the SS men surrounded the forest like a chain and shot everybody left in the forest [remember also that those who left earlier, at the major's sly command, were shot]. All together there were about 360 to 400 prisoners shot. They were collected by the Americans and the whole population of Schwerin was forced to review the dead bodies there on exhibit. They should be forced to see the ruthless, murderous result of their chosen mass-murder government; and so to leave them with horror and shame.

What would have happened if we had remained only two hours longer in that forest? We would have been among the dead. "How great is thy goodness, O Lord, and the children of men take refuge under the shadow of thy wings." We remembered also the words, "The eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him."

Triumphant Resolution

The closing pages of the witnesses' lengthy report details the entry into the American lines, the good treatment they received, and the justice meted out to the heretofore arrogant Nazi SS guards and other officials now captured. They had much praise for the quiet and dignified conduct of the American troops. Some of the witnesses suffered from stomach trouble and diarrhea because of so much good food, after being used to nothing for so many years. Their report closes:

For the first time after many years the Lord's people felt themselves free from their oppressors and hangmen who had for such a long time blasphemed and slandered the name of Jehovah God and Christ Jesus. With joyful hearts we sang the song "Give Praise to Jehovah". This spirit of hearty thankfulness was well expressed in a Resolution which was unanimously accepted and which follows now:

"RESOLUTION MADE IN A FOREST
NEAR SCHWERIN IN MECKLENBURG
BY 230 OF JEHOVAH'S WITNESSES FROM
10 DIFFERENT NATIONS

"We, Jehovah's witnesses assembled here, send our hearty greetings to the faithful united people of Jehovah and their companions all over the world with Psalm 124. May it be known to you that our God, whose name is Jehovah, has made true His word toward His people, and especially in the countries of the 'king of the north'. A long, hard time of trial is behind us and we have been brought forth from the fiery furnace without a scent of the fire upon us, as mentioned in Daniel 3:27. On the contrary, we are full of power and strength in Jehovah and we wait wholeheartedly for new orders from the King and to take care of the interests of The Theocracy. Our decision of willingness of service is expressed at Isaiah 6:8 and Jeremiah 20:9-11.

"It was the intention of the enemy to lead God's faithful people in this country to disloyalty by employing devilish forces and violence; many thousands of ways of Middle Ages, Jesuitic, Inquisitional methods, physical and spiritual, many ways of flattery and deception by the demoniacs, haters of The Theocracy, but they all were frustrated by the great and merciful help of the Lord. All the manifold experiences, which would require volumes to write down, are well described in the words of the apostle Paul at 2 Corinthians 6:4-10 and 11:25, 27. Satan and his demonized tools have again been marked as liars. (John 8:44) The great question at issue has again been answered in favor of and to the glory of Jehovah God.—Job 1:9-11.

"To our and your joy, we should like to inform you that Jehovah God has given us a rich blessing, because 36 persons of good-will joined with us in leaving the Sachsenhausen camp. Out of their own free will they de-

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clared, 'We want to go with you, because we have seen that the Lord is with you.' Here the prophecy of Zechariah 8:23 was fulfilled. Because of the hasty exodus many of our friends of The Theocracy were not able to join us, but, no doubt, Jehovah will direct that they will find their way to us again in due time.

"We, Jehovah's witnesses, declare again our unswerving devotion to Jehovah and our whole devotion to The Theocracy.

"We have only one desire after the long chain of innumerable proofs of the Lord's most marvelous protection and salvation out of thousands of troubles, struggles for life, and afflictions during the stay in the 'lions' den'. Out of deepest thankfulness to Jehovah and His King Christ Jesus, willingly and with joyful hearts we will serve Him throughout eternity. This would be our most precious reward.

"We close our resolution with Psalm 48 and with a joyful expectation to meet again.

YOUR CO-FIGHTERS FOR
JEHOVAH'S HOLY NAME."

Final Triumph Sure

That resolution about sums up the frame of mind of all Jehovah's witnesses in Germany and the one-time occupied countries as they emerged from the Vatican-Nazi concentration camps. The triumph for the cause of God and righteousness was overwhelming; the defeat for the cause of Satan and wickedness, crushing. Integrity was unbroken, testimony to the Kingdom continued even in the dreaded camps, and upon deliverance therefrom resolves are strong in the Lord to push on in the work of announcing Jehovah's kingdom. Those witnesses who were not imprisoned in camps but had a measure of freedom continued to preach. With what results? Why, in 1940, in the three countries of Belgium, Holland and France, for example, there were 1,040 Kingdom publishers; in 1945 the ranks of gospel-preachers had swelled to 3,786! Like thrilling reports are coming in daily. August 8 a cablegram was received by the president of the Watchtower Society from Amsterdam, Netherlands, in which the following is stated:

4,000 participators Theocratic congress Amsterdam send you and your coworkers Theocratic greetings.

A wonderful assembly, and so soon after all the difficulties through which those faithful witnesses have passed!

The following, quoted from a letter, dated June 3, 1945, from the Branch servant in Athens, Greece, will bring a heart-warming thrill to God's people everywhere:

The Lord greatly blessed us during all the time from the break of our correspondence until now, and used His people to give a tremendous witness both by the word of mouth and by their course of action. Not for a moment the witness work stopped although conditions were very difficult and the means very scanty. Nevertheless the Lord's people were not deprived of food, but enjoyed it through the books *Salvation, Religion, Refugees,* and the secondary articles of *The Watchtower.* The favor of the Lord and the almost miraculous preservation of the brethren in the midst of the general destruction was made manifest to all.

From Egypt we were provided with books, booklets, and magazines. Efforts were being made for *The Watchtower* to be distributed to all the brethren. We began to print it according to the English system in 5,000 copies. Also, we printed the booklets *Peace, Regeneration,* and *Freedom,* in many thousands, and we get ready to print others, namely, *One World, One Government* and *"The Kingdom of God Is Nigh".* Our gratitude to the Lord is great for the wonderful privilege He gave to His servants. Later we will send full report to the office.

And now all these faithful workers who were not incarcerated will soon be joined by thousands of witnesses liberated from the Nazi concentration camps, and shoulder to shoulder all these tried and faithful warriors for Christ's kingdom will fight against religious lies and proclaim the glorious truths of God's new world of righteous-

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ness. To their side will flock multitudes of persons of good-will, because Jehovah has so prophesied: "The abundance of the sea [of humanity] shall be converted unto thee, the forces of the Gentiles shall come unto thee." (Isaiah 60:5) Satan's slandering religionists cannot win; Jehovah's faithful witnesses cannot lose. Full triumph comes to The Theocracy by Jehovah's almighty power.–Zechariah 4:6.

Russian Peoples and Waters

OF THE forty or more nationalities that go to make up the Union of Soviet Socialist Republics there are some that have what seem to Americans like peculiar names. Among these, for instance, are Uzbeks, Kazaks, Mordvinians, Chuvash, Tajiks, Udmurts, Maritsi, Komi, Osetians, Karakalpaks, Khakasi, Oirots, Bolgars, and Ingush. Only about ten percent of the Russians are related to the American Indians, and fully 80 percent of the Russian people are whites. But there are mixtures there, the same as everywhere.

Now about the waters, so essential to human existence, mentioned by Jan Welzl in his book *Thirty Years in the Golden North*. He is quoting from information supplied to him by far-north Russians:

Between the New Siberian islands and Novaya Zemlya, they said, from about the 79th to the 81°, and farther northwards, the ocean was covered with ice, summer and winter alike. But there were two large waterways in this part of the Arctic ocean leading into the interior of the icy wilderness. The nearer of them they called the Middle and the more distant one the Northwest waterway.

It seemed that these were huge channels through the ice, more than 50 miles broad at the opening, and extending for hundreds and hundreds of miles to the north, getting narrower and narrower until above the 86° they were only as wide as a street. I could not believe my ears. What an extraordinary thing! And why, I asked, is there perpetual ice in some places and water in others?

They said there were some rapid currents, which were warm in temperature. The large waterways remain practically in the same place year after year; from the right and left of them led side channels, sometimes as large as five miles broad, sometimes only a few yards. And so the whole of the Arctic ocean was really intersected by a network of waterways. And it was just the large waterways which were the haunts of the whales. But to the north of the New Siberian islands there were no large waterways, and the huge icefields which there begin a good deal more to the south were apt to move about, and often carried an ice-locked ship for hundreds and hundreds of miles to and fro. For that reason the sailors never visited those places, and so the Arctic ocean to the north of the New Siberian islands and the Wrangel islands is unexplored.

Public Meetings, East and West

IN THE accompanying picture page are shown examples of public meetings held throughout the United States and other lands in announcing The Theocracy and its attendant blessings. These are not religious assemblies, but means of conveying vital information the people need to know. In No. 1 are shown arrangements for advertising a public assembly in Syracuse, N. Y. Publishers are ready to go to the homes of the people to extend to them a personal invitation to come and "take of the water of life freely". The signs on the cars announce the lecture "Escape Destruction in the Coming Crisis". In No. 2 an interested group in Little Rock, Ark., are hearing a similar lecture; while in No. 3 is shown an attentive audience at Pittsburgh, Pa., hearing about The Theocracy.

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Public meetings, east and west.

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Catholic Action

"THE National Catholic Welfare Conference was organized (1919) as a common agency acting under the bishops to promote the welfare of the Catholics of the United States. The conference has for its incorporated purposes 'unifying, co-ordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities.'" (*World Almanac,* 1945)

It would seem from such statement that the N.C.W.C. (National Catholic Welfare Conference) is a benevolent, charitable and educational organization. An examination, however, of its activity shows its real purpose is to destroy freedom of speech and freedom of press and "to make America Catholic". The N.C.W.C., whose executive and administrative boards are composed of only high-ranking prelates of the Roman Catholic Hierarchy, is the directing force behind what is called "Catholic Action". In his book *Rome Stoops to Conquer,* Dr. Barrett says:

> In theory, Catholic Action is the work and service of lay Catholics in the cause of religion, under the guidance of the bishops. In practice it is the Catholic group fighting their way to control America.

Archbishop Hanna, in 1921, said concerning this organized body, "We have co-ordinated and united the Catholic power of this country. It now knows where and when to act and is encouraged by the consciousness of its unity. We feel ourselves powerful because our reunion has become visible." Since then it has continued to grow in strength, until today its members are numbered in the millions and its power and influence are felt in every sphere of national and international life. While it is true that certain phases of Catholic Action might be thought by some to be beneficent, such as support of hospitals and educational institutions, nevertheless the real motives behind even such activity are far deeper and more sinister. Says Dr. Barrett in the above-named book:

> It reaches out into every field, from literature to athletics, from interpreting Catholic liturgy to picketing consulates, from training Girl Scouts to heckling Communists. It opposes here; it supports there. It is constructive and destructive; it recompenses and it punishes; it fills mailbags and closes theaters. . . . When Catholic sensibilities are "outraged" vengeance in some appropriate form is taken. . . . Those who have had the misfortune to deliver lectures or to publish articles critical of some phase of Catholicism have experienced in abundance the punitive character of Catholic Action—shoals of abusive letters, the majority of which are anonymous, offensive remarks over the telephone, cancellation of business deals, and threats of various kinds. No other religious group in America displays so sensitive a concern about "the honor" of its creed as does the Catholic.

There is nothing that shocks the susceptibility of the Catholic Hierarchy more than the telling of the plain, simple truth about them. An instance of this happened back in 1936, the year Catholic Franco, with the pope's blessing, began slaughtering women and children by the thousands. Because Judge Rutherford, an eminent Bible scholar, used the radio to declare the truth, bigots of the Catholic priesthood went into action in Philadelphia and forced the cancellation of the Bible talks then being given over station WIP, notwithstanding the fact that 119,558 honest American citizens of Philadelphia signed a petition in protest of such Jesuitic censorship, and requested the resumption of the lectures. This was not an isolated incident either. All over the country, under the direction of the N.C.W.C. there was a concerted and organized campaign put forth by similar Catholic pressure groups in an effort to suppress the truth then being broadcast by hundreds of radio stations.

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The boycott bludgeon was used to intimidate weak-kneed radio managers and newspaper editors. Heywood Broun once wrote, "Every New York editor lives in terror of the Catholic group." He could have enlarged his statement to include the whole country; for the public press in general, with a few exceptions, slavishly avoids publishing about this "sacred cow" any truth that tends to disturb even the "flies" on it.

A more recent example of this type of "censorship by boycott" occurred a few months ago, as reported in *Time* magazine, October 23, 1944:

On Sept. 11, Scripps-Howard's San Francisco *News* printed an item saying that a Roman Catholic priest with a woman companion had pleaded guilty, in a Madera, Calif., court, to drunken driving. Other San Francisco papers passed up the story.

When a *News* reporter called Monsignor Harold E. Collins, secretary to San Francisco's Archbishop John J. Mitty, to check the spelling of the priest's name, the Monsignor said: "No one in San Francisco has ever used a story like that." Later, he called back and asked the *News* to lay off.

The *News* printed the story, and 10 days later reported the priest had paid a $250 fine.

Last fortnight, at a meeting of a Catholic laymen's club, Monsignor Collins requested members to boycott the *News* and tell their friends that the *News* was antagonistic to the Church. Archbishop Mitty himself urged his Catholic clergy, gathered for a semiannual conference, to point out to their parishioners the "antagonistic" and "bigoted" attitude of the *News*, and to keep pointing it out until the *News* recognized the well known weight of the Church.

The archbishop also declared that, if this course of action failed to get results, he would write a letter to be read from every pulpit in the diocese, condemning the *News*.

By week's end, the churches in the diocese had withdrawn their ads from the *News*' Saturday church page.

The Toronto *Gospel Witness and Protestant Advocate* in its issue of October 26, 1944, comments on this revealing news story. And the conclusions drawn therefrom are all too true.

The guilt of the Roman Catholic priest is not disputed, the priest himself having pleaded guilty. An American court also was satisfied on that point, and fined him $250.00. Why should not any newspaper, existing for the dissemination of news, publish such a story?

Drunken drivers ought not only to be fined: they ought to be exposed. Any kind of drunken driver, even though he wears a Roman collar, is a menace to the life and limb of everyone on the road; and when a religious official, who ought to be an example to everyone, is found guilty of driving while he was drunk, when indeed he actually pleads guilty himself, and the court imposes a fine, we think that in the interest of righteousness, the widest possible publicity should be given to it.

That should apply irrespective of the religious denomination to which the man belongs. But it is not a sin to get drunk in the Roman Catholic Church: the only sin is in being found out. One might have supposed that the Roman Catholic archbishop, John J. Mitty, would have been thankful to have such a news item printed as a warning to any other priestly tipplers who might be in his diocese. But no! The newspaper that dares to report such facts is to be boycotted. A newspaper that tells the truth about the Roman Catholic Church is always labeled as being "antagonistic" and "bigoted".

It is refreshing to find a paper that refuses to be intimidated by Roman Catholic threats. And what if the church does withdraw its advertisements from the *News*' Saturday church page? Doubtless the newspaper will survive! This is an old story. The Sanhedrin in apostolic days said, "Let us straightly threaten them." That is a favorite weapon of the Roman Catholic Church.

But there is another view of this matter which is still more serious. Suppose the Roman Catholic Church were in the majority in the State of California? And suppose such majority were to establish itself in government, so that the church could give legal

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effect to its threats? Then the San Francisco *News* would have been put out of business. There is no liberty of press, no liberty of speech, no liberty of conscience, where the Roman Church is in authority. . . . Well done, San Francisco *News!* May your journalistic tribe increase!

Suppression and distortion of the truth leads the people into the snares of ignorance and the shackles of superstition. It is the truth that makes one free from fear and free to worship the true God. Who was it that said, "Ye shall know the truth, and the truth shall make you free"? No less a one than the great Teacher, Christ Jesus. (John 8:32) Hence the truth should be declared though it makes all men liars; though it exposes wicked deeds of many priests.

This Archbishop Mitty, who distinguishes himself as a public enemy, an enemy of freedom of speech and press, is no small parish priest. Besides being the archbishop of San Francisco, he is one of the eight episcopal chairmen of the Administrative Board of the National Catholic Welfare Conference, with the title of "episcopal chairman, Department of Catholic Action Study". (*World Almanac,* 1945) It is therefore manifest that it's the official Roman Catholic Hierarchy of Authority that is trying to destroy the cherished freedoms of the American People through Catholic Action.

But why does the Hierarchy, and Archbishop Mitty in particular, fight so feverishly to black-out the truth about their organization? The answer to the question beams forth from the great Beacon-Light of Truth, the Bible: "And this is the test by which men are judged —the Light has come into the world, and men have loved the darkness rather than the Light, because their deeds have been wicked. For every wrongdoer hates the light, and does not come into it, for fear his actions should be exposed. But he whose actions are true comes into the light, that his actions may be plainly shown to have been done in God." (John 3:19-21, *Weymouth*) It is plainly to be seen, then, why these modern priests of Baal flee from the spotlight of the news.

In the near future the One who spoke the above words, the Anointed King Jesus, will completely rip the skirts off that organization, and then more hideous things will show up than drunken priests and their women companions; for "there is nothing covered, that shall not be revealed".—Matt. 10:26.

"What Shall We Have?"

THE Lord did not reproach Peter when he asked that question. He knew that Peter and all the rest of the apostles desired eternal life. He told them that they should have it, and a lot of other things, in the regeneration, or the New World. For details see the booklet *The Coming World Regeneration* and the book *The New World.* For the scripture on the subject see Matthew 19:27-30.

For an appreciation of the day's scientific news, and what it means to humanity, you might refer to the story entitled "Missing It by a Hair", published in *Consolation* No. 613, issue of March 17, 1943. In that article the writer commented on the new soil-less agriculture which may yet feed billions; that gasoline may be made from almost anything; sugar can be made from wood; milk can be made from peanuts; fruits can be grown much more rapidly, and of better size and better flavor; houses would be of steel, heated by hot water or electricity; bathroom floors would be of medicated cement; the lights would be without glare; there would be television; the furniture would glow; draperies would be of glass, etc. It would pay you to get out the story and read it. He mentions 9,000 things wanted in a home.

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Homes Made of Glass

Why have your home made of steel, which may wear out or rust out, and is cold and relatively unattractive, when you can have it made of glass, of any tint or color, or any combination of tints and colors, and so warm and pleasant on a sunshiny day when the outside temperature is 13° below zero that you have to open the windows? The heating of a 22,000-cubic-foot solar house in Chicago totaled $134 for the winter while across the street the heating bill of a house of exactly the same size ran to $240, or almost twice as much. In solar homes all the main rooms face south, behind an expanse of clear glass, but a wide eave shuts out the direct rays of the high summer sun and keeps interiors cool. There are now about two dozen solar homes, hospitals and schools in Chicago. Thermoplane glass is used; it is double or triple glazed, with dehydrated air space.

That other article said furniture would be of glass. Maybe. But if what the Du Ponts say about their chemical baths for wood is true, and it probably is, a new era in furniture is about to dawn. The furniture will be of wood; it will be light; it may be of any tint; it will show the beautiful grains of the wood; and it will be nearly as hard as steel. The wood, steeped under pressure in a mixture of urea and formaldehyde will not swell, will not rot, and is virtually indestructible. In a few hours soft woods become hard as ebony. The cost is 3½c to 4½c per board foot. Soft woods become hard; hard woods become harder; and sawdust and shavings may be molded into any desired shape and rendered durable. It is probable that the new woods will make violins to compete with those made by Stradivarius. The soft woods made hard by this process are susceptible of a high polish. A thousand soft woods can be used which were hitherto largely unusable. Enormous beams, boat keels, arches and trusses may be made from these new woods. Many machine parts may be made from these new woods. To burn through one of these new woods with an oxyacetylene torch takes almost twice as long as to burn through a piece of steel of equal size.

New Housekeeping Arrangements

When one rises in the morning, he can, if he wishes, unscrew an electric light bulb from any socket and carry it all over the house, lighting his pathway as he proceeds from room to room. The secret is the fluorescent material coating the bulb. Doorknobs, electric light switch plates, tool handles, stair raisers and other things can be made to glow all night after being exposed to an ordinary electric light for a few seconds. Dyed materials, such as carpets, upholstered furniture, and clothing, can also be made to fluoresce in the dark. Detection of criminals is made "dead easy". Lamps may be had which are unbreakable; on others a meal can be cooked.

Most families eat eggs, if they can get them. It has been discovered that highly refined, colorless paraffin-base oil, such as may be obtained from petroleum tank-truck drivers, enables the keeping of eggs at 31° for eighteen months without loss of moisture. The treatment costs a half a cent or less per dozen eggs. The oil dries rapidly and leaves no obvious coat on the shell. Untreated storage eggs seldom keep over six months.

You may, if you wish, hold your nostrils tight in the presence of the lowly onion, but it has been found that onion paste, onion oil or garlic oil is a good dressing for infected wounds. The paste has to be made fresh and used immediately, to be effective. This information comes all the way from Russia.

Cancer deaths continue to grow by leaps and bounds. There were 163,400 deaths from this cause in the United States in 1942. Experience shows that many people do not wish the truth on any subject whatever: many housewives would far rather kill their whole families by cooking in beautiful aluminum cook-

ing utensils than to have those same families keep well by cooking in something else. See how the people stick to the purveyors of "eternal torture", "purgatory" and other religious fetishes since the days of Adam and Eve. Engineers claim that there is now no reason why all garbage and ashes may not be withdrawn from the homes by suction. Won't that be fine?

What Work Will Man Do?

What work will man do in the post-war world? A part of the answer is in an article in the New York *Times* entitled "Magic Key to a New World; Electrons, called the rock bottom of the universe, have opened wide vistas for science and industry." Some of the war uses for electronics are the location of submarines, the guidance of gunfire, the location of unseen enemies, the sounding of depths, the guidance of anti-aircraft fire; besides these things there are such uses as wrapping, sorting, packaging, heating, oil refining, opening doors, broadcasting, televisioning, and, quoting from the article:

It used to take hours and even days to set the binder that holds plywood together. Now it takes only a few minutes. A dozen seams are "sewn" in metal at a time, 1,800 "stitches" a minute. In what is called "spot-welding" the electronic heating devices do their work before the whole mass of metal has time to warm up. Ultimately electronic welding will take the place of riveting in building airplanes.

Suppose a kitchen cabinet is to be painted. A kenotron is switched on, whereupon the paint is charged negatively. The paint flies to the positively charged surface and sticks there. So it is when dust is to be precipitated. Charge the dust with one kind of electricity and some metal surface with the same kind and the dust rains down, to be carted off by the bucketful. In metal-refining plants you will see a foot-wide drum turning slowly. The drum is electronically sprayed with either positive or negative electricity. So is ore that is to be dropped upon the drum. Result: ten million particles that make up ten pounds of concentrated ore drop off, while the rest travel on a little farther before they drop. You have two neat piles—one ore, one refuse. It is possible to wring as little as half of 1 percent of tin from an ore.

What Else Will He Do?

If man can harness electricity to do most of his work (and engineers express themselves as *alarmed* that this is just at the door) it seems that much of the back-breaking toil is past. It will still be necessary to have fuel. How will he get that? At hand is a clipping from the Vancouver *Daily Province*. It reads, in part:

NEW SYNTHETIC SIMPLE, CHEAPER;
WORLD FUEL PROBLEM SOLVED?
NEW PROCESS TURNS FARM, FOREST,
SEA PLANTS INTO GAS, COAL.

The process telescopes into a few hours, with heat and pressure, what nature took millions [?] of years to do in forming coal and oil. . . . It will make coal or gasoline at will from sorghum, sweet potatoes, cornstalks and many other farm crops, from grass, leaves, Irish moss, seaweed, algae, wood and sawdust. Internationally, the process means there need be no have-not nations in coal and oil, provided there is land enough for them to grow carbohydrates.

If it is going to be as easy as that, it looks as if, by and by, there would be no more horrible cases of miners' asthma (men with their lungs filled with coal dust), and no more broken backs (such as are common in mining regions), and no more mine disasters. Well, let it go; it is hard, dangerous work anyway.

One thing man can do is to "subdue" the earth which the Creator made for his eternal home. Pretty soon he will be able to see anything he wishes to see anywhere in the world. Hundreds of people in New York, Connecticut, New Jersey and Pennsylvania saw the Teheran conference without leaving their own homes; so says a full-page advertisement in

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the New York *Times*. In this case it took a day or so to bring the films; but that was a small matter. Shortly, microscopes will magnify to 2,000,000 diameters. To some that will be even more interesting than Teheran.

Montana, Idaho and Oregon

IN THE United States, in 1941, there were made 233,693,602,000 cigars and cigarettes, or 1,720 for every man, woman, youth, child and baby in the country; and on top of this there were sold 342,427,000 pounds of tobacco in other forms. Don't do any fretting about how the Reynolds Tobacco Company, the American Tobacco Company and Liggett and Myers are going to get along. In 1929, when they were just getting under way in their campaign to ruin American womanhood, their net profits were $84,406,254. If they were compelled to pay for all the property their cigarettes have destroyed, they would all go bankrupt. They are a curse to America.

In a single summer month recently, and in a single day of that month, 381 forest fires were reported in Montana, Idaho, Oregon and Washington forests. There had been a great drought accompanied by much heat. Now it may be that all those fires were caused by lightning, as claimed, but it may also be that about 380 of them were caused by cigarette stubs that now decorate the landscape, and are cheerfully thrown everywhere by those that have imbibed the idea that the first duty of every American is to be a smoker.

To be sure, there are other fires, not caused by tobacco. One of these is mentioned by the *Powder River County Examiner*, Broadus, Montana, as follows:

A tall smoke plume west of Broadus Monday evening brought visions to many of an approaching prairie fire and the fire wardens here were ready to man their stations. The sheriff, Claude Anderson, drove west on the highway past the Louis Monroe place but by the time he got to Monroe's the smoke had vanished, leaving no trace from where it had come. Later it was learned that the fire came from the burning of 100 acres of volunteer wheat on the Charles Jesse place that was burned to comply with the AAA program. The 100 acres, it was said, would have made 20 bushels to the acre. Newspapers in famine-ridden China please copy.

Politicians Must Eat

Americans should not get too angry with the politicians. Remember that they have to eat, and they feel that if they are to hold their jobs they must issue orders to the taxpayers that will make those hard-working subjects of theirs realize how essential they are to the sun's coming up over the horizon in the morning and going to rest in the evening. To be sure, they make a slip once in a while. All America (except the politicians) laughed at the advice sent from Washington, D.C., to an Idaho rancher who wanted to buy enough waterproof canvas to make tents for the ewes while they were lambing, that his request had been carefully considered and it was advisable that he should postpone the lambing until a later date. If his own mother could have postponed his birth until after the war, she would have rendered a big aid to her fellow Americans. How thoughtless some people are!

That politician could have learned something from four-year-old Arlen Beall, of Shoshone, Idaho. There is a man with ideas, big ones. The grocer called at his home while his mother was temporarily absent. It was Arlen's chance to help his mother. He would make a cake worth while. And did he do it! As was right and proper he called in a little neighbor girl to give domestic advice and assistance. Between them they took a washtub and in it they

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stirred together four dollars' worth of sugar, mayonnaise, eggs, maraschino cherries, butter, floor wax, pancake syrup, and several pounds of freshly dug dirt. It was a great cake, and it was worth the price. It made Americans hold their sides all over the United States. And maybe, come to think of it, that politician who wanted the ewes to postpone their maternal functions was worth the price, too, and for the same reason.

Bright Minds in Oregon

The bright minds are not all in Washington, D.C.; not yet; but as fast as they can get on the pay roll they are moving east. Meantime they do the best they can. At Portland, Oregon, the school board decided that there should be no more forums in the school buildings of that city. The idea back of this was that if things were discussed somebody might learn something, that is, have a change of mind on something or other, and, in their eyes, it is highly important that nobody should do anything like that. This is quite an idea. The first lesson one might draw from it is that all schools should be closed indefinitely. This would prevent the children from having differences of opinion. Or, the children could all be sent to parochial schools where they would all learn the same things, but which things will never be of the least use to the children or to anybody else but the priests. Is that what the board wants?

At Portland, also, the manager of a filling station accidentally hooked his new air compressor to the wrong pipe and treated the residents of an adjoining apartment house to something like soda water fizz from their cold water faucets. The trouble was soon fixed.

At Salem, the capital, some of the experts in the 256 sects that constitute the religious business in America wanted to know if they could get something for their prayers for starting off the legislature every day. The speaker of the House told them, "We will pray for ourselves; there will be no appropriation for that purpose." He could not see what advantage would come from being hooked up to their pipe. Nor can anybody else.

THE WATCHTOWER

CONSOLATION magazine is printed to convey to you, primarily, news items on world events; while its companion magazine, *The WATCHTOWER*, is published as an aid for truth-seeking persons to understand God's Word, the Bible, and in particular the present-day fulfillment of Bible prophecy. No other magazine equals it in explaining God's purposes toward creatures, and His making of a new, righteous world under Kingdom rule.

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Martin Luther

FEW men have created more excitement in this world than Martin Luther. Born at Eisleben, Germany, November 11, 1483; and died there February 18, 1546. The *Catholic Encyclopedia* has twenty pages about him, and the pages are big ones. On the first page is an insinuation that Luther's father was a murderer. This is rich, coming from an outfit that has openly admitted that it never hesitates to murder anybody to gain its ends; and that it has been at the bottom of most of the world's wars for the last fifteen hundred years is well known to every well-informed student. On the last page, in a single paragraph, he is accused of "unsurpassable and irreproducible coarseness" and writings in which "all coherent thought and utterance is buried in a torrential deluge of vituperation". Coming from the concern which publishes *The Catholic Universe,* at Cleveland, Ohio, and which paper managed in one article to call a Christian speaker, the late J. F. Rutherford, eighty-three vile names, this is good. The pope has explained that the Catholic press is his "very own voice".

Turning away from the heavy encyclopedias (the *Britannica* has seven big pages about him and the McClintock and Strong has nine) the attention falls upon *The Story of Liberty,* by Charles Carleton Coffin, published by Harper & Brothers, New York, away back in 1878. As stated in the preface to the book itself it "is a true narrative. It covers a period of five hundred years and is an outline of the march of the human race from Slavery to Freedom". In it Luther is mentioned briefly, and here he will be mentioned briefly, too.

Luther's father was a poor miner, his mother stern, and his religious schoolmaster so hardhearted that, on one unforgettable day, he whipped Martin fifteen times because the boy so hated the catechism which he was trying to compel him to learn. His father transferred him to a monks' school, where one of his jobs was to go through the streets early every morning singing and begging. Martin was a good singer, but a poor beggar, and was starving and crying when a kindhearted woman, Ursula Cotta, made him her ward, and thereafter fed him well, while he continued his studies.

He Comes Across the Bible

The Knights of Columbus have advertised that the Bible is the world's most divisive book, but it wasn't at the monks' school where they had one in Latin. The only one that paid any attention to it was Martin, and to him it was the Book of books. He made such progress in knowledge that at twenty-seven he was made a doctor of philosophy in a university. But he wanted to know God, and to walk with Him, and so he followed the advice and example of others and gave up teaching to become a monk. He entered a convent, shaved his head, went barefoot, and wore a hair shirt. The days were spent begging, and the nights in fasting and praying, and trying thus, as the religionists recommended, to get rid of his sins. But he noticed that the monks all around him were selfish and that the people got nothing whatever in return for their contributions.

At length he was selected to go to Rome to have the pope settle a quarrel as to who should be head man among the Augustine monks of Germany. It is a long, long trip, but he made it and finally arrived at the papal court, where he saw John de Medici, whose wealthy father bought a cardinal's office for him when he was but fourteen years of age, and who was then living in extreme luxury in the alleged "eternal" city. Martin also saw the "holy doll". It seems that "a lady fell from the roof of a high building, and prayed to the doll, and the fall was arrested in mid-air".

Martin got around to one of the churches, of which the dirty city of

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Rome is full. He knelt (if you can believe it) "on the marble steps of the holy stairs up which Christ walked when He was brought before Pilate in Jerusalem". He knelt on the lower step and repeated a prayer that would 'take fifty years off his time in "purgatory"'. He had gone up three steps and had mentally chalked off 150 years from the "purgatory heat" when he suddenly remembered the text, "The just shall live by faith." Luther didn't like what he saw in Rome, and when he got back to Germany and found that the boy cardinal had been made Leo X, he began to smell the stink which has been enveloping mankind for 1,500 years.

Tetzel vs. Luther

Leo wanted a new church that would make people sit up and take notice. So he sent out word to gather in the shekels, and one of his salesmen of indulgences was the fat friar of Leipsic, Germany, John Tetzel, who did an excellent business. But John was robbed by one man to whom he had sold the indulgence to commit that very crime. The word got around, and everybody but Tetzel laughed. Meantime, Martin Luther, back in his home town of Wittenberg, was telling the people that if they wanted forgiveness for their sins, they could not buy it, but must leave off sinning. Tetzel and Luther got in each other's wool, and the fat was in the fire. Luther claimed that Tetzel's indulgences were not worth the paper they were written on, and Tetzel built a fire in the market place declaring his purpose to burn every "heretic" that opposed his indulgence racket. He intended to burn Martin as soon as he could.

Thereupon Martin Luther nailed his ninety-five theses on the church doors at Wittenberg. These were published in full in *The Golden Age* of April 9, 1924. They cannot well be reproduced here, as they are of considerable length, but those who dispute the scripture that "God only hath immortality" could learn something, if they will, from numbers 13 and 27 which appear herewith:

13. The dying pay all penalties by death, and are already dead to the canon laws, and are by right relieved from them.

27. They preach man, who say that the soul flies out of purgatory as soon as the money thrown into the chest rattles.

Then Luther had his theses printed by John Guttenberg and circulated all over Germany. Threats multiplied; and the more he was threatened, the more books and papers he had printed and circulated. Cartoons were used. One of them showed the pope being thrown into the fire. In an incredibly short time half the people of Germany were making fun of the pope and had taken their stand with Luther. The pope ordered Luther's books burned, and so Luther and his friends burned the pope's books publicly, and a good time was had by all. The pope demanded that he be arrested, but nobody would arrest him, or dared to do so. The rulers put the problem up to Erasmus, and he said:

The cause of all this trouble is the hatred of the monks and friars to knowledge. They see that if the people acquire such knowledge as Luther wishes them to have, there will be an end to their tyranny and power. If the emperor imprisons Luther, it will be a bad beginning for him. The world is thirsting for truth. Let the matter be examined by wise men: that will be the best thing for the pope and for all concerned.

Diet of Worms and the Bible

And so, without going into details, came about the famous Diet of Worms. His friends tried to scare Luther out of attending. He would go "though there be as many devils in Worms as there are tiles on the roofs"; and go he did. The archbishop asked him if he had written the books which bore his name, and he said he had. The archbishop asked him if he would retract, and he said, "I cannot and will not retract anything. God

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help me! Amen!" That's the way to talk! He had intestinal fortitude and God did help him. On the way back home powerful friends grabbed him, and, after a furious night's ride, took him to a castle where, for his own protection, he was made a friendly prisoner for months. Nobody but his captors knew where he was. Not even Luther himself knew.

The rest is easy. The Reformation was on and Luther made the German translation of the Bible which is the authorized version of the Bible in Germany to this day. Since then the Bible has been translated into over a thousand languages and hundreds of millions of copies of it and of books explaining it have been printed, so that all may have them.

Jehovah's witnesses in the Cameroons

LOOK at the map of Africa. The Gulf of Guinea looks almost as if, at one time, the hump of Brazil had been adjacent to it; and some think that such was the case. In the extreme northeast corner of the gulf are the British Cameroons, including Cameroon Mount itself. This mountain, 200 miles east of the mouth of the Niger, is 13,350 feet high and located right on the seacoast. One of its cities is Kumba.

Jehovah's witnesses are in the Cameroons, as elsewhere, and are as much hated and persecuted there by the Roman Catholic Hierarchy. We quote a portion of an editorial from *The Daily Comet*, published at Lagos, Nigeria, referring to an occurrence early in 1945:

We congratulate Mr. W. F. Newington, district officer, Kumba, British Cameroons, on the judgment he pronounced over the extraordinary ruling of the Kumba Council which ordered a number of Jehovah's witnesses to quit the Kumba township within two weeks, simply because they were preaching against the Roman Catholic Mission and the Basel Mission.

"This case," observes District Officer Newington, "this case smells of religious persecution"; and our only surprise is that any mission or some influential members of it, in any part of Nigeria, could, in these days of enlightenment and culture, engineer such scandalous prosecution; which, throughout church history, has never in one instance benefited anyone, least of all the cause which such prosecution was intended to serve.

The day is long since past when any church could work into royal graces and employ ecclesiastical pressure to repress the human mind to stagnation, pressure which in the olden days made Guizot to state emphatically that the Church has always sided with despotism. . . . It should be clear that vain dogmas, which are a menace to mutual love and goodwill, are not what the world needs today.

The [teaching] of Christ is not meant to afford a channel for the gratification of private malice under the cloak of religion, nor is it meant as an instrument for the perpetuation of intellectual torpor. The essence of Christianity is true, but if its modern tenets sound strange, and those "modern tenets" are criticized in that spirit of frankness, that undivided sincerity which Christ so much extolled, it is the solemn duty of every true Christian to weigh and consider. Christ Jesus has no room for "men of little understanding".

Wherefore if Jehovah's witnesses see any truth which Catholics or any body of a religious denomination has missed, let them say; if the Catholics find against Jehovah's witnesses, or any other sects, let them say as well. Only, there should be no scandal; but cold, hard and solid facts.

Whooping Cranes May Disappear

♦ There are believed to be only about 250 whooping cranes still in existence. One of these sustained a broken wing recently and was sent to the Audubon Park Zoo, New Orleans, for repairs. An offer of $10,000 for it has been declined. It is the only one known to be in captivity. Several requests have been made for its body, if it dies.

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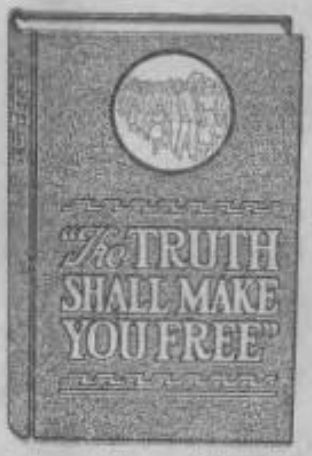

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CONSOLATION

A JOURNAL OF FACT, HOPE AND COURAGE

Has Nazism Been Destroyed?

The real Nazi collaborationists and sympathizers still active!

Hebrew Prophets and the State

There is no comparison between them and today's religious clergy

Graduation Day at Gilead

Bearers of good tidings go forth equipped with added knowledge

William Tyndale

Was martyred for translating the Bible into the English tongue

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Vol. XXVI No. 679
September 26, 1945

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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

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Five Cents a Copy
$1 a year in the United States
$1.25 to Canada and all other countries

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Published also in Greek, Portuguese, Spanish, and Ukrainian.

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Australia	2 Homebush Rd., Strathfield, N. S. W.
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England	34 Craven Terrace, London, W. 2
Mexico	Calzada Melchor Ocampo 71, Mexico, D. F.
South Africa	623 Boston House, Cape Town

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

In Brief

God Is the Great Judge

◆ A touching story came in from Oklahoma. A poor woman, living with a man who was not her husband, came in contact with the truth. She opened her home to a study of God's Word. She made good progress. After about two months she came to the point where she saw her duty of shutting out her man friend, and did so. He shot and killed her on the spot, and is now in prison awaiting trial. The account says:

I really believe she tried to clear up. Jesus said of those that try to walk in His steps that some of them would be killed. I could see that this poor woman, Ida, was craving a conscience right with God, and that that is the reason she now lies dead. She had read five of the most recent booklets. She leaves two little boys, a daughter and a grandchild to mourn her loss.—Kingdom publisher.

The Worst Offender Overlooked

◆ Ignoring religion, which all history shows is the very heart and soul of the Devil's empire, the London *Cavalcade* said:

Behind the Nazi gangsters was an evil power which there have been as yet no proposals to touch—the banks, the industrialists, and land-owners. These exist in all countries; they are the foundations of a social system which cannot function without war and which stands condemned before all men of good will by the two world wars it has made within a quarter of a century, by the millions of shattered lives and broken hearts.

Bill of Rights for Spain

◆ In Democratic countries, civil rights have always been won by years of struggle. Franco has once more demonstrated the greater efficiency of dictatorship by handing down to his people a ready-made Bill of Rights. It grants them freedom of speech, provided they don't disparage Fascism, and freedom of religion, provided they are Catholics. All they need now is a Bill of Rights.—*The Nation.*

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CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVI | Brooklyn, N. Y., Wednesday, September 26, 1945 | Number 679

Has Nazism Been Destroyed?

SO FAR as Jehovah's witnesses are concerned, Nazism never existed as a power capable of crushing them or the Godly work they are privileged to do. Years before Nazism ascended to power in Germany God's people had learned that not national or even international governments were the "higher powers" to which Christians must be subject, but that this high title belongs only to Jehovah God and His King Christ Jesus. The leading article in the previous issue of *Consolation* showed the complete failure of Nazism to budge Jehovah's witnesses from this Scriptural view of matters. All the horrors of the concentration camp could not shake them from allegiance to the true Higher Powers in heaven. Neither was Nazism able to snuff out the righteous preaching work in which God's witnesses were engaged, but the previous report showed it forging ahead. Nazism with its unrighteous decrees was always as a dead thing to Jehovah's witnesses, so far as its influence upon their integrity and devotion to God was concerned.

The introductory paragraphs of the article in the previous issue showed an evil alliance between Nazism and the Vatican, and stated that the overwhelming weight of facts "convicts them [the Hierarchy] as the real Nazi collaborationists and totalitarianists". But that line of argument was set aside in that article to allow consideration of the faithful endurance of Jehovah's witnesses during concentration-camp tortures. In this present article, however, a portion of the great array of evidence convicting the Vatican as Nazi backers and collaborators is presented. As these proofs accumulate the question that is forced into one's mind is, Since Nazism's chief backer is still a going, prospering concern, how completely has Nazism been destroyed as a political force? What most Americans want to know is whether the destruction of Germany's military power means the end of Nazism. Some fear that the underground, the ravages of hunger and disease, the devastation of homes, the chagrin of defeat, the bitterness of mourning, the general unrest, will keep the germ alive, perhaps making it active again. Others are distrustful of the parts played by certain rulers still participating in the politics of Europe: Leopold of Belgium, Victor Emanuel of Italy, Franco of Spain, De Valera of Southern Ireland, and Peron of Argentina. Even the head of a great religious organization still operates in Italy under the agreement he had with the Mussolini government.

A Forbidden Subject

As an interesting light upon the existence of strong Nazi-Fascist forces still dominant in Europe comes the Papal broadcast of June 2. The pope, speaking authoritatively for Catholics, opened up a subject that has been pretty much taboo in the press. Very little information has been permitted to the public concerning the closely guarded contract between the pope and Adolf Hitler. The Catholic population have been largely ignorant of its existence. But now that the pope himself has come forward with

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a partial explanation of this agreement (concordat) with the one-time head of Nazi Germany, the subject can be considered even by Catholics themselves with full papal approval. The time is due, even overdue, for careful analysis of the part religion has played in the global fire of war; especially since religion remains a dominant factor in continental affairs.

However little the public has been informed, the operations of the pope and hierarchy of the Roman Catholic Church have been forceful and widespread. A new generation of Americans will soon be mature, who have never heard that many high Catholic church officials of the United States, among them Cardinal Mundelein and Cardinal Dougherty, about fifteen years ago publicly acclaimed Mussolini; that Franco, Petain and Laval received high papal honors; that Japan received the pope's recognition, the first pagan recipient in history, *after Pearl Harbor;* that Catholic priests in such distant places as Argentina, the Philippine Islands, Ireland and Mexico preached Nazism until they could no longer do so openly; that the present pope, then nuncio, spent twelve years in Germany prior to 1933, which years roughly coincided with the incubation period of Nazi-Fascism, and himself signed the concordat in 1933, making Catholicism, by Hitler's agreement, the state church of Germany.

Propagandists think the people have short memories. It is their intention to erase past history, presenting themselves in the modern disguise of benefactors, their incriminating record being covered up. A recent example of this confidence in public forgetfulness is the following statement: "The Spanish foreign ministry issued an official denial today that the government of Generalissimo Francisco Franco had come to power with the aid of the Axis." (San Diego *Union,* June 23, 1945) The account continues: "Answering charges to this effect made by a Mexican delegate to the United Nations Conference in San Francisco, the ministry declared in a communique that the statement was both inexact and slanderous." On the contrary, "the statement" is both exact and truthful, while its denial approaches the high-water mark of modern propaganda lies. Franco's record does no credit to the pope who knighted him.

Falange Directed by Nazi

As a matter of fact, the Falange, or Spanish Fascist party, was directed by Nazi General Wilhelm von Faupel, both in its organization and in its well-timed rebellion against the duly elected Spanish government in 1936. As late as February, 1944, Jose del Castano was still consul general for the Franco government in the Philippine Islands; who had declared in repeated speeches: "Our Fascist brothers in Japan are united with us in the common struggle. When they strike we must help them." (Allan Chase's *Falange,* page 14) Very tardily in the spring of 1945 the State Department expelled Del Castano on his arrival in San Francisco in May, because he "repeatedly handed Jap military authorities a complete list of Americans in Manila when the enemy conquered the Philippines". According to the *Converted Catholic* magazine, the *Informaciones,* Madrid organ of the Franco regime, commented upon the Pearl Harbor attack in this wise: "Japan has reached the limit of her patience. She could no longer tolerate the interference and the opposition of the United States . . . We hope Manila will be saved for Christianity (Catholicism)." (Issue of February, 1944, page 35)

But long before this, Hitler had dispatched his Condor legion to fight with Franco, while Italian planes struck the Loyalist army at the outset of the Franco rebellion. It was only by much religious pressure that America and Britain were prevented from sending aid to Free Spain's Loyalists, and thus became spectators at the butchery of the

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republic. Even after this, New York's Archbishop Spellman, in 1943, attempted to depict Franco as a saint with halo, in a series of articles published in *Colliers*. Nevertheless, Americans in general are more apt to remember his title of Franco the Butcher, acquired chiefly by the murder of so many of his Catholic brethren and countrymen.

Spain Was the Funnel

Not only was the Franco government devised in Vatican City and Berlin, and actively assisted into power, but Franco returned the compliment. Spain became the funnel for American shipments of oil and matériel to Germany; while her shores and isles furnished safe harbor and bases for the Nazi submarine scourge. These, together with hideouts protected by the De Valera Fascist of Eire, who was denounced by Churchill as playing with Nazis and Japs, caused Great Britain to lose two-thirds of her total shipping tonnage during the war. Also, as above noted, her embassies and consulates provided spy headquarters for the Nazi internationale. Indeed Franco Spain as the "Neutral" furnished greater strategic asset to the Nazi-Vatican City axis than her military power, debilitated as it was by more than three years of internecine strife.

Franco's marriage to the Catholic Hierarchy, whose military and political arm is disguised under such names as Nazi, Fascist, Falange, and Catholic Action, blooms and honeymoons as of yore. Recalling that 98 percent of the American Catholic clergy backed Franco, while the vast majority of Americans, Catholic laity and others, opposed the rebel, according to George Seldes' *Catholic Crisis*, no one can read anything but enmity to the democracies in his latest move to replace pro-Allied Lequerica, enemy of the Falange party. Cabinet member Lequerica's place is to be filled by Arajo, president of the Catholic Action Organization, and accompanies a howl for the return of the monarchy in the person of the late Alfonso XII's Catholic son, Don Juan. Commenting upon this latest gesture of the Bloody Butcher, an editorial in the Atlanta *Constitution* (issue of July 21, 1945) fairly expresses the majority opinion in the United States:

> It is hoped that no one will be taken in by this latest subterfuge of the Nazi stooge who now maintains a despotic rule over Spain. He came to power with Axis might. He furnished the notorious "Blue Division" which actively participated in Germany's attempt at world domination. He allowed the Gestapo to make of Spain a hotbed of espionage. In short, he aided his mentor's efforts in every possible way.
>
> Inevitably, with such a record, Franco will sooner or later be liquidated. His utterly inconsistent play for monarchist support can hardly minimize the contempt in which he is held at home and abroad.

Catholics and the Hierarchy

The editor unquestionably voices the majority opinion of freedom-loving people everywhere. Unfortunately the majority opinion, either Catholic or Protestant, does not direct the course of Catholic Action. The Roman Catholic Hierarchy, which is the head of Catholic Action, does not confer with the Catholic population, nor does it concern itself with their opinion, as long as they can be dominated by deception and fear. In order to give them free rein to dispose of the lives of subject Catholics just as they wish, clerical responsibilities to the flock are said to concern only the flock's "spiritual" welfare. Since the Bible proves that no one needs any spiritual ministrations after death, but that every man's concern is his course of conduct while yet alive, the Hierarchy's contempt for Catholic life is sufficient condemnation in itself to cause investigation of other claims. The Catholic clergy themselves have thus created a vast gulf between their interests and those of the laity, who are constantly sacrificed without mercy to achieve those ends. Spain, and more recently Italy, furnished prov-

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ing grounds of papal indifference to Catholic slaughter. By the Hierarchy they are simply counted as sheep for the slaughter, and therefore Jehovah counts the Hierarchy as bloodguilty, stained with the blood of the poor innocents. —Jeremiah 2:34; 25:34.

Unfortunately again, too many accept the pope's claim that he and his organization are exclusively concerned with the spiritual welfare of Catholics, and that the supreme pontiff, Pius XII, is strictly neutral toward belligerents. Proof of neutrality is said to be manifest by the appointment of Catholic chaplains in both Axis and United Nations armies, to encourage valiant fighting on both sides. But, in truth, is this not further proof of official contempt for Catholic life? If Catholic must fight Catholic, is the commander-in-chief of all Catholics compelled to spur on the slaughter by providing "spiritual cheer-leaders" for both sides?

Deadly Danger to Freedom

Contrary to her claims of neutrality, Rome's religious alliance with Fascism, and her undiminished power, since Hitler's overthrow, threaten the deadliest danger to America's war for freedom. It is the more dangerous because the United Nations continue to fraternize with it, even cordially embrace it. The reception of members of General Mark Clarke's army by the pope should be compared with the cynical statement of a Vatican official that American conquest was merely a "changing of the guard". (*Life* magazine) Optimists might also remember a former papal declaration of policy that the pope would deal with the Devil himself, if expedient.

Religion continues to push itself to the fore as an ally of Fascism. Few, perhaps, remember, so skillful are the methods of the propagandists, that Leopold was approved in his unpopular surrender to Germany by the Belgian cardinal, who represented the pope. This will explain why Catholic Leopold, while repudiated by the Belgians generally, is supported by the Catholic party. "Premier Van Acker charged he had trafficked with Adolf Hitler over the future of his country." Nevertheless, a bill for referendum on Leopold's return "introduced by Carton de Wiart, leader of the Catholic party, which is backing Leopold, was passed by a show of hands." (Atlanta *Constitution,* July 21, 1945)

Looking back on the years of Nazi conquest, it is noteworthy that the pope has supported every outstanding Fascist, without exception. This statement does not except Hitler himself. Examination of the concordat consummated between Pacelli (now Pius XII), von Papen, and Hitler, the conclusion is inescapable that the Papacy had placed its hopes of world domination on the German juggernaut. This document, besides requiring of its clerics that allegiance be sworn to the German government, and that Catholicism become the state church with state support, expressly provided that each appointed bishop could be inducted into office only after approval by the Hitler government.

Thereafter Catholics continued to fill the key positions in the Nazi Hierarchy; Hitler, the chancellorship, Goebbels, minister of propaganda, Himmler, chief of the Gestapo, later dubbed "Hangman", and von Papen, "Satan in Top Hat" (title of Tibor Koeves biography), vice-chancellor, and diplomatic betrayer of other countries, honored as Papal chamberlain,—all went to mass and confessional.

The bitter Nazism of pro-Catholic countries burst its bounds when Portugal and Eire sent condolences to Nazi Germany when Hitler was reported dead. It cannot be conceived that Salazar and De Valera would have dared so brazen a move in the face of certain Nazi defeat had not Hitler been Catholic, and representative of the pope's side of the issue. All unbiased historians agree that Hitler was baptized a Catholic, described himself in the German *Who's Who* as

"Catholic", and on July 1, 1933, he let it be officially proclaimed: "Reich Chancellor Hitler still belongs to the Catholic Church and has no intention of leaving it." (Konrad Heiden's *Der Fuehrer,* page 632) The same publication states: "One of the most dangerous agents of the Roman priesthood was Hitler himself."

Moreover Hitler's aims coincided with those of Catholic intriguers of the past century. This was true, because Hitler's advisers even besides his cabinet were Catholic: General von Epp and von Schleicher among the military; Fritz Thyssen among the industrialists; Bishop Berning, of Osnabrueck, appointed Prussian state senator, "Father" Bernard Stempfle, "who rewrote and edited Hitler's *Mein Kampf,* and Abbot Schachleitner (from whom he was said to receive the sacrament) among the politico-religious. Such men formulated the double papal aim: first to destroy German Protestantism, which came to political birth with the Treaty of Westphalia of 1648; and to re-establish the Holy Roman Empire. (*How the Catholic Church Helped Hitler to Power,* by J. J. Murphy, page 7)

As the Nazi legions swept over Europe each victim nation received a Catholic puppet ruler; Petain (the Papal "good marshal", who sold out France), in France; "Father" Tiso, libertine priest, in Czechoslovakia; Seyss-Inquart, who served both in Holland and Austria; Antonescu in Rumania, which latter received high Papal honors.

It Is Folly to Ignore Danger

Despite these facts, well known in official circles, Americans prefer to think of Hitler as the indiscriminate foe of all religions. Of all large newspapers, only *Izvestia,* Russian government newspaper, boldly publicizes Vatican support of Nazism, and, characteristically, this brings forth a rebuke from the New York *Times,* the same *Times* that editorially denounced the Papacy in 1887. Still Americans wish to look on the bright side of things. Hitler, the nightmare, is gone. The Japanese have been bombed into unconditional surrender; then soon comes a long and shady avenue of peace, so they hope. Let not the picture be marred by the appearance of any unexterminated branches of Fascism. But however much one wishes to enjoy peaceful dreams, it is folly not to recognize danger, especially that disguised by the propagandists to resemble the champion of the people's welfare. And, of all countries, it is America that most needs these facts repeated; because here the propagandist has so largely succeeded in smearing over the truth.

Since the Roman Catholic Hierarchy has key men on most large newspapers, on the radio, in the moving-picture industry, the present generation of Americans have heard nothing of the past atrocities committed in the name of religion. They know nothing of the Roman Catholic Inquisition, which kept the horror chambers and torture fires in operation for hundreds of years, and terrorized the world. They have heard nothing of the Rome that fed Christians to the lions in the religious arena, and as an eager-nostriled wolf, hunted down all men of all lands who dared defend the "heresy" of freedom! These pages have been torn from the history books. Today the press is given over to pictures of smiling priests, the heroic exploits of chaplains, the many suave words of the pope; while behind this public front, a façade of 'irreproachable virtue', lurks the wolf of Nazism. Look at the gleaming, yellow eyes, the jaws dripping with blood! See the lips drawn back from the fangs, the dark splotches on the shaggy hide. Catch the stench of fiery breath! It is a killer, crouched in foul-smelling lair. It is horrible but not bad enough to illustrate religion's crimes. For no wolves have killed so many, nor so cruelly.

Religion is no stranger to atrocity. The most terrible deeds have had their inspiration in religious intolerance: the

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massacre of St. Bartholomew's Day, in which the Catholic French queen snared and murdered thousands of her subjects because they were Protestants (Huguenots); the Spanish Inquisition, through the infamous Alba and Torquemada, general and priests, in which Europe was ravaged in seeking victims for sword and rack; the Thirty Years' War, ended by the Treaty of Westphalia, which Hitler vowed to destroy, which was waged between Catholics and Protestants; while the bitterest fanaticism and cruelty on the battle fronts is manifest by the most religious. Why, then, do Americans persist in thinking Hitler the foe of all religion because of his horror camps, Buchenwald, Belsen, Dachau? The beatings, starvation, lethal gas chambers, and human roasting ovens, had their inspiration in the "hell of torment" concocted by Catholic theologians; and their example, in the tortures practiced by the Inquisition. Religion, to its end, will never be divorced from bloodshed and cruelty.

What "Worse Evils"?

Why, then, reiterate the stupid cry, echoed from Jesuit priests, that Hitler's crimes proved his enmity to religion? Since Hitler's name is infamous, and since he also failed to establish the "Holy Roman Empire", naturally the Catholic clergy would like to disown him, disavow any connection with him. Hence the pope's "explanation" that the concordat with Hitler was made only to avoid "worse evils". If the pope refers to Communism as a "worse evil", then it is proof that he has not relinquished approval of Nazism. This assumes also that, according to the pope, there are "worse evils" than the horror camps, which were so bad that when pictures were recently shown to hardened Nazi generals, several turned pale, one became ill. ("Nazi Leaders Shaken by Horror Films," Atlanta *Constitution,* July 23, 1945) A Papal "worse evil" must be more awful than millions impoverished, homeless, starving, and mourning for more millions in the burial trenches. A "worse evil" is undoubtedly the Nazi failure, and that the pope will never stop the effort to remedy.

Evidence of the unremitting Catholic backing of Nazism is disclosed by the very form of Catholic Church government. Consideration of the internal structure or organization of the greatest religious empire discloses the familiar form of Nazism. How so? Nazi-Fascism is a dictatorial rule which might be defined as a government of the few, by the few, and for the few. In it the common man has no voice. Similarly the Papal or Catholic Church government has a few high officials who formulate all policies, and issue all instructions. The exalted nature of this executive body is magnified by their designation "hierarchy", which literally means "sacred rulership", the term "hierarchs" being applied by the poet Milton to a rank of angels. Modern writers indicate the corresponding likeness to the Hitler regime by using frequently the term "Nazi hierarchy". Thus the child organization appears to closely resemble its Papal mother organization.

In the latter organization, the best-informed writers have remarked a change particularly since the Lateran Treaty and Concordat of 1929 between the pope and Mussolini. It is generally agreed that this contract, which recognized Vatican City as an independent world-power, established Catholicism as the state church of Italy, as well as brought a handsome fortune of lire to the pontiff, marked the beginning of the great modern expansion of Catholic Church power. It was hailed throughout the earth by the forces of Catholic Action as divine favor and recognition of the "mother church". Michael Williams, a strictly Catholic editor, in his *Catholic Church in Action,* confirms this (page 13), and the great non-Catholic authorities, Salvemini and La Piana, in their *What to Do with Italy,* agree.

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Most Bloody and Unscrupulous

That was an important day to the forces that should wreck the world! The road was open for pushing a long-cherished ambition that had burned in the hearts of Jesuit zealots since their founding by Loyola in 1534. Then and now, says Lehmann: "The unchanging goal of the Catholic Church is the restoration of its status as the only legally recognized church in Christendom." (*Vatican Policy in the Second World War,* page 6) Among Catholic leaders who had few scruples, the Jesuit order surpassed in unscrupulousness; and among nations that trafficked in bloodshed the Jesuits outdid the bloodiest. And in keeping with an unparalleled record of deception and hypocrisy this group had assumed (in 1540) the name "Society of Jesus". With control of the Catholic Church in the hands of the Jesuits, destruction was on the march!

Let this brief description of Jesuitism suffice to show the character of the organization that had regained the saddle of authority in the vast autocracy claiming 350,000,000 souls. The wheel within the dynamo of Catholic power was whipping up velocity, wilder, no doubt, by reason of former years of setback. Impelled by Jesuit crimes of treachery and murder, France, Spain, Portugal, and other countries, had driven them out even before they were suppressed by the pope himself, in 1773. This was probably the last great triumph of the liberal elements within the Catholic Church. Thereafter the order was restored by Pope Pius VII, in 1821. (It had been established in the United States in 1807, repaying the courtesy later, according to several historians, by plotting Lincoln's assassination.) Under modern popes the Jesuits have been unhampered in bringing the European pot to a boil. Jesuit-directed Pope Pius XI raised a standard or rallying cry for Nazi-Fascism *within* the advancing church militant, calling it CATHOLIC ACTION. Lehmann, above quoted, describes the phenomenon which was erupting within the councils of Catholicism:

> Few American observers of the European scene were conscious of the fact that, side by side with the rise of Fascism in the political and social sphere, a like Fascist setup arose within the Catholic Church. This latter setup, the creation of the same Pope Pius XI, was called CATHOLIC ACTION, which must not be confused with ordinary Catholic ACTIVITY, but which was a specially created corporate entity integrating all Catholic activity in the hierarchy centered in turn, in the Vatican. People in America did not see it in this light, because their vision was obscured by mere surface events, which were the necessary corollary of all Fascist action, both in politics and religion, namely, a brutal purge of anti-Fascist members within the Church itself. [*Vatican Policy in the Second World War,* page 13]

Of course, this was not accomplished without a struggle. Not a few Catholics lost their lives in the fomentation and uproar before all dissenting voices were silenced. The same writer continues:

> These facts were erroneously confused in America with what was called "Hitler's fight against the Churches". The American public did not see that Hitler, in persecuting and eliminating the anti-Fascist elements of the Roman Catholic Church, was acting parallel with, and aiding and abetting the Jesuitical element within the Church that wished to bring about the same result. [Page 13]

Just how painstakingly the Jesuit model was followed by Hitler is further emphasized by Lehmann:

> There is no doubt that the idea of totalitarianizing the entire body of a nation by the ruthless intolerance of a controlling organism within the greater organization was taken from the Jesuit setup in the Catholic Church. Hitler specially lauds this intolerant Jesuit setup in the Catholic Church in his *Mein Kampf,* and instructed his National-Socialist [Nazi] party to make it their model. [Page 15]

Uncompromising Destroyers

The whole Roman Catholic Church was thus moved, actuated and controlled

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y a small group of uncompromising (intransigent) destroyers, breathing fire and doom to all opponents in the way of world conquest. These facts are set forth with care because it is felt that the inquiring mind will want to know how it happens that an organization with many worthy members in its population could set forth on a course so depraved. It is again repeated, that Fascism, the rule by a few, may carry a whole nation, as in Germany, or a whole empire, as in the Roman Catholic Church, in what gives the appearance of national or imperial madness. Good Germans did not stop Hitler, nor will good Catholics stop the aggressions of the Roman Catholic Church under Jesuit control.

The Jesuit pattern of clearing out the less rabid among the clergy was followed in Germany in dissolving the liberal Catholic Center Party, just as the Catholic Popular Party in Italy had been dissolved by the pope to make way for Fascism. Some mistook this purge as a persecution of the Roman Catholic Church. Others point out that monks were tried under the Hitler regime for seducing young boys and committing other sex crimes; that Austrian and German priests were tried for smuggling money out of the country; that some were tried for harboring "communists"; and that Dr. Klausener, head of the Catholic Center Party, was assassinated in Hitler's blood purge of June 30, 1934. But no one has ever pointed out a single instance where a Catholic has been attacked or persecuted by Hitler *simply because he was a Catholic.* The Catholic churches which had not been accidentally bombed were still operating when the Allied armies penetrated Germany, and the Nazis called on them to the last moment to bolster morale. Where is any instance of harm done to a Catholic because of his religion?

By way of comparison consider the outrages done to Jehovah's witnesses in Germany because they served Jehovah. "Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake." (Matthew 24: 9, *Am. Stan. Ver.*) Treatment of them likewise discloses Hitler's adoption of Catholic Action.

Signing of the Concordat

In Germany the signing of the Concordat of 1933, establishing Catholicism as the state church, marked the end of religious toleration of any active opposition. For example, Masonry was driven to the underground; Jewish pogroms or riots encouraged, and liberality of any sort purged, as far as possible, from the Third Reich. This process followed generally what had begun in Italy somewhat previously and resembled the Jesuit pattern of all time. In line with this program Papal procedure demanded specifically the extermination of Jehovah's witnesses. The Roman Catholic source of this order, long after most of Jehovah's witnesses were either dead or in prison, is exposed by a declaration by Hitler quoted in *The German Way:* "I consider them quacks; I do not tolerate that the German Catholics be besmirched in such a manner by this American 'Judge' Rutherford; I dissolve the 'Earnest Bible Students' in Germany; their property I dedicate to the people's welfare; I will have all their literature confiscated."

Manifestly this terrible assault upon law-abiding Christians, who willingly endured all things to hold unblemished their worship of the sinless Nazarene, was, even as the death of their Leader, directly chargeable to Rome's decree. The words of the Gestapo reiterate the ancient taunt, to wit: "Who is Jehovah?"

This early persecution caused quite a stir among Christians throughout the world. The *Golden Age* magazine (the name of the publication later changed to *Consolation*), in its issue of April 25, 1934, details the seizing of the WATCHTOWER properties in Magdeburg, valued at more than half a million dollars, in April 1933, and vicious persecution of Jehovah's

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witnesses in the fall of 1933, after Hitler's concordat with the Vatican in July. More than 500 gospel preachers were arrested in the province of Saxony and placed in concentration camps, charged generally with the crime of refusing to "Heil Hitler". Bible literature was destroyed by the thousands in a manner typical of the Roman Catholic Inquisition. To the beatings and torture of the witnesses was added much reviling and insult to the name of Jehovah. The faithful were called "evildoers", "parasites of the state," "traitors," and mockingly "disciples of Jehovah," "idiots of Jehovah." Page 681 recounts a cruel case of persecution in which the Gestapo taunted: "Jehovah has written us a letter that you miserable creatures shall be shooted."

Bishop's Door Opened to Hitler

In the same town of Magdeburg, where the Society's headquarters had been seized, the Catholic bishop was so pleased over events that the bishop's door of the Cathedral of Saint Maurice and Saint Catherine was opened to Hitler, the first time it had been opened in 410 years—since the days of Luther. (*The Golden Age,* Vol. 15, page 749) Meanwhile the pope was gleefully celebrating "Holy Year" (1933).

The furnace of Catholic persecution of Christians *because they served Jehovah* belched forth. The 1938 *Yearbook of Jehovah's witnesses* (page 135) revealed that 'almost all of Jehovah's witnesses are held in prison or concentration camps. It is impossible to conceive of such wickedness and cruelty as now exists there'.

A little more information began to leak out of the lands of the Inquisition, as shown by the entries in the 1939 *Yearbook.* In Germany some of Jehovah's witnesses "were murdered and more than 6,000 are kept in prisons and concentration camps". (Page 133) Denunciations termed them "Communists" and the Watchtower Society was greatly slandered. "Brother George Franzen was sentenced to two years and a half and a thousand marks' fine. Later the Gestapo stated: 'The fellow still believes in his Jehovah.' " "Brother Karl Kirsch was murdered by being beaten to death." . . . "Gestapo agent Theiss at Dortmund . . . publicly boasted that he had beaten up 150 witnesses." "Other newspapers stated that Jehovah's witnesses, regardless of the most severe punishments, cannot be kept from serving their God and that they continue to refuse to 'Heil Hitler'." (Pages 149-151) No word came that year from Italy.

Still worse is the news from Germany published in the 1940 *Yearbook:* "Jehovah's witnesses to the name of the Most High have suffered in that land probably more than in any other place on earth in modern times . . . " Among a long list of atrocities described, this one is typical: "One night the Nazis beat [one witness] *thrice* into unconsciousness." (Pages 146-148) This treatment recalled one of the favorite Nazi practices of torture. A victim was beaten or tormented until he mercifully lost consciousness, then revived with cold water and the process repeated. *Coronet,* June, 1945, relates the similar horrors of the Oswiecim murder camp. Here prisoners were forced to run barefooted on sharp gravel until they fainted; then doused under the pump so that suffering returned. The "Camp of Disappearing Men" (title), where wounds never healed, was complete with its lethal gas chamber, so popular with the "master race".

Effect of Papal Alliance

Italy calls forth this comment for the year: "Particularly since the open alliance between the Vatican and Mussolini the totalitarian state of Italy has made it practically impossible for any of Jehovah's witnesses to exist." (Page 156)

Yearbook 1941. In Germany executions increased. Typical of the unrestrained Inquisition is the following: 'We learn that a witness of Jehovah was

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ill-treated at various times by receiving 25 times 25 strokes. . . . This terrible treatment caused him to become a physical wreck. He is not able to hold his body upright.' (Page 179) In Italy, the sister states, about 150 brethren were arrested and given sentences of many years' penal servitude. Nearly all these were taken to Rome, where the persecutors "mocked at the name of Jehovah, saying, 'Who is God?' "

Yearbook 1942. 'In Germany there are more than 6,000 devoted ones who to this day linger behind prison walls and in concentration camps and who refuse to compromise under torture. . . . Nothing can be said at the moment as to the number of those shot or guillotined, but their number may be said to go into many hundreds. . . . Most of the brethren in Italy are still in banishment.' (Pages 167, 170, 171)

The distressed brother who sent in the report on Germany takes heart from the Scriptural admonition: "Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: for now we live, if ye stand fast in the Lord."—1 Thessalonians 3:7, 8.

The 1943 *Yearbook* still found a faithful remnant in Germany and Italy who continued under stress to stand for worship of the Most High. Nor had they lost hope; for it is stated: "The brethren in Germany firmly expect a speedy bursting of the fetters." (Pages 157-158)

The 1944 *Yearbook* contains the last news of Germany before the great American thrust of liberation; and it is touching indeed. Strangely, this information was not received directly from any of Jehovah's witnesses there, but came through an article published in the *Christian Science Monitor,* published in Boston, Massachusetts. This journal appears to have been relayed some facts from inside Germany, and says this of Jehovah's witnesses there: "These simple folk seem most simple in their faith. Recently, seven of them were executed. The executions were marked by the unusual sight of the condemned men's wives begging them not to sign a renunciation of their faith which might have brought them a pardon."

The account continues with the statement that despite the most vicious persecution the witnesses in Germany are "growing up like mushrooms". Remarking that Rudolph Hess' flight to England left the Nazis without their chief persecutor of Jehovah's witnesses, a paragraph follows having prophetic significance: "A large number of Germans who are not sympathetic with the Bible Students [Bibelforscher, Jehovah's witnesses] themselves, however, do not approve of Nazi tactics of suppression. They are inclined to defend the members of the group as martyrs for conscience, *and to believe that the arrests and executions are a sign of Germany's rapid progress toward the abyss.*" (Pages 130, 131. See also *The Watchtower,* November 15, 1943, p. 349.)

Made No Bones About It

During these years of Nazi supremacy, the Hierarchy made no bones about supporting Hitler. For many years *Consolation* published the facts proving the close alliance, two issues (Nos. 501, 502, 1938) containing the significant article "Jesuitized Germany". The current newspapers contained pictures of Hitler in St. Hedwig's Cathedral, doing homage to a papal representative, and one bold photograph shows the Swastika flying over the Cologne Cathedral. The Roman Catholic bishops at their yearly conclave at Fulda reiterated loyalty to Nazi's fuehrer, the declaration in 1939 published in the New York *Times* being typical: "In this hour we [Catholic bishops] admonish our Catholic soldiers to do their duty in obedience to the Fuehrer and to be ready to sacrifice their whole individuality." (*Consolation,* December 13, 1939) Nor was any change of policy indicated the next year, because, on June 5, 1940, shortly after Democracy's darkest hour at Dunkerque, Hitler ordered all

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church bells rung in celebration, and the command was freely obeyed. (*Consolation* of January 22, 1941, quoted news dispatches of the time.)

This review of politico-religious history has been attempted especially for the young people of today, who cannot estimate the present developments without knowledge of what has gone before. Such knowledge the Hierarchy has made difficult to get. Moreover, the seeker for truth is constantly barraged with the epithet: "Hitler was the enemy of all religions, and fought the Catholic Church as well as Jews and everybody else." Failing to understand a complicated decade, this simple explanation is welcome to most.

But the quality of an argument is never improved by repetition! Repetition of a falsehood, moreover, becomes most dangerous when the truth is withheld. The advertiser relies on repetition; the propagandist as well. Hence, let the inquirer be on guard, comparing the facts recounted with the future conduct of the Hierarchy, observing particularly their support of Fascist monarchs. Editorial writers are generally loath to examine religious affiliations, even when they are non-Catholic. Consequently the public is left to stumble over all the lies of propaganda tirelessly manufactured by Jesuit-Fascists.

Lulled to Sleep

They are now lulled to sleep by the conviction that Nazism is almost destroyed. The press is full of the releases from Buchenwald, Belsen, and Dachau, whose dungeons have poured forth emaciated prisoners gauntly inspiring revenge. Gardelen, where a warehouse full of victims were gunned and burned, has been opened to relieve the smell of rotting flesh. Nordhausen, the underground factory where 20,000 workmen died, now cracked by Allied might, holds *les miserables* no more. The slaves are having their inning against the keepers, such as sadist Joseph Kramer, head torturer of Belsen, "where 60,000 prisoners were mostly 'worthless Jews'; but, nevertheless, he treated them very well; only about 9,000 died monthly." (*Life,* May 14, 1945)

The public also observes that the German personnel has suffered a smashup. Key figures in the diabolical structure have been dropped: Catholic Goebbels, rat-faced spreader of poison propaganda, said to have suicided; Hangman Himmler, Catholic chief of the Inquisition, now called the Gestapo, suicided; Reichsmarshal Goering, facing trial; von Greim, his successor, suicided. The military have been taken: von Runstedt, bloody leader of the Ardennes breakthrough; von Friedeburg, now liquidated; Doenitz, director of the submarine scourge; Horthy, Dittmar, and Kesselring, who once guarded Vatican City against Italian patriot assault. The round-up caught the great Nazi industrialists so necessary to the war machine: Weiss, Krupp of the famous Essen armaments factory, and Houdrement, who invites a repetition of American folly by his statement, "Krupp needs U. S. loan to rebuild." (*Life,* May 14, 1945) The "lesser rats from Nazi sewers", such as gauleiters Forster of Danzig, and Hugo Jury, former "social welfare minister" of the notorious Catholic Seyss-Inquart government of Austria, have fallen into Allied hands; also English traitor William Joyce (Lord Haw Haw), Norway's Quisling, and Julius Streicher, Jew-baiter. And the mop-up continues.

It is the worst defeat in German history. A recent publication stated that 850,000 of Berlin's million and a half homes had been destroyed. It was estimated that it would take fifty years to rebuild. Only three large cities remain intact, Leipzig, Weisbaden, and Heidelburg. Nuremburg and Munich, smashed into masses of wreckage, are ghost cities. Cologne, Coblenz, Frankfort, Hamburg, Dusseldorf, and Essen, to mention only a few, fared little better. Germany is a defeated land, her cities crushed, her

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people stunned, frightened, and servile. (San Diego *Union,* May 9, 1945; *Tribune Sun,* June 4, 1945, article by James Kilgallen)

Has Nazism Fallen?

It is easy to jump to the conclusion that Nazism has fallen with Germany. Many Americans even go farther and claim that what happened to Hitler was punishment by the Lord because of his attack on religion. But the Scriptures show that Jehovah will make a complete end of wickedness at Armageddon, and no remnants will be left to kindle another fire of devastation: "And I will make justice the line, and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. . . . when the overflowing scourge shall pass through, then ye shall be trodden down by it." (Isaiah 28:17, 18, *Am. Stan. Ver.*) The Lord's "scourge" will take only the wicked, wherever they be, and leave untouched the humble ones who seek His protection.

Until Jehovah does fight Armageddon, Nazism will continue to raise its ugly head. The puppets Mussolini and Hitler have gone, but their creator, the Jesuit Hierarchy, have trained substitutes with many adherents even in the United States. If at any time Hitler had really fought the "mother church", a cry from the pope of "Matricide", such as saved Rome, would have brought swift vengeance. Moving behind a "refuge of lies", the Hierarchy is as swift, direct and deadly in action as it is devious and long-winded in words. Excommunication of Hitler (cutting off from all contact from the Catholic church and all relation with Catholics) or interdict against the Nazi government (as was imposed on the Mexican Liberal government in 1929, which denied them all church rights, including burial), would probably have been passed up in favor of the "blood purge". Assassination has often been the Jesuit weapon of vengeance. Any real insubordination would have brought the fuehrer's end before now.

The whole unreasonableness of any fight between Hitler and the Catholic Church is summed up in the admission of Catholic Kalgergi-Coudenove: "Catholicism is the Fascist form of Christianity. The Catholic Hierarchy rests fully and securely on the leadership principle with an infallible pope in supreme command for a lifetime." (Quoted from Lehmann's *Vatican Policy in the Second World War,* first page of introduction) Therefore be not deceived; the Hierarchy is Nazism's greatest promoter and exponent. As long as she exists Nazism will be forcefully represented.

Two Locomotives in One

THE new Pennsylvania Railroad steam locomotives, intended to haul 125 loaded cars at speeds in excess of 50 miles an hour, weigh, with their tenders loaded, a grand total of 1,028,000 pounds, and they are really two locomotives in one. Four cylinders are used, of which the front two drive two pairs of driving wheels, and the second two provide the power for three pairs of driving wheels. There is a four-wheel leading truck, and a four-wheel trailer truck incorporating a booster engine to provide extra starting power. The tender has 16 wheels. Roller bearings are used on all axles.

The locomotive and tender is 124 feet 7 inches long over-all and stands 16 feet 5 inches high. The tender will carry 40 tons of coal and 19,000 gallons of water, with provisions for scooping up additional water on the run. The driving wheels are 69 inches in diameter. Steam pressure is 300 pounds to the square inch.

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The Mayans and the Basques

THE University of California has been broadcasting a series of informative talks over San Francisco radio station KGO, and in one of these it recently mentioned that when Yucatan was invaded by Spanish priests in the days of Cortez they found natives that believed their ancestors had come from the east; others, from the far north.

It may well be that both traditions are correct. While it is quite well established that the Indians of both North America and South America are, in the main, descendants of Mongolians that followed the Japanese current around the coasts of Alaska, British Columbia and the western coasts of North America and South America, the Mayans of Yucatan are more recent arrivals. There are certain words of the Mayan tongue that are to be found in the language of the Basques, those highly intelligent citizens of the northern coast of Spain. Basque fishermen may have preceded both Leif Ericson and Christopher Columbus and left no records of their exploits. Intermarriage with the Indians would sufficiently account for the swarthy color of the skins of the present-day Mayans of Yucatan.

Carrots and Potatoes Thrown Away

A CALIFORNIA subscriber writes, "I was at one time an ardent supporter of the two political issues, 'Ham and Eggs' and '$60.00 at 60 years', until one day I read the book *Salvation* and learned that only God through His great Theocratic Kingdom can ever bring the desired blessings to this earth. Now, by the Lord's grace, I and my family of four are ambassadors for that Kingdom."

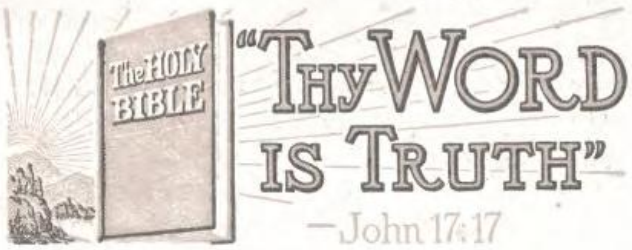
The writer sends two issues of a publication put out by the Payroll Guarantee Association. The first contains a picture of 200 sacks of carrots dumped by the side of the road. The second contains a picture of 20,000 tons of potatoes that were bought by the government at $1.65 per hundred weight. After being spread out to dry they will be sold as stock feed at 30c per hundred. Maybe you cannot figure out how the government can buy potatoes at $1.65 and work them over and sell them at a profit for 30c. But you don't know the government. They, the politicians, toil not, neither do they spin, yet the farmers, in all their industry, are not arrayed like one of these.

Some Locust Visitations

IN RUSSIA a traveler between Moscow and the Crimea once found the ground so covered with locusts for 400 miles that driving over them was like crossing freshly plowed earth.

One mass of locusts crossing the Red sea covered an area of 2,000 square miles; and a single invasion of locusts in Kenya, East Africa, did $1,500,000 worth of damage.

Palestine is often visited. Reports from there are that when the locusts get into a garden everything in it is completely destroyed. When they enter a vineyard, they leave nothing but bare bark. When they attack a fig tree the trunk is so covered with male crawlers as to make it a bright yellow, but within a day the tree is completely stripped of foliage, the bark is eaten off the topmost branches and the smallest limbs are sawed off completely.



Hebrew Prophets and the State

THE religious clergy of "Christendom" claim that their position in relation to the political state in which they live is the same as that of the Hebrew prophets in relation to the Jewish kingdom of Israel, or is so closely like thereto that it is practically the same. Upon this they base their claim for taking part in the political affairs of the day. Indeed, they do more than this; they insist upon political activity as part of their duty as ministers and representatives of God and Jesus Christ in the earth. They further insist that it is not only the privilege but the duty of every man who would style himself a "Christian", and over whose spiritual interests they in any way rule, to do likewise. Politics, say they, is to be considered as "part of the Christian's religion".

Rome's Hierarchy determines the politics of its people; it tells them what they must do in all phases of life. The Greek church would do the same; the Anglican church gives liberty in theory, but does not do so in practice, for the parson would order his parishioners to put themselves under the political direction of the squire. It is in great measure because the Free Churches have had to fight for their life against the greater systems, that they have tried to inculcate the dogma of liberty of conscience among their people. They have, in theory at least, desired that "their peoples" should not be under the control of those great church powers against whose influence and doctrine they themselves have protested. They have rightly declared that the union of church and state as in England and in Russia in the days of the czars is contrary to God's Word. But their attitude, however right it was in its conception in such particular cases, is in practice proved to be unreal; for there have been no more ardent politicians than the preachers and the principal members of their flocks. They have not had the power to direct the affairs of the state; but they have tried to gain their ends by means of the ballot box.

We ask, Is the claim of the clergy a good one? Does the Bible give them any warrant for it? The right answer is that their claim has no sanction in the Scriptures, and that in this matter there is no likeness between the Hebrew prophets and the religious clergy of the present day. Let us say more, namely, that there is no true similarity between the clergy of "Christendom's" religious organizations and the Hebrew prophets; but a similarity may be seen between them and the false prophets who professed to speak to Israel in the name of Jehovah, though they had no commission from Him. The clergy of the religious sects and cults profess to be called of God and to be separated to Him as the Hebrew prophets were; but their claim is false. They are either self-appointed or are the appointees of a purely human system, and they take their position before men absolutely without divine ordination or authority or privilege.

In order to get the true viewpoint, the special relationship between the people of Israel and their kingdom and Jehovah must be taken into account. The Israelites were God's chosen people; and the kingdom was God's own kingdom. The nation of Israel was a chosen people to himself; and Palestine, the land of their inheritance, was God's own land in this special sense. Although all the earth was His, yet all except this portion which He reserved for himself He had given to the children of men. He preserved Canaan that it might be a place of inheritance for His chosen people for the time being during this wicked world. —Deuteronomy 7:1, 6.

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The laws of the people given at Mount Sinai through Moses, to enable them to live a communal life in good fellowship with each other and before God, were Jehovah God's own laws. That law made no provision for a constitution as commonly conceived in "Christendom". The law and its commandments were sufficient for all needs. No other arrangement would have been necessary if the people had kept the law. Israel's government was a typical Theocracy, and not an autocracy or a democracy. But when the time came that God, in response to a cry from Israel to be made like their neighbors round about, gave them a king, then the king was *His* anointed king, His appointee. Hence in the case of King David, he was specially said to sit upon the throne of the Lord Jehovah. (1 Chronicles 29:23) Thus the land was God's, the people were His, and the king was His, also. Where do any of the nations today have such position?

Later Israel's kings became as other rulers and many were no longer shepherds of God's flock. The people lost sight of their special position as before God, and became as one of the Gentile nations. Although proud of their separateness in the facts of past history, Israel outwardly tried to conform to the Gentile ideas. Under such circumstances God raised up His servants the prophets to witness both to the people and to their kings as to their wrong course. As the kings, the chief priests, and the principal men of the people were those who directed the affairs of the nation, very frequently the prophets were sent to speak to them. Thus Isaiah was God's messenger to the kings of Judah, Uzziah, Amon, and Hezekiah; and thus Elijah was God's messenger to King Ahab, and Jeremiah to the kings of Judah in his day.

The prophets also were messengers to the people, speaking the things that God gave them, in order that they might be brought to a sense of their responsibility. They were God's messengers to tell of the wrong conditions which obtained, and to point the people to the requirements of the divine law. The prophets were not politicians in the accepted sense; they were messengers of Jehovah.

"And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel."—Ezekiel 3:16, 17.

Now it must be said that in no respect have the nations of "Christendom" ever had any such relationship to Jehovah God as Israel enjoyed in the days of old. The fact is patent to all that at no time has there been a kingdom outside of Israel that has professed to be ruled and governed by the principles of the teaching of Christ. "Christendom" is Christian in name only. Nor has God regulated her affairs or in any way interfered with them or at any time sent any messenger to the courts of "Christendom". The simple fact is that all the nations of the world have been under the control of Satan the Devil, whom the Scriptures call "the god of this world". (2 Corinthians 4:4; John 14:30) The claim of the religious clergy that it is their business to act toward the political powers of this world as the prophets of old did to Israel, and that they should help to regulate the affairs of the kingdom, is false and is positively harmful and a reproach to God's name in that it has led "Christendom" to believe that this muddle of national policies and prejudices is in some way God's kingdom.

Jehovah's witnesses today know it is no part of their duty to meddle in politics or to start anything that would even appear to be in opposition to worldly governments. Their business is to witness to all mankind that God is inviting the people of good-will to allegiance to His heavenly King; and to the fact that the present worldly setup is not of God but is of man and has been erected chiefly through the misleading teachings of the Babylonish religious clergy who have been unfaithful to the professions.

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Left to right: **First Row:** Homolka, F., Conner, N., Rowitsch, D., Culley, N., Hanna, E., Hanson, G., Reddick, E., Dzurak, A. E., Hibshman, H., Stewart, V., Graham, K., George, S., Huebner, L., Langford, H., Hemmaway, D.

Second Row: Cardillo, C., Johnson, A., Farah, B., Valle, L., Bivens, B., Stolfi, M., Woods, C., Goslin, P., Coffman, E., Holmes, V., Gensenleiter, J., Brehmer, D., Garey, A., Hill, E., Boyd, M., Brown, J., Hannan, V., Goslin, V., Laing, M.

Third Row: Walker, E., Daniels, E., Montier, W., Miller, H., Mazur, W., Hollister, J., Mickler, H., Pitotti, L. E., Allison, G., Miller, R., Rydell, E., Geiselman, M., Marquardt, L., Johnson, E., Miller, A., Steele, L. G., Barney, E., Hollister, V., Laier, H.

Fourth Row: Mays, W., Woods, L., Briggs, R., Wan, W., Muhaluk, P., Bartlett, M., Himelick, R., Leffler, A., Walker, W. E., Hollister, G., Knott, W., Fedorka, J., Wiger, S., Leiby, M., Hanna, W., Culley, E., Anderegg, G.

Fifth Row: Kirk, R., Adams, J., Anderson, C., Hibshman, D., Conte, J., Goodwin, L., Chaplinski, W., Hemmaway, J., Maddox, T., Mickler, L., Huebner, H., Hannan, R., Claus, O., McRoy, H., Garey, M., Barney, C., Johnson, V., LaBlotier, K., Turpin, J., Laing, L., Daniels, E., Weber, H., Stolfi, J., Monroe, D., Farah, A., Bivens, W., Homolka, C., Baxter, D., Sideris, A., Valle, C., Fish, L.

FOR

Graduation Day at Gilead

PARADISE in the New World will be like the garden of Eden in its perfection. Yet creatures in their imperfection find it hard to picture in their minds such a condition. Those, however, who were fortunate enough to be at the Watchtower Bible College of Gilead on graduation day, July 30, 1945, have some idea of what the New World of Righteousness will be like; for truly it was as if they were given a preview of such coming Edenic condition.

The campus grounds were most beautiful. About the main auditorium was spread a spacious carpet of luxuriant green grass fringed with gorgeous flowers of the most brilliant hues, colors that only the Creator can mix. The background foliage, in contrast, was a restful dark-green. A delightful and refreshing breeze rustling in the trees harmonized with the melody of many twittering birds; while overhead in the clear blue sky the golden ball of fire radiated its smile of approval on the proceedings of the day. Gilead amidst this setting was nestled between two miniature lakes that reflected this resplendent glory like mirrors and framed it off from the rest of the world.

No announcements or invitations were sent out for this occasion, so only about 150 visitors were expected. But early in the morning of that day a steady stream of cars began to flow in from the north and south on highway number 34. To the amazement of all they kept coming until there was a total attendance of, not 300, as expected, but 1,380! Only 800 of these were able to squeeze themselves into the auditorium; the rest being content to sit outside either on benches or on the grass and listen to the proceedings over a loudspeaker.

At nine o'clock promptly the program began with the singing of a song of praise to Jehovah and the offering up of a prayer. The president of the College, Mr. N. H. Knorr, acting as chairman, then introduced the several members of the faculty and also the Farm servant.

A Headache, Then a Heartache

As these instructors each spoke a few minutes the hearts of the student body, as well as their eyes, were filled with emotion and tender feeling. One instructor said that though they had been a headache to him, now they were just a heartache. He then reminded them that they had come to Gilead equipped for Theocratic warfare, ministers qualified to wield the sword of truth, but seeking further training. Now they were leaving Gilead with those swords polished and sharpened to razor keenness and with the knowledge of how to use them most effectively. The second speaker, the instructor in Spanish, gave his message in Spanish and told the students he loved them because they loved Jehovah and were willing to go to the ends of the earth with the message of comfort for those whose right it was to hear. The third said he felt as though autumn had come prematurely, a mixed feeling of joy and sadness. Joy because of knowing that an abundant season was past, with the mature fruit of the field garnered in; and sadness because of the barren season and emptiness ahead caused by departing students. The fourth instructor likened the world to a great courtroom where Jehovah sits as Judge. The witnesses of Satan have failed to substantiate his side of the issue of universal domination. On the other hand, Jehovah puts His witnesses in the field to testify concerning the almighty majesty of the Most High God. And these graduating students, being specially trained servants, have a singular responsibility in upholding this universal sovereignty of Jehovah. The Farm servant then expressed his appreciation for the co-operation the students had given him, as part of their training, in caring for the many domestic duties.

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The president's secretary then read a number of telegrams and letters received from former graduates who, being at the time in far-off lands, were separated only by distance, not in mind and spirit. These included messages from Alaska, Canada, Chile, Costa Rica, Cuba, Mexico, Nicaragua, El Salvador, and Uruguay, besides many places in the United States.

From frigid Alaska came warm greetings kindled by a burning zeal for The Theocracy: "The thoughts of our hearts and minds have often been of Gilead and the students now graduating, and, too, of the most blessed privilege of being sent forth whithersoever the Lord directs. The glorious treasure of service becomes more precious as new fields are opened up and new opportunities to witness to Jehovah's kingdom are afforded us. We exceedingly rejoice with you, and may Jehovah's rich blessings and active force rest upon each one of you as you go forth to your new assignments."

"Come Over into Macedonia"

The cry from south of the border is louder than ever: "Come over into Macedonia, and help us." (Acts 16:9) A radiogram from Nicaragua read: "Congratulations on termination of preparation. Millions good-will Latins await help. May holy spirit guide your future work." From Uruguay: "Gileadites in Montevideo wish you Jehovah's blessing and increased privileges. Territory here excellent. Sheep innumerable." And from Chile: "We look forward with keen interest and anticipation to the time when the Lord will send more laborers to this land. From all sides we hear the groans



This is only a portion of the 500 happy faces that waited for the doors of the auditorium to open on the morning of graduation day.

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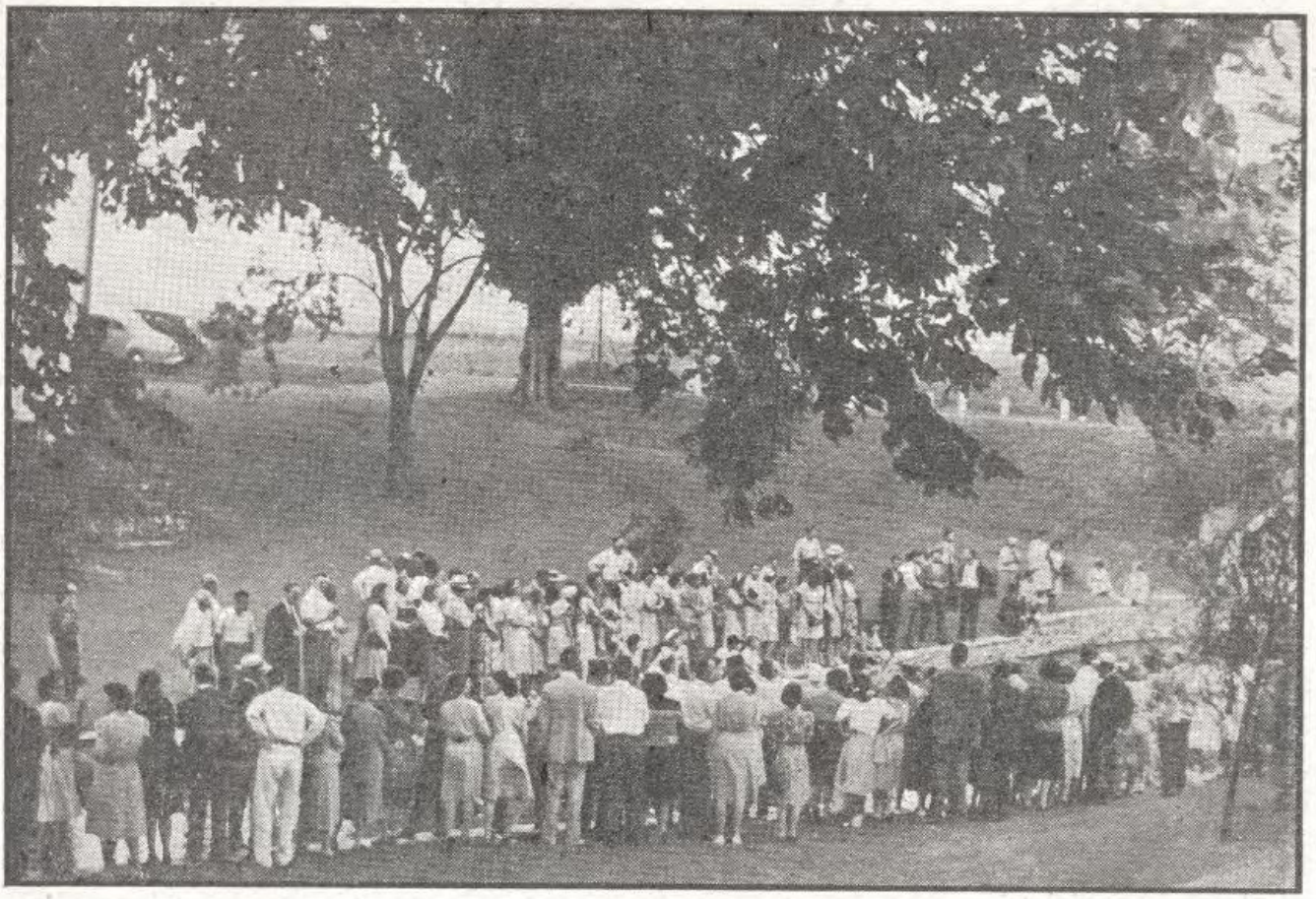

Interested spectators ring the natural pool on the college campus to witness the immersion of 16 newly interested persons living in the vicinity. This symbolizing of consecration occurred the day before graduation.

of people who, longing under the yoke of religion, are reaching out for a life line. The truth is what they need, and the Lord has provided the opportunity for them to receive it."

After the reading of these delightful greetings, a member of the board of directors of the Watch Tower Society then gave an address that tied in very nicely with this call for more publishers from foreign fields. He expressed the keen interest the Society's office in Brooklyn has in the work and service of these full-time ministers who are sent forth from Gilead, and assured them that as they were sprinkled over the face of the earth their problems and interests would still be those of the Society, which stands ever ready to aid and counsel them according to their needs.

"Defense Through Knowledge"

Of course, the anticipated feature of the day's program was the stirring and timely talk by the president, "Defense Through Knowledge." In simple, yet forceful, language he showed that Jehovah alone is able to supply the only practical defense for the crucial days ahead. *Knowledge* he defined as "information received from a truthful source". He then continued to show that man cannot begin to get knowledge if he does not fear Jehovah God: 'To such as fear Him He teaches knowledge by His revealed Word, the Bible. Hence it is necessary to dig deeply into it and search for the precious truths and vital information and instruction therein contained. Such truthful information is our indispensable defense; for without proper instruc-

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tion man's feet are hasty to run in the way of sin. All people, regardless of race, nationality, color, or religion, have the right to come to a knowledge of the truth. In their ignorance they are totally without a defense against the impending storm of Armageddon; and therefore we will be diligent to point out to them the way of escape, which is a knowledge of Jehovah and His kingdom under Christ Jesus. Money may be a temporary defense now, but, at the best, it is only transitory. At Armageddon scoffers will cast their gold and silver into the streets as worthless. Knowledge, therefore, not only is for our own defense, but is given that we may impart it to others. This being so, what a precious privilege it is to be bearers of the knowledge of the Lord to others! It is a priceless and rare honor, not to be compared even with the fabulous wealth of glittering gold, purified silver, or sparkling jewels. We will therefore prove ourselves the true servants of God and ambassadors of His triumphal King by making known everywhere the knowledge of Him and His glorious Theocratic Government.'

To illustrate his talk the president related many heart-rending experiences that Jehovah's witnesses have suffered in the German concentration camps for over ten long years. But the Lord protected and cared for those witnesses. 'Knowledge of Jehovah's purpose has been their only defense; and how precious is that knowledge! It has kept those brethren faithful. We, too, must maintain our integrity; those brethren did; we also can if we have knowledge.'

The Diplomas Distributed

Next on the program was the giving out of diplomas. Of the 101 students graduated in this fifth class, 94 were called, one by one, to the platform to receive, amidst spontaneous applause, a certificate of merit.

The overwhelming joy and gratitude of those students found some expression in a resolution that they then offered. It expressed their thanks and appreciation to Jehovah, the Universal Sovereign, and His enthroned and reigning King, Christ Jesus, for raising up a "faithful and wise servant" (The Society) in these "last days"; also for the unspeakable privilege that had been theirs of going through the portals of Gilead to join that band of faithful witnesses who are filtering out into foreign lands enlightening those that sit in darkness, all to the honor, praise and vindication of the great and eternal name of Jehovah.

Following the quick and unanimous adoption of this Resolution the assembly, numbering nearly 1,400, rose and with no little feeling gave thanks to Jehovah in prayer for all His manifold blessings bestowed upon them all.

End of a Blessed Day

Coming as a fitting end of a blessed day, was a meeting in the evening in the Gilead auditorium. Friends, relatives and students numbering 527 stayed to enjoy a happy session in which the graduated students themselves expressed their individual appreciation. Their experiences were seasoned with many humorous incidents. In conclusion, the beloved president of the College spoke informally, assuring them of his love and bidding them prosperity in their future work of 'discipling all nations'.

This graduation day, one of the brightest spots in the lives of all present, had come to an end. It was time to say good-bye. But this was hard to do. As one of the students expressed it: "Here is where I have been taught by the great Teachers, Jehovah God and Christ Jesus. Here I have been sheltered, fed, and loved by my associates. How can I leave this place now? Oh, I'd love to stay here and just go on studying forever. No, I don't really want to stay here; for it is a very selfish thought. The only way I can express my appreciation to Jehovah for this wonderful privilege of attending

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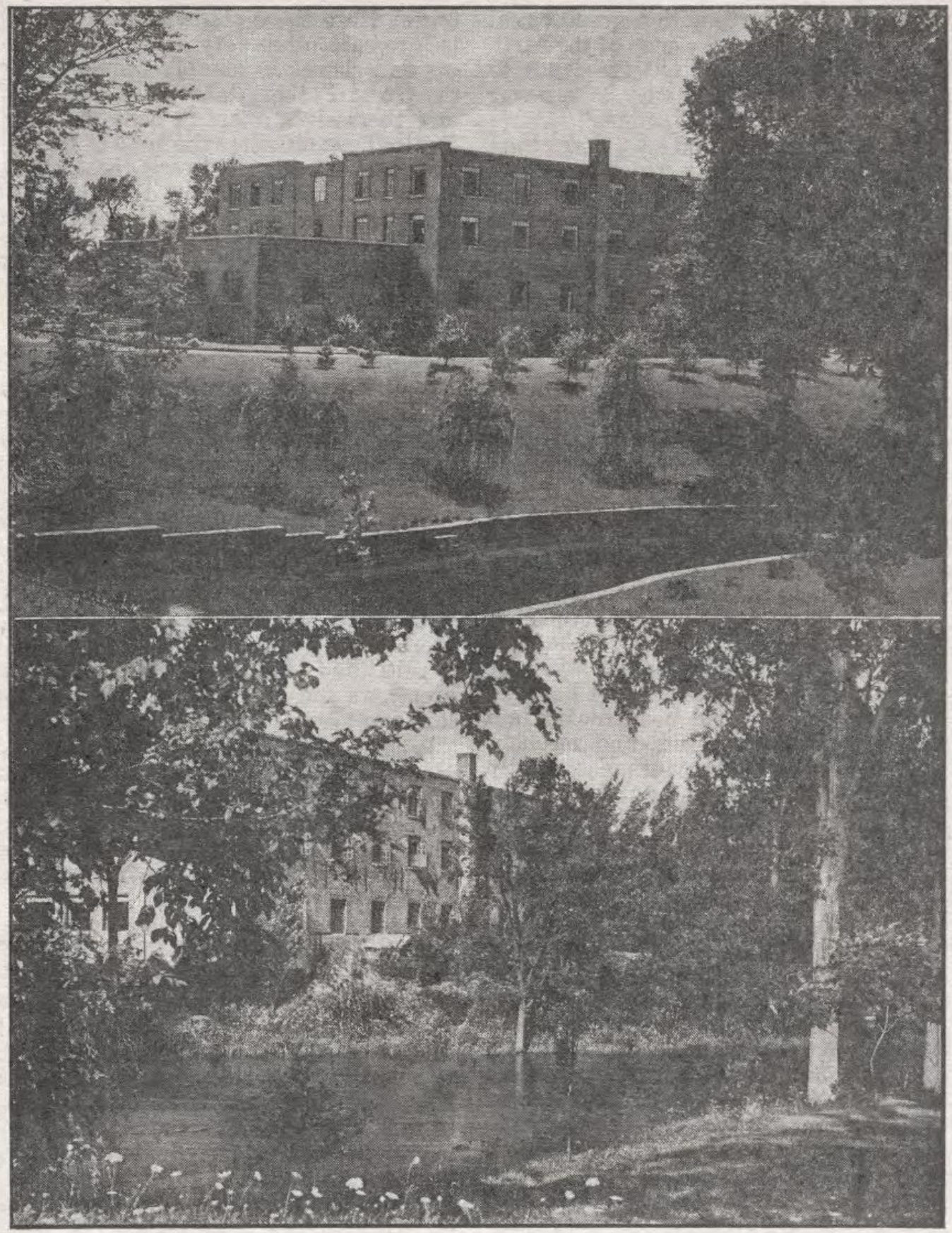

Top: Gilead viewed from the north, showing improvements made in the water course.

Bottom: To the south of Gilead this quiet little lake surrounded with trees and foliage reflects the Edenic beauty of the college campus.

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Gilead is to go forth with a greater zeal than ever before, to the ends of the earth if it be His will, and tell the truth to the many hungry ones who have never heard of the glorious Kingdom."

Yes, Gilead had bound a tie closer than any other because, as a group, they had felt Jehovah's spirit working upon their minds as they studied, as well as upon the instructors as they endeavored to assist them gain that 'knowledge for defense'. Here these students had learned to love each other very dearly, as brothers and sisters in one big family under the Great Father, Jehovah. So, as they tore themselves apart in body and said farewell, nevertheless the bond of friendship and affection between these classmates still held fast. And it will not be broken; no, not even by distance though they be scattered to the four corners of the earth.

Religion in Texas

IN THE big state of Texas, with its 6,414,824 population, many of the 256 sects doing business in the United States are represented. The way the politicians view the religious industry is that if they holler at every opportunity, "Give us more religion," they will be bound to get at least a few more votes, so that they can continue to feed at the public trough.

Now it happens that young folks, if they are students, are likely to be honest; and so when a girl at the University of Texas got to thinking about how the Russian peasants had been fooled into worshiping cotton saints and mechanized "blood-flowing" saviors, she rightly listed religion as a sin, as it is listed in the Bible itself, at Exodus 34: 12-17:

> Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other god: for the LORD [Jehovah], whose name is Jealous, is a jealous God: lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. Thou shalt make thee no molten gods.

Take a look also at Deuteronomy 7: 16, which reads:

> And thou shalt consume all the people which the LORD [Jehovah] thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee.

What use has Almighty God for Buddhism, or Shinto, or Mohammedanism, or demonism, or "eternal torture", or "purgatory" fire-escape religion? None in the least. The girl was absolutely and everlastingly right. But how the newspapers and the politicians and the preachers did jump on her! What she said was:

> Religion the Russians want none of. Their accusation against it seems to be justified when they say that religion in the past has been merely an instrument of force and superstition used by the state on one hand and the church on the other to hoodwink and intimidate the common citizen.

What's Wrong About It?

What's wrong about that paragraph? Not one thing. Everybody with an ounce of brains knows it is the truth. But it was too good a chance for the politicians to miss; so they condemned it in the House of Representatives by a vote of 97 to 25. The 97 went home at night, saying to themselves, "Well, that ought to net me a few religious votes, in this highly religious state." Religion, it should be explained, is human or Satanic tradition, and is the exact opposite of Christianity, which is wholly based on God's Word,

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the Bible. The girl listed it along with drunkenness, prostitution, poverty, begging, insecurity and race differences, as humanity's seven besetting sins.

Samples of Religious Bungling

The politicians said that for a girl to use her brains like that was a "disgrace and embarrassment to the university and citizens of Texas". That enabled them to get into the paper, and maybe collar a few votes. The preachers and the newspapers followed with their old battle-cry the "Need for Religion", all to their own disgrace and to the confusing of the minds of the honest people of Texas. What Texas and every other state needs is not more religion (look at religious Japan, and religious Franco and Salazar), but no religion, and more Christianity, more truth, more boys and girls that will stand up for honesty and against hypocrisy. The girl was right and the preachers and papers were wrong, as they usually are. They dread the truth on this subject, and fear the Roman Catholic Hierarchy and its cowardly but effective boycott.

Texas and other publicity seekers could bawl out this honest girl, but they don't have much to say about the fact that, as *Newsweek* recently put it,

> Cases of leprosy have been recorded in 38 states, and the disease is endemic in Texas, Louisiana, and Florida; there may be between 1,000 and 1,500 cases in the country. There are selfish interests that do not wish the truth publicized. To admit that there are cases of leprosy in most of our large cities would interfere with the commercial prosperity of some of our citizens.

At Dallas, at the 47th annual convention of the Dallas Episcopal diocese, Episcopal bishop Harry T. Moore expressed a general religious view when he said regarding Japan:

> I hope her cities will be made into masses of ruins, and the massacre of Pearl Harbor avenged on a ten-for-one basis.

The Scriptures speak about 'an eye for an eye', and 'a man's life for a man's life' but they don't seem to say anything about ten lives for one man's life, nor about torturing persons forever because, without their knowledge or consent, they were born in sin and shapen in iniquity. Now, if the bishop had just said that he hoped that all three of Japan's religious shrines were to be turned into holes in the ground, he wouldn't have hit it so bad at all.

Something Pretty Good

Texas has a good many thinking men and women. Here is something by Jeff D. Ray in the Fort Worth *Star-Telegram* that is worth reading. It isn't religious. Read it and see.

All my life I have heard it said that New Testament churches are ideal democracies. I never took much stock in it but I have even heard our spellbinding orators say that Thomas Jefferson got his idea of democracy from a little church hard by Monticello.

As a simple matter of fact, are New Testament churches democracies? Before we try to answer the question let us seek a definition of a democracy. How would this do? A democracy is an organization of people acknowledging no overlord, whose sole authority rests in and emanates from the people, whose constitution and laws are framed and promulgated by the people and whose government is administered in behalf of the people. ("Of the people, by the people, for the people.")

Now, if that is a democracy, New Testament churches fail to stand the test in at least five points.

Let us look and see:

1. A democracy makes its own constitution and writes its own laws. A New Testament church does neither.

2. A democracy can promulgate its own Bill of Rights. A New Testament church can not.

3. A democracy has no overlord assuming authority over it and whose will it is required to obey. A New Testament church has.

4. A democracy can amend or repeal its constitution and its law. A New Testament church can not.

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5. A democracy can create a central governing power controlling its minor provinces and dependencies. A New Testament church can not. In fact it can not have either provinces or dependencies.

John Adams, our second president, said: "Remember, a democracy does not last long. It soon wastes, exhausts and murders itself. There never was a democracy that did not commit suicide." The only thing that will keep a New Testament church from the tragic end Adams suggests is that it is a theocracy and not a democracy. Loose thinking has led many people to think and teach that in the patriarchal days God's people were governed by a theocracy but now they are governed by a democracy. The simple truth is God's people are governed today by a theocracy as literally as they were in the days of Abraham.

It is a common saying among us that a New Testament church is independent, has no overlord, and can do what it pleases, none of which is true. A New Testament church is less independent and more subject to the imperious rule of an overlord than any other organization on earth.

The New Testament church does not make its own laws. These are made and handed down from Supreme Authority with an imperious demand for obedience to them and with assurance of penalties for disobedience of them. I grow tired hearing men talk about "Christianity and democracy" as if they were one. Christianity is not a democracy, and democracy is not Christianity. Christianity is a theocracy receiving its laws direct from God and responsible to Him alone for the observance of them. It may be true, though not necessarily true, and in many cases not true at all, that a democracy is the best form of human government. But a church simmers down to the level of a purely political organization when it forgets that its laws come from God and that it must answer to Him alone for the way in which these laws are observed. I hear a good deal of talk to the effect that a church is an independent, self-governing body and can do anything it pleases. As well say that John Doe is an independent American citizen and can do anything he pleases. He can, but if he pleases to do some things he will land in the penitentiary or the electric chair.

One of the things that ails our churches today is that so many of them have been deluded into the idea that they are independent, self-governing democracies and are therefore ignoring the voice of Him who said "I—your Lord and Master."

William Tyndale, Bible Translator and Martyr

THE fifteenth century, toward the close of which William Tyndale (tin'dal) was born (circa 1480), was a century of determined opposition to the circulation of the Bible in English. An English translation had been made by Wycliffe and his colaborers at the conclusion of the previous century. It was revised by Purvey and was surreptitiously circulated, in manuscript form, copied and recopied, and secretly studied for fear of the clergy, who were determined to let none but "authorized" persons read it.

During the fifteenth century, and more particularly the latter part of it, the Bible was circulated (and printed) in the language of the people in France, Spain, Italy, Bohemia and the Netherlands, but there was no part of the English Bible put into print before 1525, while the Bible as a whole was not issued in print in the English language until 1535.

Tyndale was born in Gloucestershire. He was educated at Oxford University and also went to Cambridge. Like many another honest man, Tyndale obtained priest's orders, in 1502, and entered the monastery at Greenwich as a friar six years later. He didn't know the fraternity as well as he came to know them later. His disputations with the Romish ecclesiastics and his free expression of opinion got him into some trouble with

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the ignorant local clergy; and he was examined before the religious authorities, but no penalty was imposed. There was much sentiment among the people in favor of reforming the church, and apparently the dignitaries thought it best to go easy, at least as far as the well-informed Tyndale was concerned. Tyndale concluded, nevertheless, to go elsewhere, and departed for London, his mind set on translating the Bible into English. He wanted every farmer's son in England to know the Scriptures better than the clergy knew them. He found, however, that there was no room in London, or, for that matter, in all England, to translate the Bible.

He at length left London for Hamburg, and met Luther. He went on to Cologne and began to print his first edition of the "New Testament", but after some ten sheets had been printed somebody religious got wind of it, and the translator and his helper betook themselves to the city of Worms, where they could work with more safety, and it was here that the New Testament in convenient form was completed, to be followed by another edition, still more compact, in 1525. The prologue to the first edition contained some helpful advice for those who wished to study the Scriptures with profit. This prologue has been published separately under the title "A Pathway to the Scriptures".

Copies of Tyndale's translation soon found their way into England, and people began to read them with great interest. Already in the following year, 1526, Tunstall, bishop of London, issued orders prohibiting the circulation of this version of the Word of God, and two years later a number of copies were collected and burned at St. Paul's Cross. The clergy were furious and the English ports were watched to see that Tyndale's cheap but excellent translation did not get into the country; but the Bibles got in nevertheless, smuggled through in various ways. Vessels laden with grain were likewise carrying the bread of life to England, and other commodities also had the Bible tucked away in safety among them.

A Splendid Translation

Tyndale had made his translation straight from the original Greek and Hebrew, and not from the Latin *Vulgate* or some other translation. The translation is described as a truly noble work, faithful and scholarly, yet set forth in simple and popular language. Much of it was later embodied in the well-known *King James Version,* and so has come down to our day. Tyndale's rendering of the Lord's model prayer will be of interest. It follows:

O oure father which art in heven, halewed be thy name. Let thy kingdom come. Thy wyll be fulfilled, as well in erth, as hit ys in heven. Geve vs this daye oure dayly breade. And forgeve vs oure treaspases, even as we forgeve them whych treaspas vs. Lede vs nott into temptacion, but delyvre vs from yvell. Amen.—Matthew vi: 9-13.

Not only did Tyndale work on the translation of the Scripture; he also issued booklets in explanation of Bible truths. One of these was entitled "How Christian Rulers Ought to Govern". His writings did not please King Henry VIII, him of the many wives, and whom Catholics credit with the reformation in England. Henry, however, merely used the Reformation for his own ends, and Tyndale's criticism of both Henry and his truculent ecclesiastical backers showed that the Reformation in England went forward not because of, but in spite of Henry.

Indeed, so incensed were Henry and his clergy at Tyndale and his translation that they were fully determined to commit both to the flames. So vigilant were they that of Tyndale's first edition of the New Testament only a single fragment now remains. Of the second, smaller edition only one perfect copy, with title page missing, is to be found (in the Baptist College at Bristol) and an imperfect copy in the library of St. Paul's

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cathedral. Efforts were made to apprehend Tyndale and get him back into England. Others endeavored to decoy him back, but he was wary of these efforts and kept himself well beyond the reach of the sly clergy. Even after Henry "turned Protestant" Tyndale was not anxious to return. He knew the clergy too well. After he rejected the "invitation" to return, Henry *demanded* his surrender from the emperor as one who was spreading sedition in England. Tyndale, who was in Antwerp at the time, left that city for a safer place, but returned after two years and busied himself with revising his translations, which now also included the Pentateuch, or the five books of Moses, and a translation of Jonah.

Tyndale's Martyrdom

Meanwhile the clergy were busy, too, not in feeding the flock, but in seeking to destroy one who *was* feeding them. They had an English Roman Catholic, called Phillips, pretend to be interested in Tyndale and his reasonable expositions of Scripture. Tyndale showed Phillips every kindness, and Phillips, like a true child of the Devil, reciprocated by betraying him into the hands of his enemies. Tyndale was taken to the state prison at Vilvoorden, near Brussels, and, while Cromwell and others made efforts to save him, he was speedily tried for "heresy" (every Protestant is a "heretic"). He was condemned and "degraded from holy orders", as Huss had been before him. The university of Louvain, which had thirsted for his blood, now had him in its power. He was condemned and, Friday, October 6, 1536, fastened to the stake, while he cried out in earnest prayer, "Lord, open the eyes of the king of England." He was then strangled and his body reduced to ashes. His enemies had succeeded in destroying the body, but were unable to destroy the soul's future life.

Tyndale had not suffered or travailed in vain. Now, for the first time, a small folio reprint of his revised edition of 1534 was brought out *in England*. A perfect copy of this edition is preserved in the Bodleyan library. Though exiled from his own country, Tyndale (and not Henry VIII) played a leading part in the English reformation. His writings in defense of truth, righteousness and the Word of God show sound scholarship and literary ability, and shaped in great measure the thought of honest seekers for truth in that day.

The work of translation which Tyndale had begun was continued. It is believed that he himself finished in prison the section of the Hebrew Scriptures from Joshua to Chronicles. Soon a translation appeared which was called Matthew's Bible. It was said to be "truely and purely translated into English by Thomas Matthew". This name, however, is believed to have been a nom de plume for John Rogers, a friend and fellow worker of Tyndale, and the translation was not really a new one at all, but largely a compilation from the renderings of Tyndale together with those of Coverdale, who also labored at that time in issuing a translation of the Bible. Matthew's Bible, like Coverdale's shortly before it, was issued "with the kinges most gracious lycence".

Coverdale is believed to have been with Tyndale at Hamburg in 1529, and his translation was issued out of the Latin and German. It was the first complete Bible printed in England, in 1535. The 400th anniversary of this event was commemorated just ten years ago, and resulted in envious attacks upon the Bible by Roman Catholic writers. (See *Consolation* No. 664.)

Numerous other editions of the Bible followed, including the Great Bible, 1539, an entirely new revision backed by the bishops! A second edition of this Bible was called Cranmer's Bible, because it had a long preface by Cranmer. It was of large size, and "appointed to be read in churches". Tyndale's version was prohibited by an act of Parliament

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in 1543, and it was further enacted that all notes and marginal comments in other editions of the Bible must be eliminated, and that ordinary people must not under any circumstances read the Bible. The leopard could not change his spots, though he was now "Protestant" as far as England was concerned. Coverdale's Bible was included in the proscription in 1546, and the Great Bible, in the production of which Coverdale had a prominent share, was the only one now "authorized".

Under "Bloody Mary" prominent reformers went to Geneva. It was from Geneva that the Breeches Bible was issued, so called because in the translation of Genesis 3:7 it said, "They sewed fig leaves together and made themselves breeches." Because the Geneva Bible, as it was also called, was based on the latest results of Hebrew and Greek scholarship, it gained quick popularity. The convenient size in which it was issued, together with its clear type and the division of chapters into verses, also contributed to its success. Exit Bloody Mary.

The popularity of the Geneva Bible did not please the bishops, who had exalted the Great Bible. Led by Archbishop Parker they got to work and, in 1568, issued the Bishops' Bible, a magnificent folio volume. But it was never fully accepted even by the churches.

Finally, in the reign of James I, a plan for a final revision and uniform translation of the Bible was adopted. No notes were to be included, and the Bishops' Bible was to be followed and as little altered as the truth of the original manuscripts would permit. Other translations, including Tyndale's, were also to be consulted, and these were to be followed when they agreed more closely with the original than did the Bishops' Bible. And so it happened that a large part of the Bible still most commonly used by the English-speaking world was the product of the faithful efforts of William Tyndale, Bible translator and martyr.

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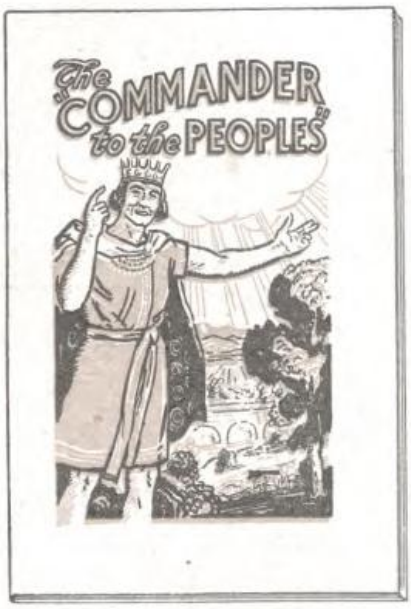

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How Henry VIII Became a Protestant Prince

THE material that follows is, in its entirety, the 15th chapter of H. G. Wells' much-talked-of book *Crux Ansata, An Indictment of the Roman Catholic Church,* published by and copyrighted in the U. S. A. by Agora Publishing Company, 229 West 48th St., New York. Do not write to this office about this book.

The motives of the princes and the feelings of the masses fluctuated through the period of the Reformation very widely. Personal factors came into play. Henry VIII of England began his reign as a devout Roman Catholic. He wrote against heresy and was rewarded by the Pope with the title Defender of the Faith. "Fid. Def." is still on the obverse of many British coins. England seemed saved for Rome. Then his attention strayed from his wife Catherine of Aragon to a livelier young woman called Anne Boleyn, and, because the Church would not set aside his marriage and leave him free to marry this new mistress, he went over (carrying England with him) to the Protestant side.

Yet Rome had been very obliging to Henry in the matter of his marriage. Catherine of Aragon was the daughter of Ferdinand and Isabella of Spain, the Ferdinand and Isabella of Columbus and the conquest of Granada, and she was married to Arthur, the elder brother of Henry, in 1501. Both bride and bridegroom were then sixteen years old. They were childless, and Prince Arthur died in the following year. But the papal policy, which was then hostile to France, dictated a close association between Spain and England, and, with a complete disregard of its own teachings, the Holy See granted a dispensation to allow her to marry Henry. The dispensation was granted in 1503, but the young prince showed no great appetite for the lady, and the actual union only occurred six years later.

Catherine was plain to look upon, thick-set and irritatingly pious, obstinate and well-educated. During that interval Henry's youthful passions had found an outlet elsewhere, and he had an illegitimate son, Henry, whom he afterwards made Duke of Richmond. Catherine, poor young woman, had a dull time meanwhile. This tepid marriage of policy produced six children all of whom died in infancy or were stillborn, except one daughter, Mary, and popular opinion attributed this to the divine resentment against incest, with which idea Henry was only too disposed to agree, as his weariness with Catherine increased. He developed conscientious scruples over that papal dispensation and betrayed a disposition to legitimise his bastard the Duke of Richmond, to whom he gave precedence not only over all the peers of the realm but over Catherine's daughter Mary.

Here was a problem which evoked all the intricate insincerity of the Roman system. It had swallowed that dispensation from its own doctrine. Could it now regurgitate?

The great and ingenious Cardinal Wolsey suggested a quiet little suit against the king for incest, to release him from his bonds. There was much coming and going of the perplexed learned, of University doctors and papal legates. A divorce was out of the question if the dispensation and marriage were invalid; then plainly the King was free, and the subsequent negotiations turned upon that point. The more fervently the king wanted his Anne Boleyn, the more convinced he was that he had been living in mortal sin with Catherine. A considerable amount of pride and obstinacy in Catherine's make-up frustrated the Church in its efforts to get her to retire to a nunnery and cease her resistance to the annulment. The Church veered round to her side. Pope Clement issued a brief forbidding the King to make a second marriage and commanding him to restore Catherine's connubial rights. And so Henry broke with Rome and England came down on the Protestant side.

Eggs Galore

◆ At the end of 1944 there were enough shell eggs in the United States to fill a boxcar train 73 miles long, enough frozen eggs to make a train 27 miles long, and enough dried eggs to make a train 8 miles long. When the bottom falls out of the egg market, great will be the fall.

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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

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In Brief

Another Tragic Case

◆ One more sad tale. Philip Suetter, gold-mining operator, Yreka, Calif., sold a 49-percent interest in five mining properties to the "Most Reverend" Francis J. Beckman, Roman Catholic archbishop of Dubuque, Iowa, for 200 $1,000 notes on the archdiocese. The archbishop at length thought he smelled a rat and wanted to back out. He offered $20,000 to get his notes back, Suetter to take back the stock, and he actually paid half of that sum. When Suetter demanded the other $10,000, and threatened suit, the clergy straightway made it hot for him. Among the number were the "Most Reverend" Paul P. Rhode, Catholic bishop of Green Bay, Wis. (interested to the extent of $30,000), and the "Reverend Father" Stephen A. Bubacz, Chicago Catholic priest. Suetter was arrested, charged with using the mails fraudulently. The next time he takes any Roman Catholic bishops into any of his business enterprises he will be a lot older than he is now at 58.

"Destroyed for Lack of Knowledge"

◆ I enjoy reading *Consolation* and only wish millions of people of the world could be able to throw off the ignorance in which they are living. It is pitiful and tragic that much of the world's misery and trouble is caused by its ignorance and paganism. We see much of it here in the Latin countries. Why should the people be tolerant of what they know is wrong? Why did we not hear anything about Hitler or Mussolini as being excommunicated, when others have been excommunicated for offenses not nearly so great? And why should a Protestant country like the United States be called upon to rule over the Catholic section of Germany, when Rome has millions stored away that was taken from the people and rightfully belongs to them and not to the Hierarchy?—Contributed, Canal Zone.

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CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVII | Brooklyn, N. Y., Wednesday, October 10, 1945 | Number 680

Why the Hierarchy Fights Free Worship in Latin America

"LET us not love in word, neither in tongue; but in deed." (1 John 3:18) Lip-service to a principle is cheap; actions speak more loudly. Words without backing carry the stamp of hypocrisy and brand their authors as hypocrites. Of such there is no shortage, whether in fields political or religious. For the past several years much harping has been done on the theme of freedom. Four particular freedoms, the second being freedom of worship, have been specially whooped up, and now that global war has been climactically ended by the atomic bomb, war-weary peoples look hopefully for an era of peace and freedom. The statements and promises of their world leaders lead them to expect it. But even before the dawn of man's new world of freedom, while it was still laboring and travailing in the birth pains of global war, disruptive forces were at work. In one breath religious freedom was eulogized and championed, and in the next it was struck a stunning blow. The attack came from a veteran fighter against freedom, and the world's foremost saboteur of peace and unity, the cunning Roman Catholic Hierarchy. In word they love, sometimes; in application and deed they hate, always.

Here is the statement, issued by the American bishops and archbishops on 'Victory and Peace', in November of 1942:

Some nations are united in waging war to bring about a slave world, a world that would deprive man of his divinely conferred dignity, reject human freedom, and permit no religious liberty. The full benefits of our free institutions and the rights of our minorities must be openly acknowledged and honestly respected.

We send our cordial greetings to our brother bishops of Latin America. We have been consoled by recent events, which give a sincere promise of a better understanding by our country of the peoples of Mexico, Central and South America.

Citizens of these countries are bound to us by the closest bonds of religion. They are not merely our neighbors; they are our brothers professing the same faith. Every effort made to rob them of their Catholic religion or to ridicule it or to offer them a substitute for it is deeply resented by the peoples of these countries and by American Catholics. These efforts prove to be a disturbing factor in our international relations. The traditions, the spirit, the background, the culture of these countries are Catholic. We express the hope that the mistakes of the past which were offensive to the dignity of our southern brothers, their culture and their religion, will not continue.

This is merely the shattering thunderclap climaxing a series of ominous Hierarchy rumblings against Protestant activity in Latin America. The explosive power of this religious blow is eloquently testified to by the fact that momentarily it almost "resurrected Protestantism from the dead". Inter-faith eulogies and back-slapping sessions of mutual admiration were forgotten in the defensive roar that arose from Protestant circles. Many editorials appeared in their journals and papers condemning the Hierarchy's bid for a religious monopoly in

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Latin America. Indignant Protestants were joined in the protest by many others, not for religious reasons, but in the interest of freedom. More than a few of these additional protesters were themselves Catholics, showing that the vicious thrust at freedom of worship was powered by the Catholic clergy, not the Catholic laity. But despite opposition the hierarchs have pushed doggedly on in their drive to outlaw the second of the "four freedoms" and to isolate Latin America from any freedom ideologies of man's proposed postwar world. Just how good a case do they present for this new form of isolationism?

The Hierarchy's Case

The Roman Catholic Hierarchy claims that Latin America is practically 100 percent Catholic. With this pure assertion as a rather shaky foundation, she advances another highly debatable step in proclaiming that this makes Latin America a solidly Christian stronghold. Hence, she argues, these nations do not constitute a field for missionary activity; any change in their religious status could only be in the direction of dechristianization, says she. Any who teach doctrine other than that peddled by the Hierarchy are accused of alienating the loyalty of the masses from their government and paving the way for what clericals brand "Yankee imperialism". Having thus projected the issue from the realm of religion into the national political field, she blows it up to international proportions by saying that activities in preaching the Bible "prove to be a disturbing factor in our international relations".

It is on this excitable note that the Hierarchy agitators continually harp. The preaching of anything but Catholicism in Latin America jeopardizes the "good neighbor" policy, is the lever against which the clericals throw their full weight and exert pressure upon the political powers. Typical is the Catholic editorial statement, "If the government of the United States wants to retain the good will and friendship of the Latin American countries, these pernicious Protestant 'missionary' activities must cease." The Roman Catholic Hierarchy has made this issue one for public debate. Let us therefore weigh her claims in the balances and see whether they are found wanting.

Latin America Catholic?

Is the Hierarchy claim that Latin America is practically 100 percent Catholic true? In Latin-American countries very large proportions of the student personnel and of the educated classes, including the new middle class, do not profess to be Catholics. There those people are traditionally indifferent and even hostile to the Catholic religion. To them to be religious and go to the Catholic church is the sign of inferiority. In fact, in some Latin-American centers influence of the Catholic Hierarchy was so radically opposed that all forms of academic garb in the schools have been barred. Says Hubert Herring, in *Good Neighbors* (Yale University Press, 1941), "The leaders in the business and professional and intellectual life of Argentina no longer accept the claims of the church with any seriousness."

But what about the masses of the people in general? In Chile, according to a pastoral letter of the Roman Catholic Episcopate there (November, 1939), "barely 10 percent of the population of Chile attends mass on Sundays and feast days." Chile has only one priest to approximately every 3,000 of the population. Peru and Mexico have one priest to approximately every 6,000; Argentina and Brazil, one priest to approximately every 9,000; Guatemala, one priest to approximately every 25,000. In the United States there is one Catholic priest to every 600 Catholics, or one to every 3,600 of the country's total population, regardless of religious affiliation. In England there is one priest for every 400 Catholics, or one for approximately every

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7,000 of the total population. These figures are supplied by the Roman Catholic *Primer Congreso Nacional de Vocaciones Eclesiasticas,* of Guatemala, and argue that, judged by the proportion of Roman Catholic priests to the total populations of Latin-American countries, the United States is much more a "Catholic country" than any below the Rio Grande.

A census taken in 1944 shows that more than 20 percent of the inhabitants of Brazil are Spiritualists. Moreover, in Peru a recent census shows a large proportion of the population declared themselves "evangelical" in identifying their non-Catholic religious status. In Latin America there are millions of Protestants; there are millions of Protestant sympathizers; and there are many more millions who profess no religious affiliation. About half of the Latin Americans really profess to be Catholic. By tradition and culture these countries may be Roman Catholic; but not by number. The Hierarchy's claim of an overwhelming Catholic majority is not true.

Latin America a Missionary Field?

Is the Hierarchy claim that Latin America is not a missionary field true? Puncturing the first claim regarding Catholic preponderance largely debunks this second one, but a little further examination clinches the matter. Morally, Latin America is far from Christian. In certain South American countries as much as 75 percent of the populations are of illegitimate birth. Rather than retard the degradation, the priests forward it. In this connection note what *The Christian Century* of September 2, 1942, said:

The legend that South America is a Catholic continent still persists. But it is hard for supporters to make a clear case. It was not so many decades ago that a recommendation went to the Vatican that South America be declared a mission field, moral and spiritual conditions were that bad. But, of course, it was impossible to do that and not lose face. All churches and convents, however, in Ecuador were closed, and a group of German priests were put in charge to reorganize and reopen the work of the church. Last year the theological seminary in one of the most Roman Catholic of South American countries was closed because of moral conditions and a group of Mexican priests were brought down to reorganize that institution.

These conditions exist after 400 years of the supposedly uplifting and Christianizing influence of Catholicism. In despair because of the deplorable moral and spiritual conditions in that "Christianized" a la Hierarchy continent, South American Catholics themselves petitioned the Vatican to declare the whole continent a missionary field. This proves that it is such, in fact. Furthermore, by its action the Hierarchy recognizes it as a missionary field. On this point *The Converted Catholic* of December, 1944, said:

Reliable statistics utterly confound the claim that Latin-American countries are almost entirely Catholic in population. Not only do Catholics in the United States proportionately outnumber those in Latin-American countries, but the proportion of priests to the population is much larger in the United States than in any country of Latin America. Catholic church authorities know this better than anyone else. They know that Latin-American countries are very much a missionary field, with very few practicing Christians, and in immediate need of evangelization. Their fear is that Protestant missionaries, if allowed a free hand, will make it forever impossible to bring Latin America under the political control of the Roman Catholic Church.

Proof of all this may be seen in the feverish efforts now being made by the Catholic Church to send large numbers of missionary priests to Central and South American countries. While it is extremely difficult and often impossible to secure entrance for Protestant missionaries to those countries, a constant flow of Catholic priests from the United States to Latin America is being steadily maintained. Their departure is recorded not only in the

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Catholic press but even in our secular newspapers. Last July 31, the New York *Times* reported the departure of "twenty-seven Catholic priests for mission posts in South and Central America this afternoon", after ceremonies in the cloister of Maryknoll Seminary at White Plains, N. Y.

"Dog in the Manger" Tactics

In her effort to hold on to the religious monopoly she has abused in South America for the better part of 400 years, the gluttonous Hierarchy has bitten off a continental mouthful that is more than she can chew. She admits that she cannot serve the field herself, sends missionary priests to that land, and cries for more. Late in 1942 one hundred Catholic missionaries were sent there from Maryknoll. Only a few months ago Archbishop Spellman made an impassioned plea to 2,000 students assembled in St. Patrick's Cathedral that they choose careers as missionaries. The Hierarchy admits her inability to adequately fill Latin America's spiritual needs; yet this religious "dog in the manger" snarls and growls and backbites to keep others away from what she cannot handle. She draws priests from this country, where she is a minority, and shoots them off to a continent where she boasts an overwhelming majority. Strange procedure, that! Evidently "Catholic" Latin America needs Catholicizing more than Protestant United States. With tongue she says Latin America is not a missionary field; by deeds she declares that it is one. Her claim that Latin America is not a missionary field is false.

"Good Neighbor" Policy Jeopardized?

Is the Hierarchy claim that Protestant activities in Latin America jeopardize the Good Neighbor policy true? It is apparent to liberals in South America, many of whom are nominal Catholics, that freedom and democracy can be advanced by a strong Protestant movement in their countries. After a long struggle the Latin-American republics have succeeded in getting constitutions patterned after that of the United States, and which guarantee religious liberty and stipulate a separation of church and state. The Catholic Church has stood for authoritarianism, totalitarianism and Fascism in South America; also the maintenance of privilege of the wealthy classes. Exercise strengthens; and freedom of worship and other freedoms written into Latin-American constitutions can become strong and virile only through use. Freedom-loving Latin Americans appreciate this fact, and welcome those visitors to their shores who anticipate exercising these liberties. Rather than resenting Protestant activities, they view with disgust and indignation the attempt of the Hierarchy to slap a spiritual quarantine over their countries.

Spurred by the raising of this issue by the Catholic hierarchy of the United States, George P. Howard, citizen of Argentina and distinguished Protestant missionary, toured Latin America to propound to jurists, statesmen, diplomats, journalists and educators, almost all of whom are Catholics, the question, "Are Protestant missions an obstacle to the Good Neighbor policy?" The responses were unanimous, and are set forth in detail in Howard's book, *Religious Liberty in Latin America?* (Published in 1944 by Westminster Press, Philadelphia) A few of the many are here quoted:

I have no hesitation at all in declaring that as a result of continuous and attentive observation of the work Protestantism realizes in my country, I give it my unstinted applause and recognize that it has always contributed to the progress of our country and the moral improvement of our people. [Ex-President Alessandri of Chile]

You ask me to express my opinion regarding the campaign carried on in the United States against the presence of Protestant missionaries in our country. I understand that it is claimed that they are an obstacle to the Good Neighbor policy. I am not acquainted

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with the arguments on which such an opinion is based; but I think that it is extremely strange that anyone should hold such an idea in his mind. [Ex-President Jaun Esteban Montero of Chile]

It is my agreeable duty to say to you that, as far as Chile is concerned, there is no basis or foundation for such an unjust accusation. Protestant methods of work have in them nothing which constitutes an offense to our national sentiment or the culture of our people. [Ex-President Carlos Ibanez of Chile]

The undersigned, being consulted regarding their estimate of the Protestant missionaries who have come from the United States and who work in Chile, on the basis of their observation as ministers of state, declare: That the total contribution of these missionaries to our country has been highly beneficial in a cultural, civic, and spiritual sense. . . . That, far from creating difficulties in international relations or being an obstacle to the Good Neighbor policy, they have promoted a feeling of mutual understanding and a spirit of practical co-operation without in any way interfering in political matters. [Statement signed by the incumbent Chilean president's entire cabinet]

The presence of Protestant missionaries is not and cannot possibly be an offense to the people of Argentina in whose history, institutions and daily life freedom of conscience and of religious practice has always been held as something very precious. [Antonio Sagarna, member of Argentina Supreme Court]

I am amazed at the question of whether the work of the Evangelical church in Latin America is an obstacle to the Good Neighbor policy. . . . The work accomplished by English and American missionaries has caused no disturbance nor stirred up any incidents. [Americo Ghioldi, Argentine congressman]

Not at all; you should go where you are needed and not only where you are wanted. Jesus was not wanted in many places; they stoned Him at times; but He went on with His mission. There is a great field for Protestant work in this country. There are many Roman Catholics who are deeply dissatisfied with the spiritual condition of the Church. [Enrique Jorge, Argentine lawyer and author]

The suggestion that South America should become a closed continent to every faith except Roman Catholicism is absurd. First of all it would be proof of an intolerance that is incompatible with the degree of civilization which we have achieved. [Francisco Filho, ex-president of the Brazilian Educational Association and professor of the University of Brazil]

Not at all. Those missionaries can only help that policy, as they are, in fact, doing. They preach the gospel, whose predominant note is that of the brotherhood of all men. It is absurd to think that they do not collaborate in a policy which has as its objective a fraternal relation between the peoples of America. [Helio Lobo, member of Brazilian Academy of Letters and of the Historical and Geographical Institute of Brazil, and former consul general in London and New York]

Missionaries are in no way an obstacle to the Good Neighbor policy. They are making a most valuable contribution to the moral and cultural development of our country. They help us understand the United States better and they interpret certain aspects of the life of that country to us. [Manuel Ferraz, president of the Court of Appeals of the State of Sao Paulo, Brazil]

I do not consider that the coming of Protestant missionaries prejudices the work of Pan-Americanism and the Good Neighbor policy. Our Catholic clergy is not nationalized and any discrimination in the treatment of churches is odious in countries where the state is secular and separated from the church. . . . I have never known of any American missionary who was arrested as a spy. What I do know from trustworthy reports is that their educational work is highly esteemed in our country. [Roman Catholic bishop of Maura, Don Carlos Duarte da Costa, resident of Rio de Janeiro]

In no way do evangelical missions constitute an obstacle to the Good Neighbor policy. A Catholic mission would hardly be able to do the truly democratic and spiritual work which is done by the Protestant pastors and missionaries. . . . National unity will not be de-

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stroyed by the entrance of creeds and philosophies different from those of the Catholic Church. One must not confuse unity with uniformity. [Hugo Artucio, member of the Uruguayan Legislature]

They are not. Furthermore, we are very proud of the fact that our constitution stands for religious freedom, and we are resentful of any effort to annul this liberal attitude. [Jose Varela, president of the National University of Montevideo]

I have never heard of any difficulties being created for good inter-American relations by the presence of missionaries in our country. . . . I cannot imagine why the presence of Protestant missionaries in Colombia should in any way mar relations between the two countries. [Julio Carrizosa Valenzuela, president of the National University of Colombia]

It does not seem to me that the governments of these republics should yield to the pressure being brought to bear by the Catholic hierarchies for the purpose of obtaining a virtual monopoly in control over the souls of men. This converting of Latin America into a religious "closed shop" would only revive in the age of bombing planes the old fanaticism of the Inquisitors, the Calvinists and the Puritans. [Enrique White, head of the Bogotá (Colombia) public library]

Many more statements of prominent Latin-American leaders in government and thought could be presented, as indeed Mr. Howard does in his masterly book *Religious Liberty in Latin America?* But since the Hierarchy's accusation is unaccompanied by evidence, since it is sounded only by prejudiced Roman clericals and a few toadying "fifth column" Protestants, and since its obvious design is not to reveal a truth but is to rouse rabble and exert pressure on politicos, further refutation of it is not necessary. The Hierarchy claim that Protestant activities in Latin America jeopardize the Good Neighbor policy is false.

Turning the Tables

Shifting from the defensive to the offensive, let us see just how impregnable the Hierarchy's position is. Are her skirts clean of the charges she so recklessly hurls at others? Does she practice the principles she preaches for others? Or can her principles expounded to others be turned against her and thus convict her of hypocrisy? Does the shot she fires at others zoom back to find the biggest target in her own vitals?

The American hierarchy's statement on 'Victory and Peace' condemned nations that "permit no religious liberty", and added: "The full benefits of our free institutions and the rights of our minorities must be openly acknowledged and honestly respected." But that applies only where the Catholic Church is the minority; where she is in the majority religious liberty of minorities is neither acknowledged nor respected. Latin America proves this. "The traditions, the spirit, the background, the culture of these [Latin-American] countries are Catholic," whimpers the hierarchy, and for this reason says Protestant missionaries should stay out. By reasoning every bit as strong the Catholic Church should stay out of the United States, because "the traditions, the spirit, the background, the culture" of this country are Protestant. But she doesn't; and freedom-loving Protestants and other Americans do not inconsistently ask that she stay out. In this country she gains converts from among Protestants, and boasts about it. If, in the exercise of such freedoms as speech and press and worship, she can proselytize Protestants, well and good. It is her constitutional right. But Latin-American constitutions guarantee religious freedom, also. The procedure should work both ways. However, this quotation from the Baltimore *Evening Sun,* January 29, 1945, shows the Hierarchy does not think so:

A pastoral letter protesting against activities of Protestant sects in Latin America has been issued to the Catholic clergy and the members of all dioceses in Argentina by the cardinal primate, archbishops and bishops. . . . The letter asserted the Protestant organizations were waging an intensive cam-

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paign in Latin America to gain converts. "The audacity of the attack is such that it is well known that Protestant missionaries and pastors invoke our constitution and claim most absolute religious liberty," the letter said. The letter declared that the constitution grants religious freedom, but this does not mean freedom to proselytize Catholics.

The Hierarchy thinks it right for her to invoke constitutional liberties to proselytize in Protestant countries; but what an audacious attack it is if Protestants exercise such liberties in a Catholic country! This queer concept of religious freedom is most unfair and most Vatican-like and most Jesuitical. No liberal and honest Catholic agrees with it.

Missionary Theories Backfire

The United States is just about as much Protestant as Latin America is Catholic. Hence Latin America is as much of a missionary field for Protestants as the United States is for Catholics. But typical of the Hierarchy's position in this matter is that taken in the pastoral letter of Peruvian archbishops and bishops, which states (December 18, 1943):

If our peoples were thus steeped in the oldest and most glorious of Christian cultures, what can be the aim of these stubborn Protestants in introducing their propaganda amongst the peaceful dwellers of these lands, who were born and cradled in the Catholic faith? Do they pretend to Christianize them as if they were heathen in some corner of Africa or of the South Seas? How is it that they prefer our territory for the scene of their evangelical aggression and forget the 75,000,000 of atheists which figure in the latest census in the United States? Can they be unaware of the fact that the gospel has been for centuries the very blood of our culture, the soul of our civilization and the heart of our great heroes? For its work of destruction and proselytism Heresy chooses, instead of pagan peoples, Catholic centers, which profess and practice the true faith, and thus insults our Christian traditions, our saints and our religious rites.

There are not 75,000,000 professed atheists in the United States, but there are about that many who are not churchgoers. The majority of them are nominal Protestants. They are as loyally Protestant as the majority of Latin-American Catholics are Catholic. But let this pass. For the sake of discussion, let us accept this Hierarchy statement and see how strong are the conclusions she draws from it. View the matter from three angles:

First, in Catholic countries the Hierarchy counts as Catholic everyone who does not definitely profess some other religious belief, whether he claims to be Catholic or not. On this basis, the United States being a Protestant country, Protestants would be excused in calling these 75,000,000 "atheists" Protestants, since they profess no other religious affiliation. Hence it is not necessary for Protestant missionaries to stay home to convert them.

A second view: If there are 75,000,000 atheists in this land, why should Catholic missionaries trained in the United States desert these 75,000,000 "lost souls" and traipse off to Latin-American countries which the Hierarchy claims are already Christianized, are already practically 100 percent Catholic, where the "peaceful dwellers of these lands" were "born and cradled in the Catholic faith"? A strange waste of Catholic missionary man-power, is it not?

Third, ask yourself: Were all the Jews in Palestine converted to Christianity when Christ Jesus commanded His ministers to 'go and make disciples of all the nations'? Did the Lord's holy spirit wait till all Jews had embraced Christianity before directing that the gospel should be taken to the Gentile nations? (Matthew 28: 19, 20; Acts 10: 17-35) The answer is No, and by extension of that principle it follows that the 75,000,000 unconverted do not necessarily tie down Protestant missionary activity to the home front. The Hierarchy's argument is unscriptural.

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Grasping for Another Continent

The more one meditates on the fabric of argument the Hierarchy has woven, the more sieve-like it becomes. It does not begin to hold even a drop of water of truth. For instance, the Peruvian hierarchy scornfully says that "stubborn Protestants . . . pretend to Christianize them as if they were heathen in some corner of Africa". Africa stirs memories. Early in 1944 a Catholic paper in the United States reported that "the Holy See requests the prayers of the faithful during the month of March for 'The Preservation of Africa from Sectarianism'". That means preservation from Protestantism. The Hierarchy says Protestants should stay out of Latin America because it is not a missionary field; then, on the other hand, she says they should stay out of the recognized missionary field of Africa. Where on earth does she think Protestants should go? Evidently to hell, or the grave, the condition of death; for the Hierarchy still clings to its policy of "death for heretics", to which category she relegates all Protestants. Not content with posting Latin America with "No Trespassing" signs, she branches out in her wholesale religious censorship campaign by plastering the continent of Africa with "Private Property" notices. She restricts freedom of worship to herself; anyone who worships differently on this earthly ball is poaching on her domains. She is the number one enemy of freedom.

There is a pensive and dreamy note in the Holy See's wish concerning Africa. The pope thinks of glorious bygone days of crusading and his beloved crusader, the deceased Catholic dictator, Mussolini. He pines for this one referred to by a previous pope as "the man sent by providence devoid of liberal prejudices". After Mussolini seized Ethiopia all Protestant missionaries were expelled. With the ousting of the Italian invaders they were invited to return. The pope doubtless dreams and yearns for an Africa converted as once was Ethiopia. And how was that? Information taken from the Pittsburgh (Pa.) *Courier* tells us:

> Consider the Catholic church in Italy. The other day Cardinal Schuster of Milan, one of its great princes, wished "peace and protection" for the armies of Italy which are murdering Ethiopians with air bombs and poison, and blessed them for "opening the doors of Ethiopia to the Catholic faith and the civilization of Rome", adding: "We must cooperate with God in this national and Catholic mission, above all at this moment when on the fields of Ethiopia the standards of Italy carry to triumph the cross of Christ to break the chains of slavery and open the paths for the missionaries' gospel."

At least Protestants do not use such bloody methods of conversion. Also, the "missionaries' gospel" for which the way was thus opened excluded the gospel of Protestant missionaries, since these workers were chased out. Another papal inconsistency here presents itself, also. The Hierarchy says Protestant workers should stay out of Latin America because it is already Christianized. By like reasoning Catholic missionaries should stay out of countries that professedly embrace Christianity of a form not Catholic. Ethiopia had accepted Christianity, and was far advanced in it. But at the point of a sword the Hierarchy 'robbed them of their Christian faith and ridiculed it and offered them a substitute for it, which efforts were resented by the Ethiopian people and professed Christians world-wide, and proved to be quite a disturbing factor in international relations', to borrow some of the flowery phrases of the American hierarchy's 'Victory and Peace' statement.

"Good Neighbor" Policy Charge Boomerangs

It is actually the efforts of Catholic clericals that "prove to be a disturbing factor in our international relations", that endanger the Good Neighbor policy. The facts prove it. About the time of the American hierarchy's protest regarding

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Protestant missionary activity in Latin America, charges were circulated freely that the United States State Department was favoring Catholic missionaries over Protestant missionaries in the granting of passports for Latin-American points. The State Department denied the charge, and presented facts and figures in support of its denial. At present there seems to be no discrimination shown by the State Department, despite heavy Catholic pressure. But note the reaction of some prominent Latin Americans at just the thought or possibility of discrimination against Protestants, and determine whether the presence of Protestant missionaries in those countries disturbs international relations, or whether it is the Catholic clericals' attempt to debar them that endangers the Good Neighbor policy (these statements were made to George P. Howard, and published in his previously mentioned book, *Religious Liberty in Latin America?*):

We are witnessing a "directed religious policy" which requires that the abundant flow of American functionaries to South America should fulfill, if possible, the prerequisite of being Roman Catholic. We Latin Americans are inclined to be distrustful. We ask ourselves: Why does a country which is predominantly Protestant send us delegations that are predominantly Catholic? Why does it try to hide its Protestantism? [Manuel Seoane, Roman Catholic lawyer and author, editor of Chile's popular weekly *Ercilla*]

The influence of Catholic intolerance reflected in the foreign policy of the United States is considered by people of liberal spirit in this country as a dangerous symptom of the totalitarian leanings of the United States. Therefore, there is a feeling of resentment among liberal sections of Uruguayan public opinion because of this surprising aspect of American policy. . . . I have lived for two years in the United States and I hold a deep affection for its people. The foundation of democracy in that country is the small community of Puritan tradition. Evidently there is a clerical revolution under way in the world to destroy the gains which up to the present have been made for democracy. This is especially dangerous in the United States. [Hugo Artucio, member of Uruguayan Legislature, university professor, member of "The Free World Association", and author of *The Nazi Underground in South America*]

For many South Americans the attitude of the United States in strengthening political power of the Catholic Church in South America, especially in those countries in which that Church adheres to the autocratic forms of government, is viewed with alarm. The final result is the strengthening of dictatorship on our continent. . . . North American public opinion must understand that the Good Neighbor policy means concretely that the Atlantic Charter must also hold good for these parts of the world where there is much official talk of democracy and liberty but where people still live in subjugation. [Americo Ghioldi, Argentine congressman and editor of the influential Buenos Aires daily *La Vanguardia*]

The following extracts from an article appearing in the February 26, 1945, issue of *The New Republic*, by Samuel Guy Inman, shed further light on Catholic political machinations:

The United States government . . . seemed to think that the way to beat Hitler propaganda in Latin America was to channel our progress through the Roman Catholic Church. . . . According to reliable inside sources, the idea of using such channels seems to have originated about 1940. . . . The advice given to the State Department did not come from South American Catholics, but from an insistent group in the United States. They declared, as Father Joseph Francis Thorning put it in the *Catholic Digest*, that "The American republics will have no faith in an alliance without the benefit of clergy". . . . This channeling of cultural exchanges through the Church was opposed by Latin Americans employed by the administration to advise on this subject. They declared that it would turn the democratic forces in Latin America against us. . . . A prominent Havana review, *Ultra*, translated the *Catholic Digest* article and attacked the "effort to make Washington believe

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that all North American cultural contacts will be badly received if not made through the Catholic clergy". The editor declared that such ideas "are completely false"—offensive to Latin Americans—and that "much of the future depends on whether Washington understands this truth".

A Latin American who has been an intimate adviser to our government and a great devotee of the Good Neighbor policy, has just returned from a trip through Latin America. He reports that in all his previous experience he has never known such distrust of the United States. He believes that it results from the fact that our representatives have innocently believed that they could win Latin Americans by showing them that this country is, like themselves, Catholic, that our government will protect them from any Protestant propaganda, that we favor the reactionary dictators and ecclesiastics who control many of these republics and that we back Franco and the propagandists of *Hispanidad*. . . .

"I noticed something curious when I went to the United States," said the president of the University of Sao Paulo, a guest of the State Department on a visit to this country. "Everyone who had any official contact with me was an American Catholic." A similar impression was reported by Dr. Gil Salguiro of Uruguay, another guest of the Department. Although he is not a Catholic and came from a country where anti-clericalism is particularly strong, during his visit here Dr. Salguiro was sent to lecture exclusively in Roman Catholic institutions. . . .

The accomplishments of the Good Neighbor policy have given me [the author of the article] one of the deepest satisfactions of my life. But that accomplishment is now headed for trouble. This time the cause is not military intervention. It is clerical intervention. It threatens not only the Good Neighbor policy but freedom of expression in every section of the globe.

Clerical Agitators of Ill Will

The Hierarchy endangers the Good Neighbor policy by injecting a religious issue into politics. They are not concerned about Good Neighborism. They have not only a religious axe to grind, but a political one as well, and grind it they will, regardless of whether international relations are disturbed thereby or not. They have inflamed credulous people with rabble-rousing speeches and incited violence and murder against Protestants in Latin America, and, with diabolical cunning fostered along with their anti-Protestantism campaign, an anti-Americanism feeling. Then when the fires of hatred they have lighted and fanned become a raging inferno of violence and murder, with mock alarm and indignation they cry out, "Look what Protestantism has done!" The following news dispatch from Mexico city (published in the Providence (R. I.) *Journal*, November 26, 1944) shows the Hierarchy tactics in Latin America:

A call was issued here the other day by Catholic Archbishop Luis Martinez for a "crusade, as in the Middle Ages" against "Protestant penetration". The prelate's appeal spotlights a situation packed with dynamite and having explosive possibilities not only for Mexico internally but for Mexican-American relations. For, while it underscores the steadily worsening relations between Mexico's minority Protestantism and majority Catholicism, one of its most disturbing by-products is anti-Americanism.

In the past six weeks, eight cases of attacks on Protestants by Catholic fanatics have been reported in scattered parts of the country. In each attack, according to information available here, anti-Protestantism was linked to anti-Americanism by the assailants. . . . It has also been substantiated that in several cases Catholic priests and other community leaders have not only incited the attackers, but have actually led them in their assaults. . . .

More recently taken up by general magazines and by Catholics of every degree, ranging from Archbishop Martinez to rabid clerico-Fascists, this written and oral propaganda program has exploited the latent anti-Americanism of many Mexicans and has become a matter of grave concern to the Mexican

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government and the U. S. state department. . . . The primary purpose of this alignment is to regain for the Catholic Church at least part of the political and civic power it held for centuries in Mexico. . . .

Although high Catholic Church dignitaries have not *publicly* linked anti-Protestantism with anti-Americanism, many priests and virtually all of their followers among the nearly 18,000,000 Catholics in the country have done so. These followers include liberal laymen, fanatics, Fascist-style political groups, labor agents and reactionary politicians. According to *Tiempo* magazine, the priest conducting services in the same basilica gave his sermon such a political character that certain Catholics, alarmed at his lack of discretion, later criticized it sharply. In his sermon, he asked these questions: "Who bears the guilt that we have no gasoline?" "Who bears the guilt that we have no rice?" "Who bears the guilt of our misfortunes?" The congregation roared in reply: "Los Estados Unidos . . . Los Estados Unidos!" ["The United States!"]

Here are some details of attacks:

A Methodist mission official whose name is withheld confirmed today that a Mexican Methodist pastor, his wife and one of his church members were beaten to death Sunday at a village near here [Mexico city] by a religiously inflamed mob which later dynamited or burned homes where several Mexican Protestant families lived. [AP dispatch published in the San Bernardino *Sun*, May 31, 1945]

Recently, in the town of La Gloria, the church bells began to ring violently and the Protestants of the village knew that something was being planned against them. Then the priest preached a violent sermon, demanding the expulsion of the Protestants from the town. The population was stirred to a frenzy and drove 40 Protestant families from the city. They took refuge in the forests. They are attacking Protestants with clubs, knives and other weapons in numerous places, crying, "Death to Protestants!" Protestant women are being outraged, and many persons are being wounded. Four were recently killed. [*The United Presbyterian*, October 23, 1944]

Another Sinarchist band sprayed gasoline on the Church of God temple in Totalco, Veracruz, then set fire to it while the worshippers were still inside. When the congregation fled screaming, many of them with their clothes in flame, the Sinarchists shot at and stoned them. These Sinarchists, "who have learned how to keep clean mentally and physically," as Rev. Francis Heltsche recently insisted in a letter to the New York *Times*, threw the body of a dead Protestant child into a pigsty as "fit treatment for an infidel". [*The Protestant*, July-August, 1944]

The *Pathfinder* of January 8, 1945, gave the reaction of the general Mexican public to these clerics who incite these outrages, saying:

Mexican Archbishop Luis M. Martinez's latest letter condemning the "evil penetration of the country by Protestants" met with unfavorable response from the Mexican public. Both Catholics and Protestants voiced resentment over the archbishop's charges that Protestantism uses U. S. money to weaken Catholicism. Martinez's fellow churchmen branded the attack "productive of intolerance and disunion".

One last item, before ceasing to "turn the tables" on the iniquitous Hierarchy. They claim that Protestants bring with them "Yankee imperialism" and undermine the national governments of Latin-American countries and border on sedition. They accompany their charges with no evidence, but look at this notice in the March 19, 1945, *Newsweek:*

Elections were scheduled for March 17 in Colombia. Last week it was discovered that an unscheduled curtain raiser had also been planned. More than 50 persons including retired army officers, one clergyman, and several Christian brothers were arrested on charges of planning a revolt for election eve, when Bogotá garrison troops would be scattered through the country. "As all indications pointed to the fact that one of the several arms caches of the seditious elements was hidden in the cathedral," the announcement said, "the government this morning invited church authorities to carry out an investiga-

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tion, with the result that several hundred explosive bombs and hand grenades were found near the organ." [This is far from the first time that Catholic churches have been used as arsenals and ammunition dumps, but it is one of the more recent plots of sedition.]

Hierarchy's Real Reasons for Fighting Free Worship

The reasons the Hierarchy has advanced for preserving Latin America as her religious "sphere of influence" have been proved unsound. They were only smoke-screens, anyway. She cares nothing about Good Neighbor policies; her actions prove that. What, then, are her real reasons, her underlying reasons for fighting against freedom of worship? Here they are:

The Catholic religion is based on tradition, priestly interpretations, and papal pronouncements. Her doctrines, such as "trinity", "image-worship," "purgatory," "eternal torment," etc., spring from ancient Babylon ritual. The Catholic Church inherited them at her birth at the time of her union with the emperor of pagan Rome, Constantine. Her teachings are not based upon the Bible; hence, as Jesus said, she rests upon a foundation of sand. When waters of truth beat against her structure, it cannot stand, and at Armageddon's storm it will completely fall. (Matthew 7:24-29) This does not mean to say that Protestantism is a source of truth waters, for she clings to many of the false doctrines taught by the Hierarchy. However, with Protestantism comes a wide circulation of the Bible. That is the truth source; that is what the Hierarchy well fears. Truth has no cause to fear error, but error has good cause to fear and hate the truth. Jesus said:

> Light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. [John 3:19-21; see also Isaiah 28:17-21; Jeremiah 23:25-32; Matthew 10:26; Ephesians 5:13]

Many reports coming out of Latin America indicate that the circulation of the Bible in the language of the people is the thing that so riles the clericals. The Bible is the great Book of Freedom. Jehovah favors free speech: "Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth." (Isaiah 43:9) A wide circulation of the Bible promotes freedom. Protestantism encourages liberalism, which the Hierarchy brands "heresy". So the coming of Protestantism and the circulation of the Bible not only spoils the Hierarchy's pastures of religious monopoly, but also collides with her political power and autocratic aims. It breaks her strangle hold on the masses.

Her grip is further loosened by the educational work of Protestantism. Catholic countries are notoriously illiterate. Catholicism thrives in squalor and poverty, superstition and credulity, ignorance and darkness. The Reformation was a popular movement bringing the Bible to the people in their own tongue and forwarding education and freedom. It marked the dawn of modern democracy and caused a light to break that dispelled the gloom of the Dark Ages. The Hierarchy still nurses this 400-year-old sore and hates it bitterly. She fears that the handwriting on the wall foretells a modern version of the Reformation for Latin America.

The Hierarchy's desperate attempt to invoke civil power on her behalf by injecting the Good Neighbor policy into the religious dispute reminds one of the words of Benjamin Franklin: "When religion is good it will take care of itself; when it is not able to take care of itself,

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and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one." Destitute of Bible truth with which to fight her battles, the Hierarchy, like the Jewish religionists of Jesus' day, has to trump up political charges to bring into play on their side worldly governments.

This controversy is not a case of gangland mobs respecting territory boundaries in the pursuit of their racket, as the Hierarchy's attitude seems to indicate. If each is convinced that his faith is right, then he feels that all others are not the true roads to Christianity, and he feels the need that they be enlightened. Whether right or wrong in his opinion of his own faith, he is none the less driven to proclaim it if he is sincere. If all do this freely and all are given equal opportunity to be heard, then the people can hear and determine for themselves the issues in an atmosphere of true religious freedom. The erroneous Hierarchy fears this procedure; but truth need not fear that error will prevail. And as for Good Neighborliness, it can only be forwarded in such an atmosphere. Does not God's Word declare: "Speak ye every man the truth to his neighbour?" (Zechariah 8:16) By such deeds does one prove his love for truth and freedom of worship, and not by lip-service alone.

Thoughts on Religion's Hell

FROM eyewitness accounts; from those who escaped; from official motion pictures, has come a horrible picture of human depravity. I refer to the cremation camps set up by the Nazis in Europe. A normal mind recoils in horror and loathing from the tales that have unfolded. The account of thousands loaded alive into cars with quicklime, sealed in and permitted to suffocate, to starve or to be eaten alive by the corrosive action of the lime, is especially repulsive. There is the tale of the girl cast alive into the cremation furnace of the camp at Lublin, Poland. The imagination pictures the flash of fire that swallowed her hair, and hears the terrible scream fade into silence, lost in the roar of those searing flames.

Yet those who are sickened accept something even worse with a calmness that is little short of astounding. Religion would turn everyone to loathing God by the same token. Religionists would make the One of whom it is said, "God is love," worse by far than the depraved Nazis; for they claim that God purposes to torture sinners, while eternally conscious, in a burning hell forever. What further thought would be needed by any sane person to cause him to turn away in disgust from those spreaders of such an obvious lie, thought of by the Devil to blaspheme the Almighty?

—Contributed.

An Easy Way to Get Sick

◆ At New Orleans thirty-five Catholic "sisters" were subjected to what was described as "a mild case of food poisoning" and, as usual, "the cause of the poisoning had not been definitely determined." In order to get similar results, all you have to do is to make a nice fricassee of chicken in aluminum utensils, and then let it stand a few hours in the utensils. Serve it to the guests, and telephone the newspaper that your guests are going to be sick but you don't know the cause. By that system the newspaper can advertise aluminum cooking utensils in the same issue, and nobody will ever know the difference, and neither the newspapers, the doctors, nor the "health" officials will ever tell the facts.

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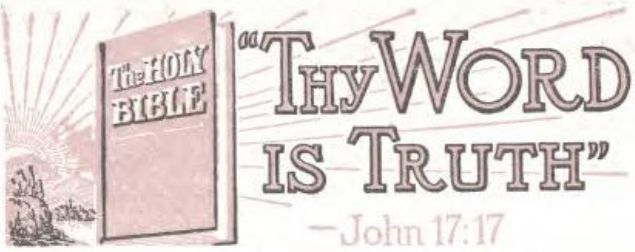

Beginnings of Bad Conscience

CONSCIENCE is that faculty of the mind by which the human creature realizes and distinctly perceives or appreciates that the course of action taken by him is right or wrong. Men "shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another". (Romans 2:15; see also 2 Corinthians 1:12 and 1 Peter 3:16) Before Adam the first man ate the forbidden fruit he knew it was wrong, because God had told him so. He also knew that both he and his wife were nude, but, being innocent, they were not ashamed.—Genesis 2:17, 25.

When Adam and Eve had taken the course of action in violation of God's law, they distinctly perceived and appreciated that they had done wrong, and a realization of their nakedness was evidence to them that they had done wrong. They were fearful and, trying to hide their nakedness, they hid themselves. Before committing their act they, of course, possessed the faculty of mind, and now that faculty of the mind began to manifest itself because of their wrongful act. But there was no expression of regret because of their ungrateful deed and act of rebellion. They sewed fig leaves together and covered their nakedness. Their act of doing so in no way indicated that they had been lifted to a higher realm of thought as founders of a self-righteous "legion of decency". It shows that their conscience condemned them as criminals. (Genesis 3:7-10) Their showing of fear was another evidence that their conscience condemned them and they knew before God they were wrong. The clergy have time and again said that they exercised their sexual functions and that this was what was meant by violating God's law against eating forbidden fruit. Such clergy conclusion is worse than absurd, for the Scriptures clearly show that this was not what they did. The Bible plainly shows that God had forbidden them to partake of this fruit and that their act in doing so was that which was wrong, because it showed rebellion and disloyalty to God.

On the same day God called them to account. There was no expression of regret on their part nor manifestation of repentance. They began to offer proof tending toward excuse or self-justification. The woman blamed the serpent for her wrongful act. The man blamed both the woman and his Creator. Had Adam loved his wife he would not have attempted to cast the blame upon her. Had he loved God he would not have reproached Him for giving man his wife, saying: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." (Genesis 3:12) The inference to be drawn from this statement is that, if God had left Adam alone in the garden and not given him the woman, the wrongful act would not have been committed, and that therefore God was at least partially responsible for the wrong. The Devil has ever tried to induce men to believe that God is responsible for the sufferings and woes of mankind. Doubtless he made that suggestion to Adam at the time that Adam sought to blame somebody else and justify himself. This proves conclusively that Adam did not express any regret or sorrow for having displeased or grieved his Creator Jehovah God.

The act of sin and rebellion on the part of God's creatures could not go unnoticed or unpunished. Punishment must follow swiftly or God's law would be a nullity and his universal government a farce; and sin now begun would wreck his universe. God proceeded to enter judgment

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against man in harmony with the law which he had announced, that death would result from their sin. In connection with this judgment, be it noted that the woman had assumed a superior position and had run ahead of her husband and defied the law of God. Being a part of Adam, she must suffer the penalty of death. But, before death was in force completely, she must suffer some things additional. God declared she must be subject to her husband and conceive and bring forth her children in sorrow.

Adam and his wife, under the terms of God's judgment, were to continue to exist for a time, and during that existence they must be deprived of the peace and joy of life. By their wrongful act their right to life was forfeited. Within the allotted time provided by the law they must return to the dust of the earth from which man was taken. The judgment of the law provided that they must leave their perfect and happy home and go out into that part of the earth that would produce thorns and thistles. Against these they must battle to get their bread and eat it in the sweat of their face, and thus continue until the divine judgment should be completed in their death. While the penalty was death, the issue that had now arisen respecting Jehovah's universal sovereignty caused him to enforce that penalty in such a way that they did not die instantly. So he drove them out of the garden of Eden.

Adam's control over the animals was now gone and he was no longer in God's image as God's representative on the earth. He was no longer in God's likeness in having that perfect balance and co-ordination of the faculties of justice, wisdom, love and power. Being expelled from Eden, Adam's return and eating of the fruit of the tree of life was prevented by setting a guard at the entrance. The words of God's record, "So he drove out the man," shows that Adam did not willingly leave after the judgment was pronounced against him, but that he was compelled to go, and that he went forth a convicted criminal forced to act in obedience to orders.

Outside Eden and without God's protection, Adam and Eve could hope for shelter and protection from no one. They knew not when their lives might be taken away from them by accident or by the wild beasts now subject to the Serpent's influence. Their condition was anything but a happy one. Their communion with God was now cut off, because God had turned His face against them and they had no privilege of prayer or other means of communication. There is no reason, however, to deduce that they felt any great sorrow for their wrongful act. Nothing whatsoever in the record indicates that they felt or expressed any sorrow. The silence of the record upon this point must be taken as strong presumptive evidence that Adam's attitude was that of indifference. He seems to have forgotten God and turned away from Him and gone forth without hope.

Rather than being faith, Eve's expression at the birth of Cain, namely, "I have gotten a man with the help of Jehovah," was a presumption on her part that she was the woman whose seed would bruise the Serpent's head and that Cain was the seed. It was likewise presumption when she said at the birth of Seth: "God hath appointed me another seed instead of Abel; for Cain slew him." (Genesis 4:1, 25, *Am. Stan. Ver.*) There was no real basis for her conscience to be at ease, leading her to think that henceforth she was the favored instrument of God, and that her husband Adam was the favored instrument of God, to bring forth a Seed that would bruise the Serpent's head and vindicate God's name and universal sovereignty. And the facts show that Adam and Eve were never used as God's instrument in that behalf. The woman of God's promise (Genesis 3:15) is His universal organization of holy heavenly creatures, and the Seed is His Christ, His only begotten Son.—Galatians 3:16; 4:26.

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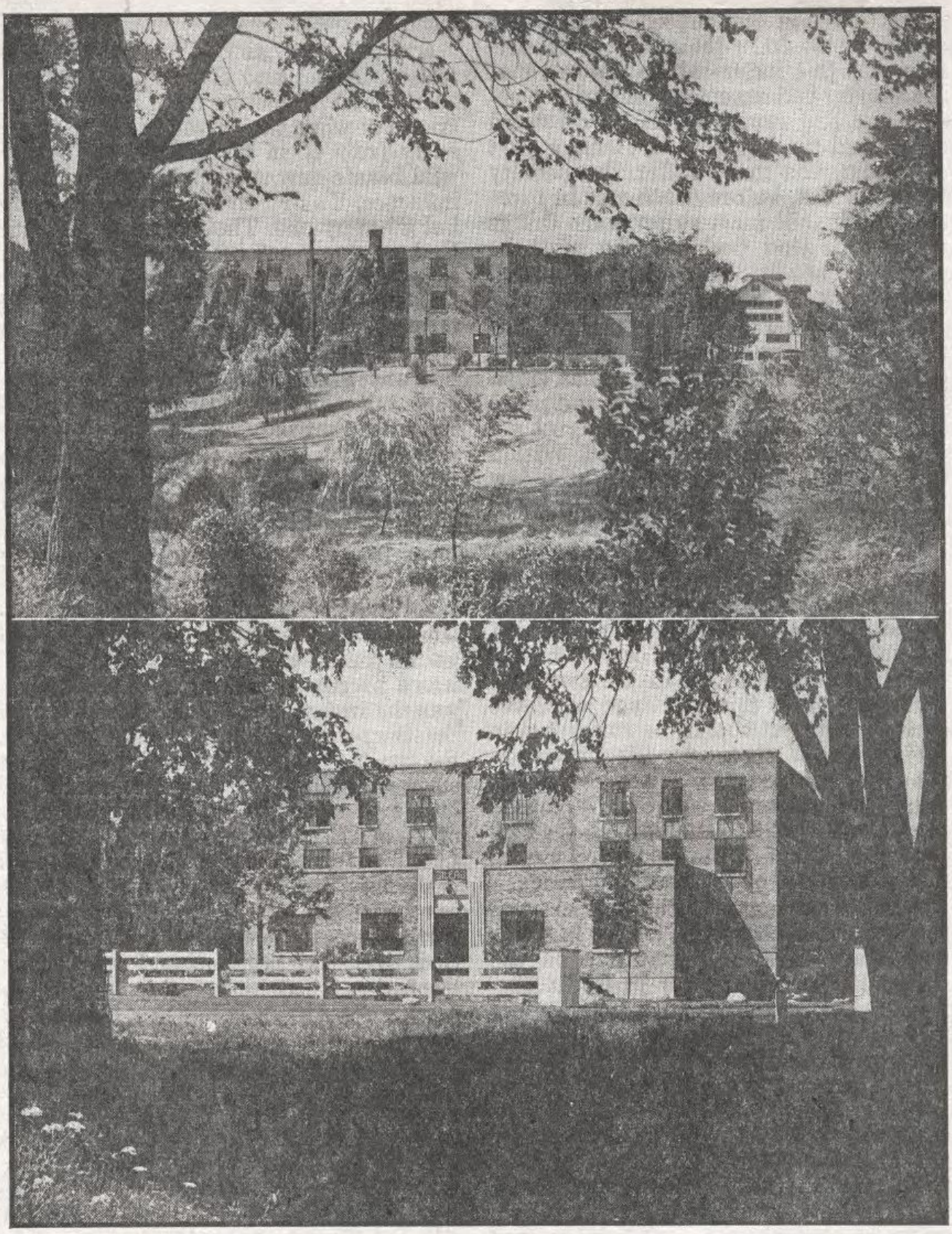

Top: This is the first view of the College and its campus that greets the eye of incoming students.
Bottom: The front of the main College building.

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Gilead's First Postwar Class Registers

THOUGH falling, as it did, amidst days of great international history-making by world powers, yet the occasion of the opening exercises for the sixth class at the Watchtower Bible College of Gilead, on Monday, August 27, was the important event of the day so far as the future of many persons in those nations is concerned. Why? Because at that time ninety-eight Theocratic ministers entered upon a special course of training, the effects of which will eventually be felt in many lands. For a period of twenty-one weeks they will receive thorough instruction and do intensive studying to equip themselves for service as ambassadors of the Theocratic Government, the Government destined to dominate universally, to be sent to all nations of the earth, there to do work that will not escape the notice of rulers and people alike, the making of disciples of all the nations.

Internationally, the thoughts of lovers of God's Government were that day centered on Gilead, for messages came from many parts of the Western Hemisphere. A graduate of the college sent this message: "To the sixth class at Gilead, Saludos en la Teocracia!" From Canada came greetings and good wishes, with a word of admonition to study hard. There were others who remembered too. And why shouldn't they? For the past three school terms the increasing number of students attending Gilead from other lands has been a trend greatly welcomed by Jehovah's witnesses worldwide. Truly this new student body is another such international group, for there are students from Argentina, Brazil, Canada, Greece, Jamaica, and the United States. Their service in days to come, may it be in many lands!

The coming of these students to the college is always the source of much joy and new experiences for them, many of them traveling thousands of miles to attend; but there is also much preparatory activity, including their review of the Bible, the principal textbook at the college. Those from lands of foreign tongue have to devote considerable time and effort to increasing their English vocabulary through study and use of the language, which they are pleased to do in the interests of the gospel-preaching. Great satisfaction is their reward at finding themselves able to master the course of study at the college after having studied language so diligently.

Ninety-eight applicants for enrollment were sent invitations, accepted them, and were enrolled by the registrar for the sixth term, registration being from August 23 to 26. The fervency of these students for their privileges is demonstrated by the fact that about half of the class reported at the college on the first day of registration. Twenty-six single men, thirty-four single women, and nineteen married couples were registered, four of these students being colored. One of the married couples is attending this term at Gilead with their eighteen-year-old daughter. Each of the students was personally interviewed by the president of the college, as well as by the registrar. The class had been separated into three groups in advance and each student is assigned to his group at the time of registration. Each one is also given a room in the dormitory quarters. Often persons room together who are total strangers to one another, and it is gratifying to see how they show love and consideration for one another and how they make themselves right at home. They are always much pleased with the fine, clean buildings and the beautiful grounds.

Located at the Watchtower Bible and Tract Society's Kingdom Farms, in the heart of the Finger Lakes region of New York state, just two miles from picturesque Lake Cayuga, the college provides an excellent background for concentration on Theocratic studies. Away from the hustle and noise of the cities, the

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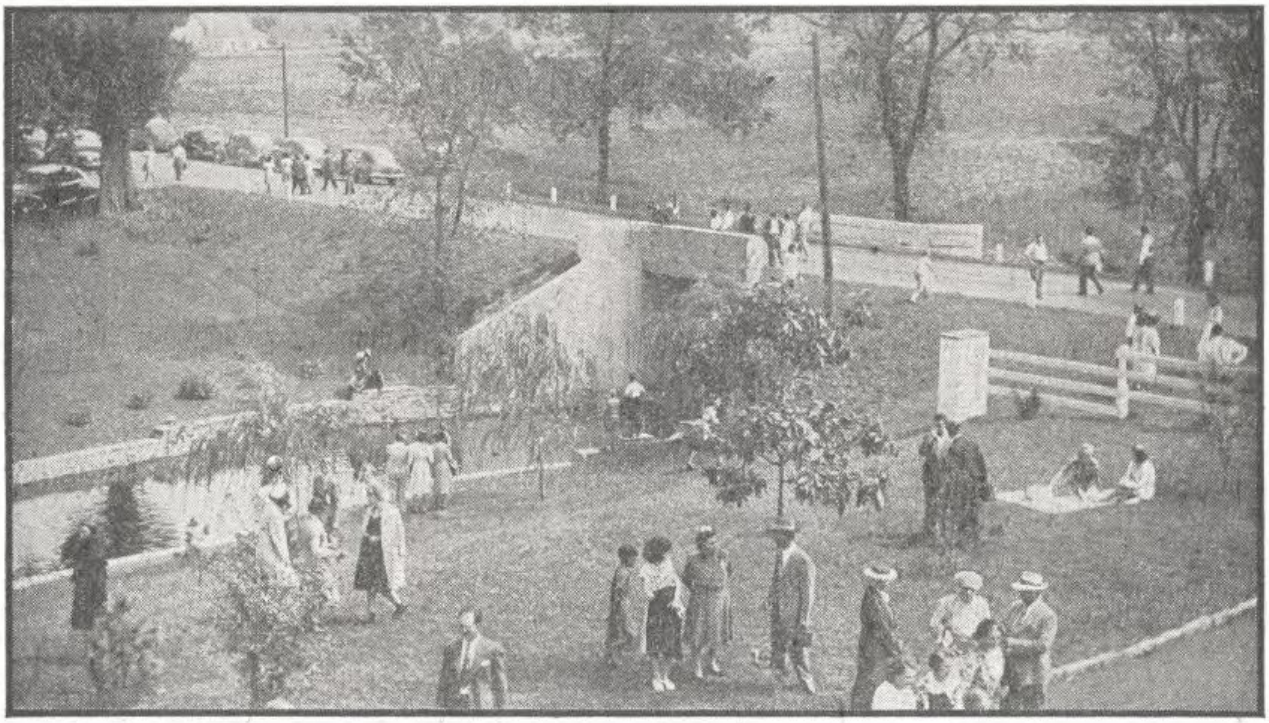
student can take full advantage of the instruction and make use of the fine library without any distraction. The students make many expressions of appreciation for the library and the quiet of the countryside in which to use it.

The day preceding the opening of the class the president arranged for a tour of the various college and farm buildings belonging to the Watchtower Society. Thus the students were able to get acquainted with the general layout of the campus and surrounding farm, where many of them will contribute some of their afternoon hours to landscaping and gardening.

The assembly opening the sixth term on Monday, the 27th of August, was not an occasion of great ceremony. The very simplicity of it rather served to impress upon the fairly large audience, comprising the 98 newly-enrolled students, many of their friends and relatives who had come to visit them, and the members of the family at the Kingdom Farms, the appropriateness and great value of the words spoken by the president of the college, N. H. Knorr. Basing his remarks upon the admonition of the Scriptures at Ecclesiastes 12:1, the college president called attention to problems confronting youth today and the responsibility of youth, saying in part:

"The young today are heavily besieged from all sides for their support and contribution of service and strength. Youth now is facing the most serious problem in all human history. . . . It is so because the nations are bent on continuing their march through the postwar period to the battlefield of Armageddon. . . .

"Youth feels its strength and wants to apply it, for the pleasure of it. The youthful mind is inquiring and is wanting to pick up information. . . . No; the natural bent of youth, under present world pressure, is not to get a fuller knowledge of the great Giver of life and to deepen its insight into His purpose in creating man, nor to broaden its experience in relation with the Creator. . . . The widespread increasing juvenile delinquency is a telltale proof of this, and is properly causing much worry. . . .



New students and visitors leisurely inspect the College grounds.

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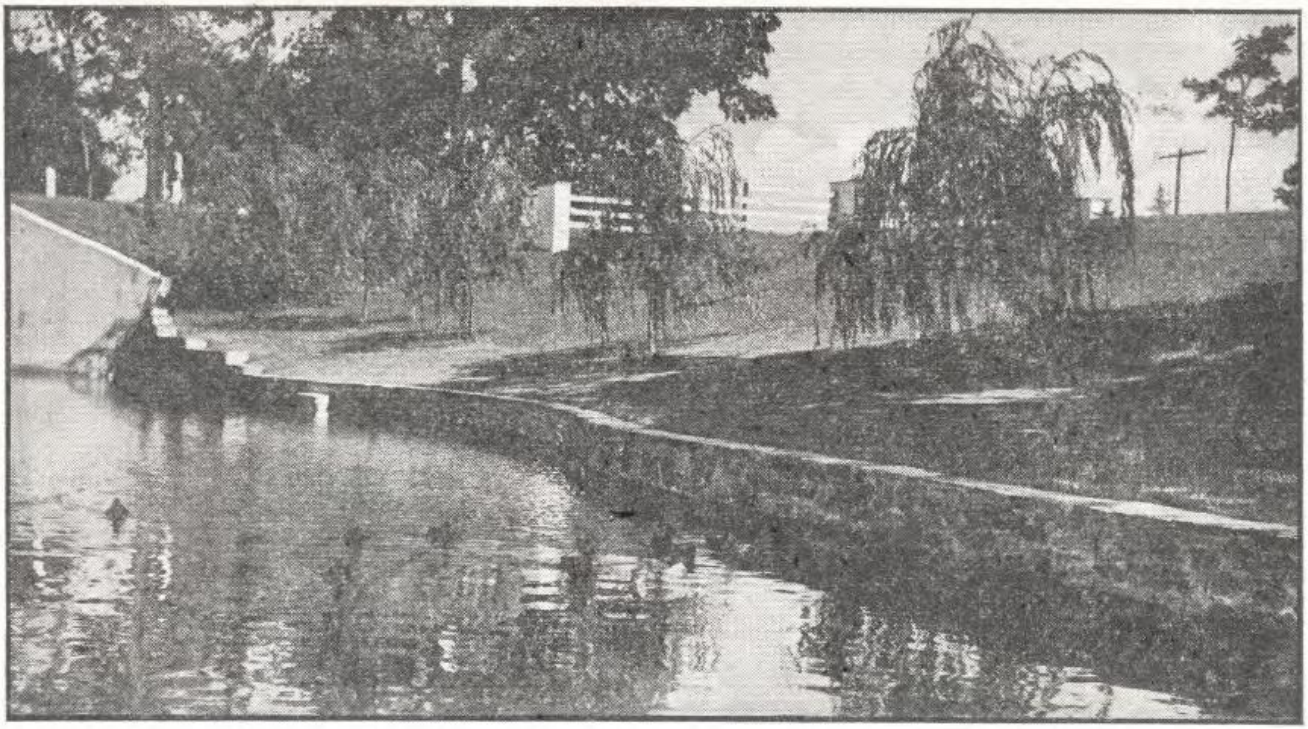

In this stone-walled pool to the north of Gilead ten wild ducklings dwell, to the delight of the student body who have prospects of living in the New World at peace with the animal creation.

"Youth cannot escape its responsibility. . . . In order not to misspend either youth or what vigor we have, only to come to a realization in afteryears that it was a course of vanity and uselessness, the inspired Scriptures give us this sound advice: 'Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.'—Ecclesiastes 12:1.

"This is good instruction for the young folks, of course, but also for the older folks. For surely that which is so vital and important to remember in the golden time of youth is vital and important to remember at all times. With the passing of our youth we dare not stop remembering; but remembering in youth should put us in the habit of remembrance in all later life. . . .

"The appreciative man should desire . . . to remember the Creator of all things from the days of his youth and vigor, because the Creator is deserving of the service of all our lifetime *now,* from the time that we have intelligence to render some service to His cause and praise. He is worthy of our present service when we can serve Him with vigor, instead of holding back until our human body is exhausted of strength, and its elasticity of movement is dried up, and the remaining years of existence in an evil world are few . . .

"If we now serve Him, during this world when mankind in general do not choose to give thought to Jehovah God but do instead reproach His name, we have the privilege of sharing under Christ Jesus in the vindication of the Creator's glorious name!"

Then, with a few words of advice on how to study and a brief discussion of the course of study that had been outlined, the president dismissed the students to their various classes. One and all of the students upon completion of this rich counsel offered were eager to take up their studies and, in gratitude to their Creator for the life they enjoy, use their vigor to His praise.

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Thus was begun another class of Gileadites bearing with them the Theocratic greetings and well-wishes of their brethren in many lands as they seek to prove themselves in their studies in the great textbook of freedom, the Bible, for their part in the work of discipling the nations.

Selecting, Growing, and Selling Plants

MOST farmers and gardeners make their living by selecting, growing, and selling plants or plant products. In wartime, theoretically, they ought all of them to be making money. In the first five years of World War II the prices received in America for farm products increased 99 percent, while the cost of the things the farmer purchased increased but 35 percent. Nevertheless, in the last of the five years, 10 percent of American farmers had incomes of less than $130, and 40 percent had incomes less than $700. Prices of farm land were up 44 percent, with, in plain sight, another boom period and another big "bust" such as took place in 1925-1929. It takes rare good judgment to operate a farm successfully in any time.

There are 300,000 varieties of plants. The Creator pronounced them "very good" but He left it largely to man to find out what the plants would be useful for, and how they should be cared for. Only just now has it been discovered that an extract from the Southwest's creosote bush, which grows wild on dry range land, is good for preserving the sweet flavor of foods containing animal or vegetable fats. The man who first discovered that probably made a good profit out of it, and was entitled to do so.

There may not always be a ready market for excellent foods. What foods are more healthful or desirable than onions? Yet in midwinter the American Crystal Sugar Company of California dumped thirteen hundred sacks of red onions into the San Joaquin river because they could not even give them away. If a private planter or gardener in the same neighborhood had planted the same crop, would he have fared any better in finding a profitable market?

In the days before the war, America imported annually about 175,000,000 pounds of China's tung oil. This oil is found very desirable for use in the making of paints, varnishes, lacquers, and as a waterproofer for concrete buildings, ships, planes, clothing, and tents. Tung oil nuts are now being grown in such great quantities in the American Gulf states that the annual selling price is around $3,000,000.

People who should know claim that actual experience in both Russia and America has proved that clover and oats both do better when the coats of the seeds are broken prior to planting, either by near-freezing or short-time actual freezing, and it was also found that the treatment holds good for all plants that have a late ripening period. Farmers must take statements like this at their own risk.

Plants Have to Be Fed

Everybody knows that plants have to be fed, or at least should know it, and the plants crave manure, and not chemical so-called "fertilizers". The little *Organic Gardening* magazine says on this subject:

> All in all, the earthworm is the gardener's and farmer's most valuable ally, yet very little care is usually taken to encourage him. Caustic chemical fertilizers and poison spray residues pollute his little subterranean world. There are many cultivated fields on which not a single earthworm can be found because of some of our modern and so-called scientific practices. Where there are earthworms the plants grow more vigorously, are bigger and vegetables taste better.

When strong chemical fertilizers and poison

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sprays are doused into the soil, the beneficial soil microbes' activities are affected to such an extent that plant disease results. This is not theory but has been proved beyond a doubt. When a soil has plenty of humus, the beneficial soil bacteria and fungi in their own way aid the roots to obtain maximum nourishment, so that poison sprays are not necessary.

The suggestion is made to gardeners that they may raise their own manure, by using their heads, and by what seems at first like a startlingly unreasonable method. It is claimed that in a cubic foot of earth ten earthworms will increase the crop output from 100 percent to 300 percent. It is proposed that the gardener start with a tin can or small box. Give the worms the kind of food they like, such as decaying roots, and they will tunnel in every direction, leaving behind them the castings or, to put it bluntly, the worm-manure which plant life so much enjoys and by which it is so much advantaged. The worms increase very rapidly.

Students of world agriculture disclose that the farms of Europe have been terribly damaged by the war. They remind American farmers that after World War I it was four years before the potato crop recovered; six years was necessary for the livestock to be rehabilitated, and it was seven years before the cereal crop was normal. The present condition of Europe, in the eyes of such scientists, is that of one great worn-out farm, and several years must pass before the half-starved animals and soils will be restored to their normal condition.

Coming Down from Minnesota

MINNESOTA sits on top of North America. If you lived at the town of Brown's Valley, 1,075 population, which lies at the southern end of Lake Traverse and the northern end of Big Stone lake, you could either glide down the Minnesota river to its junction with the Mississippi river, midway between St. Paul and Minneapolis, and so to the Gulf of Mexico; or you could paddle down the Red river, where the finest wheat in the world is raised, through Lake Winnepeg and down the Nelson river to Hudson bay.

Or if you chose to ascend the Mississippi, you could go up a little matter of 330 miles, then turn east through Sandy lake and up the Prairie river, past the villages of Balsam and Harrell, and ask some old-timer where that little pond is where you have to pick up your birch-bark canoe, and carry it overland a few miles to the St. Louis river, down which you could go to Duluth, and so to Detroit, Buffalo, Toronto, Montreal, and the Gulf of St. Lawrence. In the days of the explorers that was the standard route, but, of course, nobody goes that way now.

But coming down the St. Louis river valley today is something else besides a string of birch-bark canoes containing some Indians and a white man or two. The thing that is coming is a string of ore trains, from the Mesabi range. A train runs out on the long, high docks, dumps its load by gravity into the hold of the vessel that is about to sail for Chicago, Detroit, Cleveland or Buffalo, from Duluth, banner iron ore port of the world. Then the train speeds back to the Mesabi for another load of ideal iron ore, much of it so placed that it is mined with steam shovels and placed directly on the cars that are to carry it to Duluth. While this ore lasts it is the pick of all iron ores. In point of tonnage Duluth is the second port in the United States.

In four days the ore is in Buffalo, a thousand miles away, taken the whole length of the Great Lakes at a cost of 80 cents a ton. The unloading cost is 13c a ton. How it is possible to unload 10,000 tons of ore from a vessel in three hours

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may be hard for some to understand, but it is done, and shortly the boat is on the way back to Duluth. Many of the lake freighters carry heavier tonnages than many of the ocean vessels. The total imports of great Britain by sea are about 50,000,000 tons a year. That is less than one-third of the freight carried on the Great Lakes during the season of 1941.

Mesabi Ore

Everybody is interested in what is coming down from the Mesabi range today, whether they realize it or don't. A table giving the iron ore production of the world for the year 1924 (the latest year for which the figures are reasonably complete) makes the matter clear. In considering these figures it is important to realize that though 5 percent of the content of the earth is of iron, and there are vast mountains of iron in Brazil and elsewhere, yet the Mesabi, the world's best ore, and its most easily mined ore, will be exhausted by 1950. And wars today are fought with iron, and not with wooden bows and arrows.

Region	U.S.A. Tonnage	World Tonnage	World Percent
Mesabi range	29,818,965		
Other Lake Superior ranges	15,022,754		
Other United States ranges	10,296,692	55,138,411	42.7
France		28,992,441	22.4
United Kingdom		11,227,951	8.7
Germany and Luxemburg		9,787,127	7.6
Sweden		6,499,730	5.0
Spain		4,612,817	3.6
Algeria		1,622,506	1.2
India		1,468,510	1.1
Czechoslovakia		1,173,935	.9
China		1,100,000	.9
Russia and other countries (estimated)		7,612,044	5.9
Total		129,235,472	100.0

The city of Virginia, Minnesota, is in the heart of the Mesabi ore belt. It has other interests besides the ore; for lumbering is prospering greatly in northern Minnesota at this time. But Virginia is sending something down besides iron ore and lumber and farm products. The 5,000 homes of the city are heated by a municipally-owned heating system. The cost per home per year is $70. All the householder has to do is to turn the thermostat to where he wants it. How is that for an idea?

Ideas in Education

Minnesota has been sending down some ideas on education. The state owns a huge amount of valuable standing timber. The sales of this are used to promote public education, so that the state's educational interests are well looked after. But once in a while somebody gets a ridiculous idea in Minnesota as elsewhere. At one public school the boy scouts, on one occasion, borrowed from one of the school rooms the United States flag. While it was away the teacher told the children to pretend that the flag was there. They did so and in the interim the children actually saluted the wall.

In the fall of 1943 the attorney general of Minnesota ruled that religious instruction in schools is in violation of the state constitution, and that it would be illegal for a school board to rent unused space in public schools for religious instruction during the regular school year, even if such space is not needed for public school instruction. That was a sensible ruling. The attorney general should be commended, and his attention drawn to the statement which the Methodist bishop J. Ralph Magee made at Iowa City, Iowa, that "religion has become an organized racket throughout the world" and that "fear, extortion and pressure are racket methods". It sounds as if the bishop must have read some of the literature of The Theocracy.

It is noteworthy that at the city last mentioned, in an address at the Iowa

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State University, George V. Denny, Jr., made the statement, "We are more bewildered and confused than the people of any age." The Des Moines *Register* headlined that statement with the caption "People Still in Dark Ages". That's the truth, and it is because the *Register* and other papers stand squarely behind the crowd that it well knows are lying about Almighty God on the subjects of "purgatory" and "eternal torture". The *Register* dares not stand up for the truth that the dead are dead and must have a resurrection or stay dead for ever.

Wandered Because Starved

THE following supposedly funny notice appeared in a Perryton, Texas, paper. Think this over, compare it with the precious truths of God's Word, God's kingdom, as taught by Christ Jesus and the apostles, and see if there is anything very Christlike or sensible about it:

LOST, STRAYED OR STOLEN. A bunch of sheep of the Baptist variety, belonging to the flock at Perryton, Texas. When last seen these sheep were in Mr. "Do Nothing's" pasture near Backslide feeding on the husks of worldliness and indifference, losing their wool on the brambles of questionable amusements. These sheep may be hard to tell from goats, having butted into so many places where sheep have no business, and many of them will likely be so poor they can hardly stand since they've been fed only once or twice since last summer. Anyone finding these sheep will please bring them to the fold at the First Baptist Church of Perryton, Texas, where they will be promptly fed and sheared and the finder rewarded. [Signed] The Shepherd of the Flock.

Plowed Up $7,500 in Gold

◆ On the farm of A. S. Jones, Eufaula, Alabama, a plow broke open a stone vault and brought to light ten gold bullion bricks, each worth $750. The bars, five inches long and two inches thick, were each stamped "1705" on one side and with an Indian head and a bow and arrow on the other.

Tomatoes as a Health Food

DO YOU know that one of the greatest vegetables in the world is the tomato? Do you know that dietitians now agree that tomatoes are the richest of all foods in vitamins? Tomato juice, raw carrot juice and chopped raw garlic are the most effective blood cleansers known to man.

Tomatoes are the richest of all vegetables in the natural health acids which keep our stomachs and intestines in good condition. Tomatoes are the most extraordinary corrective for the kidneys; what is called a diuretic, a gentle, natural stimulant which helps to wash away the poisons which cause disease, which contaminates the system.

Tomatoes are now prescribed for diabetes and kidney diseases. Health authorities tell you in so many words not only that tomatoes have all the vitamins, but that they actually have more of them than any other fruit or vegetable, and in the very form which nature likes the best, and uses most; and still more wonderful, these same authorities tell you that home-canned tomatoes are to be preferred to those canned in tin.

I know from experience that using tomato juice and goat's milk for feeding one-year-old infants always produces wonderful results, bright eyes and rosy cheeks.

Tomatoes are the most easily and quickly digested of all the fruits and vegetables known to man. They pass

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through the stomach almost at once, and their rich natural elements are taken up into the system with a rapidity that is in striking contrast to that of other foods. I know this to be fact, not theory.

There are three wonderful acids in tomatoes, whereas some vegetables contain but one and others have scarcely a trace. The three in tomatoes are malic acid, which is found also in apples; citric acid, which is the sour of the lemon, the lime and other citrus fruits, and is both antiseptic and diuretic, and beneficial to the kidneys; and phosphoric acid, which is so often used in the treatment of neuralgic and nervous disorders and other disturbances of health. It is because of the presence of these acids that the tomato has for centuries been used to relieve pain.

Of supreme value to health is the constant freshness of the tomato. There is nothing like it for invalid and convalescent. More and more must we learn the importance of balancing daily our acid and alkaline foods. We must not make the grave error of taking into the stomach dead, inorganic alkalies such as bicarbonate of soda and milk of magnesia with the thought that thus there will be secured any permanent or beneficial alkaline alteration of the body cells. The true and lasting remedy must be an alteration of the diet. The great factor of purification in the body is the liver. —Contributed, New Jersey.

The Castle-Holders of Boston

ON SUNDAY, June 17, I was engaged in the service of the Most High God by going from house to house presenting the Kingdom message. While engaged in such I entered into an apartment house at 100 Beacon street, Boston, Massachusetts. Upon entering I noticed two men in the lobby who were conversing, and as soon as I had walked halfway across, one man made off through the front exit which I had just entered, while the other one walked over to the elevator door where I was headed. He politely allowed me to step in first; then he followed me, closing the door, and asked what floor I wanted. I told him the top floor, as my intentions were to start at the top and work down. Stepping out of the elevator at the top floor I walked over to the nearest door and rang the bell. While waiting for someone to answer I turned around and noticed the man still in the elevator with the door open and looking in my direction, so I told him I would not be coming down right away. He then closed the door and went downstairs.

About this time the door of the apartment opened and a woman answered. I explained to her the purpose of my visit, and she politely informed me that she was not the lady of the house and also was not interested. Therefore I quietly took my leave and moved to the next apartment door on the same floor and rang the bell there. Another woman answered at this place, and after presenting the Kingdom message to her she took the new book and subscriptions for both the *Watchtower* and *Consolation* magazines. She also informed me that she and her husband were very much in favor of the work that Jehovah's witnesses were doing. However, while I was speaking to this woman I heard the elevator door open, and, glancing around, I noticed that the same man who had taken me up was there, apparently waiting for me to get through talking.

When I finished with this apartment I turned about and prepared to ring the bell of a third apartment on the same floor. However, before I had opportunity to ring the bell of this apartment I was accosted by this man, who had stepped out of the elevator and told me that I could not call upon these people and I must leave the building. Upon hearing this I politely began to explain to him that I was not a salesman, but rather a minister of the gospel. The man refused

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to listen to me, however. Instead he insisted that I leave the building, and, grabbing me by the arm, pulled me into the elevator with him. Noticing that he was angry I did not resist him, but went along with the thought in mind of attempting to reason with him concerning my right to carry on this benevolent work. Reaching the lobby downstairs I continued trying to reason with him, yet he refused to listen to me and ordered me out of the building. I told him that I could not leave, that the people had a right to personally accept or reject what I had to offer them, and that my work was upheld by the Massachusetts Supreme Judicial Court. At this point I mentioned to him the recent case of *Commonwealth* v. *Richardson* which gave Jehovah's witnesses the right to enter apartment buildings and call upon the people with the Kingdom message.

The man informed me that if I wanted to see anyone in that building I would have to call them by telephone and make a special appointment. I tried in vain to reason further with him, but to no avail. Once again he asked me to leave the building. Therefore I told him that I could not do so, that it was my God-given commission and duty to call upon these people. He threatened me then by saying he would call the police, to which I politely informed him that I would not leave the building. He then called the police department. A few minutes later two officers pulled up in a car, and, upon their entering, the man pointed to me and told them that I was the individual who had refused to leave the building at his request. One of the officers walked over to me and asked what I was soliciting, upon which I told him that I was not soliciting, but that I was a minister of the gospel and one of Jehovah's witnesses; then I went ahead explaining to him what had already taken place.

All my explaining to the officers, however, was to no avail, even though I mentioned to them the recent case of *Commonwealth* v. *Richardson*. One of them told me that such a case did not apply in this instance, that a man's home is his castle and that I had no right to enter that apartment building without first asking the superintendent's permission. Again I recounted my experience of trying to reason with the man who had accosted me, explaining to him who I was, what I was doing, that I had a constitutional right to do this work, and which right had been upheld by the Massachusetts Supreme Judicial Court. Finally siding in with the manager, one of the officers told me that he was giving me another opportunity to pick up my bag and leave the apartment and not to come back again without asking the superintendent's permission. To this I informed him that I could not leave voluntarily, that it was my God-given duty and commission to call upon the people in that apartment house and explain to them concerning Jehovah's kingdom. Seeing that I would not leave, one of the officers went out to the car and radioed for the patrol wagon. While waiting for the patrol wagon to come the man of the house who had accosted me began to express himself more freely by saying that he had no objection to anyone preaching or carrying on their religion; that he was not the manager of the place and was merely watching it for the day. He said he had been strictly informed not to allow solicitors or anyone to come into the building who did not belong there. He then said that if I wanted to come back the next evening and talk with the manager and obtain his permission to preach in the building at a later date it would be all right with him. To this I answered him that I would be only too glad to do so, but at this point the officers objected by telling the man it was too late to call the thing off because they had called up the patrol wagon and they would be in the middle if I were let go.

When the patrol wagon came I was taken down to Station No. 16 on Boylston street, in Back Bay, Boston. A man in plain clothes who I was informed was the

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lieutenant asked me my name, address, age, height, weight, and whether married; and which questions I answered. The lieutenant then ordered the officer who had arrested me to take some of my personal clothing, such as belt and tie, and to lock me up. Surprised at this quick action I asked the lieutenant what I was being charged with, and he told me 'Trespassing'. I then asked him if I could have the party presenting the charges come down to sign the complaint. To this he informed me that such matters would be taken up in court on Tuesday. I then asked permission to call my lawyer; which permission was granted. So I called one of the brethren, who quickly made arrangements to bail me out.

I was out on $25.00 bail and went on trial Tuesday morning, June 19, in the Pemberton Court House, Boston.

The prosecution offered six witnesses, the superintendent and his wife, and the owner of the building and his wife, and the two officers who first came upon the scene in the police car, but only four witnesses were called to the stand. The testimony they gave was accurate, except one police officer, who stretched my refusal to leave the building to the point of saying that I said I would not leave for him or all the Boston police force combined.

For my part, I had full opportunity to explain my position, which gave a good chance to witness to the court. Another opportunity to witness presented itself when the judge asked me when and how I first became one of Jehovah's witnesses, which opportunities I made good use of, by the Lord's grace.

In his statement, the judge picked up one of the remarks of the arresting officer who had said that a man's home is his castle and I had no right to invade anyone's castle. The judge said, "In my opinion, if a man's home is his castle and if there were 29 castles in that building, then one castle owner has no right to tell 28 other castle owners that they cannot have visitors. I find the man NOT GUILTY."
—Kingdom publisher, Massachusetts.

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The Holy Bible's being the most valuable and essential book in existence today and being God's Word of guidance concerning our present and future life should rouse within every person the desire to have in his possession a personal copy of the Bible, particularly since man's words and efforts for world peace and human security have always reaped failure.

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Cranmer, Latimer, and Ridley

THOMAS CRANMER, born July 2, 1489; burned at the stake March 21, 1556. Hugh Latimer, born about 1490; burned at the stake October 16, 1555. Nicholas Ridley, born about 1500; burned at the stake October 16, 1555. Because these men loved the Scriptures, and were arrested at the same time by command of Bloody Mary, and two of them were executed at the same time, they are briefly considered together.

Thomas Cranmer, a diligent student, familiar with Hebrew, Greek, Latin, French, German, and Italian; an athletic young man; a twice-married man, attracted the attention of Henry VIII when it accidentally came to the latter's ears that Cranmer had said to mutual friends that perhaps, after all, the king's marriage to his deceased brother's widow Catherine was illegal, and that, because of this, Bloody Mary, his daughter by that marriage, was incapable of being his successor on the throne.

That was just what Henry wanted most to hear, for he had already shunted Catherine off to the sidetrack, had married Anne Boleyn, and he wanted Anne's daughter, Elizabeth, to reign if it should so be that a woman must sometime take his place on the throne. Thomas did not pine for the job, but he could not well get out of it; so, after some preliminaries he was sent to Rome to present his views to the pope. On his way back he formed intimate connections with the rising party of Protestants in Germany. This later influenced his conduct greatly, and had its effect on Henry also.

Henry made Cranmer archbishop of Canterbury, and in that job he made an earnest effort to promote the circulation of the Scriptures in the English tongue, by encouraging translation, and procuring an order that a copy of the Bible in English should be set up in every church in a convenient place for reading. In 1534 he set on foot a translation of the Bible, by dividing Tyndale's version of the writings of the apostles into nine or ten parts, which he required the most learned bishops to revise; the translation was completed and published ultimately at Paris. As soon as this Bible was published, in 1541, Cranmer referred to the universities the task of revising it, and for the next few years the Reformation, toward which Henry had in the meantime grown cold, became the sole occupation of his life.

Bloody Mary Ascends the Throne

Mary I, queen of England, eldest child of Henry VIII, ascended the throne July 16, 1553. Straightway this murderess reinstated the Roman Catholic prelates who had been dismissed, married Philip II of Spain, an ardent Catholic, declared that England was now fully reconciled to the pope, revived the laws against heresy, and proceeded to burn about 200 at the stake.

Cranmer was among those arrested. The charges against him were blasphemy, perjury, incontinence, and heresy. At first he was weak enough to recant, and, to suit the new flock of Catholic ecclesiastics, was induced to revile his whole career and the Reformation. In due course of time, it having been determined to murder him, he was placed on a scaffold in Saint Mary's Church, the day he was to suffer, there to listen to a declaration of his faults and heresies.

Imagine the surprise, when he electrified his audience, and placed his name among the scroll of unforgettable martyrs, when he repudiated his recantation in toto, and declared that, as it had been his right hand that had offended, so, when he got to the fire, that hand should be the first to suffer. After acknowledging that he had belied his conscience in making any recantation whatever, he said to his murderers:

And forasmuch as my hand offended in writing [a recantation] contrary to my heart,

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therefore my hand shall first be punished, for, if I may come to the fire, it shall be first burned. And as for the Pope, I refuse him as Christ's enemy and Antichrist, with all his false doctrines.

Cranmer was hurried to the stake, where he kept his right hand, with which he had signed his recantation, extended in the flames, that it might be consumed before the rest of his body. The calm cheerfulness with which he carried out his resolve is accepted by his fellow men as proof that he wished to do right and to be right with God. He is not the first man that has done wrong and afterward repented of it. How about David? How about Peter? How about many others, except Jesus?

Hugh Latimer to the Stake

Henry VIII never knew his own mind from one day to the next, and was therefore as inconsistent about his religion as he was about whatever particular female happened at the moment to be his "wife". During the years 1538-1544, meantime being fawned upon by his daughter Mary [who in her own writing stated that she was an illegitimate child], he procured the enactment of a law called the "six articles for the abolishing of diversity of opinions". The penalty was death for preaching contrary to Henry's ideas of the moment regarding the sacrament, celibacy, masses, confessions, etc.

Latimer was a preacher, not a politician. He was familiar with the Scriptures, which, at the time of his rise to prominence, were being disseminated in England chiefly by the surreptitious circulation of Wycliffe's translation of the Gospels and Epistles. As an associate of Cranmer, his preaching, more than that of any other man, had established the principles of the Reformation in the minds and hearts of the British people. He resigned his bishopric rather than sign up on Henry's dotted line abolishing diversity of opinions.

Mary's friends, of course, grabbed Latimer, and, on October 16, 1555, he and Ridley were led to the stake at Oxford. Ridley he greeted with the words, "Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle by God's grace in England as shall never be put out." He received the flame, embraced it, bathed his face and hands in it, and soon passed away. An admirer says of him:

> He was brave, honest, devoted, and energetic, homely and popular, yet free from all violence; a martyr and hero, yet a plain, simple-hearted, and unpretending man; an earnest, hopeful, and happy man, fearless, open-hearted, hating nothing but baseness, and fearing none but God, not throwing away his life, yet not counting it dear when the great crisis came, calmly yielding it up as the crown of his long sacrifice and struggle. There may be other reformers that more engage our admiration; there is no one that more excites our love.

"Catholic Encyclopedia" Silent

While all other encyclopedias make suitable mention of Cranmer, Latimer, and Ridley, yet the *Catholic Encyclopedia* omits any reference to any of them. Shame is all right in its place, if it produces results, but this devilish outfit has no repentance for any of these murders, nor for any of its other incredible acts of infamy.

Nicholas Ridley was a most zealous, ardent student. In 1530 he committed to memory almost all of the epistles, in Greek; in 1534 he was chosen chaplain of his university, and in 1537 was made chaplain to Thomas Cranmer, archbishop of Canterbury. Highly educated (at Cambridge, Paris and Louvain), he preached with such vigor in this latter post as to make him one of the most prominent of the reformers.

In 1545 he carefully examined the doctrine of transubstantiation and joined with Cranmer and Latimer in concluding that this basic doctrine of Roman Catholicism has no foundation in the Scriptures. In 1547 he preached against the

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use of images in churches and ceremonies, and against the use of so-called "holy water" in driving away devils. In 1550 he directed that the Roman altars should be replaced with tables, in order to assist the people to see that no altar is necessary to the celebration of the sacrament. He was, of course, on Bloody Mary's list of humans to be butchered.

The evening before Ridley's execution he supped with some of his friends, showing great cheerfulness; and refused the offer of one of them to sit up with him, saying, "I mean to go to bed, and, by God's will, to sleep as quietly as I ever did in my life." The next morning, arrayed in his episcopal habit, he walked to the place of execution between the mayor and one of the aldermen of Oxford. Seeing Latimer approach, he ran to meet him, and, embracing him, exclaimed, in response to Latimer's salutations already recorded, "Be of good heart, brother, for God will either assuage the fury of the flames, or else give us strength to endure them." Then, going to the stake, they both kissed it, and the monument which stands where they were reduced to ashes is one of the show places in Oxford to this very day.

Garbage Disposal at Fontana

OUT in the wide open spaces to the east of Los Angeles is the hog-raising town of Fontana. Thither goes its garbage, 220,000 tons a year, for which it receives $80,000. Enough of this garbage is fed to hogs that the Fontana farm produces 7,500 tons of pork annually. The garbage that is not eaten by the porkers is spread on concrete floors, there dried in the hot sun, then pulverized, sacked and sold, as a high-grade fertilizer. The fertilizer thus sold weighs around 20,000 tons and brings the concern $126,000 a year, which is $46,000 more than the garbage cost in the first place.

The suggestion has been made that if all the garbage in the country were disposed of by turning it direct into fertilizer, the general health of the whole populace would be improved. At present, the United States, due to its large consumption of hamburgers which are part pork, and often improperly cooked, leads the world in its trichinosis rate, and for this serious disease there is no cure. Surely, if garbage can be disposed of at a profit, as fertilizer, that is better than to dispose of it down human throats, as a purveyor of trichinosis. It is well established that hogs fed with city garbage are more prone to trichinosis than other hogs.

A&P's Control of the Eats

◆ Referring to the government's suit against the A&P, *Labor Action* explains that the A&P had 585 stores and $31,000,000 sales in 1914 but in 1941 it had 6,400 stores and $1,378,666,000 sales. Five steps are alleged as to its methods, and which steps are rapidly giving it control of what comes before the average American as he dines: (a) it buys whole crops and thus gains control of wholesale markets; (b) it buys in such huge quantities that it forces manufacturers, canners and processors to maintain two price levels, one for itself and another for its competitors; (c) it controls prices charged by its competitors, which is done by pressure through the wholesalers; (d) in certain cases the competitors are even instructed by the A&P what they must charge; (e) when it enters a new district, it lowers the prices below the cost of its competitors, but makes up for it by higher prices in other districts. In other words, A&P customers pay the bill for expanding its already overgrown business.

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Jehovah Reigns

The month of October is designated by Jehovah's servants as

"JEHOVAH REIGNS" TESTIMONY PERIOD

Reflected by this title is the theme of the unequaled power of Jehovah God and that it is He who shall ultimately reign gloriously over heaven and earth to its beautification and to the unending blessings to humankind. All persons possessing true faith in Jehovah's power will want to learn more about His gracious promises, thus gaining the light of His Word which shall unerringly guide them through the dark postwar period. To aid you in so doing a special offer is being presented by Jehovah's witnesses during October, namely, any *two* of the following 384-page books:

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Disappearance of Hitler

Will his hide-out be located before his finish at Armageddon?

Creation Account Harmonious

Why are there two versions of the record of the creative week?

Free Worship in Australia

How has the greatest of the four freedoms fared in recent years?

Theocratic Assembly in Africa

From far and near Jehovah's witnesses came to a feast of truth

Michael Servetus

Victim of intolerance pays with his life for seeking the truth

Five Cents a Copy
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Vol. XXVII No. 681
October 24, 1945

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Published Every
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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

OFFICERS

President N. H. Knorr
Secretary W. E. Van Amburgh
Editor Clayton J. Woodworth

Five Cents a Copy
$1 a year in the United States
$1.25 to Canada and all other countries

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Published also in Greek, Portuguese, Spanish, and Ukrainian.

OFFICES FOR OTHER COUNTRIES

Argentina	Calle Honduras 5646-48, Buenos Aires
Australia	2 Homebush Rd., Strathfield, N. S. W.
Brazil	Rua Licínio Cardoso 330, Rio de Janeiro
Canada	40 Irwin Ave., Toronto 5, Ontario, Canada
England	34 Craven Terrace, London, W. 2
Mexico	Calzada Melchor Ocampo 71, Mexico, D. F.
South Africa	623 Boston House, Cape Town

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

In Brief

The Vaudois Teacher

◆ The Vaudois (as they were called in France), or Waldenses, or Albigenses, were Jehovah's witnesses. They carried the Word of God, even though it meant death to be caught with it. They appeared as peddlers in the Alpine valleys. First, they would offer their wares, and after they had effected their sale to the lady of the castle they would say—but let Whittier tell it:

"O lady fair, I have yet a gem which a purer
lustre flings
Than the diamond flash of the jewelled
crown on the lofty brow of kings;
A wonderful pearl of exceeding price, whose
virtues shall not decay;
Whose light shall be as a spell to thee,
and a blessing on thy way!"
The lady glanced at the mirroring steel where
her form of grace was seen.
Where her eyes shone clear, and her dark
locks waved their clasping pearls between.
"Bring forth thy pearl of exceeding worth,
thou traveller, gray and old.
And name the price of thy precious gem,
and my page shall count thy gold."
The cloud went off from the pilgrim's brow,
as a small and meagre book,
Unchased with gold or gem or cost, from
his folding robe he took!
"Here, lady fair, is the pearl of price.
May it prove as such to thee!
Nay, keep thy gold. I ask it not, for the
Word of God is free!"

By the Council of Toulouse, France, in 1229, it was forbidden to have the Word of God. But these so-called "peddlers" got the Word through.—Contributed.

My son, if you receive my words, and store my commands within you, inclining your ear to wisdom, and applying your mind to reason; if you appeal to intelligence, and lift up your voice to reason; if you seek her as silver, and search for her as for hidden treasures—then will you understand reverence for the LORD, and will discover the knowledge of God. —Proverbs 2:1-5, *American Translation*.

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CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVII | Brooklyn, N. Y., Wednesday, October 24, 1945 | Number 681

The Disappearance of Adolf Hitler

BORN April 20, 1889, Adolf Hitler was a carpenter and paper-hanger and architectural draftsman in Vienna from 1907 to 1912, when he removed to Munich. There, in 1914, he joined the German army, and after World War I, when he was thirty years of age, he organized the National Socialist Workers' Party, or the Nazis, as commonly called. Jesuitically trained, a capable orator, demonized, and entirely without principle, he became dictator of Germany March 5, 1933, and from that moment became a menace to all mankind. Excepting only the first man, Adam, Hitler is the responsible tool for the death of more humans than any other man that ever lived. What has become of this man is a subject of interest to all, and there is now presented, from a great variety of sources, what information is available on the subject.

There is some reason to believe that Klara Poelzl, the mother of Adolf Hitler, was the great-granddaughter of Napoleon Bonaparte, as a result of one of his illicit love affairs at Austerlitz; there is evidence that in her youth Hitler's mother paid visits to Napoleon's tomb in Paris, about the year 1880; there is the certainty that the first thing Hitler did after capturing Paris was to visit Napoleon's tomb, and it is certain also that this wholesale murderer, at the height of his power, gave strict orders that his body was to be placed in the tomb beside that of Napoleon, so that the bodies of the two murderers might lie side by side. It need occasion no surprise, therefore, that Adolf Hitler aspired to imitate the career of the man that covered Europe with blood and tears for the twenty terrible years from 1795 to 1815. He considered himself a second and a greater Napoleon. Everything about him shows that there was no limit to his egotism. Moreover, he had Napoleon's life history to guide him.

Submarine Commander Bender

It sometimes happens that a military man gets to bragging of what his side will do or can do, and so lets fall some interesting information. This was done by a German submarine commander named Bender to German cadets at Esbjerg, Denmark, in October, 1944. By that date the Russians had cleared their country of German troops and were closing in on Hungary. It began to look bad for der Fuehrer, and so Bender said:

> If one day it finally comes to pass that our beloved Fuehrer must leave Germany temporarily, the German Navy will take him in its care. The German Navy knows all the island domains of this world. It has U-boat bases and hiding places in the most distant seas. There we have stored supplies of all kinds, arms, ammunition, concrete, tools and machinery, and if the land war one day should end, we will be able to continue the struggle another ten years, rallied around our Fuehrer. [Wireless to the New York *Times* from Stockholm, Sweden, October 29, 1944]

By January, 1945, Hitler realized that his day was done, at least for the present, and though he was driving everybody else to sacrifice themselves and their loved ones, he was manifestly looking for some way to save his own life

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and that of the unmarried mother of his two children. In other words, he was looking for an Elba from which, perhaps, if he had Napoleon's success, he might stage a come-back. In that month a high German officer, captured in Italy, said of Hitler:

Der fuehrer gives an impression of complete absentmindedness. When our general reported to him, der fuehrer was absolutely motionless and distant.

In a radio address that month he urged the sick and aged to fight and the women and girls to stand by the cause. Following the teachings of his church (Roman Catholic) he denounced Communism and democracy, and wound up by imploring his god (the Devil) to grant him mercy, saying, "The Almighty will not desert one who gave all for his people."



Hitler attending religious services in St. Hedwig's Cathedral, Berlin

No one should be disturbed by the information that Hitler worships the Devil: millions are doing so. Hitler hates the true God, Jehovah (mentioned some 6,600 times in the Scriptures), so much that he even issued orders that the name be expunged from every church in Germany. And men and women were given liberty if they promised to renounce Him, and were remanded to death or worse than death if they refused to do so.

A Glimpse of the Satanic Powers

All who are familiar with the Scriptures will remember the third temptation of Christ Jesus, wherein He was given a vision of all the governments of this present evil world. Matthew records it thus:

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

Hitler could not see that Germany was one of those governments, though he did seem to see, to some extent, that Russia is one of them. In his broadcast February 24, 1945, on the 25th anniversary of the National Socialist Party's program he charged that when the "bourgeois states" made common cause with Russia, their

stupid representatives think that they can conclude a treaty with the devil, cherishing the hope that they will be more cunning than he is satanic.

At that meeting, to thirty of his lead-

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ers, Hitler admitted that the war was lost and that the German casualties then amounted to 12,500,000 dead, wounded and missing. At about the same time, he was quoted as saying, "God help me for what I will do in the last eight days of this war." Just what he meant by that expression is unknown.

How preposterous that a man who insisted upon wholesale torture and death of the Jews, and who required that those who personally sought to get rid of him should be hung naked and choked by wire instead of rope, so that their sufferings would be more exquisite and last longer, should dare to take the name of God upon his lips! This inhuman fiend denied these men any consolation on their way to the gallows, had them put on wooden slippers so that they would stumble on the way, condemned them to be unshaven and weak from loss of food, and in the execution room had special lamps installed so that Nazi photographers could take movie and still pictures of the men in their death agonies. These pictures were afterwards gleefully shown to Hitler and his admirers.



From a photograph of Hitler leaving Catholic cathedral.—In London *Catholic Herald.*

Goebbels Was True to the Devil

There can be no question that Goebbels was one of the biggest liars that ever lived, but he seems to have been true to his god, the Devil, down to the very end of his life. A dispatch from London, published in the New York *Times,* described him thus:

A cynical propagandist who set out without scruple to warp the mind of a whole nation, he was the great intellect of the Nazi party, a Catholic-bred university-trained Rhinelander. A Nazi since he first heard Hitler speak in 1922, he was largely responsible for the hypnotic hold his party fastened on Germany.

In what was probably his last broadcast, with the Russians forcing their way into Berlin from the east, and America and Britain from the west, Goebbels said that Hitler would find the way out; that

Our fuehrer will go forward until the very end. We vow we will never let him down. [Dispatch from London, April 19, 1945]

On May 2, 1945, it was already circulated in London that Goebbels was dead. June 8 the New York *Daily News* quoted Russian authorities as saying that in the big underground fortress built by the Nazis beneath the Reichschancellery in Berlin

Bodies positively identified as those of Paul Josef Goebbels and his wife and children were found.

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At about the same time, and evidently referring to the same information, the New York *Times* said:

Goebbels was a cynical careerist who would have gladly fled had he been able to, and if he finally poisoned himself and his family it was only because his master had kept him at his post until it was too late for flight.

Goebbels Died but Hitler Didn't

The reaction of the London *Cavalcade* to the same dispatches as those last mentioned is very interesting. It talks about the creation of a mystical Hitler, which is manifestly absurd. But it gives good reason to a hardheaded analyst to lead to the opinion that Hitler skipped out of Berlin just in time to escape death. This opinion will be explored later. Meantime, here is the *Cavalcade* story:

For some time before the final act in Berlin preparations had been made to keep alive the Hitler spell over young Germans by propaganda of a romantic mythological character. Hitler was presented as the embodiment of the "eternal Germany", a man impervious to mortal harms and destined to survive in one form or another as the fuehrer of "invincible Germany".

Lack of positive information concerning Hitler's end has created a mystery from which the myth is growing. Information obtained by Allied Intelligence Officers from men allegedly near the fuehrer in the last days of Berlin is confused and contradictory. *Much of it is probably a "plant".* Hitler, it is said, fought to the end with his *Schar der Getreuen,* the group of the most faithful. When the fight was over, and while Berlin was still wrapped in flames, N.K.V.D. officers, the Soviet Security Police, searched in vain for a week to recover the fuehrer's body.

They found the corpses of Goebbels and his family, in whose company, it is believed, Hitler spent his last hours. Some of the bodies of Hitler's most faithful were also there, mostly burned beyond recognition; but Soviet experts are positive that the remains of Hitler were not among them. From this ideal mystery setting the myth arises. With the exception of Joachim von Ribbentrop [now in Allied hands], all the top Nazis have been accounted for, either dead or alive. Himmler poisoned himself; Goering, Ley and Rosenberg are prisoners. Only Hitler is missing.

Nazi Party philosopher Rosenberg, original begetter of the Hitler myth, declared in a speech in Munich, delivered in September, 1942:

"The Fuehrer will not die like you and I. Like Jesus Christ, he will become a myth even before the tears of those who mourn him are dry. Whenever the German Reich is in danger, and whenever it is in need of a great man, the fuehrer will appear, either to the masses or to a few faithful disciples, to guide and lead them. From now on until eternity, Germany, and especially German youth, will always wait and hope for Adolf Hitler."

Hitlerite technique for winning the souls of German children is too well known to be set forth in detail here. It included semi-military training from a very early age, the distortion of historical and geo-political facts, dissemination of the "master race" theory, the estrangement of children from parents for the purpose of arresting home influence, anti-Christian propaganda, and physical training aimed at preparing the young for acts of brutality. Children were taught to spy on their parents and to make daily reports to their officers on conversations heard at home [Catholic Action in action]. Before the war the Nazis publicized cases in which members of the Hitler Youth betrayed, and even stabbed their parents for criticizing Hitler.

A Sorry Lot of Murderers

At the time this is written, most of those prominent in Nazi affairs are prisoners in the Palace hotel at Luxembourg, where they are held for the crimes against humanity in which they all participated and to which they all subscribed. They are a sorry lot of criminals. Their only entertainment is to view the films of the atrocities for which they were responsible, and to walk and talk together.

Heinrich Himmler is not there. He suicided by biting off the neck of a vial

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Adolf Hitler and Dr. Goebbels with priest visit the graves of the Nazi "martyrs" in Berlin cemetery.

of poison which he carried in his mouth for that purpose. He is for ever dead. This inhuman fiend at one time had 1,000,000 armed men under his immediate authority, wore a bullet-proof vest, traveled in a specially designed armored car and personally instructed agents of the Gestapo and members of the Elite Guard in beating, bone-breaking, latrine ducking and mutilation. Besides extermination of millions of Jews he was personally responsible for putting to death 100,000 German defectives, to "improve the German race" and make them like himself, absolutely without a trace of mercy or compassion.

On the same day (May 23) that Himmler suicided, Admiral Hans Georg von Friedeburg committed suicide in the same manner. He was the one-time commander-in-chief of the German navy. The day following, Field Marshal Robert Ritter von Greim, last chief of the German air force, went to death by the same route. None of these men had the moral courage to stand up like men and take what they knew was due as a result of their acts. Why should anybody suppose that Hitler himself had any more moral courage than these white-livered poltroons?

Joachim von Ribbentrop, German foreign minister, was of the same stripe. When found, in his pajamas, in a Hamburg apartment which he shared with a handsome woman that was not his wife, he had on him several hundred thousand German marks, and he also had the usual container of poison which, so it seems, is the Nazi substitute for courage. Any sneak can kill himself; it takes courage to stick it out. Ribbentrop could

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not have been very enthusiastic about using his poison, if, as reported by The Associated Press, he had $3,500,000 salted away in foreign countries sixty days before he was caught. Some of this money, so the report said, was used to buy shares in a St. Louis wine company. Before he became the German ambassador to Britain, and later the German foreign minister, he had been a wine salesman.

Reich Marshal Hermann Goering was another one of these papier-mâché "heroes". When he was captured he was carrying around with him one of the poison capsules, but lacked the nerve to use it. News dispatches disclose that he is a dope addict.

Dr. Robert Ley, who "took over" the German labor unions, and so destroyed them, was another of these mock heroes, and he also attempted to commit suicide by poison when his identity was proved. In September, 1944, Dr. Ley's personal agent, Herr Seyfried, purchased an estate near Buenos Aires for £178,000. It is unlikely that Dr. Ley was very enthusiastic about his poison attempt.

Some of the Yarns About Hitler

On the afternoon of April 22, Hitler's secretary, Gerhardt Herrgesell, left Berlin by plane for Berchtesgaden "with thousands of pages of notes on the inside story of Germany at war in the last two years". His statement is that at that time Hitler was convinced that "all was lost". Does it look as if a man would send out thousands of pages of notes if he never expected to see the transcription of those notes?

Somebody seems to have had some special interest in those records; else why did the New York *Times* publish this dispatch, which now follows, in its issues of both June 27 and June 28, 1945?—

The Moscow radio said last night that Adolf Hitler's personal archives and records of the Reich Chancellery are hidden in Palencia in northern Spain, where they are now guarded by a special Falangist garrison. The broadcast, monitored by the National Broadcasting Company, said a fleet of German planes brought the records to the Balearic Islands and that Spanish government planes picked up the documents and took them to Madrid and later to Palencia.

It is hard to try to put oneself in the place of another, but try to put yourself in the place of Hitler. Here is a man with a Napoleonic complex; he is Jesuitically trained; he is without the remotest concept of honesty or truthfulness; he is a many-times murderer; he is a "practical Catholic" bent on reversing the Peace of Westphalia; he is one with the Roman Catholic Hierarchy in championing the cause of Franco the Butcher; he is admittedly the richest man in the world; he is persistent and selfish to the last degree; he has loaded his secretary with notes and told him where to deliver them; he is surrounded by Russian, British and American troops; he knows he has lost the war. What would you do, if you were in his place? The answer is self-evident. You would circulate confusing reports tending to throw a halo about your last hours, and you would "beat it" to a place of safety, under the protection of the same organization that offered safety to Mussolini, and which he might still have had if he had remained in the palace of the bishop who granted him shelter.

In any event, Hitler's self-laudatory autobiography materials were seemingly sent by plane to Palencia, Spain. It was a good choice. Look it up on the map and you will see it is a junction whence one short railroad trip of less than 200 miles takes one to the Spanish submarine port of Santander, while another trip of the same length takes one to the port of Gijon, farther west on the same seacoast, on the Bay of Biscay.

Some of the Confusing Reports

Only two days after his secretary left, Hitler had a brain hemorrhage, if you can believe Himmler. But can you believe this wicked man who suicided, and

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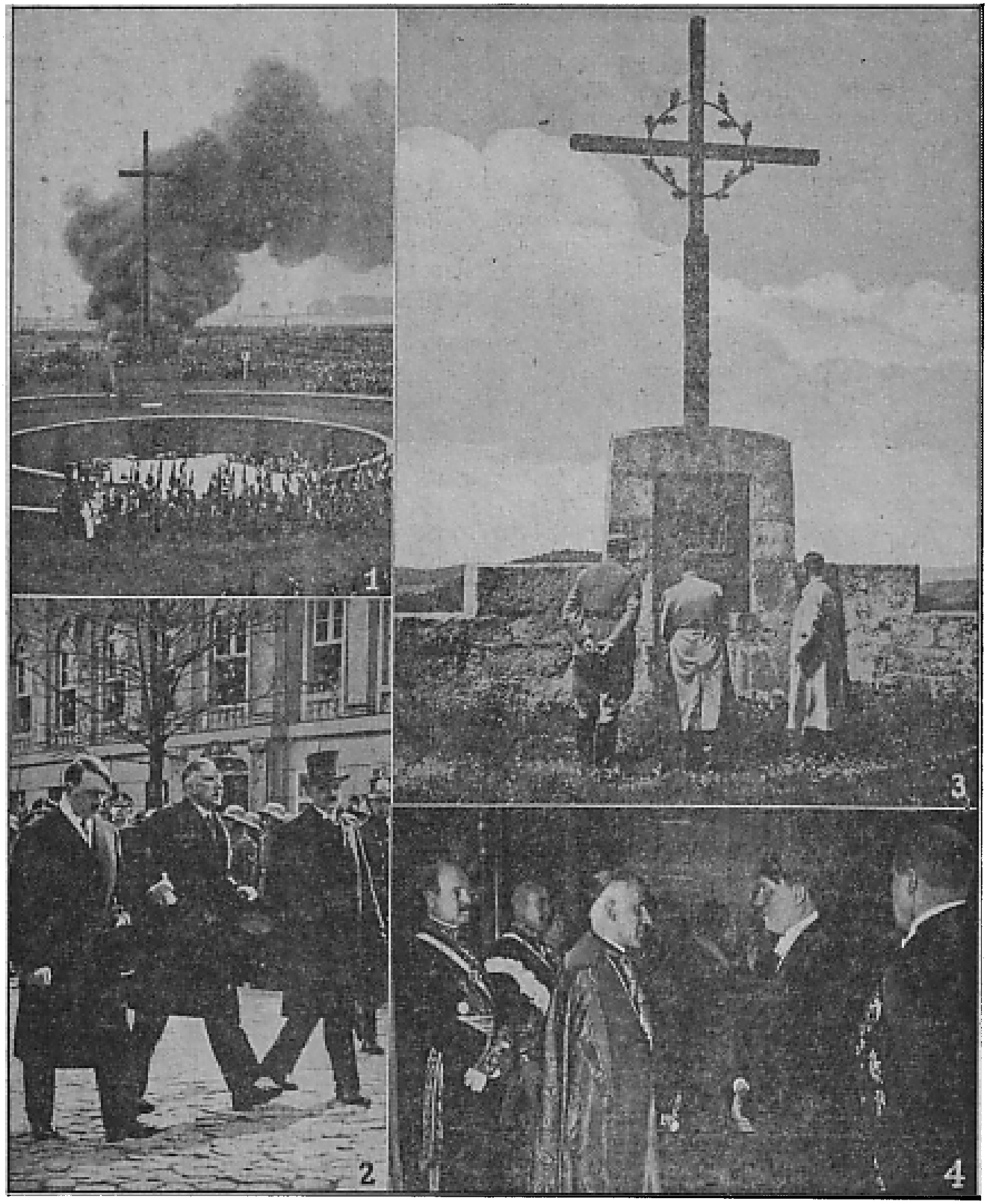

1. Nazi celebration with ceremonies, at Duesseldorf. 2. Hitler and von Papen on the way to the Catholic church in Potsdam, 21 March, 1933. 3. Hitler at memorial raised to the fallen at Franken. 4. New Year's reception, 1935. The fuehrer talks with the papal nuncio.

whose hoard of $1,000,000 was found two days after he had thus insulted man's Maker? It looks like an attempted cover-up. The very same dispatch that tells about finding his money says also that Leon de Grelle was with Hitler April 21 (the day before the Russians entered Berlin) and at that time he

found the Chancellor preparing to follow an undivulged escape plane. By this account, Hitler was in no mood either for suicide or a fight to the death.

The yarn from Flensburg, Germany, May 23, that Hitler died on May 1 as a result of a mercy killing by a Dr. Morel is contradicted *in the same story* by the testimony of the *same doctor* that on April 21 Hitler had refused his regular injection of glucose and caffeine and he had not seen him since that time.

May 2 the New York *Sun* had a column editorial entitled "The Passing of Hitler". It contains not a particle of evidence that the man is dead. It merely records the "official" announcement of "the momentary seizure of power by Doenitz" with these remarks regarding Hitler:

It may very well be that der Fuehrer did die in leonine fashion, defending his lair in the Chancellery, fangs bared, face to the enemy. It may also be that helpful associates assisted his departure according to an accepted German fashion. Or that he succumbed to a stroke of apoplexy. Or that he died somewhere else and sometime before. Or that it was not he but a double who for political purpose was representing him.

It might also be said that the moon is made of green cheese; but why believe it merely because somebody says it might be so? Isn't it more reasonable to take the view sent by the Associated Press war correspondent Eddy Gilmore, from Moscow, two weeks later:

The Russians are leaning more and more to the idea that the Nazis might have planned some gigantic hoax in reporting the death of Hitler in Berlin.

Hermann Goering thinks that someone hid Hitler's body (so he said on May 11); but who could believe him? He said Hitler "had been very sick with a brain disorder and may have shot himself". And, also, he may not; and so what?

Hitler's Den and Way of Escape

On May 8, one week after his reported death, the Russians in Berlin uncovered the elaborate system by which Hitler had planned to escape from the Chancellery and by which he probably did escape. The Associated Press dispatch, published in the New York *Sun* of the same date, said:

The entrance to the elaborate hideaway was through a concrete tower situated in the Reichschancellery courtyard, where the bodies of many high Nazis who had committed suicide were discovered. A narrow door in the tower led to Hitler's den, far below the ground. There the Russians found a hide-out of several floors, comfortably equipped with electrical heaters, stoves, fans, indirect lighting—everything to make the Fuehrer comfortable. Other rooms served as garages, with special entrances into a long tunnel which led to a street far from the Chancellery. One room was a kitchen, electrically equipped. The kitchen contained huge stores of food, and its closets were stocked with Bavarian beer and delicacies from all over plundered Europe.

The Russians entered Berlin April 22, and if it took them sixteen days to find that secret tunnel, then the tunnel must have been well designed and well constructed for the purpose for which it was built, that is, to provide for der Fuehrer a means of getaway in case of a pinch.

Five more weeks went by (ample time for Hitler to get to any place in the world that he might have had in mind as a haven of refuge) and on June 12 a Nazi radio operating in the Weissenburg area of southern Germany broadcast to the German people, "Hitler will return! Germany will save herself." The same United Press dispatch that carried this story said also:

The Germans have reported that Adolf Hitler was killed in Berlin, but Marshal Gregory

K. Zhukov, commander of Russian occupation forces, said the Soviets have been unable to identify any body definitely as that of Hitler. Zhukov suggested that Hitler fled Berlin for a hide-out somewhere in Europe just before the Nazi capital fell.

A confirmation of the opinion of Marshal Zhukov is found in the United Press dispatch from London June 18 reproduced herewith:

The daily *Express* said today in a Copenhagen dispatch that the Allies were searching for Dr. Ferdinand Sauerbruch, a German surgeon who might have performed plastic surgery on Hitler's face to disguise the Nazi Fuehrer. The Russians found Sauerbruch's instruments in the ruins of the Berlin Chancellery and there was evidence that he had remained with Hitler during the city's last hours, the *Express* said.

The Submarines and Eva Braun

On May 22, three weeks after Hitler's supposed death, there were yet between thirteen and twenty-three German submarines unaccounted for and the statement was being made in Washington that any U-boats evading surrender would be treated as pirates. There is reason to believe that some of these submarines may have been used to whisk Hitler, his wife Eva Braun, his five-year-old son, and his four-year-old daughter to some rendezvous in Patagonia. On June 11 the Japanese legation in Switzerland was insisting that Hitler is still alive and plans to emerge from hiding "at the right moment".

On July 16 the Chicago *Times* carried a dispatch from its Montevideo correspondent, Vincent de Pascal, that he was virtually certain that Adolf Hitler and his wife Eva Braun, the latter dressed in masculine clothes, landed in Argentina and are on an immense German-owned estate in Patagonia. According to De Pascal, these estates were purchased to provide sanctuaries for just such an emergency. He said that the pair landed on a lonely shore from a German submarine which later surrendered to the Allies. To this statement he then added:

In this connection the utmost significance is now attached to the words of General Basilo Pertine at a banquet on June 4: "I am glad to announce that our friends are safe at last."

Supplementary Evidence

London *Cavalcade* of August 11, 1945, contains a four-column story in which are assembled eight lines of evidence that Hitler and Eva Braun are in Patagonia. They are here briefly summarized:

(1) At every dinner table and at every corner café conversation in Buenos Aires the whereabouts of Hitler is conceded to be Patagonia.

(2) On June 7 the inhabitants of a certain region of Patagonia began to notice the appearance of a number of alien faces in their neighborhood. This report was made by commercial travelers just returned from the 280,000-square-mile Patagonian area.

(3) Early in July a Federal Police inspector reported to his superiors that he had reason to believe Nazis had disembarked at San Julian, on the Patagonian coast.

(4) Those in position to know are satisfied that for an unspecified time German submarines were navigating in Argentinian waters undisturbed.

(5) An Argentine State Fleet vessel refueled a German submarine at least once in the three months preceding publication. An officer of the fleet who reported this matter to his personal friend in Montevideo said that before the submarine rose to the surface and became visible the crew were sent below decks, but that there were some persons who saw the hose which connected the two vessels.

(6) A highly respected wealthy German, never on the black list, is known to have entertained Nazis, in 1942, at his vast fenced-in estate. Germans in uniform made the Nazi salute, and everything was conducted as if they were within the late Third Reich. The police com-

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missar at La Plata who reported this was relieved of his job because, so his fellow police said, "he knew too much."

(7) *El Pampero,* before it was closed down, reported on the sudden and mysteriously animated activity in the neighborhood of the huge estate already mentioned,

where it was reliably stated at the time that a "high German personage" had "secretly arrived", which led me to the virtually certain belief that Hitler and Eva Braun were in Argentina. The source is so trustworthy, even describing Eva as wearing grey flannel slacks, that even today I hesitate to disbelieve this.

(8) The concluding proof is the peculiar case of the German Frau Maximiliana Oschatz. Exhibiting a large portrait of Winston Churchill, and herself wearing ostentatiously an R.A.F. pin, she built at St. Clemente del Tuyu a large house facing the sea. She and her gardener spent most of their time strolling the near-by beach. One day she made the fatal error of confiding to a female friend that her husband was a German U-boat officer. And, oddly enough, it was opposite her house, on July, 1945, that two German submarines were sighted.

The *Cavalcade* story also mentions the curious toast by General Basilio Pertine, June 4, 1945, when that enthusiastic pro-Fascist raised his glass and said:

We Argentines are not traitors. Therefore I am glad to announce that our friends are safe at last.

The latest available information on Hitler's whereabouts is contained in an item in the Meridian, Miss., *Star* which carried this on September 12, 1945:

SAYS HITLER FLEES. Paris, Sept. 12—The newspaper *Paris Presse* reported Tuesday that Nazi Party Leader Martin Bormann was tracked down, arrested and finally taken to Moscow, where he revealed the fantastic details of the alleged escape of Adolf Hitler and Eva Braun, Hitler's girl friend.

According to the story, Hitler and Miss Braun fled from the Tiergarten to Valencia, Spain, aboard a plane piloted by Capt. Heinrich Schultz. From there, the pair proceeded to Cape Verde Islands off the coast of West Africa despite the protests of Generalissimo Franco of Spain.

On June 15, the story continued, a submarine carried them to Tierra del Fuego, at the southern end of Argentina, where a base for 300 persons has been repaired by Sturmfuehrer Karl Machner and Commander Count von Aschersleben. The latter men were identified as German agents working in Argentina.

The same day that the Chicago *Times* carried the story described on page 11, the Argentine newspaper *Critica* carried one that Hitler is in the Antarctic continent. That was manifestly merely drawing a red herring across the trail, to blind truth-seekers. Tierra del Fuego is a cool but bracing climate, excellently adapted to sheep-raising, and it is a long, long way from there to the Antarctic continent.

How Would Jesus Run a Business?

WHEN Jesus was a boy of twelve He felt that He must be about His Father's business, but He had to wait until He was a man before He was anointed, that being the age of maturity under the Mosaic law. His Father's business, for Jesus, was the preaching of the gospel. He had fellow preachers working with Him. The roads were hot and dusty. He had the welfare of these fellow workers in mind when He washed their feet. The best-managed businesses are not those that are run on a master-and-slave basis. Jesus made this plain when He said:

The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall

not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.—Luke 22:25, 26.

So the steelmasters that vote themselves salaries much larger than that of the president of the United States, and vote themselves huge annuities besides, ought in justice to remember the men that do the hardest work, and the most dangerous work, and not balk, as they did at Washington before the National War Labor Board, when the question was raised about paying these essential workers an annual wage.

There are more ways of getting a big day's work out of a man or a woman than by acts of meanness and selfishness. At the Hanes Hosiery Mills, Winston-Salem, N. C., it was found that it actually paid to send cold drinks, pastries and sandwiches around in the plant, to all the 2,000 workers twice each morning, three times each afternoon, and twice nightly.

Workers Are Concerned for the Future

The big fellows, many of whom are getting over $100,000 a year, are concerned for the future of the enterprises they manage, and at least nominally for the stockholders they are robbing, but they don't seem to realize that the lowly worker is also concerned for the future. Oh, once in a while one of them goes on the radio to try to prove to the 13,000,000 families that were out of work in the days before the war that business will be good after the war; and he does it with his tongue in his cheek, for he knows that when the orders cease the workers are laid off. A memorandum at hand says that after the war there will be an immediate demand for 500,000 quickfreezers for farm and home use. But how long would it take a modern bomber- or shipbuilding plant to make 500,000 little things like that? and who could buy them if they had no jobs?

The United States Steel Company has bought out the Gunnison Housing Corporation of New Albany, Ind., and expects, and is qualified, to produce pre-fabricated steel homes at the rate of a complete house every twenty-five minutes. That sounds nice, but how would it sound to you if you were trained as a carpenter, trained to work only in wood? or how would it sound to you if you were a steelworker about to be laid off? Indeed, the masons, carpenters and plumbers are already disturbed about this new steel company "Plan to Meet Home Demand Expected After War", as the plan is described in the New York *Times*.

You have heard about the mechanical cotton-pickers; they are a great success for everybody except the human pickers. Also, a brand new invention is the sugar harvester. It also is a great success. Beneath a picture of it in the Indianapolis *Times* is this statement: "Some 358 machines, each replacing 75 men and cutting 1¼ acres an hour, have harvested 2,500,000 tons of the 1944 crop." At your convenience you can figure out what you would do if you were a human sugar harvester and one of these machines were installed by the man for whom you worked.

But suppose you were a miner and lived at Pottsville, Pa. All you would have to do, if you can believe the New York *Times* of October 19, 1944, would be just to go and take a look at "the biggest dragline shovel ever brought into the anthracite fields, a 2,500,000-pound monster that lifts 62,500 pounds in its bucket" and "will do the work of 1,000 miners".

The Twenty-second Amendment

Maybe you have heard of the twenty-second amendment lobby, under the management of the former Congressmen Frank Gannett, of New York, and Samuel Pettengill, of Indiana, or maybe you haven't, for the newspapers are covering it up. In effect, its purpose is to limit the power of Congress to tax incomes more than 25 percent. Exposing this lobby, Representative Wright Patman, of Texas, made this disclosure:

If they are successful in their efforts, we are just rendering lip service to the veterans and their dependents. We will not be able to take care of the men who have sacrificed; we will not be able to pay a penny to those who have lost eyes, legs and arms, and are permanently disabled; we will not be able to pay anything to the widows and to the dependents of those who have given their lives upon the field of battle to save our country in time of war, if this sinister organization succeeds in what is known to be its primary objective. Furthermore, there will be no old-age assistance, there will be no social security.

It is an interesting thing that just while this nothing-for-veterans lobby was being pushed, and adopted in some states, as, for instance, New Jersey, at the same time preparations were under way to handle veterans or other civilians who might not like the proposed "new order". *In Fact* explains:

A test of this kind of postwar program was made on June 12 [1944] at the gravel pits near Mesa Road, Colorado Springs, and reported in the Colorado Springs *Evening Telegraph* under the headline: "Lawmen Rehearse with Tear-Gas Guns." It stated that "peace officers representing the Colorado Springs police department, Sheriff Sam Deal's office and the State Highway Patrol" engaged in the practice of gas warfare against civilians, being instructed and directed by Herbert L. Gant, of Seattle, a salesman of poison gas made by Federal Laboratories of Pittsburgh. Says the *Telegraph* [looking ahead to the jobless days anticipated]:

"Gant showed the assembled officers many different types of gas weapons, including several models of gas-shooting pistols, billy clubs, fountain pens and regular gas riot guns. . . . Two types of gas were demonstrated, the regular liquid gas contained in capsules and the solid flake type. Both proved very effective. The officers learned how to stand off mobs of men or drive them back with gas. They learned how to fire 'speed heat' projectiles by aiming them at the ground and letting them ricochet into place. . . . Gant also demonstrated a 'sick gas' which comes out in a beautiful rose-colored cloud but makes anyone coming in contact with it deathly ill for several hours."

Does anyone suppose that if Jesus were running a business in Colorado Springs He would be a customer for any of the goods Mr. Gant has for sale? And if not, why not?

Indian Population

FRIENDS of the American Indian are not ready to accept without qualification claims of the Indian Bureau that the race is increasing in numbers. *Time* magazine of December 23, 1940, quoted Bureau Commissioner John Collier as saying: "Indians are increasing in North America more rapidly than the whites. . . . Since 1900 they have increased from 237,000 to 361,000—up 52⅓ percent."

On October 14, 1942, the Bismarck (N. Dak.) *Tribune* editorially quoted the following figures: "Reports by the Federal Indian Bureau show 350,397 Indians in this country, of whom 153,993 are full-bloods. This is a 34-percent increase over the census figures of 1890."

Obviously, if we are to accept both these statements at 100 percent face value, we would find 24,490 less First Americans in 1900 than in 1890. Bureau of the Census figures show 248,253 aborigines in 1890. Also Mr. Collier's figure of 361,000 Indian population in 1940 and the Bureau of Indian Affairs' reports, quoted by the *Tribune,* showing 350,397 Indians in 1942 are hopelessly irreconcilable.

As further evidence of the untenability of the commissioner's position and of the methods employed by the Indian Bureau in enumerating the red men, let us consider the census returns available, as follows: INDIANS, 1890, 248,253; 1900,

237,196; 1910, 265,683; 1920, 244,437; 1930, 332,397; 1940,—the Census Bureau is evidently still struggling with the problem of reconciling the figures dropped in their lap by the Indian Bureau. [Census showed 333,969 in 1940.]

Compare the foregoing with figures compiled in 1934 by the Bureau of Foreign and Domestic Commerce, Department of Commerce: 1900, 270,544; 1910, 304,950; 1920, 336,337; 1930, 340,541; 1933, 320,454. The 1930 and 1933 figures exclude Indians no longer under the control of the Indian Bureau.

Indian authorities are in accord that the full-bloods are a definitely vanishing people. It is also a matter of common knowledge that many Indians were never counted until this latest enumeration. This is particularly true on the great Navajo reservation, where until recently it was said that many of these nomadic people have never seen a white man. Then there is a lot of latitude as to what degree of blood constitutes an Indian. Census Regulations says: "456. INDIANS. —A person of mixed white and Indian blood should be returned as an Indian, if enrolled on an Indian Agency or Reservation roll; or if not so enrolled, if the proportion is one-fourth or more, or if the person is regarded as an Indian in the community where he lives."

As a matter of fact there is no well-defined line of demarcation, but the more Indians shown, the better for the Bureau, and they do most of the counting. Why not let the Indians run their own business affairs? These American citizens ask of what avail to them are great buildings erected for the use of employees at the many agencies, and charged against tribal funds, while the Indians themselves live largely in wretched huts and tents, and many constantly on the border of starvation. The New York Indians run their own tribal and personal affairs, and are comfortable and happy. Indians of the state of Maine are represented in the Legislature.

The Freedmen's Bureau, created under the Act of March 3, 1865, and approved by President Lincoln, did its work quickly and well; then closed up shop on June 30, 1872, with Negroes handling their own affairs. Why not have another Freedmen's Bureau? That word "Freedmen" certainly is intriguing to the Indians. An Emancipation Proclamation might also be appropriate. There is a discussion of the legal basis for that action in J. G. Randall, *Constitutional Problems Under Lincoln.*—Contributed by an attorney.

Little Maids of New York

YOU can be glad that you are not little Doreen Shook, now seven years of age, who has been asleep in an Albany hospital for more than three years. She eats and grows like any normal child; her eyes open in the morning, but she sees nothing; she often cries; she hears as one in a dream; she looks as if she would like to speak, but she can not. Her sickness caused the death of her mother. Her father still visits her. Her physicians have no hope of her recovery; they say that her brain cells have been destroyed by her affliction, encephalitis.

Little Helena Gottlieb has eliac, a rare disease, a form of dysentery which requires bananas. She has to have six or eight a day, and at the time so many banana boats were being sunk her mother had difficulty in getting any for her. The story got to the police and they sent out a call for bananas. And did they get results? Bananas came from all over the city, until finally a distress call was sent out that with 48 bananas in the kitchen no more were needed for a week. When an enterprising news photographer came around to get a picture of Helena he brought along ten bananas in his camera case.

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"THY WORD IS TRUTH"
—John 17:17

Creation Account Harmonious

IT WAS toward the close of the sixth epoch-day that God, or *Elohim,* as Genesis 1:1 of the creation account in the Hebrew designates Him, created man. The creation of him was the last of the great creative week, the division of the man into two persons, two sexes, evidently being the final act. In the following Bible account, from Genesis, chapter 1, the male is first in order of creation:

"And God [*Elohim*] said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth." —Genesis 1:26-28, *Am. Stan. Ver.*

It would be well for us to note the wide difference in the language used when referring to man's creation from that referring to the lower animal creation. The former is a straight declaration of the direct exercise of God's creative power, while the latter allows for some development of plant and animal forms of life. For example, Genesis 1:11 (*A.S.V.*): "And God said, Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind." Also Genesis 1:20 (*A.S.V.*): "And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven." Also Genesis 1:24 (*A.S.V.*): "And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind." All such creatures were creations of God.

There is no inharmony between the foregoing account of creation and that which follows in chapter two of Genesis. Of the two accounts of creation the one we have just been considering treats the matter briefly and in its epochal order. And Genesis 2:1-3 was separated from that account only by bad chapter division on the part of the Bible translators. The second account, at Genesis 2:4-25, is merely a commentary on the first, and is explanatory of details. The two accounts are not two separate records drawn from two sources which disagree with each other, but are in reality one chapter of creation in full agreement with itself throughout. The first and principal account gives the word "God", or *Elohim,* when speaking of the Creator; and the second or commentary account points out the name of the Creator and hence states that it was "Jehovah God" who did the entire work, "in the day" that He made the heavens and the earth. Use of the word "day" grabs up the whole time as one still larger epoch-day, including the six days of work already described.

Genesis 2:4-7 reads: "These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven. And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth: and there was not a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—*A.S.V.*

Neither that statement nor the statement of the next several verses disagrees with Genesis, chapter one, that the plant and lower animal life were created before man's appearance. Genesis 2:8-15 reads: "And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. And a river went out of Eden to water the garden; . . . And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it." (*A.S.V.*) Although this is described after man's creation, the very language shows that the plant life and vegetation was created prior to man's creation as described in Genesis, chapter one. The very fact that God put the man in the garden of Eden proves that fact. The garden was created first for man, and not man for a garden to be created afterward.

Neither does the next succeeding statement of Genesis, chapter two, disagree with chapter one as to the order of creation. Genesis 2:18-22 reads: "And Jehovah God said, It is not good that the man should be alone; I will make him a help meet for him. And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof. And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for man there was not found a help meet for him. And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man."—*Am. Stan. Ver.*

The account does not say, contrary to chapter one, that God created the lower animals after he made the man Adam. It would be silly to imagine that, in order to arrive at what would be a suitable helpmeet or counterpart for man, God would first have to create the lower animal creations, with their own sex divisions and accommodations, in order to determine that none of these were suitable for man in order for God to fulfill His purpose toward this earth, namely, to quote Isaiah 45:18: "He formed it to be inhabited." Rather, chapter two means that the animals which God had already created before man's existence, these God brought before man in order that man might find and realize that in none of these lower animals was a suitable helpmeet or counterpart for himself. Adam there saw that each kind of animal had its sex balance in male being mated with female, but no such thing existed then with reference to Adam. He realized that none of such animals was bone of his bone and flesh of his flesh. Hence, first when God had let man come to this appreciation, then God created the first woman and presented her to the man. Thus man could appreciate more the pleasure and satisfaction of having a counterpart of himself who would be his helpmeet. There is therefore no inharmony between this account of human creation, in two stages, and the account in Genesis 1:26-28 quoted above.

The final authority in support of the agreement of the two accounts is found in Jesus' words when quoting from both accounts together as harmonious, saying: "Have ye not read, that he who made them from the beginning made them male and female [Genesis 1:26-28], and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? [Genesis 2:24] So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder." (Matthew 19:4-6, *A.S.V.*) Jesus' harmonizing of the two

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creation accounts is final on the matter, and it would be foolish and an insult to Him as the Son of God to argue with higher critics and other false scientists of this world who try to read contradiction and inharmony into the accounts.

Freedom of Worship in Australia

THE greatest freedom of all is the unhindered and unrestrained right of creatures to worship Jehovah God, the Creator of the universe. Those who have this freedom in its largest sense are free to speak and publish the truth. They are also free from the subtle snare of religion, which indeed shackles the mind in slavish ignorance, superstition and fear. Freedom of worship in its purity is not a mere man-made, man-granted, or man-invented freedom. It is a God-given right and privilege that must be not only cherished in one's heart and mind but also defended with one's life and substance.

It is true, freedom of worship has many foes that seek to destroy it. The religious crusaders against Christianity in Australia, for instance, on January 17, 1941, seemingly were victorious when they snuffed out freedom's beacon light in that land. On that fateful day the governor-general by an order in council declared Jehovah's witnesses to be an unlawful organization. But in time, through the due process of law, these faithful witnesses were released from the ban and fully exonerated of all the false charges against them. The highest court of Australia, on June 14, 1943, once again lit the torch of freedom and set it up high enough that men could again freely worship their Creator in the manner He had chosen.

Yet, in less than two years after freedom of worship was reinstated in that land, an organized and diabolical effort has been made to once again destroy this inalienable right of the people. The individuals who conceived this latest outrage did not realize that the legal victory of 1943 was a God-given one. So when they launched their ill-aimed attack on the free worship of Jehovah this second time it boomeranged on their own heads.

On April 27-29 of this year Jehovah's witnesses in Australia simultaneously assembled in fourteen widely scattered centers. The principal event was to be a public address, "The Meek Inherit the Earth." That meant that Jehovah's servants in each convention city must conduct a strenuous advertising campaign. Highway hoardings making known the time and place of the public meeting were used. Signs appeared in private gardens, on railway stations, then on buses and trams; announcements were featured in the press, over local radio stations, in shop windows, on cars and trucks, on handbills and by sound-cars. The campaign grew until every means was being used to advertise the public meeting. The climax was reached when during the convention the streets were literally filled with information walkers and publishers with leaflets attached to their lapels.

Never before had these towns witnessed such an event, and many wonderful experiences were enjoyed, not only in the field service and in the advertising work, but also in the homes of the people where conventioners were billeted. In many of these towns religionists and their associates had, over the last three or four years, built up great prejudice against Jehovah's witnesses and their educational work. The Lord used His people to destroy all this propaganda in three short days. Their kind disposition and fearless presentation of the Kingdom message made them welcome everywhere. The result of all this was that thousands of meek persons of good-will came to hear the hope-inspiring lecture.

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The Glenelg Assembly and After

In thirteen cities throughout Australia the address, "The Meek Inherit the Earth," was given to most attentive audiences and in an atmosphere of peacefulness befitting its theme. But not so at Glenelg. The large audience that had assembled in the Maison Auditorium at Adelaide's seaside suburb were to see something new to most of them, an exhibition of mob demonism.

As the chairman introduced the speaker a mob of seventy stood up and burst forth in a torrent of loud and abusive language according to a prearranged plan. The powerful sound amplifier was no match for such a flood of vituperation. There followed a turbulent, unruly interval when the mob took charge. One of them had the idea that the national anthem should be sung, seeing in it the opportunity of lending a patriotic touch to their evil designs. So a raucous rendering of the anthem was given by the mobsters. Just how they could expect any self-respecting citizen to join them in this desecration of the national anthem is beyond understanding. The police endeavored to quell the uproar, but the hoodlums ignored them, insisting that they were the "law", and they were determined that the speech would not be given.

When the speaker commenced the address these outlaws rushed forward to smash up the sound equipment. Two of the ushers saw them coming. With faces as bold as lions and with the courage and valor found only in fighters for Theocracy, they stood guard over the machine, determined that the Lord's equipment should not be ill-used. In the ensuing scuffle four of the mobsters were knocked down. The rest retreated amidst cries of "Who said they wouldn't fight?" Evidently they thought their numbers were too few; the ratio was only 35 to 1. Later the ringleader announced that "as this is a free country" and as he and his fellows "believed in freedom of speech" he would "call on all loyal citizens to leave the hall". With that the disturbers of the peace marched outside, but stayed around the hall for hours and, during the afternoon, smashed seventeen windows of the hall with bricks. Meanwhile the convention sessions went on according to program.

The outstanding feature of all this was the determined stand taken by the people of good-will, the meek, in attendance. Although many of these knew little of the work of Jehovah's witnesses, they refused to leave the hall with the self-styled "patriots", and stayed on for the rest of the meeting. Those who remained seated during the disturbance included many returned soldiers.

Degradation of the Press

Journalism in Australia sank to a new low in its reports on the meeting and related events. This is understood to mean that the public press, in part, in Australia is now down in the same gutter as the American press when it comes to reporting the truth about an assembly of Jehovah's people. During the week that followed the Glenelg disturbance sundry local bodies rushed into print with resolutions and motions calling for the suppression of Jehovah's witnesses and making reckless assertions to bolster their demands. Threats were made that every public meeting of Jehovah's witnesses would be wrecked as the Glenelg meeting had been. As often as the newspapers would give them space they filled them with adjectives, while the papers themselves added the exclamation marks. It took the rabble-rousers about a week to use up their religious and intolerant ammunition.

Most of the newspapers stated that it was the Returned Soldiers' League that had broken up the meeting. But this was not so, as was subsequently proved by many facts. The hall itself was the property of the Returned Soldiers' League. If the mob was made up of returned soldiers, as claimed by the press, surely after failing to break up the meeting

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they would not have gone outside and smashed in seventeen of their own windows just for spite. And, as already mentioned, those that remained seated during the disturbance included many returned soldiers who not only refused to join the rowdies, even in their singing of the anthem, but, to the contrary, heartily expressed their disapproval. One young lieutenant, who had seen five years' service in the Middle East and New Guinea in the present war, came forward to the chairman and said, "If that is freedom of speech and freedom of worship, I've fought in vain. This whole thing is a disgraceful scandal!"

Persecution Increases Interest

The conduct of the gang opened wide the eyes of many returned men at the meeting and served only to intensify their interest in the Kingdom message. Following the incident one of Jehovah's witnesses, a returned soldier himself, had many interesting interviews with public men, including the state president of the League, and the mayor of Glenelg, and was able to show these men who were really behind the opposition to the truth. It was a bigoted, irresponsible section of the community, who hate Jehovah's messengers and who do not mind misusing the property of the Returned Soldiers' League to bring persecution and reproach upon the servants of the Lord, while at the same time casting up a smoke-screen to hide their own identity. But this deceptive smoke, as well as the fire, did not last long when once the Lord turned the stream of truth on their childish bonfire.

To present the facts of the Glenelg fracas to all the people and to let them know about God's kingdom, a special *Kingdom News* was quickly published, No. 14-A. Twenty-five thousand copies were available for distribution on the following week-end. The Lord by this means began the turning of the tide. This publication showed the people that the mob at Glenelg was not the Returned Soldiers' League, but merely a local basher-gang of Catholic Actionists. It told them about God's kingdom and that the lecture "The Meek Inherit the Earth" would be re-delivered on the following Sunday (May 13), in the Adelaide Company's Kingdom Hall. Thus the people of good-will who had been deprived of hearing this timely message at Glenelg would have the opportunity to hear it.

On Saturday the Adelaide evening paper, *The News,* having a circulation of 75,000, devoted two columns of its news page to extensive quotations from this special *Kingdom News.* Radio stations that had refused advertisements of the previous meeting, now broadcast extracts from this circular giving details of the forthcoming meeting at Kingdom Hall in their news sections.

"Kingdom News" No. 14-A

Excerpts are here quoted from this eye-opening sheet.

ATTEMPT TO WRECK GLENELG ASSEMBLY

THE FACTS!

TRUE AUSTRALIANS have reasons to regret the day when hooligans invaded a Christian meeting at Glenelg, for on that day the uncouth, fanatical thing called "mobocracy" reared its ugly head in this land. It knows and respects no law, no king, no country. Where mobocracy breaks forth, freedom of speech and worship take wing and fly away, and the Atlantic Charter becomes a "tinkling cymbal".

Australians do not run in packs. They have no sympathy with mobs. They deprecate the attitude of newspapers which have incited rather than discouraged the mob spirit. In the interests of freedom and truth the facts are here published that people of good-will toward God may identify what is back of this recent display of mob hysteria.

The speech "The Meek Inherit the Earth" was to have been given at the Maison Auditorium, Glenelg, on Sunday, April 29 at 3 o'clock. The hall had been booked with a person competent to rent it, and the meeting had the official sanction of the Chief Secretary's Department. Jehovah's witnesses were

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exercising their right of freedom of assembly guaranteed by the Constitution of Australia. If these mobsters have ever read the Constitution they do not respect it. Jesus said that He sent His followers "as sheep in the midst of wolves", and it was so even at Glenelg.—Matthew 10:16.

But who sent the wolves? The wolves themselves claim that they acted on behalf of the Returned Soldiers' League. Nothing can be farther from the truth. The returned soldiers fought for freedom and they believe in freedom. Mobocracy is as far removed from freedom as is Belsen Concentration Camp from 10 Downing Street. This bunch of mob actionists represented only an irresponsible bigoted section of the community. The leaders and the led belong to the same religious sect that for centuries used bludgeon tactics, inquisition and dictators to gain domination.

They belong to the same religious sect that used the same tactics, unsuccessfully, in an attempt to break up a similar assembly of Christians on the opposite side of the globe in Madison Square Garden, New York city, in 1939. They belong to the same religious sect that engineered the mob action all over America during the years 1939-41, as well as in other parts of the earth; the same religious sect that has headquarters in Vatican City, whence it directs Catholic Action world-wide, namely, the Roman Catholic Hierarchy.

Facts from Official Records

After thus tearing the mask off this pack of religious wolves and exposing their real identity, *Kingdom News* No. 14-A then continues to tell how this lawless mob tried to break up the assembly of Christians. It also answers the vicious charges that Jehovah's witnesses are "rotten stinking huns", "Nazis and Fascists," as follows: "The facts are, as official records show, that at least 6,000 Jehovah's witnesses were among the victims of Nazi bestiality in the German concentration camps in 1933. Their 'crime' in Germany was their refusal to become part of Hitler's team of thugs. It took the highest courage; for in many cases they were required to pay for their stand with their lives. Many of the victims of Nazi atrocities which are now arousing world anger are Jehovah's witnesses. [See *Consolation* No. 678, September 12 issue, for some of the horrifying details.] No, the brand of disloyalty does not fit Jehovah's witnesses. But it fits remarkably well the hooligans who tried to break up the Glenelg meeting. Were they not members of the same "church" to which Hitler and Mussolini belonged; the same "church" that entered diplomatic relations with Japan (March 27, 1942) at the very time she was preparing to invade Australia? It is all too obvious that the mobsters of Glenelg were the subversive ones. Continuing, *Kingdom News* says, "Every way we look at it the action of the Glenelg mob was disloyal, subversive of law and order. On their own admission it was premeditated—planned days ahead. This accentuated the seriousness of the crime. But let us turn from the disloyalists and consider what the *duly constituted* authorities of the land state concerning Jehovah's witnesses."

Findings of the High Court

This newsy sheet then continues with a discussion of the findings of the High Court of Australia. After thorough investigation this supreme court found as a fact that Jehovah's witnesses are "not seditious or guilty of any seditious enterprise". Also the testimony of Vice-Admiral Sir Ragnar Colvin, of the Australian Naval Board, is given concerning the integrity of Jehovah's witnesses. The position of true Christians in this old world to be that of ambassadors of the Theocratic kingdom of God is then clearly stated. And in conclusion an invitation is extended to all meek and teachable persons who are of good-will to attend the public lecture, "The Meek Inherit the Earth." The response was great. Five hundred persons packed the Kingdom Hall to the doors, while many

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others stood in the street. There was no trouble whatsoever; no interference as threatened in the newspapers a few days before; no manifestation of Catholic Action. The Lord had silenced them.

Thus an incident that Satan intended should bring reproach upon Jehovah's name and ridicule upon His people was turned around by the Lord to become a double shout to the glory and praise of His holy name. Even the Glenelg newspaper, *The Guardian,* was forced to publicly retract statements it had made about Jehovah's witnesses. And the editor of a South Australian newspaper, *The Farmer,* not only quoted long extracts from *Kingdom News,* but also warmed up to his subject by showing the hypocrisy of religion. All of this caused a general awakening of the people to the issues involved, and also a division of the "sheep" from the "goats" among them.

The tactics and devices of the enemy are the same in Australia as elsewhere in the earth: mob violence under the leadership of Catholic Action, aided and abetted by an unscrupulous and abusive press that maliciously falsifies and misrepresents the facts. The same pattern of attack on the part of the haters of truth and freedom the world over shows that they are all under the direction of Satan's invisible demonic hordes.

On the other hand, the conduct of Jehovah's witnesses under fire exemplifies their world-wide unity of action under Jehovah's great Field Marshal, Christ Jesus. Through their efforts freedom of worship in Australia still stands in 1945, because Jehovah by His invincible power gives victory to His little band of witnesses who stand fast and fight for 'the freedom wherein Christ has made them free'. Their joyful voices are heard singing: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."—1 Cor. 15:57, *Am. Stan. Ver.*

Bits of Religion in Britain

ONCE a year, for the past two hundred years, in the churchyard at Sutton, in Surrey, the tomb of James Gibson is opened, to make sure that in the meantime his body has not been snatched by medical students. First a priest says prayers (for what?); then the tomb is opened and the coffin inspected; then another prayer (for what?) and the procession goes back to the church (for what?) and James is all set for another year's sleep.

For the past 156 years, for fifty Sundays in each year, the city of London has been furnishing half a bottle of wine to the preacher at St. Paul's Cathedral. For 181 years prior thereto he was given his Sunday lodging and dinner, but in 1789 they started giving him the wine instead, and five times in a year he used to get a whole quart.

The "Most Reverend" Geoffrey Francis Fisher, the new archbishop of Canterbury, when installed in office, made the statement that there is a whole demon-ridden world to be reordered. He was right about that, except that instead of being reordered it is to be destroyed.

Rumania's Magnates Go Free

◆ Rumania was in the war on the side of Germany, but a dispatch from Bucharest states that none of her business leaders will be tried for their share in her war guilt. The reason set forth is that the country cannot afford to get along without their skill and experience. Any reasonable man can see right away, by way of illustration, that a gang of safe-crackers would hate to part with the company of a skillful pickpocket. There might be some place where his services would come in handy.

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Theocratic Assembly in South Africa

APRIL up north is so often thought of as the month when plants leaf out and trees blossom forth, when tender herbs spring up beneath gentle showers, that we seldom stop to realize that it is the ingathering and harvest season for the southern hemisphere. But whether it's planting time or harvest time, it is, nevertheless, the appropriate season for the Lord's people to assemble with festivity and jubilation.

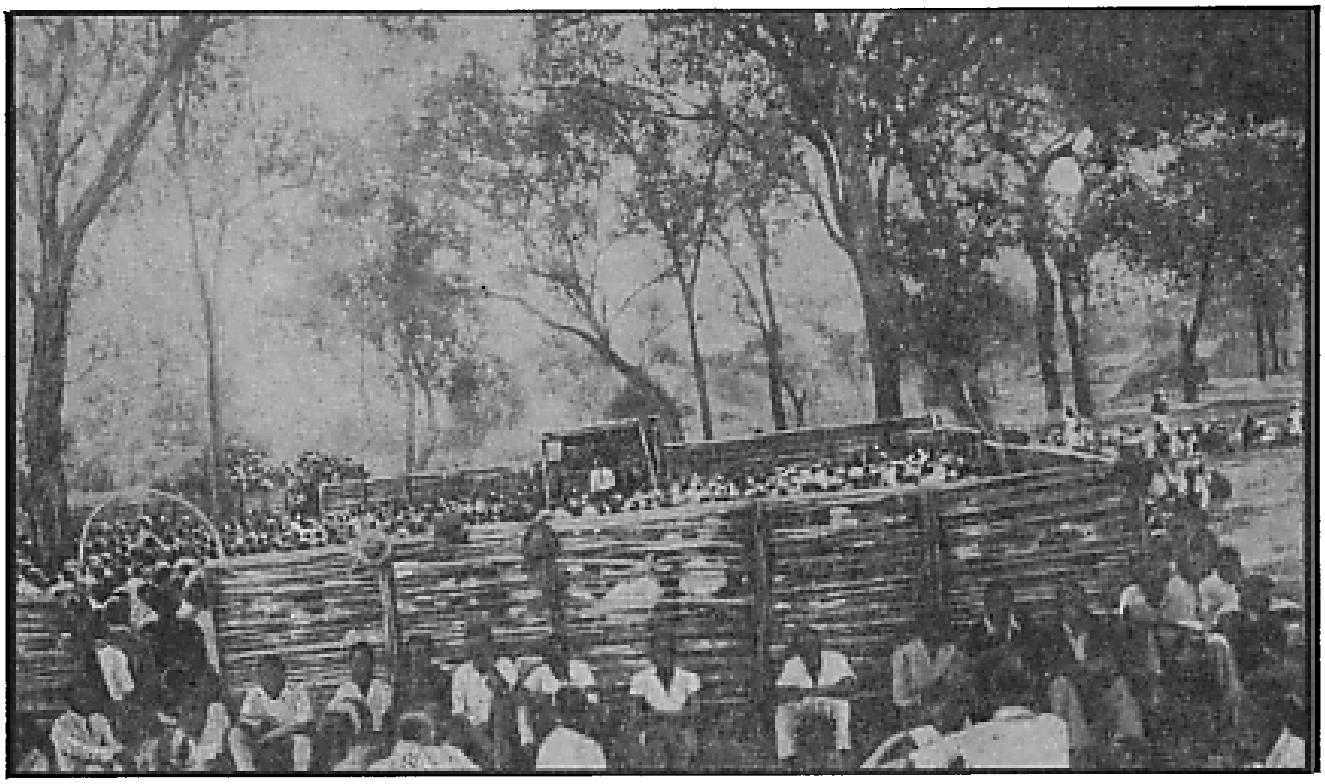
In April, 1945, the Theocratic Assembly of Jehovah's witnesses spread out over the earth like a great olive tree. Having the Lord's sunlight of approval and favor shining brightly upon it, and being watered with His refreshing truth, it bore a bumper crop of rich, satisfying fruit to the praise of His holy name. Consideration will here be given to only one of the main "boughs" of the world-wide Assembly, the one extending in the direction of South Africa. Out from that branch stemmed some 80 different assembly points in Northern Rhodesia and Southern Rhodesia, Nyasaland and the Union of South Africa.

In spite of the fact that there were many conveniently located convention cities, it was not without great difficulty that the Lord's people gathered together in that land. Railroads are few in number; automobiles owned by the common people are unheard of; and even cycles with their accessories are hard to obtain. As a consequence most of those that attended made their way to the various centers on foot. Some carried bundles of firewood, others baskets filled with rations, while still others made the trip carrying earthenware pots, water receptacles, and sleeping mats.





(1) It was necessary to "dismount" when crossing this frail bamboo bridge on the return trip from the Chitougobesa assembly. (2) A Kingdom announcer presenting the message at Blantyre, Nyasaland.



At Mufilira, in Northern Rhodesia, over 1,125 packed out and overflowed this "air-conditioned" assembly hall on Sunday afternoon.

There were other obstacles, too, placed in the way of those who attended. Secular employment under hard taskmasters was a barrier that hindered many weak and sickly ones from associating together. Only those strong in the faith of the Lord surmounted such earthly hindrances. One mine employer refused to give a brother the time off as promised, explaining that it was necessary for him to work. Calmly the brother replied, "Close your mine; I won't be there." The result: he was given off. Another also stayed away from his work, and, when asked by his "boss" why he was off the job, the brother informed him that he was out looking after another more important job. After the Assembly he was offered a better job with more pay by the same man. And there were many other instances like these where the brethren boldly stood for their right to assemble and worship Jehovah as He has commanded and, because of such stand, were privileged to attend.

Jehovah's witnesses, after beating down and overcoming many hindrances, finally assembled for the week-end of April 27-29. And they were not alone either. They invited all persons of goodwill to attend with them. At one point it is reported that "all the interested persons were looked up and with one accord they attended the Assembly that night. It was therefore impossible to make further back-calls on these persons during the balance of the Assembly; they were with us; they felt they needed the same instruction we were getting". Then there was a person who said that he wished to come to this meeting of Jehovah's witnesses but he noticed that the people attending were so nicely and neatly dressed, whereas his clothes were all old and worn and he could not afford new ones. A Kingdom publisher explained to him that cleanliness was always observed among the Lord's people and not the condition of one's wardrobe, and so he joyfully joined in the feast.

Even when an error was made, and one company of Jehovah's witnesses was not officially notified, yet when the time came they all showed up; the "grapevine" is efficient in that country too. From far and near Jehovah's witnesses came and they brought their good-will companions with them to meeting places ranging all the way from refined and modern City Halls to humble open spaces cut out of the African bush and fenced in with reeds. And when the final figures were added up it was revealed that over 23,000 were in attendance.

A People with a Purpose

And why had these thousands of people made such efforts to attend? It was not only to feast on the good things the Lord had provided in the way of spiritual food and to receive Theocratic instruction on how to be more efficient ministers of this glorious treasure of service, but also, being assembled, they unitedly served as His witnesses before others.

The flashing and arousing exhortation of the yeartext stood out in bold letters in many of the Assembly halls: "Go ye therefore, and make disciples of all the nations." And to them that meant even the nations in the heart of Africa. Each day's Theocratic activity began with a consideration of the day's Scripture text and comments thereon. Then, as the publishers went out in the field to witness, a prayer was offered asking for a goodly portion of the Lord's active force as well as His favor and blessing.

In some towns magazine publishers were to be seen on every street corner and at every public entrance, while others went from store to store. Such towns were electrified. "What is it all about?" "What is happening?" "What is this strange work?" Uniformly the answers came: "The greatest educational campaign in history"; "The kingdom of God is nigh"; "Read *The Watchtower* and *Consolation*"; "Flee to The Theocracy"; "Learn about the One World, One Government"; "This is Jehovah's 'strange work'."

Show cards placed in store windows were used very effectively to advertise The Theocratic Government. When one of these was withdrawn from a window because some religionist complained, it was quickly recovered and placed in another store window. So these too went 'round and round the villages'.

Larger posters were also used in strategic places to inform the people of the Kingdom. During the exhibition of one of these in Nyasaland one of the Roman Catholic "white fathers", with a flowing beard, came tootling along on his motorcycle. After stopping long enough to read the announcement concerning the kingdom of God he hastily departed nervously puffing on his pipe and wagging his troubled head. Could it be that



With sound-car and placards the Kingdom publishers unitedly went forth during this African assembly advertising "One World, One Government".

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The "United Kingdom Announcers" Theocratic Assembly at Pretoria, South Africa (one of the 82 Assembly points)

something was biting him in his bushy beard? On the other hand, the common people flocked around full of questions, and when they heard all about it the general expression was, "Indeed, Jehovah's witnesses are speaking the truth."

Experiences

In Africa, as in other countries, Jehovah's witnesses have all kinds of experiences. Some are happy ones, while others try their patience to the limit. In communities where the Roman Catholic Hierarchy hold the people in the greatest subjection and fear, the Witnesses meet the greatest opposition. Very often in such villages the occupant of the first house called on starts crying, "False prophets, woo-oo-oo woo-oo-oo, false prophets." Soon the whole village is demon-obsessed and howls like a pack of dogs. Some throw dust in the air, and others threaten violence. The simple-minded, in their religious ignorance, rush into their houses and bring out their man-made "crowns" to show that they already have the "crown of life".

One young man with a guitar on his lap answered a Witness by playing his guitar every time the witness of the Lord tried to say something, and stopped playing when the Witness stopped. Again, a young girl of the "jitter-bug" variety, after hearing the testimony of a Kingdom publisher, got out her guitar and said: "This is my religion. I know no other god."

The people as a whole, however, are very humble and teachable, eager to learn the truth and quick to accept it. For example, a publisher was able to break down the religious lies that had been told a man of good-will. This man said that his master always referred to him and his people as "monkeys" because they were black. He wanted to know if it was true that he had descended from the monkeys. With the "sword of the spirit, which is the word of God" the Theocratic publisher gave this man the truthful answer and arranged to make further back-calls on him.

Priests Overplay Their Hand

Sometimes the leaders and priests of Baal overplay their hand in their fanatical zeal to keep the people blinded to the light of the New World. Here was an instance of this during the April Assembly as reported: "When the church leaders saw Jehovah's witnesses erecting a grass enclosure in preparation for the Assembly they strictly warned all of their followers: 'If Jehovah's witnesses hold their meeting let us find none of you attending. Anyone who does so will be thrown out of the church.' But, like Nicodemus, many came at night to visit and to talk to the Witnesses, while the less fearful gave no heed to the religion-

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ists. On Sunday the religionists held a baptismal meeting and had all the candidates lined up ready for immersion, but when they began asking them for their 'baptismal fees' the candidates refused: 'You are only robbing us. The Bible says nothing about baptismal fees. The ones who speak the truth are Jehovah's witnesses, and we are going to attend their meetings!' And off they went."

When a few of the Witnesses were coming in from the field service they were stopped by some ladies going home from their church. They asked the Witnesses about their work, and, after learning about the Kingdom, they attended the lecture the same day and expressed a great deal of joy afterwards. They too wanted to join in the work of publishing this gospel of the now established Kingdom.

At another center, as the servants of the convention were compiling their reports one night there was a knock on the door. Who could that be at such an hour? It was a witch doctor come to ask if he could be one of Jehovah's witnesses. "Brethren," said he, "I practice the witchcraft of the demons of this old world, but the things you speak of are stronger medicine than mine and I want to join you in this work." Yes, the healing balm of the great Physician, Christ Jesus, is many times stronger than the torturous mustard packs of the demons.

Finding "Sheep" Under the Bed

Another instance will further show the potency of this life-giving water of Kingdom truth. A publisher was given the name and address of a party that had shown some interest. It happened that since the last publisher had called this party had been poisoned by the false and malicious report that Jehovah's witnesses were *terrible* people. So, when the publisher approached the dwelling there was a big commotion inside, yet no one answered the door. With Theocratic sagacity the publisher decided to investigate, and stepped inside. Not a soul was to be seen. But wait. What is that? Ha, a foot protruding from under the bed! Upon asking what the occupant was doing down there the publisher was told that he was hunting for something and did not wish to be disturbed. Thereupon the publisher told him to search no more, for he had brought him that for which he was seeking. When this person sheepishly (and truly he proved to be one of the "lost sheep" of the Lord) crawled from under the bed the publisher told him the simple and gladsome message about God's kingdom. It was like healing ointment on his sore and blinded eyes, and speedily his eyes were opened to see that not only had he been deceived, but, of a truth, this was what he was really seeking.

These are only a few of the many and joyful experiences that the publishers had who engaged in the field service. When they returned each day to the Assembly points they found that tasty spiritual food, "meat in due season," had been provided by Jehovah's organization. Surely it was a feast spread out under the shady boughs of the great Theocratic Olive Tree. Many of the assemblies, in addition, received for the first time seven new releases: *"The Kingdom Is at Hand", Kingdom Service Song Book, The Coming World Regeneration, Religion Reaps the Whirlwind, Kingdom News* No. 14 in English and in Afrikaans, *"The Kingdom of God Is Nigh"* (Afrikaans), and *Freedom in the New World* (Sesuto). More than enough to make everyone happy! And how the brethren cheered as each new release was announced! There had never been an occasion like this before in the land of the offspring of Cush. Even the "stakes" had to be moved out farther to make room for the 1,152 new ones, "strangers," who symbolized their consecration by water immersion.

To think that the Lord God, through His Theocratic organization, had arranged these things in a time of international stress was the marvel of it all;

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for only a short time ago totalitarian bans shackled the open activity of the brethren in South Africa. But now Jehovah's witnesses and their companions in that land indeed enjoyed "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined". (Isaiah 25:6) And in the evenings as they sat around the assembly halls, or the big central fires on the veld beyond the native locations beneath the vault of heaven with its myriads of twinkling stars overhead, their animated conversation filled with emotion and feeling bespoke their inward joy and thanksgiving to Jehovah, the great God of the Universe, who had made all these things possible.

The Nonsense of the Zodiac

A SUBSCRIBER writes in that some of his friends and neighbors govern much of their lives by the signs of the zodiac. They will do nothing of consequence, such as planting, reaping, having surgical operations, etc., until the sign of the zodiac is "right".

The joke of it is that in the about 4,000 years since the heathen Chaldeans divided the heavens into the twelve imaginary parts entitled Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces, the signs have traded places. The way the encyclopedia puts it is this:

The sign of Aries, therefore, is now in the position of the constellation Pisces; each sign having backed so to speak into the constellation west of it. The constellations themselves bear no resemblance to the signs designated by them. During the Middle Ages the signs of the zodiac were supposed to influence human life, and hence were distributed to different parts of the human body. Disease was supposed to be cured by the aid of the zodiacal power over that part of the body. The remnant of this superstition is still seen in some almanacs.

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Michael Servetus, Victim of Intolerance

MICHAEL SERVETUS (sur-vē'tus) is the name by which the Spanish scholar Miguel Serveto is generally known. He was born in Tudela in Navarre, in 1511. His father was a notary and sent him while still young to study law at Toulouse. There Servetus came in contact with the discussions of the reformers, which stirred up his active mind to an interest in theology and the Bible. He was then but seventeen. In 1530 he accompanied a Franciscan priest, confessor to Charles V, the emperor, on the occasion of that monarch's double coronation at Bologna, at which place Servetus also witnessed the adoration bestowed upon the pope. This made a deep and unfavorable impression upon him. About this time he also visited Augsburg, now noted as the place where the Protestants drew up their confession of faith. He may, in connection with this same trip, have seen Luther at Coburg.

After visiting many other places he produced a book on the "trinity" (1531). It opposed the common conception that Father, Son and Holy Spirit were "one God", pointing out its illogical and unscriptural aspects. The book is described as "crude, but original and earnest", showing "a wide range of reading". The following year he presented the same view in the form of a dialogue. Following these efforts Servetus turned his attention to secular work, editing scientific writings for a firm in Lyons, after which he went to Paris to study medicine, which he continued to practice for the remainder of his life. He continued to study the Bible meanwhile.

While in Paris he came in touch with Calvin, who tried to convert him to the idea that God foreordained the larger part of the human family to eternal torment in "hell-fire". Servetus does not seem to have been convinced. He continued his practice as a physician, but also managed to find time for the study of Hebrew and theology. He came to the conclusion that the baptism of infants was as wrong as the doctrine of the "trinity", and he concluded a person should be at least thirty years of age before being baptized, a rather literal deduction from the fact that Jesus was that old when baptized. Servetus may have been rebaptized himself, but there is no record or evidence to that effect.

About 1545-46 he opened a correspondence with Calvin, in the mistaken notion that this man was a Christian, or, if not a Christian, at least honest. It was a fatal mistake. Servetus sent Calvin a manuscript of his latest book, expressing at the same time a desire to visit Geneva, which was Calvin's domain. Calvin intimated that if Servetus ever came to Geneva he would not leave the city alive. He did not return Servetus' manuscript, sent him in good faith. Calvin's animosity is believed to have resulted in part from Servetus' questioning some of Calvin's "Institutions", a theological treatise which Calvin's followers placed nearly on a level with the Scriptures, if not entirely so. Calvin, whose God could calmly predestinate the majority of humankind to eternal torment, was not inclined to forgive anyone who disagreed with him.

Caught at Church

Servetus had no alternative but to rewrite his book, which was finally published secretly in an edition of a thousand copies, at Vienna. Although the book bore only the author's initials, "M. S. V.," for Michael Servetus of Villeneuve, its authorship was betrayed by Calvin and Servetus was arrested at the instance of the Catholic Inquisitor-general at Lyons on April 4, 1553; but he effected his escape on April 7, and spent the next four months in hiding. On Sunday, August 7, he appeared in Geneva, going to a hotel and seeking to make arrangements for a boat to Zurich, on

his way to Naples. No boat was available until the next day, and Servetus, not wishing to make himself conspicuous, went to an afternoon church service. It was a considerable risk *not* to go in Calvin's town. But it appeared that going was just as great a risk; for Servetus was recognized and arrested, this time by "Protestants". He was tried as a "heretic" by "heretics" and sentenced to be burned alive. Calvin claims to have tried to change the sentence to beheading, without success. No record of this appears in the documents, however.

Many writers have been inclined to blame Servetus for not coming out more openly than he did for what he believed to be the truth. It is not the purpose of this article to praise or to blame, but to take note of the facts. Evidently Servetus sought to call the attention of the more responsible ones of "Christendom" to the departures that had been made from early Christianity. His last and longest book was on the subject "Christianismi Restitutio", or "Restoration of Christianity", and pointed to errors that had crept into the doctrines and practices of "Christendom". His stand for the unity of the Godhood of the Creator and the Sonship of Jesus Christ cost him his life. He included much speculative philosophy in his writings, which he might perhaps have better omitted. But his appeal was mainly to the educated, the only ones who could read Latin. When the final test came, Servetus, with the threat of being burned alive held over him, stood firm. He would not recant. He was, accordingly, executed, by being burned at the stake, October 27, 1553.

Others who were burned alive in those "ages of faith" usually had the fagots piled at their feet. The flames were inhaled with the smoke, and the victim was speedily unconscious to suffering. For Servetus the Devilish ingenuity of his religious executioners arranged the burning fagots at a distance. He literally roasted alive, in horrible torture, for nearly five hours, while Calvin watched from a window this example of what he believed God had in reservation for the race as a whole. He, like others before and since, was but imitating his "god". Why follow such men?

It is but slight compensation that 350 years after his death, Servetus was remembered in a monument erected at Geneva, bearing the following inscription:

In memory of Michael Servetus—victim of religious intolerance of his time, and burned for his convictions at Champel, on October 27, 1553. Erected by the followers of John Calvin, three hundred and fifty years later, as *expiation* for that act, and to repudiate all coercion in matters of faith.

Oil in Britain

AS early as the year 1684 it was known that there is petroleum in England; in 1739 some of it was skimmed off and burned, to boil eggs. Spurred on by the war, and using the underground radar method to locate the oil, there are now 238 oil wells producing 8,350 tons a month of very high grade oil.

The laying of the twenty pipe lines under the English Channel was a British idea, and it was a great achievement. By means of these pipes, oil was pumped all the way from Liverpool to Frankfort-on-the-Main, east of the Rhine; the pipes were three inches in diameter. Three American concerns, the General Electric Company, the Okonite Company, and the Phelps Dodge Company, between them produced 140 miles of this pipe. At the last named concern's plant at Yonkers, one single section 40 miles long was spewed out of the plant roof and ingeniously coiled in the hold of an ocean-going vessel.

In Australia and New Guinea

UP TO January 31, 1945, according to reports from the big land "down under", Australia, under the lend-lease arrangement, had received from the United States $977,000,000 worth of goods and materials, and in the same period had supplied the United States with about $709.140,000 in goods and materials in return. A bulk purchase of machine tools from the United States is under arrangement, so that hereafter the lands in the antipodes may do more of their own manufacturing.

The harvest season which ended about April, 1945, was a bad one; and the dust storms, due to erosion of cultivated lands, were terrible. At times the whole sky turned dark-red; car headlights were useless; even within the houses, with doors and windows closed, the ceilings of the rooms could not be seen. When electric lights were turned on, they made the dust a ghastly blue, and the sun became a ball of blue through red clouds. Railway lines were blocked with sand. The winds blew the red dust 1,200 miles to New Zealand; but this is not the first time it has been done, because the geologists have identified layers of red dust in New Zealand as fine soil from the center of Australia. Ships 900 miles off the Australian coast were covered with a fine layer of good Australian soil, which it is estimated it will take ten years to replace. One man telephoned his local paper for news in the midst of the storm, stating that he feared that the end of the world is coming. The Devil has so completely blinded the minds of his dupes on this subject of the end of the world that only a handful understand the truth that it is *his* world, *his* way of doing things, that is being ended. They do not know that "the earth abideth for ever" (Ecclesiastes 1:4); nor, apparently, do they even know that "God himself that formed the earth and made it" "created it not in vain, he formed it to be inhabited".—Isaiah 45:18.

The Captain Cook Dock

Australia designed, and built by 3,500 workmen in five years, the Captain Cook graving dock, at Sydney, opened March 24, 1945. It is 1,177 feet long, 155 feet wide, and 55 feet deep. This makes it the largest south of the equator, bigger than the one at Singapore, and capable of accommodating any ship made by man. It cost $40,000,000 to build. Its giant cranes can each lift 250 tons. It can be emptied of water in four hours.

In demanding the death of Hirohito, emperor of Japan, Australian officials say that the atrocities committed by Japanese airmen working for this child of Satan who claims the title of "Son of Heaven" are too horrible to be printed. Thus, among printable items, is the claim that in New Guinea these airmen flew over Allied airfields and dropped by parachute the limbs of captured Allied airmen, with mocking notes attached. What can ever be done with people like that except to kill them, as Almighty God will do to all such in Armageddon?

It is not surprising to find stories of the Flood in any part of the world; they have recently been found in a part of New Guinea hitherto unexplored. The account is greatly distorted from the Bible record, though some features of the Biblical narrative are quite well preserved. Among these are the legend that it was a woman's curiosity, an offense against the gods, that caused the gardens to wither and the food to become so scarce that men had to work for a living. There is also the story of sending out from the ark a bird (parrot) "and that the parrot eventually came back with the leaf of a wild sago palm in his beak, signifying it had found land from which the waters had abated". Aren't you glad that you have in your Bible the truthful and simple story of just what occurred? A story, by the way, that Jesus fully sanctioned, as did also Isaiah, Ezekiel, Peter and Paul.

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dom, Gomorrah, Catholic Quebec

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No public school pupil required to join in exercise of devotion

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Grecian philosophic doctrine of immortality supports theory

Where Should Children Be Taught Faith in God?

Should the newspapers, churches, schools or state attempt it?

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November 7, 1945

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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

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$1 a year in the United States
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South Africa	623 Boston House, Cape Town

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

In Brief

Ripley's Heaven

◆ Ripley, of "Believe It or Not" fame, has tried to figure out the capacity of heaven and the number of people who will eventually go there. He has concluded there would be so many that they would stand on each other's heads 113,236 miles high. Ripley has a nimble pencil. He takes 25 years as a generation. Then he concludes that every person has had two parents, four grandparents, eight great-grandparents, and doubling them all the way back. He assumes that every person has had this number of parents, grandparents, etc., and that no person has ever had the same parents or grandparents or other ancestors that any other person had; a manifest absurdity. He concludes that every person has had 302,231,454,903,657,293,676,543 different relatives since the beginning of the Christian era. Pretty good, eh? especially when we know that the population of the earth at that time was far less than it is today.

However, the heavenly city pictured in Revelation is represented as coming down to the earth, so that the "nations" might walk in the light of it, not necessarily living in it permanently. There is plenty of room on earth for all that have ever lived, and many millions more.

Of course, Ripley wrote with his tongue in his cheek, and he is only presenting the picture of religion's heaven; for the generality of religionists believe that ultimately everybody "saved" must go to heaven, and that the "city" of Revelation is that heaven. Also inclined to take the measurements literally, religion's heaven or Ripley's heaven would be quite crowded, though not as badly as Ripley imagines, even though the majority of the human race had gone where religion thinks it is going anyway. There is as great a difference between the Bible and religion as there is between Ripley's figures in this instance and the facts.

CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVII | Brooklyn, N. Y., Wednesday, November 7, 1945 | Number 682

Sodom, Gomorrah, and Catholic Quebec

APOLOGIES might be due because of the above title. But if so, they are not due Catholic Quebec, but Sodom and Gomorrah. There is no gainsaying the wickedness and utter depravity of the two godless cities once sprawled on the plains at the northern tip of what is now called the Dead sea. Their infamy is proverbial. Did not Jehovah God himself say, "The men of Sodom were wicked and sinners before the LORD exceedingly"? The city specialized in rendering evil for good. Outstanding was the time when Abraham, in rescuing his nephew Lot from conquering armies, returned to the king of Sodom not only his subjects but his possessions; yet thereafter a howling mob of Sodomites besieged Lot and his household and two special messengers of Jehovah God to ill-use them according to the basest of passions. Any attempt to witness concerning Jehovah God and His supremacy was received as mockery. There were not even ten righteously disposed ones living in Sodom. Abreast of it in wickedness was its sister city, Gomorrah. In the end Jehovah buried them both in a destructive downpour of fire and brimstone from heaven.—Genesis 13:13; 14:11-24; 18:23, 32; 19:1-25.

But that cities would arise long after Sodom and Gomorrah's fall that would be even more steeped in wickedness is shown by Jesus' words concerning cities refusing to hear His faithful witnesses: "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, IT SHALL BE MORE TOLERABLE FOR THE LAND OF SODOM AND GOMORRHA IN THE DAY OF JUDGMENT, THAN FOR THAT CITY." (Matthew 10:14, 15; Mark 6:11) According to these inspired words of Christ Jesus, it will be more tolerable for Sodom and Gomorrah than cities in the Catholic province of Quebec; say, for example, the cities of Chateauguay and Lachine, both near Montreal. These two cities are not the first ones in this 86-percent Catholic province to outstrip Sodom and Gomorrah in evil-doing: they have had many previous bad examples to follow; they just happen to be the two latest. Know them by their fruits.—Matthew 7:18-20.

The Case Against Lachine

In this city mob action blazed fiercely on Saturday, September 15, 1945. Why? To halt the Christian work of Jehovah's witnesses. Though Christians are never in mobs as participants in their demoniacal rampages, they are often the targets of such devilish and cowardly uprisings. So it was in Lachine. A Bible lecture was scheduled for Sunday, September 16. Jehovah's witnesses were advertising it Saturday afternoon. Religiously inflamed Catholic mobsters massed their forces to combat free speech and worship and the circulation of Bible truth, which latter thing has been specially hated and feared by the Roman Catholic Church since its beginning in the fourth century after Christ. Disregarding all the fair means democracy offers to those desiring to answer their opponents, the venomous religionists laid hold upon their usual foul meth-

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ods of mobocracy. At the climax of their evil work during the evening hours their freedom-hating, truth-hating ranks had swelled from 500 to 2,000 mobocrats. For some of the details of their work we quote from the Montreal *Daily Star,* September 17, 1945:

The trouble started in Lachine early Saturday afternoon when members of the sect, who were selling literature on street corners, were molested by Lachine youths. The disturbance gradually became worse and some started to tear Witness placards and magazines into shreds.

About five o'clock a group of persons on Notre Dame street saw a taxicab drive up to the shop and home of Joseph Letellier, who operates the Dominion Keys and Locks Repairing, at 96 Seventh avenue, near Notre Dame street. His store also consists of a clockmaker's repair shop.

Albert Hubbard, his daughter Joyce and her husband, all members of the sect, stepped out of the cab and carried a bundle of Witness literature into the shop. About half a dozen persons ran into the shop and picked up some of the magazines, which they waved in view of the crowds.

Immediately the crowd started pelting the front of the store with stones and tomatoes, which seemed to have been brought along for the purpose. The plate glass of the display window was smashed. Mr. Letellier rushed to the telephone to call the police, but as he did someone smashed his fist into the elderly man's face, inflicting a long cut and knocking his glasses to the floor. Then he smashed the telephone.

Mr. Hubbard and his son-in-law locked the door of the shop and closed the wooden shutters on the front left window of the one-story building before retiring to the rear where they also closed shutters over the windows. Stones were continually pouring into the shop from the street. One of them struck Joyce full on the chest.

The crowd was not pushed back off the street until almost two hours later, when Lachine police, reinforced by a number of provincial police constables, placed barricades at Notre Dame street and also about 100 feet south of the store. No one was allowed to pass the barricades.

People started to climb house rooftops opposite the store after dark and continued to throw stones until midnight. As a result, the entire front of the building was completely wrecked and valuable clocks inside were destroyed.

The five occupants of the dwelling meanwhile cowered for five hours in the rear of the house. They were not released from this virtual imprisonment until 10.10 p.m. when they were spirited away with the help of one of their number through the back yard.

In order to make their escape, the five persons were forced to squeeze through a passage, 25 feet long and one and a half feet wide, between two garages. They boarded an automobile which their friends had provided and were whisked away.

For a continuation of the story we quote from the detailed write-up appearing in the Montreal *Gazette,* September 17, 1945:

At nine o'clock, 35 Lachine and Provincial Policemen were on the scene and Chief Pitre ordered them to push back the crowd. With the scene lighted by floodlights placed on the roof of adjoining houses, the police slowly succeeded in pushing part of the crowd back to Notre Dame street and arrested three juveniles on charges of throwing stones.

In the meantime, with the mob occupied at watching the police, several Witnesses entered the shop by the back door and took out Mr. and Mrs. Letellier and the Albert family and whisked them away in a car just as some of the crowd noticed what was going on, and called for the rest of the crowd to stop the car which got away.

On the circulars that had been distributed Saturday it was announced that a meeting would be held Sunday afternoon at three o'clock in the hall over the Banque Canadienne Nationale at the corner of Notre Dame street and Tenth avenue. With the west end unit of the Witnesses notifying Lachine authorities that they intended to hold their meeting despite Saturday's disturbance, Po-

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lice Chief Pitre ordered all his 20-man force to be on duty, as well as all off-duty firemen, and also asked for a six-man squad from the Provincial Police.

By one o'clock Sunday afternoon, a score or more of the officers were patrolling, two by two, the approaches to the Banque Canadienne Nationale hall and allowed no one to stop on the sidewalk, but about half an hour before the meeting, Notre Dame street and Tenth avenue were crowded with people who just kept marching back and forth. When the organizers of the meeting arrived, they found the door of the hall locked.

One of them called the bank manager, J. O. Daoust, who said that, due to the circumstances he could not risk his hall being damaged. He added that the Witnesses would be refunded the money they had paid. The Witnesses then decided to hold their Bible lecture at the house of Mrs. M. Blickstead, 111 Fifty-sixth avenue, in Dixie, on the outskirts of Lachine.

Using about nine or ten taxis the Witnesses went to Mrs. Blickstead's home, where several policemen had been sent as soon as it had been decided to hold the meeting there. By 3.30, the meeting started with a score of Lachine and Provincial policemen keeping a close watch on the house. Several groups of youngsters came around by streetcar but were soon chased away by the police.

Chateauguay Surpasses Wicked Lachine

In this mobocratic city persecution and prosecution united to accomplish what religious mobs alone failed to effect in Lachine. The same issues were involved. Jehovah's witnesses were advertising Bible lectures and inviting the public to attend. More than a thousand did, but not to listen. They came in a religious Hierarchy-like crusade to break up Bible study. Prior to that, however, officials gave the "persecution ball" a lusty kick and started it rolling by arresting fifteen of Jehovah's witnesses for distributing the invitation slips. These arrests were in violation of fundamental freedoms Canada boasts. This illegal prosecution was the "Go ahead" signal for lawless persecution by mobsters. The Christian witnesses broke no properly applied laws; they were arrested. The Roman Catholic mobsters shattered the law; not one of them even came near being arrested. Furthermore, this religious but far-from-Christian city enjoyed its devilish fling so thoroughly the first time that it staged a repeat performance one week later, both persecution and prosecution again collaborating. Chateauguay got a week's head start over Lachine, launching its anarchistic career on September 9, 1945. The Montreal *Gazette,* September 10, 1945, reported the town's disgrace as follows:

A crowd estimated at more than 1,000 men, women and children, many armed with canes and sticks, broke up an outdoor Bible lecture of the Witnesses of Jehovah here today by showering them with tomatoes, potatoes and rocks and overpowering the speaker's voice with two powerful sirens. Twelve witnesses were arrested on charges of distributing circulars and they were released on $10 bail pending their arraignment in Valleyfield.

About 90 Witnesses from the Montreal East Unit arrived in Chateauguay at 10 o'clock this morning to join about 25 local members to organize the first of a series of three public outdoor meetings to be held in Chateauguay basin. About 50 of the delegates arrived in a chartered bus, while the rest travelled in private cars and by train. They had been promised, Paul H. Couture, district organizer claimed, the use of the City Hall Park for their meetings.

Shortly after their arrival, the Witnesses spread out throughout Chateauguay Basin on a door-to-door tour, giving a short Bible sermon in each house and distributing "invitations" for their large outdoor rally scheduled for the afternoon. Trouble started, Witnesses claim, when a group of local men, travelling in hired taxis, and acting under instructions of Rene Lussier, town secretary, and Police Chief McClintoch, started to round-up all the canvassers, on the charge of distributing circulars without a license. Mr. Couture, one of

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the twelve adults and three youngsters arrested before the Witnesses halted their tour, claimed that he was forced into a taxi by a group of strong-arm men who were not policemen and who did not identify themselves.

The 15 persons arrested were brought to the City Hall at about 11 o'clock in the morning and were kept in a small room until one o'clock, when they appeared before Mayor Reid and Secretary Lussier. The three youngsters were freed and the 12 others were each allowed $10 bail until their arraignment in Valleyfield. They were also told they could not use the City Hall Park for their afternoon meeting.

In the meantime, those who had not been arrested retired to the house of R. W. Weaner, where they were joined by those released from the City Hall. Since they could not use the park, they decided to hold the Bible lecture in Mr. Weaner's yard, where they installed their loudspeakers.

Long before the scheduled start of the meeting, at two o'clock, hundreds of men, women and children had gathered around the yard. By two o'clock, the mob was estimated at about 1,200 persons. However, only 200 of them actively took part in the mobbing.

As J. R. Dufour, 5863 8th avenue, Rosemount, began his lecture on "Will Man Succeed as a World Rebuilder", several taxis loaded with men arrived in front of the house, followed by a panel truck filled with tomatoes and potatoes. During the first 10 minutes, the crowd surged forward slowly, showering the 125 persons attending the meeting with tomatoes and some large potatoes.

Then someone threw the first rock, which injured a Witness. The latter ran after his attacker and tried to hold him for the police. He was jumped upon by about 10 men who allegedly kicked him and beat him. Finally, two big fire sirens were placed about 25 feet away from the speaker, forcing him to give up after a hectic 35 minutes. The Witnesses asked vainly for the protection of Provincial Police who had arrived following an emergency call to Montreal.

The mobbing continued as the Witnesses tried to get into their chartered bus and their automobiles. During the meeting, some of the crowd nailed "No Parking" signs along the street where the Witnesses' cars were parked. As their owners tried to obey the new signs, they found their way blocked by several taxis. Finally the bus and the cars succeeded in breaking through the blockade and returning to Montreal.

Damage to the Weaner home was reported considerable, with windows broken, and walls spattered with tomatoes and potatoes.

Chateauguay's Second Plunge into Demonocracy

Satan the Devil is incorrigibly wicked; he will never change. The trail of the Roman Catholic Hierarchy stretches back black and bloody for fifteen centuries. Though she has tried desperately, she has been unable to cover her tracks of Inquisition and crusades and massacres by mobs. The history of this hypocritical religious blood-spiller is a stench in the nostrils of all freedom-lovers and God-fearers. But repent? *Never!* She even boasts that she will never change. (Jeremiah 13:22, 23; 2:34) Like the Devil, the "god of this world", the Hierarchy could hardly change for the worse, and will not make a change for the better. Her dupes, many of them ignorant and blinded by rabble-rousing priests, are prone to follow her on her journey to the ditch of destruction. They did in Chateauguay. The religious dupes there felt so pleased with their un-Christlike mob action of September 9 that they retraced their steps one week later. Will they, like the Devil and the Hierarchy, never repent? Only the long-suffering Lord knows. But read now of their second transgression. The following quotation is from the Montreal *Gazette,* September 17, 1945:

In Chateauguay, 17 Witnesses were arrested yesterday on charges of distributing circulars without a permit, while many others received minor injuries. The Witnesses did not even have a chance to open the second of a series of three Bible lectures as the crowd, numbering about 1,500, showered them with

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vegetables of all kinds and attacked several members of the sect. Last week, 12 Witnesses were arrested before the meeting was broken up by the mob.

The 17 persons arrested, most of them women and youths, were picked up around noon by four special constables acting under orders of Mayor Reid and Police Chief McClintoch. The Witnesses were making a door-to-door canvass, distributing printed sermons as well as invitations to attend the afternoon meeting at the home of Mrs. R. W. Weaner, 11 Crepin street, where they had attempted to hold their first meeting, last Sunday.

An hour before the scheduled start of the meeting, at two o'clock, there were already more than 500 spectators surrounding the house and booing the 125 Witnesses who had come from Montreal and the Chateauguay district. When the meeting started with the introduction of the speaker, Paul Couture, whose subject was "Escape the Coming Destruction", the mob had grown to about 1,500 and they began to shower the Witnesses with potatoes, cucumbers, rotten eggs and a few rocks. It was impossible for the three men of the Chateauguay police, directed by Chief McClintoch, and for a special detachment of five provincial policemen headed by Lieutenant Sigouin, to control the attackers and they asked the Witnesses to close their loudspeakers to calm the crowd.

This did no good, and the pelting of the members of the sect continued until they called off the meeting and retired in the Weaner home, shortly after two o'clock. The siege began with the abusing of Frank Roncarelli and his two children who decided to return by themselves to Montreal, since the meeting was not being held.

"When I saw that the meeting was broken up, I went to the police and asked them to stop the throwing of the projectiles," Mr. Roncarelli said last night. "They replied that it was impossible and ordered us to silence the loudspeakers if we did not want Mrs. Weaner to be arrested for disturbing the peace. Since there was no alternative we obeyed their order."

He then came out of the yard with his two sons and started to walk towards his car, parked near the river front. He was showered with potatoes, one of which struck his youngest son. Finally he was overtaken by ten or twelve youths who jumped on him and beat him until he was rescued by the Provincial police. Mr. Roncarelli was then showered again by various projectiles and, while his oldest son was starting their car, he had to jump on the running board of another car to escape the crowd.

Meanwhile a company inspector had ordered back to Montreal two of the three special buses which had taken the Witnesses to Chateauguay "because I cannot risk them in such a mob", he told officials. As for the third bus, the crowd deflated its tires. This complicated the situation, since there were no means of evacuating the 125 Witnesses from the Weaner home.

Finally, about 60 of them went out by the back yard in small groups and were taken in Witnesses' cars to various places on the main highway where they could board regular buses. A crowd of more than 300 persons had gathered at the bridge at the entrance to Chateauguay Basin to stop any cars or buses carrying sect members.

The last group, numbering about 40 Witnesses, was first taken to the pavilion at the public beach to wait until some means of taking them back to Montreal had been found. However, the mob soon discovered their hideout and began to move toward the beach. The police, however, got there first and it was decided that the group should march to Woodlands, about two miles away to take trains and buses there.

The Witnesses had covered about half the distance escorted by the five provincial and three Chateauguay policemen when they were all overtaken by cars carrying youngsters. The worst fight of the day occurred with the Witnesses suffering several minor casualties. The hoodlums seized all the literature carried by the Witnesses and burned it in a field. [Just what this literature was is shown by the account in the Montreal *Daily Star,* September 17, when it stated: "Pamphlets and Bibles were torn to shreds and littered the lawns of the summer homes facing Lake St. Louis."]

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Many Righteously Disposed in Quebec

The mobsters are not highly regarded by many of their fellow citizens in the province of Quebec. After the first splurge in mobocracy by Chateauguayans the Toronto *Evening Telegram,* September 12, 1945, said editorially:

"TOLERANT" QUEBECKERS
STONE RELIGIOUS MEETING

At Chateauguay Basin, in the Quebec constituency of Beauharnois-Laprairie, a meeting of Jehovah Witnesses has been broken up by violence. A Montreal dispatch reports that about 1,000 men, women and children pelted with vegetables and stones the 125 persons attending. The meeting was being held at a private home, use of the local park having been refused. Earlier, 12 members of the sect had been arrested on charges of distributing circulars without a license and admitted to nominal bail pending arraignment.

There is some sort of law in Quebec requiring police sanction for distribution of literature printed outside the province. By defense counsel for a girl accused of distributing literature of the International Bible Students' Association, some time ago, it was pointed out that the law permits free distribution of religious literature, but the learned judge held that the association was not a religious organization.

If the law respecting literature has been violated in the present instance, no doubt appropriate penalties will be imposed. But no mention is made of action against persons committing unprovoked assault upon a religious group holding a lawful assembly. Possibly that has police sanction.

As the United Church Observer said in comment upon the Bible Students' case, it is a dangerous precedent for any judge to impose a penalty for distribution of the literature of any religious sect. "If the distribution of literature is a crime for one group in the community," it suggested, "what is to prevent some other judge from condemning as criminal the distribution of literature from another group?"

As a matter of fact, Quebec persecution has not been confined to what may be termed minor sects, but is apt to be visited upon any *other than the Roman communion* which ventures to propagate its doctrines. The Baptists could give testimony in that respect. Recurrence of incidents such as that at Chateauguay Basin makes it impossible to take seriously the assurance so insistently pressed upon Ontario people that Quebec is a repository of vast tolerance and a model of fairness to minorities. [Italics added.]

Following the double-barreled mob action in Chateauguay and Lachine one week later, many other Canadians expressed their disapproval of this well-known brand of Fascist Catholic Action. The above editorial from the Toronto *Evening Telegram* refers to a protest made by the United Church Observer. Apparently after the second assault a week later United Church ministers felt spurred to even more positive action in behalf of religious liberty. An article appearing in the final edition of the Montreal *Standard,* September 22, discloses their vigorous action in the interest of freedom:

UNITED CHURCHMEN RAP
ATTACKS ON "WITNESSES"

Protesting against "the infringement of religious liberty" as demonstrated by recent attacks made at Lachine and Chateauguay on the Jehovah witnesses, the Alumni Association of the United Theological College, consisting of United Church ministers who are graduates of the present college and of the three uniting colleges before 1925, have sent a letter to Premier Maurice Duplessis, in his capacity as attorney general of the province urging him to "take whatever steps may be necessary" to assure freedom of worship.

The text of the letter, drawn up at the Association's annual conference, follows:

"The Alumni Association of the United Theological College, Montreal, meeting in annual conference, having learned through the press of the recent attack made upon groups of Jehovah's witnesses while endeavoring to hold meetings at Chateauguay and Lachine, desires to place on record an em-

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phatic and earnest protest against this infringement of religious liberty.

"While not endorsing either the teachings or the methods of work of Jehovah's witnesses, this alumni views with grave concern the actions of those who sought to prevent the meetings of the members of this organization, and considers this action as being in direct opposition to the principles of freedom and a vital part of our religious liberty for which so many of our citizens gave their lives in the war just ended.

"We therefore would earnestly urge the government of this province to take whatever steps may be necessary to prevent a recurrence of this lawlessness and to assure for all our people freedom of worship and of lawful assembly."

The following appeared in the September 19 issue of the Montreal *Gazette:*

Denouncing the attack on 66 Witnesses of Jehovah at Lachine over the week-end, R. J. Lamoureux, district director of the United Steelworkers of Canada, Monday night appealed to "all workers and citizens of the Province of Quebec to uphold the right of freedom to worship whatever creed individual people may choose."

Mr. Lamoureux commented on the disturbances at Lachine and expressed his regret that people after fighting for liberty and freedom of speech should be deprived of such democratic principles because of the action of others who, he said, "act like fascists and will not tolerate the belief of others."

"We, the workers of this country, who have fought dearly for victory over these forces of evil, which in their selfish and dictatorial reign will not tolerate any other group, want to protest against the mobbing at Lachine and Chateauguay, which brought disgrace upon this Province and which certainly was most undemocratic and unchristian," Mr. Lamoureux said.

"Although I hold no brief for the Jehovah's Witnesses, we, the citizens of this country, cannot tolerate the mobbing of fellow citizens because of their religious conviction," the labor leader concluded.

This liberty-championing editorial graced the pages of the Montreal *Daily Star* on September 21:

A Shocking Example

The numerous letters which this paper has received from people of various religious beliefs condemning the lawless behaviour of some people of Chateauguay and Lachine towards adherents of a certain religious group indicate quite clearly that public opinion is keenly aroused over the matter. There can be no justification for such brutal treatment as was meted out to a group of Jehovah's Witnesses who thought fit to hold meetings at Chateauguay and Lachine. They were committing no offence against the law, and whatever opinions people may have as to their beliefs, they have just as much right to assemble or to hold demonstrations of their faith within the law as any other religious group in the Dominion.

To persecute them, as has been repeatedly done at Chateauguay, is intolerable, the direct negation of that freedom of religion which is one of the ideals for which the world of free men has been fighting for five long and bitter years. Those who profess to be Christians should behave like Christians, not take the law into their own hands and express their disapproval of any religious groups' particular tenets by the employment of physical violence against them. The law exists for the protection of all Canadian citizens, but in this particular instance the guardians of law appear to have failed badly in the execution of their duty. Those guilty of attacks on the group of Jehovah's Witnesses at Chateauguay and Lachine set a shocking example of intolerance which cannot but reflect on the people of Quebec.

This editorial attests the fact that the paper had received numerous letters from those of various religious beliefs; and doubtless some of these letters were from honest Catholics. All were unanimous in condemning the lawless mobsters of Chateauguay and Lachine. At least, the offenders were not cast in the light of public heroes, as similar offenders have been painted in the public press of the United States at times. But

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newspapers other than the *Daily Star* received letters denouncing the robbers of freedom. One that was virtually packed with power was published by the Montreal *Gazette,* September 22. It follows in its entirety:

PERSECUTION OF WITNESSES OF JEHOVAH

Sir,—I wonder how many thoughtful citizens, who last week read in our daily newspapers about the mob of rowdy citizens who stoned and, through other organized methods, broke up an open-air religious service recently at Chateauguay, realize that this is just one more phase of a very persistent religious persecution against the Witnesses of Jehovah which has been going on in this province of ours for some years.

If the newspapers' reports are accurate, no member of the unruly mob which injured people, damaged property and, in an organized manner, interfered with and finally broke up an open-air religious service on Sunday was arrested, yet 12 members of the group holding the religious service were arrested on a petty legal technicality.

If news items report accurately, the law was broken by authorities of the town in permitting "No Parking" signs to be placed in position after the cars of this religious group had been parked where ordinarily parking is permitted. Also, the law was broken by others who arranged for high-powered motor sirens to be brought up and blown to disturb the meeting. Those who did this must be known to local police. Why was no action taken against those lawbreakers by police whose duty it is to maintain law and order?

I wonder if thoughtful citizens of Montreal are aware:

That some time ago firearms were actually used against members of this same religious group to prevent them landing from a passenger steamer on the St. Lawrence to carry on their work at certain places on the river between Montreal and Quebec, and that as far as one knows no attempt was made to arrest those who carried out these murderous and illegal acts;

That during the war uniformed police raided a communion service being carried on in a church hall in Montreal used by members of this same group. While members were attending this communion service quietly inside the church hall, the police entered, stopped the solemn service and called upon those present to produce their national registration certificates, and several who did not have the certificates with them were arrested and taken away by the police. Was that ever done in this province in any other church?

That innocent, refined, young girls, in their teens or early twenties, and other members of a legal religious body have been arrested in and around Montreal solely because they were endeavoring to preach the Word of God in the manner in which they think it should be preached, and that in some cases they have been kept in Montreal's most undesirable jails because they were unable or, because of their principles, unwilling to put up the bail demanded;

That an unreasonably high bail is at times demanded from these people, demanded by a police officer before trial as his method of arranging punishment;

That there are many of such cases now pending in the court of one of the largest cities in the Province of Quebec and that long delays occur sometimes in carrying on the hearings, and that unless bail, sometimes unreasonably high in amount, is put up by the individuals themselves or by some friend, the person charged is kept in jail. I have been informed that individuals found in the streets of that municipality carrying Bibles have been accosted by the police and arrested on sight if they admitted being members of that particular religious order. Some of these have been placed behind the bars before trial.

A municipal by-law specially enforced only to carry on this religious persecution is, in my opinion, illegally enforced; first, because it should not in any case be applied against a religious group and, secondly, because the municipal authorities concerned would not dare to enforce the by-law consistently and apply it with equal force against a priest or a nun of the Roman Catholic Church, a member of the Salvation Army, the Boy Scouts or the Girl Guides, who repeatedly in the same way could be charged with breaking the same by-

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law whenever they call at any house to speak of their work or distribute tickets, literature, etc., without first taking out and paying for a permit. Laws are not made to be enforced only against those who hold different religious beliefs to others. We have been fighting for six years to do away with that kind of law enforcement, but it is going on right now in this province and has been for some years.

I hold no brief for the Witnesses of Jehovah nor am I discussing their form of religious belief or practices and, prior to a few days ago, did not know personally any member of the order. A few days ago, however, on reading in the Montreal papers that a young lady from Westmount had been placed behind the bars after her arrest because she had called at some homes and expressed the wish to discuss with the lady who answered each door her form of religious belief, I did personally put up an unreasonably high amount of bail in order to prevent that young lady from going to the Fullum street jail and perhaps staying there for weeks or months until her case was finally dealt with by the Recorder's Court of one of the largest municipalities in the Province of Quebec.

Christ and his apostles were mobbed, interfered with, stoned and beaten and cast into prison and some of them put to death by unruly, ignorant people who thought they had a right to interfere with the practice by others of a religion different from their own. Apparently it takes some people more than two thousand years to learn that this is an un-Christian act.

IRVING P. REXFORD.

Westmount, September 18.

Jehovah's witnesses themselves report that now in the territories surrounding Chateauguay and Lachine many people speak kindly to them as they exhibit on public streets magazines expounding Bible truths. Honest, fair, freedom-loving persons want them to know that not all are in favor of mob action. Religion's mobster tactics have failed again. The work is not stopped; it is advertised. Persecution leveled at Jehovah's witnesses merely identifies them as Christians. Did not Christ say His followers would be persecuted? Did He not also say that the persecutors would be religionists who claimed to served God? and that they would be so blinded by their religious leaders that in doing this persecution they would think they were doing God service? "The time cometh, that whosoever killeth you will think that he doeth God service," Jesus said.—John 16:2.

Why More Tolerable for Sodom

But even persons strongly opposed to such cowardly mobbings may question the position taken that these cities are worse than Sodom. These cities do outnumber Sodom in the count of righteously disposed ones. Moral conditions may not be any worse; doubtless the vile sin of sodomy is not so prevalent. But Christ Jesus clearly showed, in the text quoted in the second paragraph of this article, why it will be more tolerable for depraved Sodom. An organized witness work concerning Jehovah and His kingdom had not been conducted in Sodom. The Sodomites were indecent and repulsive in their moral degeneracy, it is true. It is also true that they assaulted in a mob action Godly people and His messengers. But the Sodomites made no claims of serving God, had received no witness concerning Him, and had never possessed His Word nor studied His purposes. They did not sin against the light that comes with some knowledge of Jehovah. Therein lies the difference.

The Sodomites did not mob Lot's household group because that group were servants of God declaring God's message, but did it in pursuit of their depraved lust. The Catholic Quebeckers, on the other hand, launched their gang attacks with the explicit motive of halting the work of witnessing to God's kingdom. They attacked because they opposed the carrying out of Jesus' command that the gospel be preached. When Jesus sent out His gospel-preachers He said they would be so assaulted in some

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cities, and He declared that because of such assaults against His followers and against the Bible-preaching work the offending cities would be counted more intolerable than ancient Sodom and Gomorrah.

"By Their Fruits Ye Shall Know Them"

Determination as to who was right and who was wrong, who was serving God and who was serving Satan, in this controversy is not difficult. It is simple, apparent on the very surface. Personal or religious prejudice or opinion plays no part in the determination. Weigh the undisputed facts in the light of the simple, down-to-earth principle expounded by Christ Jesus: "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matthew 7:16-18, 20, 21.

Unquestionably the Catholic mobsters of Chateauguay and Lachine say "Lord, Lord" repeatedly; Jesus brushed such lip-service aside as immaterial. He focused attention on the all-important things, the *doing* of God's will, the *fruits* brought forth. Reflect on the fruits or works of the religious mobocrats: In Lachine they besieged the witnesses in a private store, stoned them, beat an elderly man, injured women, wantonly destroyed property, and blocked the freedoms of assembly and worship and speech. Have you ever read of Christ or the apostles or other early Christians as bringing forth those fruits? But you have read in the Scriptures of rabid religionists bringing forth such corrupt and evil fruits against the early Christians, haven't you?

Chateauguay's fruits of identification came in a bumper crop. The Witnesses were arrested for inviting people to a Bible lecture. The officials and people did not want the invitations passed out; yet they came to the meeting. The mobsters came armed with clubs and brought in a truckload of fruit to throw, to which they added stones. Sirens were operated to drown out the speaker's voice. "No parking" signs were illegally put up where the Witnesses had legally parked their cars. When the Witnesses then tried to move their cars they were set upon by overwhelming numbers and cruelly beaten. They were trailed across the countryside by the howling mobsters running in wolf-pack style. Bibles were torn to bits and burned. A Christian act? Not even a fool would so argue. But it is a centuries-old practice of the Bible-hating Hierarchy. Any mobsters arrested? Were any of those who mobbed Jesus or the apostles or other early followers ever arrested? No; Christ and His followers were always the ones arrested and haled into court. Chateauguay's police followed that evil precedent. They arrested no mobsters, but ensnared first fifteen and later seventeen of Jehovah's witnesses in their police net. Evil and corrupt fruits, indeed!

Evil Fruits Unjustified

The chorus will swell from the throats of the Catholic anti-Christians, now, that Jehovah's witnesses brought it on themselves, that they 'asked for it', and 'got what they deserved'. Such arguments are childish. Granted that the truth of the Bible is offensive to blind religionists and stirs their wrath mightily. Did not the straightforward message of Christ Jesus inflame the hatred of religionists, and even result in His murder? Did not He brand the religionists as show-offs, hypocrites, preventers of others entering the Kingdom, coveters of such unscriptural titles as "Father", blind guides, blind fools, whited sepulchers full of dead men's bones, serpents, a generation of vipers, liars, sons of the Devil,

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and so on? His conclusion was that the religious hypocrites could not escape the damnation of destruction. (Matthew, chapter 23; John 8:43-45) Jehovah's witnesses have never matched the scathing denunciations Christ Jesus leveled against religion, but the telling truths they utter cut deep. The religious response is always violence and mob action and persecution, often aided by a puppet police force; never is it in the form of logical and reasoning rebuttal of the statements made. How can they rebut the truth of God's Word? They seize today the only weapon their prototypes could seize in Jesus' day—*violence!*

There is lawful recourse in the event of libel or slander; but the Hierarchy knows the truths declared by Jehovah's witnesses cannot be proved libel and slander. But for sake of argument, suppose the Witnesses were spreading false reports concerning religion. Would not the religionists, if they were Christians, be "harmless as doves", accept it as part of the persecution Christ Jesus foretold for His followers, and be content to let vengeance rest with God? They can never justify their evil fruits of mobocracy by the standards of Christianity. Vile abuse and slander and libel have been heaped upon Jehovah's witnesses by the Hierarchy and her agents. It is of small consequence. What is done unto God's witnesses is as though it were done to Jehovah and His King Christ Jesus. These supreme "higher powers" can and will settle the account in Their due time. The Witnesses neither will nor desire to dip into such devilish tactics as mobbings and stonings to combat persecution. The Witnesses rest faithfully and confidently in the Lord and His power; the Hierarchy has only ritual and form of godliness, but has no faith and denies the power of the Almighty.—2 Timothy 3:5.

Lachine and Chateauguay, Whom Do You Serve?

You are religious towns. You are located in an avowedly democratic land. You claim to serve God; you claim to be for freedom. Yet if freedom is exercised by those who disagree with you, you don't use the freedom you claim to love to combat their utterances. Your remedy is storm-trooper methods of violence and suppression; your remedy is to stop the other fellow's freedom. Though your words are, your actions are not in harmony with that for which democracies have just finished fighting a long and bloody global war. Your claims of serving God are hollow, empty; as much so as are your claims for freedom. You lip-serve God and freedom; actually you lend yourselves as servants of just the opposite of them. The apostle Paul laid down the rule, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16) It is the fruits brought forth that count. How long will yours be evil?

Canada Waives Compulsory Flag Salute

MAN without God is a futile creature. He is lost and emptied and casts about him for some substitute, something that will enable him to express, without the cost of true worship, the hunger of his heart for an object of devotion. Detached from the true author of his existence, God, he has worshiped every conceivable thing and creature within the range of his vision and imagination, and done so since the dawn of history.

Certain demagogues, conscious of the power of man's devotion, have sought to control and direct it to their own advantage. "The cross and the flag" have elicited their panegyrics, not so much for the significance of these emblems as

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for the power of their appeal to the people. The propagandists have overlooked in this strategy the star of David and the crescent of Islam, not to mention other religious symbols which to their respective devotees are just as sacred as the religious cross is to a supposed majority.

It is remarkable that millions who would not bow down or render other obeisance to the cross readily enough give ceremonial recognition to the national emblem. Nor does that fact reflect any outright opposition to Christ Jesus who died upon the tree. It is simply a failure to realize that ceremonial gestures to symbols and images of all kinds are in the nature of idolatry, whether that gesture be a bow, a salute, or other gesture addressed to an inanimate object. Some, however, do believe that such expressions of veneration or devotion conflict with the undivided worship to be directed to God alone. They insist on their right to refrain from such gestures. Among these are Jehovah's witnesses. Their attitude is considered "peculiar", not because it is contrary to reason or Scripture but because it is a departure from custom. But the flag salute issue cannot be lightly dismissed. It has been fought out in the courts of the United States to the point of victory for freedom in the highest court, the Supreme Court at Washington. (See *Consolation* No. 622.)

Other lands, too, have had their "flag salute cases", Canada among them. There, too, the absolute right of the individual to render obeisance to God alone, and to refuse giving recognition to symbols, had to be acknowledged, however reluctantly. The case in point was that of the two sons of one of Jehovah's witnesses, Robert and Graham Donald. They had come to the conviction that the flag salute ceremony was a species of image worship, and declined to continue it, even though the school regulations made it a daily practice, and their stand brought them undesired publicity. The continual ceremonial singing of the national anthem likewise became objectionable to them. They discontinued that also, standing at respectful attention while the class as a whole engaged in these devotions. They caused no disturbance, created no scene.

Suspended for Conscientiousness

It did not take long for the teachers and the principal to take note of the course of these boys, and to take action in the matter. The boys were suspended because they did not choose to take part in a ceremonial that involved adulation of men and obeisance to inanimate symbols, such as the flag. Other children of Jehovah's witnesses were similarly affected at different times, so that in the course of time there were as many as forty suspended from the schools in Hamilton and in other cities of Canada. A Kingdom school was provided by the parents, so that the children might receive private instruction while unable to attend the public schools. The accompanying photograph shows 26 pupils and the teacher of the Kingdom school.

The question had to be settled as to whether children, well-behaved and intelligent, should be deprived of their rights to an unhindered education in the public schools simply because of conscientious scruples against participating in a ceremony. The case was taken to court, action being brought by the father of Robert and Graham Donald. A decision against them was handed down. They had to salute and sing or else no education, although the parents paid taxes and all were law-abiding citizens in every respect.

But the matter did not end there. The case was taken to a court of appeals, which thought more impartially and judged differently. While the court professed that it could not understand why anyone should not want to salute the beautiful Canadian flag, it did admit the right of the defendants to refrain from so doing, if they conscientiously believed

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Pupils of the Hamilton, Ontario, Kingdom school and their teacher. They were expelled from the public school because they declined to do obeisance to the flag on conscientious and Scriptural grounds.

it to be wrong. And as for the national anthem, why should anybody object to singing it every day? True, it was in the nature of a poetic prayer, and some people, somehow, do not care to have anybody dictate what they shall pray for or put words into their mouths, but that was not the point. The conscience of the individual must not be overridden.

The court unanimously agreed and ruled that the appellants had certain liberties of conscience and of worship which must be respected. They might have the "peculiar" idea that gestures of obeisance and expressions of worship were to be given to God only, but if that was their conviction they had a right to it. It was pointed out, too, that the statute provided that

No pupil in a public school shall be required to read or study in or from any religious book, or to join in any exercise of devotion or religion, objected to by his parent or guardian.

If the ceremonials of saluting the flag and singing the national anthem were not religious (though they were such to the appellants) there could be no doubt that they were an exercise of devotion.

The Court of Appeals accordingly ruled that Robert and Graham are entitled to attend the public school of Hamilton and to refrain, on conscientious grounds, from joining in the school exercises of saluting the flag and singing the national anthem.

The court further allowed the father a refund of $378 to cover expenses incurred in educating his sons privately during the time the school authorities were depriving them of public education on the mistaken notion that they must

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wave their hands at a flag and sing a prayer-song each day in order to enjoy that for which their father was being taxed.

The Crux of the Matter

The Court of Appeals very effectively put its finger on the crux of the matter. It is the individual's conscience, not the courts, that must determine his actions. The judgment stated:

> There are many acts which are not acts of worship and which for most men have no religious significance and are entirely unrelated to the practice of any religious principle or tenet but which may involve a violation of an obligation which other men may think is imposed upon them by divine command or religious authority. To use a homely illustration, partaking of food is ordinarily in no sense "any approach to a religious observance". It is purely mundane, with no religious significance, and yet ordinances establishing fast days or prohibiting the use of certain kinds of food are part of the religion of many people.
>
> That certain acts, exercises and symbols at certain times, or to certain people, connote a significance or meaning which, at other times or to other people, is completely absent is a fact so obvious from history, and from observation, that it needs no elaboration.
>
> The fact that the appellants conscientiously believe the views which they assert is not here in question.

Or, otherwise expressed, one man's conscience cannot be governed by another man's judgment. As one of the young defendants succinctly stated the matter, "It is *my* conscience!" He had to do what he believed was acceptable to God, and to refrain from doing what he believed to be wrong.

But the school board, apparently so eager to comply with the law as to deprive children of an education, were less eager when the law was shown to mean that they must admit the children and respect their conscientious objections to ceremonial acts of devotion, including the flag salute. The board carried the case to the Canadian Supreme Court. This court, however, waived the flag salute aside, dismissing with costs the application of the Hamilton board for a hearing, and allowing the judgment of the Court of Appeals to stand.

Where Are the $26,000,000,000?

IT IS calculated that when the Nazi gangsters were overrunning Europe they extorted in occupation costs and unpaid-for goods not less than $26,000,000,000. Things like locomotives and machine tools can be readily identified, but when it gets to cash it is not too easy.

Switzerland has been for generations a place where stolen money can be hidden. In a copyrighted article Barron's, of 40 New street, New York city, tells how it is done. A man walks into a Swiss bank and opens an account with a number and a key word, gets a receipt for his money, and ten years later he or one of his friends or children can get the money by returning the original receipt and giving the password.

Barron's estimate that the German assets in Swiss banks may be as much as $350,000,000, exclusive of the contents of safe deposit boxes. They think similar funds invested in Argentina may run to as much as $500,000,000; those in Sweden less than $150,000,000, and Spain $30,000,000. The bulk of the $26,000,000,000 are in Germany. Barron's explains:

> Since 1935 the Nazi Party has used the system of political blackmail with virtuosity. All over Germany every town and village had its local "fuehrer" who levied taxes not only on big and small business and corporations, but also on farmers, employees, and even school children. Money thus collected went directly into the accounts of the party. No one dared refuse to support the party.

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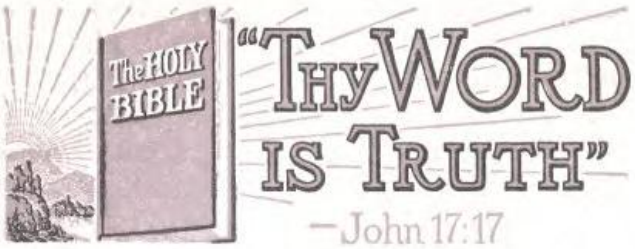

Why Any "All Souls' Day"?

IN THE fifth century before Christ the pagan Grecian philosopher Socrates taught the pagans that the human soul is immortal and imperishable. In the first century after Christ the Christian apostle Paul wrote to his fellow Christian Timothy these words: "But is now made manifest by the illumination of our Saviour Jesus Christ, who hath destroyed death, and hath brought to light life and incorruption by the gospel." (2 Timothy 1:10, Catholic *Douay Version*) "The Blessed and only Mighty, the King of kings, and Lord of lords; who only hath immortality, and inhabiteth light inaccessible, whom no man hath seen, nor can see: to whom be honour and empire everlasting."–1 Timothy 6:15, 16, *Douay Version.*

The apostle Paul therefore contradicts the pagan Socrates and his disciple Plato. Either Socrates and Plato were right in teaching their pre-Christian doctrine that the human soul cannot and does not die or else the Christian apostle is right that the human soul dies and never had immortality, but that Christ Jesus is the first one to open up the way whereby creatures may gain the reward of incorruption and immortality with Him in heaven. All the rest of the Holy Bible supports the apostle Paul as being right and the pagan teacher Socrates as being absolutely wrong. It is on Socrates' un-Christian religious teaching of the immortality of the human soul that the so-called "All Souls' Day" was observed on November 2 by offering prayers for the souls of the dead, as if such human souls were yet alive in some invisible, spiritual place.

The false religious doctrine that has grown out of so-called "inherent human immortality" is that of the torment of the human soul after death in a fiery "purgatory" or "hell". For such torment to be either temporary or perpetual, the life of the soul must be continuous after man dies; hence the two doctrines of the soul and of soul torment after death must stand or fall together. Such doctrines being both un-Biblical, un-Scriptural, un-apostolic, and hence un-Christian and false, they must fall. The Word of God in The Holy Bible is truth, and in due time must prevail.

God's inspired prophet wrote concerning man: "Thou hast made him a little lower than the angels." (Psalm 8:5) This being true, it disproves the doctrine of so-called "evolution" and the doctrine of "inherent human immortality". If man were inherently immortal, and since the angels are higher than man, then it would follow that angels are immortal. The Holy Scriptures show that the angels are not immortal. Many of the angels followed the cherub Lucifer in his rebellion against Jehovah God and became demons, very wicked. God imprisoned such fallen angels until judgment day for execution. (Genesis 6:2; Jude 6; 2 Peter 2:4) God has declared that in His own due time "all the wicked will he destroy". (Psalm 145:20) The chief among these wicked ones is the Devil, that one-time angel of great light and power. The fact that these wicked angels will be wiped out is conclusive proof that they are not immortal. The Devil, the chief among them, will be destroyed by God, according to Hebrews 2:14 and Ezekiel 28:19. Hence the fact that man is lower than such lofty angels is another proof that man is not immortal.

If man were a creature of evolution, then the loftier angels must also be creatures of evolution, because the Scriptures compare the creation of angels and man and state that man is on the lower plane of life. Besides, the Holy Scrip-

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tures say that God made the angels and also man, so that the fact that God made them both is proof that neither the angels nor men were evolved.

Human observation shows us that man walks about, breathes, and performs his usual functions. If an accident befalls him his breath is taken away completely, the body no longer functions, and the man is dead. This experience, well known to be common to all men, is exactly in harmony with the Word of God. At Genesis 2:7 the Scriptures declare that God formed man of the dust of the ground and breathed into his nostrils the breath of life, and a living human soul resulted. Take away the breath of life and the blood ceases to circulate, the action of the heart stops, and the man is dead. It was God's holy power that made man and gave him the breath of life. The power of God exercised takes away the breath of life and therefore death ensues. Upon this point note the words of men of God, namely: "The spirit of God hath made me, and the breath of the Almighty hath given me life." (Job 33:4) "Thou takest away their breath, they die, and return to their dust."–Psalm 104:29.

That no part of man remains alive after breath goes out of the body is positively stated by the Scriptures, at Psalm 146:4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." The breath is invisible and powerful, even as the wind is invisible and powerful. It is the breath of life which God gave to man that moves his blood into action. With no circulation of the blood there would be no life. This is true because, as the Bible says, the life is in the blood. (Leviticus 17:14) Take away the blood of man and death results. That of itself proves that man or the human soul is not immortal.

Man is a soul, and the living existence which man has is also called "soul" in the Bible. Genesis 2:7 shows that the living person and soul mean the same thing: "man became a living soul." If immortal, then, of course, the human soul could not die, because immortality means that which is not subject to death. On this point there is no room for doubt, because in plain phrase the Scriptures say: "The soul that sinneth, it shall die." (Ezekiel 18:4, 20) "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?"—Psalm 89:48.

According to 1 Timothy 6:15, 16 quoted above in the first paragraph, immortality resides alone in Jehovah. He is everlasting and is from everlasting. To whomsoever he wills Jehovah could give the quality of immortality. His Word proves that it is His will to give immortality only to those who follow Christ's footsteps and undergo the severe trial and prove their loyalty and faithfulness to Jehovah God even unto death as Jesus did, thus sharing in Christ's death. When Jesus was on earth He said: "For as the Father hath life in himself [inherent immortality]; so hath he given to the Son to have life in himself." (John 5:26) This proves that at the time that Jesus said such words, shortly before His crucifixion, He did not possess immortality. Life within himself, or inherent life, means immortality; and Jesus declared that it was God's purpose to give Him inherent life or life within himself. Because of Jesus' faithfulness under the most severe test, even to an ignominious death, God raised the dead Jesus to life and rewarded Him by granting to Him the great prize of immortality. Over Jesus death can never again prevail, and He can never die again as a ransom price for humankind.—Philippians 2:9-11; 1 Corinthians 15:53; Revelation 1:18.

Such scriptures prove that Jesus did not possess immortality prior to His resurrection out of death to spirit life in heaven. Jesus, the only begotten and firstborn Son of God, was the beginning of God's creative works. No creature was higher than this firstborn Son. (Revelation 3:14) If God did not give His first creature, His great Son, immortality in

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the first instance, it would be unreasonable that He would make man an immortal creature or an immortal soul. Why, then, any religiously manufactured "All Souls' Day" of praying presumably for the souls of the dead, when the human dead are dead and there is no prospect of life for them except by the resurrection of the dead under God's established kingdom?

Where Should Children Be Taught Faith in God?

ALL that anybody takes out of this life is his knowledge of God. "And this is life eternal, that they might know thee the only true God." (John 17:3) If one goes out of this life without any knowledge or appreciation of God, his life has been wasted.

A brilliant man (his father was a minister), Robert G. Ingersoll, calling himself an agnostic, once said:

I see a world where thrones have crumbled and where kings are dust. I see a world at peace, adorned with every form of art, with music's myriad voices thrilled, while lips are rich with words of love and truth, a world in which no exile sighs, no prisoner mourns. I see a world without the beggar's outstretched palm, the miser's heartless stony stare, the piteous wail of want, the livid lips of lies, the cruel eyes of scorn. I see a race without disease of flesh or brain, shapely and fair, married harmony of form and function, and as I look, life lengthens, joy deepens, love canopies the earth; and over all in the great dome shines the eternal star of human hope.

That's pretty fine, coming from an agnostic, don't you think? And don't you half suspect that somewhere, back in that active brain, was at least the suspicion that there is a real, true, faithful God that will sometime straighten things out for poor humanity? When and if Ingersoll awakens he will find that the god in whom he disbelieved is the Devil, who alone is the author of the doctrines of "purgatory" and "endless torture" which so repelled this outstanding lawyer.

Where Can the Children Turn?

Where can the children, in safety to themselves, turn for their knowledge of God? Having a minister for a father was really a disadvantage to Ingersoll. How about consulting the so-called "great" poets and authors? Won't they help? Not so that you could notice it. James Watson, of Hawaii, went to some trouble to ascertain what thirteen famous authors had to say about death. Every one of them contradicted the Bible and made God out to be a liar. But here is the list and what they had to say that death is: Babcock, "Death is the preacher of deathlessness"; Bacon, "Death is a friend of ours"; Coleridge, "Death is the lamp of life"; Fichte, "Death is birth"; Frederick, "Death is the finest day of life"; Miller, "Death is delightful"; Milton, "Death is the golden key to the pearly gates"; Mountford, "Death is the sublimity of life"; Ouida, "Death is beautiful"; Parnell, "Death is the path to God"; Scott, "Death is the final awakening"; Seneca, "Death is the birthday of eternity"; Young, "Death is the crown of life and the prince of peace."

The thirteen men who wrote that stuff were all mixed up, and, logically, if they got caught in a severe storm, and were invited to come inside, they would want to stay outside, exposed to the elements, so that they could die quicker and get all those wonderful things, besides worms, that they foolishly supposed that death would bring to them.

Newspapers and Periodicals

Will the ordinary newspaper help the children to obtain faith in God? One of the best of them in America is the New York *Times,* and in an effort to show that nobody ever dies, and that Socrates, Maimonides and Abraham Lincoln

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are not dead, some feeble-minded pen-pusher or typewriter operator in the office of the *Times* who thinks he is an editor wrote this whopper: "It is the Christian faith that its Lord did not die."

Not only is the Christian faith nothing of that kind, but the apostle Paul goes to a good deal of trouble to explain that it is the exact opposite of that heathen idea. Read the following carefully, and notice the particularity with which the truth is set out:

> Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that *Christ died* for our sins according to the scriptures.—1 Corinthians 15:1-3.

When Christ died He was dead; "I am he that liveth, and was dead." (Revelation 1:18) But God remembered Him and on the third day raised Him from the dead, to die no more. As for Socrates, and the others named, they are all just where Jesus said they were, in their graves (John 5:28, 29), but in due time they also may be remembered and awakened from their sleep, and return from "the land of the enemy".

To say that 'when people die they keep right on living' makes the Devil out to be the handsome and refined gentleman that cooked up that story for mother Eve, telling her that it was all right for her to disobey God; she could go right ahead and eat the forbidden fruit, because she had something inside of her that could not die, and there really isn't any such thing as death, anyway, according to the Devil.

How About Joining a Church?

Well, how about encouraging the children to join some church? Many people would favor such an idea; but in an address to 100 Methodist ministers from 24 states, gathered in Washington, D.C., Dr. Howard Stone Anderson, pastor of the First Congregational Church of that city, accused Protestantism of playing the Magdalene to capitalism, and of having congregations made up of pleasure-mad fools. He declared that most of the slum-owners are church members without any consciences, and, after saying that Protestantism is responsible for the horrible conditions in the world, he himself posed this one:

> What voice do we have with our leaders? They profess to hear us, but they do not. And why should they listen to our confused babels?

Paul Muldrow was a preacher in a small town. The magazine entitled *Frauds and Answers* published his story. He found the church, in a small country town, "made up of those who exploit, those who assist in this exploitation and get their petty cut, the masses who are exploited, and the beggars who refuse to be classed among any of these three castes." He told of the banker of the congregation who called him into his office, to bawl him out and tell him to change the tenor of his discourses, and of the wealthy female who bawled his wife out because she paid a little above the 30c an hour for washing, which the grand lady thought was enough for a washerwoman. He found his fellow preachers bragging about getting hold of rich new members, because it would mean more money for themselves; and he wound up with this one:

> The Church as a whole has no concrete, vital message for its time. Its international insignia ought to be a weathervane. On the whole, the clergy is interested in comfort, statistics and a raise in pay. Often I have wondered during the past six years whether Jesus Christ could stomach being a popular preacher in any of the leading denominations today, and my resignation indicates my conclusion on this matter.

How About Shoving It onto the Schools?

How about robbing the children of seven or eight full days of their 190-day

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school year, and making it intolerable for them if they don't embrace what the preachers cannot give them in the churches? Will they get it any better in school? The answer is that they can't, they don't, and they won't, and the reasons are many and sound.

It is now three years since there was held at Columbia University in New York city a five-day conference of one hundred professors who teach science, philosophy and religion, and who sought to make some recommendations on behalf of democratic idealism and practice. At the end of the conference the one hundred leaders were honest enough to admit that they were confused, that they had to develop among themselves a technique of mutual instruction, and that they needed the help of "men of affairs" (the big boys with the wallets) before they could recommend anything at all. These are the men whose business it is to teach the preachers that dare not tell the truth in their churches but are supposed to make the youngsters take it and like it during their school days. What a farce!

The teaching of faith in God has been tried in the schools, and it is an absolute failure, working out discontent and division, just as might have been expected. In some cities the Jews are getting off by themselves, with the other children looking down on them.

At Champaign, Illinois, a mother brought suit to prevent teaching of religion in the building, or with the equipment, or in the time when her boy of ten years of age is supposed to be learning things he must know to make him a useful American citizen. She said her boy was ostracized and ridiculed because his parents did not endorse the stuff the sectarian religionists were trying to teach others.

Forcing the Union of Church and State

At the moment that this is written the Roman Catholic Hierarchy is doing everything humanly or inhumanly possible to get funds from the United States government for running its sectarian schools. The reason it wants to run the schools is so that the common people will not know how to read the Bible. Witness the condition of the people of Spain, Italy, Mexico, or any other country where illiteracy is high. If the Hierarchy can get the people so that they cannot read, then it thinks it can continue to operate its racket indefinitely.

The American people believe in education, and it is their free, unsectarian schools that have made the country great. President Ulysses S. Grant was a believer in America's free public schools as the keystone of American liberty. In an address at Des Moines, in 1875, he said:

> Encourage free schools and resolve that not one dollar appropriated for their support shall be appropriated to the support of any sectarian schools. Resolve that either the state or the nation, or both combined, shall support institutions of learning sufficient to afford every child growing up in the land the opportunity of a good, common school education, unmixed with sectarian, pagan or atheistical dogmas. Leave the matter of religion to the family circle, the church, and the private school supported entirely by private contributions. Keep the church and state forever separate.

Under the title "Public Schools and Religion" the St. Louis *Post-Dispatch,* in its issue of June 11, 1945, had this convincing editorial:

> "The whole policy of excusing pupils to attend regular religious instruction should be re-examined," we said last week in commenting on the report that showed St. Louis school children to be from a year to two years behind the national average in educational progress.
>
> The suggestion is reinforced by the disclosure that so many church groups are making bids to conduct religious instruction classes that school authorities have stopped cataloguing them by name, and will hence-

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forth list no denomination on the request blanks sent to parents.

Discussion of the subject does not bear on the value of teaching religious principles to children. It comes up only because the survey report shows that religious classes are prominent among the outside activities that take time from regular studies; that they consume seven or eight full days of the school year's 190 days. This affects not only the children who participate; others are not permitted to engage in regular course of study work while the religious classes are on, lest the absentees be handicapped.

A sound American principle is the separation of church and state. This impairs neither, but strengthens both. Schools are a state activity, and elimination of the time-out for religious classes is logical, particularly if it is established that these impair public-school efficiency, as now seems evident.

There is also the question of whether it is desirable for children to be grouped in any way on the basis of religious affiliation, as they are when excused in groups for these classes. This calls attention to the differences in sects, whereas a purpose of public education should be to minimize those differences; to impress, in the formative years, the need for interfaith co-operation.

Excellent as the purpose of religious classes is, examination will probably show that it can be best left entirely to the churches and parents, in the after-school and week-end hours when there can be no interference with public schooling. This should help St. Louis children in catching up with the national standard.

But the Children Must Know

But it is absolutely essential for the children that they must have faith in God, and in His Word. Here is the way that Robert Quillen, the columnist, puts it about a knowledge of the Kingdom, and what the operation of the Kingdom would mean. He has manifestly been in touch with the Kingdom literature. And why not?

Suppose that all men, made brave by desperation, should acknowledge its perfection and adopt it tomorrow. What would happen? At first you would notice little change. Everybody would continue at his usual occupation. But soon you would begin to notice an absence of fear and anxiety and strife and bad manners. Everybody would do his best. There would be no competition, except that each would try to be more kind and unselfish than his neighbor. There would be great abundance for all, for none would desire more than he needed. Each would share his plenty with the unfortunate, but none would accept more than his need required, for all would do to others as they would have others do to them. There would be no more war, crime, envy, hate, jealousy, nor would there be need of courts or prisons. All new orders have tried to establish security, prosperity and more abundant life, but always without meeting the conditions that are essential to success. They have ignored the rule, "Seek ye first the Kingdom of God, and all of these things will be added unto you." No other plan can work; but this one cannot fail, for it was given to us by the same intelligence that planned the natural laws that control the universe.

Yes, the children must know, and they must become footstep followers of that humble child of a carpenter, who lived in the despised village of Nazareth; they must follow this man who never wrote a book, never went to college, never held office, never owned a home, never traveled two hundred miles from the place of His birth, died as a criminal, and was buried in a borrowed grave. But He is the only one that can lead and is leading in the way that leads to eternal life and to infinite happiness right here on this earth.

The Way Is Perfectly Plain

The best inheritance that any child can have is "that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus". (2 Timothy 3:15) The Lord and the apostles were explainers of the things that "written aforetime were written for

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our learning, that we through patience and comfort of the scriptures might have hope".—Romans 15:4.

It is only reasonable that parents should wish their children to receive an abundance of the blessings of life, that they should want them to have good health, good education, good opportunities, good companionship, and, most of all, godlikeness. Homes are not mere apartments. They are centers of human life and human interest, and, because of that, they should be provided with the best locations, the best appointments, the best daily programs and the best general atmosphere that the parents can provide.

Little folks come to homes from time to time, to make their abode there, and it is right that their parents should wish them to grow in wisdom and in stature and in favor with God and man. The little folks should be early made acquainted with the Holy Scriptures, which are able to make them wise unto salvation. The first churches met in Christian homes, and it is noteworthy that neither Jesus nor any of the apostles ever asked anybody to build any other kind of churches.

There is no place where the Bible should be so much loved and revered as in the home. If the parents love it, and try to walk by it, the little folks will imitate them, and be blessed thereby. If the parents are enthusiastic about it, then the children are more than likely to have the same spirit.

It takes time and it takes work to read and to understand the Bible, but there is no other time so well spent; and when the whole family gets the idea that the learning and the doing of God's will is the most important thing in life, not only is it on the high road to eternal life, but the present results are immediately manifest.

There should be nothing about the home Bible study that is forced. Nobody likes to be forced. It should be a topic of table talks and fireside chats that everybody in the home will enjoy.

Companions and Helpers

The Scriptures say very clearly that "faith cometh by hearing, and hearing by the word of God" (Romans 10:17), and they also say that "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him". (Hebrews 11:6) It is thus apparent that all need help; and the Lord knows that, and makes due provision. He has provided the necessary books, and the necessary teachers, so that in this evil day all may be fed who will, and may be so fed and taught that they will be able to feed and teach others.

The first requisite to a study of God's revealed truth is a guileless heart, a simple heart, a heart that realizes that the information which it seeks can come from God alone, that it is Theocratic, and is available only to those that approach God as a little child. "The meek will he guide in judgment: and the meek will he teach his way." (Psalm 25:9) "God resisteth the proud, but giveth grace unto the humble" (James 4:6), and has so arranged matters that those not humble of heart can not understand, even if they would. See Daniel 12:10: "None of the wicked shall understand." It is just as true now as it was the day it was written.

Today the Lord is using just one organization to feed and comfort and bless the truth-hungry, and to qualify them to extend those blessings to others, and the service is rendered without money and without price, without bells and without steeples, without vestments and without titles, and without fear and without favor. If you want to know with what organization you should get in touch, write the WATCHTOWER, and somebody will call as soon as conditions make it possible.

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The Schooner

"OH, HOW she scoons!" That's what a bystander cried when he saw the first schooner skimming and skipping over the surface of the water in the year 1713. A boat with a new type of rigging had been launched by Captain Andrew Robinson, of Gloucester, Mass. And as Robinson watched the performance of his sailing craft, with admiration, he too took a fancy to the expression used to describe it. So he replied, "A scooner let her be."

From that day till this schooners have been built with very little change in their basic design. Notwithstanding the fact that three-, four-, and even seven-mast schooners were introduced after 1840, typical schooners today, like the originals, have only two masts. The characteristic feature of the schooner is its fore-and-aft sails which allow it to sail close to the wind. Rigged with a foresail and mainsail, together with jib sails and topsails, it has not only utility, but also a beauty and charm all of its own. This latter quality, no doubt, explains why schooners figure so often in stories of the romance and adventures of the sea.

In one of Newfoundland's harbors one morning in May there was a little more than ordinary activity aboard just such a schooner. The thick fog was rolling in from the open ocean, and big waves were dashing themselves to pieces upon the rugged coast off St. John's harbor, when two servants of the Lord made their way across the quay to where, tossing and straining on her lines, a schooner lay tied to the wharf. In the early dusk of dawn the skipper stopped shouting orders to the crew long enough to give these two passengers a hearty welcome. His buoyant laughter and cheerful manner gladdened their hearts as he helped them get their many things aboard. It was a precious cargo, too, for these two Theocratic servants were shipping off to an isolated company of Jehovah's witnesses. They were taking spiritual food to brethren who were cut off from the rest of the world from early fall to late spring, to where even the mail seldom reached through the long, cold winter. In the many packages, therefore, were stores of the new booklets, *"The Kingdom of God Is Nigh", One World, One Government,* and *'The Meek Inherit the Earth';* also the new songbook as well as the new book *Theocratic Aid to Kingdom Publishers.* Few schooners have ever sailed with as valuable a cargo as that in their holds.

While these two passengers slipped into their rubber clothes the crew was busy starting the auxiliary engine, hoisting sails, and weighing anchors. Soon they were off and sleepy St. John's was quickly left behind. Cutting through the choppy waves of the narrows they put out to the open sea, a course which but a few weeks before was treacherously strewn with deadly mines laid by the Germans. Even that very morning, as they were bobbing along over the briny deep, a great German submarine, one of those sea wolves of the Devil, lay at anchor in a near-by harbor, having surrendered only a short time before.

Meanwhile, the wind was slowly moving around the compass. This meant that the fog which had rolled in from where the Arctic currents meet the warm Gulf Stream would lift. The skipper knew this and smilingly promised them all a fair-weather trip. He was as good as a barometer. Shortly the fog cleared and the sun shone brilliantly as it too sailed majestically across the celestial blue.

Late the following day they reached their destination, a small fishing village on the east coast, Lumsden by name, where a three-day Assembly was to be held. That night the Assembly got off with a thrilling start. One can imagine the electrifying effect when it was announced that the ban on Jehovah's witnesses in Newfoundland had been lifted.

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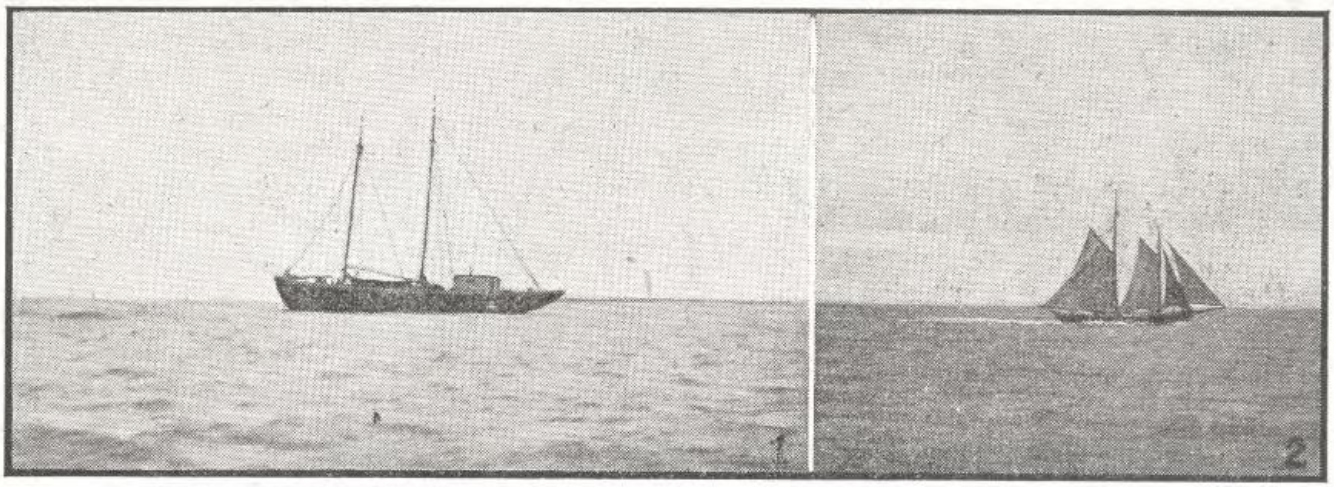

When riding at anchor a schooner looks relaxed, but when under way with her sails bellied out she gracefully skims over the sea.

Then during the next three days the "cargo" which the good schooner had safely brought was opened and examined, piece by piece, until these faithful Christians at Lumsden were more than satisfied. Truly it was a "feast of fat things" and 'their cups were running over'. It was a history-making event in that little fishing cove hidden away as it was on the bleak coast of Newfoundland. Yet, the great name of Jehovah had been honored and magnified even there and in return His blessings were poured out in abundance.

The time came for these two peace messengers to say good-bye. Their work was finished; the schooner was waiting. Then, with all mates aboard, the schooner's sails bellied out as she gracefully slipped through the salty sea amid great drifting icebergs and finally disappeared in the distant haze.

Strangle Hold on Hollywood

CONSOLATION has for years called attention to the use the Roman Catholic Hierarchy is making of moving pictures. The following shows that there are others now who note the same thing:

PROTESTANTS AND HOLLYWOOD

For years it has seemed impossible to see a motion picture without having to see some priest or nun strutting across the screen in some theatrical trick, making them heroes and heroines above all the rest of the human race. A three-year contract has just been signed between Joseph L. Breen and the Motion Picture Producers and Distributors of America. Mr. Breen is the representative of the Roman Catholic Church in Hollywood. His first arrival there was the outcome of the League of Decency campaign, and he acts there for the apostolic delegate in the United States of America and, through him, for the pope. Mr. Breen has also been named a vice president of the association and a director of the production code administration. He is said to exercise more power over the screen than Will Hays, who is popularly called the czar of the motion picture industry. Readers will recall such pro-Catholic pictures as "Going My Way", "The Keys of the Kingdom," and "The Song of Bernadette". Now comes a picture, "The Risen Soldier," in which Irene Dunne is to have the leading feminine role, a selection approved by Archbishop Francis J. Spellman of New York. Also, before production, the plan of the picture must be approved by him, acting in his capacity as archbishop.

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The strangle hold which the Roman Catholic Hierarchy had and still has over Hollywood and the motion picture industry is once more proved by the list of Catholic pictures scheduled for production. In fact, so brazen has been the dictation of Rome that the American public is now rising in revolt.

Protestants and non-Catholics who are not Protestants are at last awakening to the seriousness of this Roman Catholic domination of the screen, press and radio. There has recently been formed in New York city a Motion Picture Council of Protestant Women. *The Christian Herald,* an interdenominational monthly, is behind the movement. In its February issue it states that, with 80,000,000 paid admissions per week, the movies have taken their place alongside the church and school as a powerful educational medium.

The national chairman of the council is Mrs. Daniel A. Poling, whose husband is editor-in-chief of *The Christian Herald.* The editorial chairman is Mrs. Jesse M. Bader, wife of the secretary of the Department of Evangelism of the Federal Council of Churches. Wives of twenty-five other Protestant leaders are also members. In the postwar era *The Christian Herald* will review motion pictures and send its bulletins on the subject to ministers and church groups from coast to coast.

Hedda Hooper, Los Angeles columnist, recently posed this question in her column: "Why can't Hollywood put any other religion on the screen except (Roman) Catholic?" She added that the Metro-Goldwyn-Mayer studio is still offering $125,000 for a religious story about a Protestant Church. The history of Protestantism is replete with heroes and heroines and, if M-G-M were really interested in bringing out a screen story exalting the role of Protestantism, there is talent on its own staff to write such a film; and if not, that studio or any studio certainly knows where to go and to whom to go to obtain such a script suitable for a supercolossal technicolor picture, produced to please Protestants, and non-Catholics who are not Protestants, just as now the idea seems to be to seek to please only our Catholic fellow citizens who are but one-eighth of the adult population of the United States of America. And, in the process, the cinema industry nauseates the sensibilities of a Protestant free world. —S. W., in *The New Mexico Freemason.*

The Mechanic Interested in His Work

THE mechanic at the North African airfield was interested in his work. The tail of the big machine was not operating satisfactorily and he was up on top of it, making adjustments. He was so interested in what he was doing that he never noticed it when the plane left the ground. The pilot noticed that the plane was out of balance. Looking in the mirror he saw the mechanic and brought the machine back to earth. As it softly landed, the mechanic thought something was wrong, came forward and asked the aviator if he was all right. The aviator said he was. That afternoon, about six hours later, the mechanic had his job finished, got to thinking about his narrow escape, and fainted. Good mechanics are like that. They don't faint until they have finished the thing they started.

"Smoke over America"

THAT'S the title of a 573-page book by Dr. Jesse Mercer Gehman, Beoma Publishing House, Paterson, N. J., in which he discusses tobacco. He does not indicate the price of the book; but he knows something about the subject, for he says that his paternal great-grandfather, grandfather and father were all tobacco planters, but had sense enough not to use the weed.

A glance at the table of contents (26 chapters) shows that Dr. Gehman has

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ideas on American Advertising's Lowest Ebb; Tobacco, a Costly Crop, Benefitting the Few; Science Says Tobacco Is a Heart Poison; Effect of Smoking on Stomach, Liver, Pancreas, Lungs, Intestinal Tracts and Eyes; Tobacco, Sex Fertility, Impotency, Sterility, Beauty and Longevity; Smoking and Cancer; Effects of Smoking on the Unborn, Nursing Infants and Children; Effects of Tobacco on the Brain and Mind; Tobacco and Juvenile Delinquency. The other 17 chapters have interesting subject matter, also.

In a hospital in Philadelphia Dr. Gehman found 75 percent of the young girls in training were smokers; most of them did not know tobacco is harmful, or that it is a narcotic. He says that the toxic agent which caused the 72 sulfanilamide deaths a few years ago is the same agent used by a well-known brand of cigarettes as an absorber and retainer of moisture.

It is interesting to learn that in 1590 tobacco was prohibited by penal law in Persia, and that in 1625 it brought the death penalty in Turkey. In Russia anyone found snuffing was condemned to have his nostrils split. Yet, in the United States, in 1935, an area as large as the state of Delaware was devoted to raising this weed.

Those who desire heart disease will be interested in a quotation from Dr. James J. Short wherein he explains to his fellow physicians what happens when a tobacco user gets what the doctors call *thromboangiitis obliterans,* but is just plain inflammation of blood vessels:

> The condition is characterized early by impaired circulation in the foot, and leg-coldness, tingling and pain when walking and later redness and blueness of the skin, with pain even while resting. Finally gangrene ensues.

Other People Have Rights

Dr. Gehman thinks that other people have rights besides the smokers, but if he travels via the railroads he will soon find that all that the non-smokers can do is to quietly accept the ill-treatment that is handed to them. But he says:

> There is little doubt that smoking leads to consumption or tuberculosis. Is it not strange how disturbed we become on the appearance of any smoke, harmless or otherwise, except that from tobacco? Yet no smoke could be more deadly or more destructive of health. But we accept it freely without much ado, even the non-smokers, on busses, trains, in restaurants, public buildings and in our own homes when we would strenuously object were we obliged to accept smoke of burning paper, rags or a cubeb, the fumes from a sluggish drain, or were anyone to inflict even the fumes of the lowly onion or garlic on our presence. Yet none of these can harm us as tobacco smoke which we are compelled to inhale at every turn.

Tobacco blindness is common, and the eyes of non-smokers may be injured by the smoke blown into them by the smokers. Do you value your sight? Smokers who were hard of hearing have often recovered full use of their auditory faculties when they gave up the weed. Smoking by women has been going on longer in Paris than in most other places; and the girls show for it, one outstanding evidence being the appearance of the female mustache, now becoming more prevalent among Parisian women. Why be transposed into stupid sexlessness?

Dr. Gehman gives the evidence, and his authorities, for the fact that tobacco-smokers lose their procreative powers, expose their wives to repeated miscarriages, and beget children that are deformed and stunted, plain-looking and delicate in constitution. Who would wish to see the earth filled with that kind of people?

Who Wants to Be Beautiful?

Everybody ought to wish to be beautiful. Who wants flaccid tissues, sallow color, lusterless hair, lack of energy, or general irritability? But that is what the smoker gets, says Dr. Gehman.

Who wants to die? The life table of heavy smokers up to 60 years of age is worse than that for heavy drinkers in the same age bracket.

Dr. Gehman gives much evidence to support his belief that the great increase in cancer of the mouth is largely due to the increased use of tobacco, but the evidence is too lengthy to discuss here. And the use of aluminum cooking utensils enters into the problem.

The breast-fed children of mothers who work in tobacco factories show an extraordinarily high death rate, because of the presence of nicotine in the milk of the mothers. A breast-fed infant six weeks old whose mother smoked twenty cigarettes a day suffered from restlessness, insomnia, spastic vomiting, diarrhea, rapid pulse, and circulatory disturbances, but recovered when fed with a bottle.

Who wants to be a criminal? A New York magistrate made the statement, says Dr. Gehman, that

Ninety-nine out of every hundred boys between the ages of ten and seventeen who come before me charged with crime have their fingers disfigured by yellow cigarette stains.

The Indians used to poison their arrows by dipping them in nicotine, thereby causing convulsions and death. Do you wish to go by that route?

One chapter in the book is devoted to information "For Those Who Want to Stop Smoking". It all adds up to this: To really stop, you must want to stop more than you want to smoke. Then, if the desire to smoke comes, take a drink, with a little lemon in it or without. That is all, except that you must keep busy. Idleness turns the mind back to the old habit. One who really *wants* to stop *will* stop.

As Dr. Gehman's book was originally prepared it was to go into 340 pages, but so much interesting information on the subject accumulated that his Addenda covers 232 pages more, which is almost a book in itself.

SEND EARLY FOR 1946 SERVICE CALENDAR

"BE GLAD, YE NATIONS, WITH HIS PEOPLE." (Romans 15:10, *Roth.*) This yeartext for 1946 banners across the top of the descriptive $7\frac{1}{4}$" x $9\frac{3}{8}$" full-color picture appearing on the 1946 Service Calendar. A truly inspiring joyful theme is reflected from this comfort-assuring text and the accompanying pictorial illustration. Completing the Calendar is the Calendar pad, which sets forth a special service theme based on a Bible scripture, for each month of the year. The displaying of this Calendar in your home will serve as a continual reminder of Jehovah's goodness and His invitation to serve Him.

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Philipp Melanchthon

PHILIPP MELANCHTHON (fil'ip me-lăngk'thun) was born February 16, 1497, and died at Wittenberg, the scene of his life-long labors, April 19, 1560, fourteen years after Luther had passed from the scene. He was fourteen years younger than Luther, but they were perfectly adapted to work together and were life-long friends, just suited to the job they did of bringing liberty to the German people.

Melanchthon's father was a skillful, earnest, competent artisan; his mother, frugal, industrious, affectionate and energetic, and the supposed authoress of several household rhymes still popular in Germany. Philipp received his first instruction at home under an excellent private tutor. From the very start he showed prodigious ability and when not yet 13 he entered the University of Heidelberg. There he was such an accomplished linguist that his fellow students designated him as "The Grecian". At 14 he became the author of the Greek grammar. He had such a phenomenal memory that he could repeat by heart most of the writings of any author with which he was familiar.

Melanchthon made application for his master's degree before he was 15. The only ground for refusal to grant it was because of his youth. At 17 he was an instructor in the university of Tubingen, and an accomplished proofreader. At 21 he was made professor of Greek at Wittenberg, at which place Luther was, at that time, professor of philosophy.

Probably no single event in educational history ever created such a sensation as Melanchthon's opening address at Wittenberg. The first impression that was made by this simple, bashful, frail-looking youth was not favorable, but when (August 29, 1518) he delivered his inaugural, entitled "Reforming the Studies of Youth", he took Wittenberg, and with it Martin Luther, by storm. From that moment he became the schoolmaster of Germany and the ally and righthand-man of Luther.

They Tackled the Scriptures

Luther and Melanchthon tackled the Scriptures together. Wittenberg became the school of the nation. Former scholastic methods were cast aside. On Luther's advice, Melanchthon, after his first year at Wittenberg, studied theology, and though his lectures were confined entirely to his classes, yet he often had 500 to 600 students, and sometimes as many as 2,000. He refused to accept glittering offers from other educational institutions, and refused to accept the title of doctor of divinity. He wanted to do something, not get something.

From 1522 to 1524 he was busy helping to collate the Greek versions and revising Luther's translation. Luther received a fresh impulse toward the study of Greek, and his translation of the Scriptures, begun as early as 1517, now made rapid progress. He is described as "Luther's complement—in some respects a lesser spirit of the Reformation, but the scientific talent which supported on the intellectual side the genius and the faith of Luther." His ready pen, clear thought and elegant style, made Melanchthon the scribe of the Reformation; most public documents on that side were drawn up by him.

The *Catholic Encyclopedia* treats his memory with great respect. It says of him:

> He promoted the study of the Scriptures not only by his own active work thereon from first to last, but also by his teachings, and by his exhortations to the clergy. . . . He assisted Luther constantly in his German translation of the Bible, and also, it is said, in the production of the Latin translation which appeared at Wittenberg, in 1529.

A Much-appreciated Man

Students came to Melanchthon from all parts of Germany, and from Eng-

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land, France, Poland, Hungary, Denmark, Italy, and Greece. Luther designated him as "a wonderful man, in whom everything is almost supernatural, yet my most cherished and intimate friend".

Melanchthon had a Christian home and kept open house for boys that were willing to take his Scriptural ministry courses seriously. The Latin grammar which he prepared for these home students was almost universally adopted throughout Europe and so continued for two hundred years. Hallam described him as "far above all others, the founder of general learning throughout Europe", and the brilliant Erasmus said of him:

"What promising hopes does Philip Melancthon give us, who, yet a youth, yes, almost a boy, deserves equal esteem for his knowledge of both languages [Greek and Latin]! What sagacity in argument, what purity of expression, what a rare and comprehensive knowledge, what extensive reading, what delicacy and elegance of mind does he not display! . . . Christ designs this youth to excel us all: he will totally eclipse Erasmus."

From the *Catholic Encyclopedia* is drawn the information that Melanchthon was the embodiment of the entire intellectual culture of his time. His learning covered all the branches of knowledge as it then existed, and, what is more remarkable, he possessed the gift of imparting his knowledge always in the simplest, clearest and most practical form.

Summarizing information obtained from the same source it appears that there is no doubt that his ideas became for centuries the educational ideal of Germany as a whole; that numerous universities owed to him their establishment or reorganization; that he was constantly invited to recommend instructors, settle controversies, and give his opinion on the advantages of courses of study.

Throughout his life he was of a retiring and timid disposition, temperate, prudent and peace-loving, yet he always qualified as blasphemy the lending of a hand, even in the cause of peace, to any suppression of the truth. He welcomed death, because, he said, it would free him from the theological wrangles which tortured him constantly after Luther's death. He died praying. And that is a good way to die.

The Sun Gun and the Atomic Bomb

FOR fifty years German scientists have envisaged space platforms five thousand miles above the earth, where gravity would be neutralized. These platforms would be reached by rockets. On these platforms would be huge reflectors, two miles square. From these reflectors the sun's rays would be used to obtain electrical energy by focusing them on receiving stations on the earth. These rays could be used to scorch cities and nations out of existence.

The most astonishing thing about this is that the United States government took the matter seriously enough to move some of these captured scientists to America for interrogation, and that the interrogating American officers were impressed with the practical minds of these scientists and their dislike of the fantastic.

Equally astonishing is the backward view of the radio, the X ray, the telephone, the electric light, the automobile.

When the European war ended the Germans were working on a long-range rocket, with a horizontal range of 3,000 miles, which they hoped to complete in a few months; and plans for a 15,000-mile rocket were on paper.

Most people know that it was the atomic bomb that settled or speeded up the settling of the war with Japan. It

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is estimated by those who know something about it that Uncle Sam beat Germany to the draw on the atomic bomb by only about six months.

Suppose Hitler had preceded the United States six months in finding how to use the atomic bomb! Where would Britain and America be by now?

The Two-horned Lamb and His Atomic Bomb

WHEN Job needed a little correction Jehovah took him in hand and asked him a few questions that would remind Job that "his breath was only in his nostrils".

Among those questions were the following:

Canst thou bind the sweet influences of Cimah [or, the cluster of stars], or loose the bands of Cesil? Canst thou bring forth Mazzaroth in his season? or canst thou guide Ash with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Behold us? —Job 38: 31-35, *margin; Roth.*

Judging from the many extravagant claims being made by very many people called "scientists", who sail under the flags of the 'seventh head' of The Revelation, if the questions were put to them instead of to Job, they would with fulsome and mock humility say Yes!

They have yet to learn that there is no new thing under the sun and that the powers that run the universe are still under the control of Jehovah the Almighty God, whose message of warning they have rejected and whose messengers they have dishonored and shamefully mistreated.

The nations making and exploiting the atomic bomb are described in Holy Writ as "the beast with two horns like a lamb".

This harmless little "baa-baa" that bleats at the indiscriminate bombing of some of its cities, bad though it is, has apparently had no compunction on using what it calls "the power that governs the universe" to destroy whole cities and their inhabitants, men, women and children, in Japan, ostensibly to shorten the war and save the lives of some of the soldiers of this "lamblike combination".

As in most things, there must be degrees in frightfulness, and it would seem that this production by the scientists of Britain and America is the limit in attainment in this direction to date. How far this branch of Devilish achievement will be permitted before a halt is called is a matter of very great interest to those who are looking for the climax as seen in the vision described by the prophet Habakkuk:

He [Jehovah] stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

The sun and moon stood still in their habitation: thine arrows walked in the light, at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the [nations] in anger.—Habakkuk 3: 6, 11, 12, *margin; Am. Stan. Ver.*

Where will those men who are dabbling with the forces of nature be then? The same book of wisdom tells us:

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?—Revelation 6: 15-17.

—From Britain.

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World-wide Bible Education Triumphs!

The gladsome sound of God's hope-instilling message was not silenced by the recently ended thunderous global war, but rather it successfully echoed through and beyond all obstacles. Yes, in every section and country of this vast outstretched earth the message of God's kingdom has been triumphantly proclaimed by His faithful witnesses, even though in some instances behind walls of concentration camps. A full, thrilling report on the past year's world-wide activity of Jehovah's servants has been interestingly prepared by the Watchtower Society's president and now published in the

1946 YEARBOOK OF JEHOVAH'S WITNESSES

Not only are the past accomplishments related therein, but also the united, determined zeal of Jehovah's servants to go forward in a continued, intensified world-wide Bible educational work is forcefully incorporated in the pages of this book.

This publication has the additional feature of a Bible text and comment thereon for each day of 1946, hence making this YEARBOOK a possession that will be of value every day of the coming year.

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CONSOLATION
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mpossible to get honest news in the daily papers

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Another memorable gathering of Christians has made its mark

Witnessing in Switzerland

Telling the people of Canton Valais the news of God's kingdom

John Knox, Scottish Reformer

A man of integrity in the midst of Roman iniquity and idolatry

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Vol. XXVII No. 683
November 21, 1945

$1.25 in Canada and Foreign Countries

Published Every Other Wednesday

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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

OFFICERS

President	N. H. Knorr
Secretary	W. E. Van Amburgh
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Published also in Greek, Portuguese, Spanish, and Ukrainian.

OFFICES FOR OTHER COUNTRIES

Argentina	Calle Honduras 5646-48, Buenos Aires
Australia	2 Homebush Rd., Strathfield, N. S. W.
Brazil	Rua Licínio Cardoso 330, Rio de Janeiro
Canada	40 Irwin Ave., Toronto 5, Ontario, Canada
England	34 Craven Terrace, London, W. 2
Mexico	Calzada Melchor Ocampo 71, Mexico, D. F.
South Africa	623 Boston House, Cape Town

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

In Brief

The Pipe Line and the Ledo Road

◆ Everybody knows about the Burma Road into China, and how the Japanese gained control of it, and how thereafter the only way that the Allies could get supplies through was to send them by air. Many know, too, about the Ledo Road, sometimes called the Stillwell Road, and how this road, 1,044 miles from India into China, was put through one of the most difficult parts of the world in 25 months. It should be generally known that this road, one of the greatest engineering feats of the U.S. Army, was built largely by Negro troops. Of the 15,000 U.S. soldiers used in the work, it is calculated that at least 65 percent were Negroes, and that it cost the lives of 6 percent or 7 percent of the workers. But the men built the road.

The pipe line that was used to build the road is mentioned last, but, by right, it belongs at the head of the list, for without it the road could not have been constructed in so short a time. That pipe line, when it is finished, will be the longest pipe line in existence, i.e., around 2,000 miles, but ever since the fall of 1944 motor fuel has been flowing through it at the rate of thousands of tons a month, so that the highway builders could operate their machines.

Killing of Masons in Belgium

◆ On or about the first of January, 1945, when the Germans and their Catholic comrades the Rexists saw that the war had been lost in Belgium, twelve prominent Masons were killed by assassination. The cowardly Gestapo and quislings that did the killings did not have the courage to work singly; for it seems that at least two of them participated in each murder. In one case six assassins entered a man's apartment to do the deed, and even then they did such a poor job of it that the man they sought to kill lived for two days after they left.

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CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVII | Brooklyn, N. Y., Wednesday, November 21, 1945 | Number 683

The Harlot Press

THE oldest newspaper in the United States is the Hartford *Courant,* which has a record of continuous publication since 1754. The *Courant* was eleven years old when the Battle of Bunker Hill was fought, and the story of that battle was published in its columns as news. The next event of note to appear in its pages as news was the signing of the Declaration of Independence, followed after an interval of years by the account of the drawing up of the Constitution and the adoption of the Bill of Rights, including the very important right of the "freedom of the press", which was but a way of saying that people had the right to print and circulate, to receive and read information and opinion without let or hindrance.

News traveled but slowly in those days, and for a good while thereafter. When, for example, the steamboat Lexington burned in Long Island sound and a hundred persons lost their lives, January 13, 1840, the news of that catastrophe was in print and on the streets only after three days. When Queen Victoria paid a visit to Napoleon III of France in 1855, the report of her reception there was printed twelve days later in the New York *Times*. There was no Atlantic cable then.

A short time ago the Northwestern National Life Insurance Company made a study of typical metropolitan and small-town newspapers of some fifty years before, comparing them with similar papers of today. They found that today's newspaper readers get from 250 to 500 percent as much information as did their great-grandparents. And it comes to them in language that is more easily understood. That the results are appreciated is indicated in the fact that while in 1850 there was but one copy of a daily paper to every sixth family in the United States, today each family receives an average of $1\frac{1}{4}$ papers daily; a ratio of $7\frac{1}{2}$ to 1.

The subscription price of a newspaper does not begin to pay for the paper stock itself. Gathering the news, preparing the copy, setting the type, and other costs, mount into the millions annually in the case of the larger dailies, and they do not receive government subsidies these days.

The paper alone of a copy of the Sunday *Times* is worth at least 8 cents. A copy of the daily *Times,* wages of employees, salaries of writers, taken into consideration, together with other costs, would cost the reader 50c. The paper sells for 3c, as yet. Other metropolitan newspapers operate similarly, the difference between the cost and what the reader pays being made up by advertising revenue.

Effect on Freedom

Aside from the fact that the great financial investments of the larger newspapers throughout the country make them "big business", their dependence on advertisers as the chief source of their income tends to limit the "freedom of the press". Secretary Ickes, some years ago, made the statement that the power interests once used a $25,000,000-a-year

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propaganda fund to oppose government ownership of utilities with the aid of the newspapers.

The metropolitan press never exposed the abuses of the meat-packing industry, or of any other industry that advertised in its pages. It could not "afford" to do so.

Wishing to sell plenty of aluminum sulphate, one of the worst things a human can take into his system, the American Cyanamid Company advertised as follows in a full-page advertisement in *Newsweek* not so long ago:

> One of the most important materials used in the treatment of water at filtration plants is aluminum sulphate, or "alum", as it is usually called. Most natural waters carry great quantities of organic and inorganic matter in suspension, which must be coagulated before it can be removed. The addition of alum to the water results in the formation of small insoluble particles about which the impurities collect. Like snowballs rolling down hill, these nuclei grow larger and larger as the minute particles of "floc" gather about them and they sink to the bottom. Thus is the water "swept" clean of foreign matter and rendered sparklingly clear and colorless.

It is not likely that the magazine will publish the findings of Doctors Betts, Le Hunt Cooper, Spira and others on the dangers of alum and aluminum cooking utensils. Advertising pays!

In New York city a poor bus company was making a little more than $2,000,000 a year. The employees heard about it, and tried to get a shorter work week than 56 hours, also a little more money and longer vacations. The bus company busted into the newspapers with $50,000 worth of advertising explaining that they just could not possibly afford the wage increases. It was positively wonderful how the newspapers reached the same conclusion. The $50,000 worth of advertising was effective.

How advertising and the income derived from it is likely to affect freedom of the press is indicated clearly in a statement by Arthur Hays Sulzberger, of the New York *Times,* in 1936. He said:

> The New York *Times* this year has unquestionably lost a large amount of advertising—and we wish we had it—because of the support of President Roosevelt during the campaign. We were accused of being traitors and communists. Some advertisers were frank enough to tell us that they would not spend a dollar with a newspaper that represented such subversive interest. Such pressure applied before election can legitimately be classified as an effort to influence our opinion.

The Pews of Philadelphia are multimillionaire oil operators. In 1935 the Pews bought the *Farm Journal,* and in 1943 the *Pathfinder,* popular among farmers. They own other publications too, but their names do not appear in them. These papers go regularly to 4,000,000 farmers and are intended to serve the interests, not of the farmer, but of the Pew family. There is much in them that will appeal to the farmer, of course. But when it comes to important issues, especially political ones, things that would really help the farmers are talked down. They are offered something "just as good", a substitute for real reforms.

The Ad-less Paper

Recognizing the practical impossibility of getting unbiased news in papers controlled or influenced by advertisers of the big business variety, the ad-less paper has made its appearance. It just omits advertisements altogether and derives its income from the reader, who must, of course, pay more for his paper. An early experiment in ad-less journalism was made in Chicago, the *Day Book* making its appearance in 1911, published by E. W. Scripps. It continued until June, 1917, when the cost of paper became too great on account of the war, and its continuation became impractical. As it was, the *Day Book* ran up a deficit of $100,000 over a period of five years. It took a rich man to make the experiment. Obviously it was not a success.

A more recent venture in the field of ad-less publishing had its beginning in New York some six years ago. The paper was called *PM,* because published in the afternoon. The size was smaller than the regular newspapers, and its cost was 5c. An early prospectus on *PM* said,

> We are against people who push other people around just for the fun of pushing, whether they flourish in this country or abroad. We are against fraud and deceit, greed and cruelty, and will seek to expose their practitioners.

That's what *PM* said, but it fell down on a story dealing with Jehovah's witnesses and their persecutors. Jehovah's witnesses seemed to be an unpopular minority, and *PM* wrote accordingly.

Another ad-less paper is *In Fact,* published weekly. It crowds a lot of information into four small pages, 8½" x 11", limiting its coverage to matters ignored or suppressed by the regular papers. In a recent issue it made mention of a suit to be filed against the other ad-less paper, *PM,* for allegedly misrepresenting the position of the International Longshoremen's and Warehousemen's Union in connection with a strike. It seems that the paper was pushing the union around, figuratively speaking, and doing so with malice aforethought.

The ad-less paper has little chance in the face of the tremendous power of the regular press, which continues to depend on advertising revenue. The character of the advertising itself leaves much to be desired. The Federal Trade Commission polices the worst types of advertising and goes after abuses that are altogether too raw. Wm. E. Humphrey, a member of the commission, said, "The publication of fraudulent advertising costs the American people $500,000,000 annually." Another observer who knew what he was talking about was Rex G. Tugwell. He said, "Branding, elaborate packaging, inflated claims . . . exaggerated ballyhoo . . . It is doubtful if nine-tenths of our sales effort and expenses [aggregating $2,000,000,000 annually] serve any social purpose." That means that $1,800,000,000 is social waste. Of course, those who are the recipients of a good part of this tidy sum, the newspapers, do not consider it a waste.

Put Not Your Trust in Man

It is something of a shock to learn that one's favorite newspaper or magazine is leading one in the wrong direction. The biggest and most popular magazine in the world today is *Reader's Digest,* with its circulation of over 7,000,000 and claiming readers more than 40,000,000 in number. The influence of such a periodical, for good or evil, is tremendous. The owner, being a man of means, is interested in holding on to what he has, and getting more. It is not too surprising, therefore, that DeWitt Wallace, owner and publisher of *Reader's Digest,* should publish reactionary, anti-labor and native Fascist propaganda, nicely sandwiched in between human interest stories that have built up the largest circulation the world has ever seen. It is reported that Mr. Wallace told his staff that he did not want to see Hitler defeated. He is quoted as saying:

> We do not want Germany completely defeated. I think Germany should be beaten up a bit . . . But I do not want Germany smashed. What will become of the continent of Europe if Hitler is killed and Fascism completely eradicated? The Russians will conquer all of Europe. Therefore our policy should be to whip Hitler to the point where he recognizes we are the biggest power in the world, and then keep Hitler in Europe to police the continent and maintain order. We also need a little Fascism in the United States to keep this country in order. We need a certain type of Fascism here to keep radicals out and radical systems and philosophies from making any headway . . .

Prominent among the editors of *Reader's Digest* is Paul Palmer, who previously edited the *American Mercury* and who introduced American Fascism to that magazine before joining *Reader's*

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Digest. While *Reader's Digest* is supposed to contain only selections from other magazines, it actually furnishes much of the material itself. The *New Yorker* magazine decided to end its agreement permitting the *Reader's Digest* to reprint *New Yorker* material. It pointed out that *Reader's Digest* was no longer merely a reprint magazine. It wrote:

Feb. 9, 1944

To Our Contributors:

The *New Yorker* has not renewed its agreement with the *Reader's Digest* this year and has decided that no permission will be given the *Digest* to reprint our text or pictures . . .

The *Digest* started out as a reprint magazine, but grew into something quite different. Nowadays a large proportion of its contents is frankly original with the *Digest* and not presented as reprint material; and of the stuff that is presented as reprint material much actually originates in the office of the *Digest* and then gets farmed out to some other magazine for first publication. The effect of this (apart from spreading a lot of money around) is that the *Digest* is beginning to generate a considerable fraction of the contents of American magazines. This gives us the creeps, as does any centralization of genius. The fact seems to be that some publications are already as good as subsidized by the *Digest*.

DeWitt Wallace manages to get into *Reader's Digest* (and other magazines) what he wants in the way of labor-baiting, anti-Semitism and pro-Fascism by having articles along those lines prepared and planted in such magazines as can be persuaded (by various means) to take them, and then having *Reader's Digest* take them over (*de novo,* as it were) entire or trimmed.

In 1942 George Seldes, of *In Fact,* began to expose the *Reader's Digest.* Thereafter scores of other publications attacked and denounced its methods. No one could object to a party newspaper's fighting for its party, but the *Reader's Digest* was claimed to be impartial and was trying to get its issues into the schools to be used by the children in the higher grades as a fair and honest magazine. Its use in the schools began to be opposed strenuously. A paper that was publishing Nazi articles and was approved by the Nazi propaganda department was not fit reading for the schools.

Reader's Digest, carrying no advertisements, could have espoused the cause of the average man and of the truth. Instead it crusaded for Fascism. Articles smearing the things that would benefit the people were written by men well paid for their willingness to stultify themselves. A journalist like Stanley High may sometimes say to Mr. Wallace that his suggestion for a story is unacceptable, and that he could not possibly do it. Then Mr. Wallace raises the price $500 and Mr. High does the article as he is told to do it.

Mention of Stanley High calls to mind the story he did on Jehovah's witnesses for the *Saturday Evening Post* at a time when Jehovah's witnesses were viciously persecuted. The article was a contemptible attack upon a minority, though High had mingled himself with the witnesses at their convention as a good fellow and had been shown every consideration. He was getting facts, which he did not publish. Incidentally the story made mention of a supposed family of Witnesses and published their picture. It turned out that the family were not Witnesses and knew little about them. Since the Witnesses were maligned in the High article, the family referred to sued the *Post* for $40,000 damages in a circuit court.

Since then the *Saturday Evening Post* has advanced its price 100 percent. It is doubtful that it was worth its original price. If all its articles are as "authentic" and "objective" as High's vicious article about Jehovah's witnesses, a wise man would not read the magazine if paid to do so. Senator Prentiss M. Brown, of Michigan, commenting on this price increase, said:

Only a few days ago the *Post* announced a 100-percent increase in its subscription price —an increase of from 5 to 10 cents a week. *Liberty, Collier's* and other magazines have followed suit. This means a tremendous sum taken from consumers each year. I have not seen any editorial comment condemning these magazines for profiteering. But when farmers ask a 10-percent increase, or workers seek a 5-cent-an-hour raise, they are bitterly condemned by both the magazines and newspapers. . . . it comes with poor grace for these magazines which are getting so much to denounce workers and farmers for demanding so little.

And it has been wonderful how the common herd continue to buy, subscribe for and read papers and periodicals that hold them in supreme contempt. That is probably because the common people are unwilling to suspect others of the vicious fraud that is being practiced. But as Lincoln has said, "You can fool some of the people all the time, and you can fool all the people some of the time, but you cannot fool all the people all the time."

Freedom Still Given Lip-Service

Freedom of the press still receives lip-service, and for commercial reasons the press itself demands freedom, though using that freedom primarily for its own selfish gain. At the time of the New York World's Fair four statues were placed in prominent positions, representing the four great freedoms. The then president of the American Newspaper Publishers Association called freedom of the press the key of the four, so exalting it above freedom of worship. He said that without freedom of the press freedom of assembly, of religion (worship) and of speech must fall. That, if conceded, places an even greater responsibility on the shoulders of "The Lords of the Press" (as Seldes calls them). They will have to give an accounting at Armageddon.

When freedom of the press is threatened from non-profitable causes publishers leap into the fray with a will. Thus, when the St. Louis *Post-Dispatch* was fined $2,000 and two of its employees were jailed for writing an editorial and publishing a cartoon in criticism of a local judge, all the newspapers forthwith came to the rescue. They saw quite clearly that if judges were to be placed beyond the criticism of public opinion it would mean the end of freedom of the press for them, and even scoundrels like Martin T. Manton would go on unpunished. Commenting on the case the New Orleans *States* said, "It is preferable for a newspaper to be in contempt of the courts than to be in contempt of the people." The *Post-Dispatch* itself said, emphatically:

If a newspaper is to be gagged by being haled into court to answer a charge of contempt whenever a judge has felt the sting of editorial criticism, that means the end of the power of the press to tell the people about the failures and evils of their courts. That means the end of freedom of the press. We do not believe that American courts or the American people will accept such a revolutionary departure from American principle. On behalf of American newspapers in general, big and little, rich and poor, powerful and obscure, we accept this challenge.

The *Post-Dispatch* will continue honestly, fairly and sincerely to criticize the courts.

The *Post-Dispatch* will not be intimidated.

The *Post-Dispatch* will not be shackled.

The *Post-Dispatch* will not be gagged.

Speaking on the subject of liberty of the press, the late Wm. Allen White remarked:

If the publisher, merely greedy for either profits or power, feels that as long as he stands for the pay roll he is free to color the news he sells (which means to peddle poison) he violates his good will and eventually wrecks his property. The investing newspaper publisher is only influential as long as the public believes in his integrity. He is on leash to his readers. When his readers leave his advertisers follow.

However, if the advertisers leave first (and they don't hesitate to do so if it suits their purpose), then what?

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The story of *Ken* is an example. Says *The Nation:*

The joy in the editors' offices was more than balanced by the gloom in *Ken's* advertising department. . . . Consumers' Union telephoned it would take a page, but the shouts of victory from the advertising solicitors turned to groans when the manager decided that a Consumers' Union announcement would further repel commercial manufacturers. No advertising agency, no big business house appeared willing to be on either friendly or commercial terms with a publication that admitted it favored the liberal and labor movement in America. "All that the [advertising] agencies are asking," one of the solicitors told me, "is that the policy be changed to anti-labor and anti-liberal." . . . Shortly afterward Smart burst into my office white with fury. "Who told you to write those Legion articles?" he shouted. "You did," I replied. "Well, d—— it, I've been trying to sign up the Prudential Life for three years; they keep saying *Esquire* isn't their type. So I'm about to land them for *Ken* when you write a piece saying a bunch of bankers formed the Legion and control it, and Franklin D'Olier of the Prudential Life is one of this royal family. We haven't a chance to get this ad if we run your Legion series." The series is now in the wastebasket. Naturally I told the story around the office. Every advertising man could tie or cap it. The *Esquire* office classic is about a writer who mentioned an Englishman putting plain water instead of soda into his whiskey, "as most Englishmen do." The story passed the editors and got into proof. At the last minute, however, it was caught. "As most Englishmen do" came out, and the author was summoned. "Cracks like that will ruin us," one of the business heads shouted at him. "Do you realize what that would have cost us? White Rock, $50,000; Canada Dry, $50,000; Hoffman Beverages—don't you think when you write?"

I got along famously with the advertising, circulation and business departments. I liked the new cynicism which pervaded their offices, as it once did the city room—before the guild arrived. "If journalists are a lot of prostitutes," one of the advertising solicitors said, "what are we? We're the dung collectors."

"Daily Oklahoman" Sticks Foot in It

The big newspapers are all Big Business enterprises, therefore unfriendly and unfair to Labor. The Oklahoma Publishing Company, at a most inopportune time for the unity of the country, started a campaign against Labor in the columns of the Oklahoma City *Times* and the *Daily Oklahoman,* which it owns. It was accredited with responsibility for sending tens of thousands of telegrams, letters and postcards to Washington, in five or six standard forms, demanding the outlawing of strikes. The joke of it is that when the campaign started there had not been a strike in Oklahoma in over three months and when the speaker of the House, Sam Rayburn, of Texas, denounced the fake campaign he presented figures that on the day he spoke there were 7,500,000 busily at work in war industries and only 100 men on strike in the entire nation.

In January, 1942, in the United States the time lost by strikes was four one-thousandths of one percent of the time worked. The British strike record since Dunkirk amounts to one day per man in 15 years of work. Yet newspapers agitated for anti-strike legislation.

The press, which has always lied so atrociously about Jehovah's witnesses, to please the Hierarchy, also lies about Labor, to please Big Business. For many weeks, while there were around 6,000,000 men and women engaged in defense work the newspapers tried to make out that everything was being held up by strikes, when, as a matter of fact, about one person in 2,000 was actually out, according to the government's own figures.

Summing It All Up

The foregoing has given some tangible proofs of the willingness, or rather the eagerness, of the press to prostitute itself for the sake of gain. That it is entitled to the distinction of being known

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as the Harlot Press is not left in doubt. The opinion, based on knowledge, of two able and well-known writers draws this discussion to a conclusion.

H. L. Mencken, who is on the editorial staff of the ablest newspaper in the United States, the Baltimore *Sun,* voices his convictions as follows:

What I desire to say is simply this: That to the best of my knowledge and belief, the average American newspaper, even of the so-called better sort, is not only quite as bad as Upton Sinclair says it is, but ten times worse—ten times as ignorant, ten times as unfair and tyrannical, ten times as complaisant and pusillanimous, and ten times as devious, hypocritical, disingenuous, deceitful, pharisaical, pecksniffian, fraudulent, slippery, unscrupulous, perfidious, lewd and dishonest.

Alas, alas! I understate it horribly. The average newspaper, especially the better sort, has the intelligence of a hillbilly evangelist, the courage of a rat, the fairness of a prohibitionist hoop-jumper, the information of a high-school janitor, the taste of a designer of celluoid valentines, and the honor of a police-station lawyer.

Mr. Mencken's opinion of the press is far better than its treatment of Jehovah's witnesses would warrant; but let it stand. One would not wish to encourage a kindly and temperate and capable man like Mr. Mencken to say anything harsh; now, would one?

The other writer, who has also had extensive knowledge and experience of the ways of newspaperdom, is Theodore Dreiser. He speaks in vein similar to that of Mencken, saying:

Having worked on eight different American newspapers in my twenties, from Chicago and St. Louis to Pittsburgh, Philadelphia and New York, you know that I must have had first-hand knowledge of the import of money or corporation control in the case of each and every one of the papers I worked for. To be sent out on a story, work hard to get the facts, write the same, turn them into the city editor or chief copy reader, and the same day or the next find the same altered, or the whole story killed, proved to be a familiar experience. In Pittsburgh you couldn't talk about the steel masters and their cruelties. In Philadelphia, not a word could be said in favor of striking miners, or [against] the social or money masters of the city. In Chicago, the big politicians and the big families were sacred. In New York wealth (society), never poverty, must be played up.

Working for the New York *World,* and due to a clear knowledge of its method, I one day made a solemn pact with myself there and then to quit the Harlot Press, as I had named it to myself, for good—never again to take a reporter's job on any newspaper anywhere, even though I starved. And I did so quit, and fairly approached starvation before I cut into the editorial and magazine field, where, at last, little food or much, I could write what I knew to be so, and sell at least enough to be able to live. And since then the so-called *Free Press* has been to me and remains, as I have repeatedly stated, the Harlot Press, the Kept Press, the Corporation-controlled Press, etc., etc.

It is but true to remark, in conclusion, that, bad as the American press is, the press of other lands is even worse. Yet, as the American press professes to be free as is no other, it must be that it is what it is from choice and because it values its profits more highly than virtue. The title "Harlot Press", therefore, is a fitting and proper one. It is richly deserved. The people are beginning to realize that they cannot put their trust in these supposed channels of news, and, while they still take the daily papers, they no longer take them seriously.

Plowed Up His Cabbages

◆ When Sam Puglise, Luling, La., found he was going to get only $10.50 a ton for his field of cabbages that had cost him a lot of hard work, and when he found that the consumers of the cabbage would have to pay $70 a ton for the same food, he just got into his tractor and plowed the whole crop under ground. Do you much blame him?

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The Omitted Commandment

JEHOVAH God gave Moses ten commandments, not nine. The Roman Catholic Hierarchy omits the second one altogether, but splits the tenth one into two parts so as to make "ten" anyway, even if one is omitted. The omitted one reads:

> Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments.—Exodus 20:4-6, *Am. Stan. Ver.*

God's Word amounts to nothing in the eyes of a man who has been deceived into thinking that he can order the Almighty to leave His throne and come down and be sacrificed any time he sees fit to order Him to do so. Hence it need not surprise any one that in Germany the bishops urged the saluting of the swastika and the heiling of Hitler, nor that they advocate the same principle here. The way the "Most Reverend" John T. McNicholas, archbishop of Cincinnati, puts it in regard to a practice started by the Protestant paper *Youth's Companion* is:

> The practice of saluting the flag of our country has always been approved by the authorities of the church. We wish to encourage this practice in all the schools of this archdiocese in recognition of our patriotic duty and as a sign and pledge of our love for our country, which protects and defends us.

Disobedience to the commandments is a serious thing. It isn't so long since there was a good deal of public excitement because in a certain chapel the virgin Mary was represented in a stained-glass window as holding in her arms a modern warship and service men were represented as kneeling in adoration of her and what she held. The battleship was taken out and the "Infant Jesus" put in its place, but it would be just as wrong to disobey in the second instance as in the first. When the Scriptures say, "In the name of Jesus every knee should bend" (Philippians 2:10, *Diaglott*), the reference is to His high office as the one and only means by which man can approach God.—Acts 4:12.

When Sense Went Berserk

It is hardly to be supposed that any body of men would deliberately go contrary to God's commands, if they knew what they were, but in the top of the dome of St. Peter's cathedral is what purports to be a painting of "God the Father". "He is pictured as a rather old man with a flowing gray beard. It is impossible to see it excepting through field glasses, which I used." So said a Missouri nurse who saw it in July, 1944. A direct violation of the commandment, and a double insult to the One who gave it.

So one can conceive the mental fog that caused the Pennsylvania Veterans of Foreign Wars at their annual encampment in Pittsburgh in 1943 not only to propose violating the commandment but to compel everybody else to violate it *or else,* the same newspaper that stated that the "Reverend" Thomas D. Roche, of St. Philomena's Catholic church, Pittsburgh, was the chaplain of the organization had this interesting paragraph:

> One of the highlights of the encampment was the passage of the resolution aimed at Jehovah's witnesses whose right to refuse to salute the flag has been upheld by the United States Supreme Court. In their resolution,

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the Veterans asked that Congress amend the constitution and require every American to salute the flag.

This might be a good place to quote a scripture that is right to the point:

Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of [hierarchy] musick, ye fall down and worship the image which I have made, well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?—Daniel 3:15.

In Camden, N.J., Bishop M. J. Eustice, in what was intended to be a reproof to his flock, but really was to their credit and to his discredit, said:

In Catholic homes of other days holy pictures and statues were seen in all or most of the rooms. That is not so today.

It shows that in America, at least, the people do some thinking on their own account, and do not fall for every idea of other people.

In Italy the people are positively encouraged to worship images. The proofreaders on the New York *Times* must have been sickened when they had to read about a priest marching past Vesuvius bearing an image of St. John, and which act was supposed to stop a volcanic eruption. There was no more sense to that one than the one sent back from Malta by another mawkish newspaperman, and published in the Milwaukee *Journal*. It went like this:

The story is that the statue came to Malta by an act of God. It was being carried in a Spanish ship to the east in the sixteenth century and storms forced the captain to put into Malta. Every time he tried to put to sea again he was blown back. Not until he had presented the statue to the new Maltese church, then building, was he able to depart safely. He was never seen again, but the statue remained to become part of Maltese history.

Can you blame the Milwaukee man who sent in that clipping for decorating that paragraph with his own comment of "Ha! ha!"?

Aviation Progress

SOME faint idea of the efficiency of modern aviation may be gathered from the record of the Fireball Express, flying between Miami, Florida, and Karachi, India, via Brazil, the African Gold Coast, Egypt, and Aden, at the mouth of the Red sea. War was on. Planes were limited in number; so the very fast schedule of ten days for the round trip was fixed as the mark which the aviators would try to set for themselves. During its first year of operation 7,000,000 miles were flown, the ocean was crossed more than 1,200 times, 40,000,000 ton-miles of cargo, mail and passengers were carried, and not one passenger was injured. On one occasion the round trip between Miami and Karachi was made in 6 days 10 hours 15 minutes.

Toward the close of the European war planes were leaving the United States for Europe every twenty minutes. One aviator who had made the trip more than a hundred times stated that in a single night he counted twenty-three planes passing in the opposite direction, and found by inquiry that there had been twenty-six. He stated that there were so many planes in the sky that planes in each direction had to be careful to maintain their specified altitudes, in order to escape collisions, and that there had been many narrow escapes from such collisions. He found that the greatest danger was that of the aviator's getting sleepy.

It is well known that the average person is actually safer on a railroad train than he is in his own home; there are

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not so many risks. And now the same thing is claimed for aviation. Radar devices permit an airman to see objectives through darkness, clouds and artificial smoke. Also, he knows just what the weather is all the way across the ocean. The planes in flight report the weather hourly, and the assembled information is in the hands of the aviator as he leaves port, and throughout his flight.

What Was Done for Russia

At hand is a picture of about a hundred planes (81 in the picture, which is incomplete) waiting at Fairbanks, Alaska, to be flown via Siberia to Russia. In the year 1941 America could and did send to Russia 150 planes; that was all that could be spared; the next year the number was 2,500; in 1943 it was 5,150, and thereafter it was as many as Russia needed or could use to advantage. About half the planes were ferried by air. Another item that may be mentioned here, though not about aviation, is that under lend-lease the United States had before the European war ended sent Soviet Russia 588,000 tons of wheat or wheat flour, 510,000 tons of canned meat, 356,000 tons of vegetable oils, 62,000 tons of canned or dried milk, and 17,000 tons of seeds with which to begin life anew.

New York city is determined to be a center of world aviation, and is now rapidly bringing to completion at Idlewild, within the city, and at a cost of $71,000,000, the finest airport in the world. The project contemplates 900 schedules daily. There will be several each day to London, Paris, Vienna, Prague, and Mexico city. There will be daily schedules to Scandinavia, Russia, Spain, Portugal, Italy, Poland, Turkey, the Balkans, Greece, Egypt, and the Far East.

Everything to the south is scheduled to go straight from New York to the destination. The line to Capetown will go via Azores, Dakar, Monrovia, Leopoldville, and Johannesburg. Next to it is the line to Hamilton, in the Bermudas, and then, swinging westward in fan shape, the following routes are projected: (a) San Juan, Port of Spain, Rio de Janeiro or Buenos Aires; (b) Trujillo, Caracas, Port of Spain, Rio de Janeiro or Buenos Aires; (c) Nassau, Kingston, Balboa (or Barranquilla) and Santiago, Chile; (d) Miami, Havana; (e) Tampa, Guatemala city; (f) New Orleans, Mexico city.

In the construction work on New York's airport's 4,495 acres, more than 1,100 buildings were either dismantled or removed. Careful calculations have been made as to what may be expected in the way of mail, passengers, and freight, and it is predicted that much of the future long-distance travel about the world will be by air.

Jet-propelled and Other Planes

The jet engine adds 100 miles or more an hour to the speed of airplanes, enabling the aviator to put 550 miles behind him in one hour. That is nearly, but not quite, ten miles a minute; actually, a little over nine miles a minute, or slightly over 800 feet a second. The first plane to go aloft (at Kitty Hawk, North Carolina, in 1903) weighed 750 pounds, went up off the sands 800 feet for 59 seconds and traveled thirty miles an hour. It had a 12-horsepower motor.

On November 14, 1944, a Lancaster bomber made the trip of 3,100 miles across the Atlantic in 10 hours 15 minutes, which was an hour off the previous record. But the new Pan American clippers, being built by the Consolidated Vultee Company, are expected to make the flights from New York to London in nine hours, and to carry 204 passengers and seven tons of freight. They have six engines, with pusher propellers on the trailing edges of the wings. The wingspan is 230 feet. There are two decks with staterooms, sections, lounges and retiring rooms for the 204 passengers, an electric system sufficient for 500 people, and heating equipment enough for a 40-room apartment house. The tail is the height of a five-story building.

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On January 10, 1945, a Boeing Superfortress broke the record by carrying a 20,000-pound pay load from Seattle to Washington in a nonstop flight of 6 hours 3 minutes 50 seconds. It flew at an altitude of 30,000 feet. Those on board said that they could have brought an even larger pay load, but they were in a hurry. Evidently!

Holding out for high tariffs, the planes are retarding the carriage of freight by air; but that will correct itself. Mention is made of a fur coat's being sent through in a night from New York to Dallas, at a cost of only $3. Anybody who could afford the coat could certainly afford the $3 to get it where it was wanted. Mention is also made of fresh shrimp, Gulf oysters and other sea food being sent from New Orleans to Chicago, the rate having been dropped from 31½ cents a pound to 19 cents. That is still several times too high.

There is now direct air mail between the United States and Geneva, Switzerland; and that means passengers and freight will go soon.

With the bursting of the Pacelli-Hitler bubble, and the dissolution of Hirohito's that followed, the government of the United States, through its Reconstruction Finance Corporation, as early as March 25, 1945, was offering for sale 3,000 Primary Trainers planes, which averaged to cost $9,000 each. The prices asked were $875 to $2,400, depending on condition. An item in the New York *Times* remarks that all these planes have powerful engines and are thus expensive to maintain. But it shows that private aviation is at the door. The same item mentions that the demand for gliders and helicopters is weak. It seems that people who wish to travel by air want to go in a hurry, and no fooling about it.

Questioned on Freedom of Worship

SHORTLY after V-E day, the topic under discussion in our civics class at high school was "The Four Freedoms". The teacher asked, "If you are given complete freedom of religion, what is your duty toward your fellow citizen?" Called upon to answer, I replied that if one is given complete freedom of religion he should not abridge the rights of others to worship as they please. Agreeing on the answer given, the teacher added that in a previous class that day there had been a heated discussion over a "sect" known as Jehovah's witnesses. Immediately, those who knew that I was one of Jehovah's witnesses turned their attention toward me. Whispers could be heard from everyone. Promptly a discussion about Jehovah's witnesses began.

Asking for comments, three pupils gave favorable remarks about us. One of the pupils that commented was one who had been with me in grammar school when I was expelled for refusing to salute the flag. This is what he said: "I don't believe as Jehovah's witnesses do, but I know that they are law-abiding. I know some of them and they are nice people. If they don't infringe our rights of worship, we shouldn't try to stop their work or persecute them." A pupil then asked what Jehovah's witnesses believe. In trying to explain, the teacher said, "I don't know exactly, as I have never had the opportunity to talk to one of them, but as I understand it, they base their teachings on the Bible." Following this, another pupil said that our work may be all right, but that we are too persistent when we go to the doors with our books and phonographs.

I hadn't said anything until this time, but now I raised my hand. Seeing my hand raised, the teacher asked me what I thought about Jehovah's witnesses, and whether or not I thought they were too persistent in their efforts of preaching. My answer was: "Speaking with experience, I know that is not true about Jehovah's witnesses' being persistent,

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for I myself am one of Jehovah's witnesses." At this statement, disorder prevailed in the class. Of a class of thirty-six, about half are French Catholics, the rest being Greek and English. I was then asked to explain the nature of our work, and did so the best I could. Asked why we did not salute the flag, I gave our Scriptural standing on that question. Asked whether we claimed to interpret the Scriptures, I answered in the negative, adding that that was done by Jehovah himself, and that for any man or group of men to claim to interpret the Bible was blaspheming Jehovah and His Word.

By this time the period was over, but the teacher held me over to explain how it happened that I was one of Jehovah's witnesses. I told her that my parents were once members of the Catholic Church, but that, in acquiring a knowledge of His Word, they came to realize that they had been misled. So they took their stand for Jehovah and since then have been preaching His name and kingdom. To their children they taught the truths of the Scriptures and in due time they too took their stand. The teacher then said that she would like to get together and discuss more thoroughly Jehovah's witnesses; but no definite arrangements could be made.

On the following Monday, I brought to class with me *Consolation* No. 669, and the *God and the State* and *"The Kingdom of God Is Nigh"* booklets and presented these to the teacher. I asked her to let me know when she finished reading them, to let me know whether or not she enjoyed them. Upon inquiring this week, she said she hadn't had time as yet, though her husband has read them. However, I expect an answer soon. It seems that since I had this experience my classmates have been friendlier to me. I thank Jehovah for having had the privilege of proclaiming His name and kingdom to my schoolmates.—A young Kingdom publisher, New Hampshire.

"That House at the End of the Lane"

ONCE in a service meeting some one got up and asked the speaker, "How long must one go to a door before he gives the person up?" The chairman said, "Well, they came around to my house seven years." And that reminds me of a witness who went to a house at the end of a lane, at the end of her territory, for nine years. The children of that household were rude. The parents and the grandmother were rude. Once, after all that time, she had worked every house in her territory but the house up the lane.

Bertha sat on a rock at the beginning of the lane, in the shade of a tree. The day was hot and she was exhausted. She said to herself that she would work that house some other day, tomorrow perhaps; it wouldn't be any use anyway. But she knew if she didn't go up there she would not sleep that night. Why? Because she knew the Lord could not say, "Well done, my good and faithful servant." So she got up from the rock and slowly dragged herself up the lane.

Lo and behold, the door opened before she reached the bottom step, and the grandmother said pleasantly, "Won't you come in?" Bertha recovered quickly from this shock and went in. The grandmother was alone and all interest. She wanted to know many things. Bertha supplied the information and secured a book study. Soon all the family was studying. And it took them just three months to get baptized. Bertha never gets tired going up the lane any more.

When I get weary of well doing, I always think of that house at the end of the lane, and I just cannot quit. I cannot but think of the Lord's sheep, "away on the mountains wild and bare, away from the tender Shepherd's care."

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We who are mothers have some deeply touching experiences in these days. To my partner in the field work one mother said, "You wouldn't know how a mother feels who has lost her boy; you kept out of it." Ruth felt very tender toward her and replied, "Perhaps, maybe, I *do* know how you feel, because, you see, I have two boys in the service over there; one is in Germany and the other is in Burma." The lady was startled and a good deal surprised. She took a different attitude. The two had much in common, the one who needed comfort and the one assigned by the Lord to "comfort all that mourn".

In January I received a letter from my brother, who had just returned from the Philippines. He had been missing for three years. I thought he might have been in a Japanese prison, but it developed that he was one of the Guerrilla underground leaders. I was so overjoyed to know that he was back that I didn't feel like asking questions or trying to find out anything. I went right out in the service to show my appreciation; and when telling a Sunday-school teacher about it, both of us shed a couple of tears, I think.

I called at another big stone house that day and for the first time I was invited inside. We had a wonderful visit, tempered with the appalling news of the loss of her boy. A friend of hers had known the Eisenhowers, and I told her his mother was a witness. I also told her many of Jehovah's witnesses had relatives in the war, and some of these mothers had lost their sons, too. She wanted to know how they took it, and I told her that Jehovah is able to raise them from the dead, and all of our hopes, every last one of them, are in *Him*.

There is a colored couple in my territory. I could never get in close touch with them. She and her husband had adopted two boys, part Indian and part some other race. When I came this last time she clasped to her bosom a letter from one of them which had been written three days before he was killed in action. She had pictures of him in his plane; he was a fine-looking young lieutenant. In all my territory I have not witnessed such grief. I gave her an invitation to come and hear "The Meek Shall Inherit the Earth". She and her husband came, and they took particular notice of how the witnesses genuinely love their colored brethren as much as themselves.

Comforting Those That Mourn

On this day when I had so many experiences it was my privilege to comfort a very distraught mother, whose husband had left with another woman; and she had several children about her feet, no food in the house, and not a cent of money. Somewhere in Alaska or Greenland her only son lay sick, the last time she had heard from him. And just before I arrived she had received a telephone call from her older daughter, who was an expectant mother, and who told her that her husband had also fled with another woman, though he had first had the audacity to drive to the house with the woman, to get his clothes. The daughter had begged the mother to come and get her, saying that she knew she was going to die if left alone, because the ordeal was too great.

The one thing that this last lady said that impressed me most was:

I had pinned all my hopes on Mr. Roosevelt, and now that he is dead I felt utterly crushed. But, you know, I picked up my Bible after that and read a scripture and it said we should not put our trust in man, but in God.

As I went to the car I remembered that I had not taken her name for my back-call list. I went back, and she had already spread *The Watchtower* on the table and had begun to read it. She gave me her name, and now I can hardly wait to get back and see how she progresses.

Have you ever found one sheep? Isn't the joy exquisite when you watch him devour the Kingdom food?—Contributed, Arizona.

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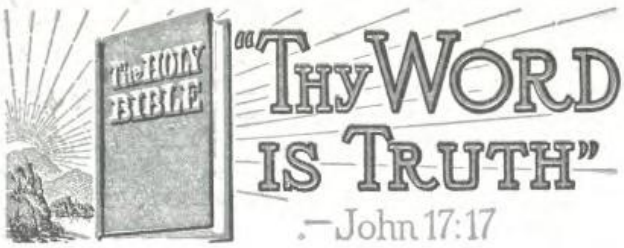

"Put Off the Old Man"

THE religious sects, Catholic and Protestant, say they must "Christianize" the postwar world. Here, then, is the standard of righteousness to which they must get all men to conform, according to the Christian apostle Paul, as recorded in his epistle, Colossians 3:5-10; and we ask, Can the sects make men do this?

"So put to death those members that are on earth: sexual vice, impurity, appetite, evil desire, and lust (which is as bad as idolatry), things that bring down God's anger on the sons of disobedience. Once you moved among them, when you lived in them; but off with them all now, off with anger, rage, malice, slander, foul talk! Tell no lies to one another; you have stripped off the old nature [the old man] with its practices, and put on the new nature [the new man], which is renewed in the likeness of its Creator."—Moffatt's translation.

Though the religious sects cannot prevail upon men to do the above things, yet the apostle Paul counsels those who profess to be Christians and who are genuinely such to do the above things respecting their individual selves. He gives particular directions on how we should proceed to carry out the Christian's vow of consecration to God, to be dead to this present evil world and to live only for the coming new world of righteousness under its heavenly kingdom. It will be noticed that Paul does not counsel for us any retirement from this world and its busy affairs and cares to some cloisters, monasteries or nunneries; but, taking God's consecrated people wherever they may be on earth, Paul advises us respecting the methods by which we can best get the desired results of 'putting to death' or mortifying wrong appetites, desires, etc., which are rooted and grounded in fallen human flesh or earthly human nature. He mentions such besetments of the flesh, commencing with the more gross and ending with the most subtle.

"Sexual vice," or "fornication", was very prevalent in the apostle's day, and he wanted the Christians then and now to recognize this gross, prominent evil, and then in connection with it notice other evils which they might be much more likely to overlook. First of these in order is "impurity" or "uncleanness". This word means everything that is not pure, not chaste, not holy, not clean.

If a good many consecrated Christians might feel it was useless to mention to them so *gross* an evil and sin as sexual vice or fornication, they will be forced to admit that, in their imperfect condition, they require guarding, counseling, on the score of impurity or uncleanness. This reminds us of Christ's words to His disciples on the night before He was hoisted on a tree to die. He said to the ready-tongued Peter, when proposing to wash Peter's feet, "Ye are clean, but not all." (John 13:10) Christ knew Judas among them had an unclean heart to betray Him to the religious priests and clergymen for thirty pieces of silver. Consecrated Christians are properly clean of heart, pure of heart; but their members which touch the earth, their sensibilities and passions which come in contact with the defiled things of this world, need cleansing, need 'washing with water through the Word'. All filth, all uncleanness, every "spot and wrinkle", needs attention, and Christ's "precious blood" is the antidote for every stain.

"Appetite" or "inordinate affection", one of the things Paul mentions, signifies earthly or animal passions. Christians must mortify these, that is, deaden them, not only seeking not to cultivate,

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enliven, or arouse such passions either in themselves or in others, but, on the contrary, seeking to deaden these as well as cultivating the higher, nobler joys and sentiments. "Evil desire" or "evil concupiscence" is the desire for forbidden things and is a step higher in Paul's list of evil tendencies that should be rooted out and put to death. It is not sufficient that we acknowledge sin in its various forms to be evil and that we resolve we will strive against it because it is under the Lord's ban. In addition to this we are to root out of our hearts every *longing* or *desire* for everything not thoroughly approved by the Lord God. Oh, what a cleansing this would mean in the heart and lives, and especially in the thoughts, of many naming the name of Christ! Many, failing to note this point and to follow the apostle's admonition, find themselves continually beset by temptations, because, while outwardly avoiding gross immoralities, they secretly harbor sympathies for things condemned, *desiring* that they might have them, if only they were not forbidden.

Paul declares "lust" or "covetousness" to be a species of idolatry. Some will set their affections upon wife, or husband, or parents, or children, or upon a good name before the public, to such an extent that when testings come as to whether they love these more than they love Jehovah God and His Christ their conduct proves that they have given to these earthly good things a degree of love beyond that which they have accorded to God and Christ.

Paul next enumerates certain alterations of disposition which consecrated Christians should attempt and, so far as possible, accomplish; namely, the putting off and away of all the following: "anger, wrath, malice, blasphemy [slander], filthy communication out of your mouth." At first thought such correction of life might seem to be unnecessary to mention as being too coarse and entirely opposed to every true Christian principle; but as you scrutinize the matter you may find that Paul really takes into his list nearly all the weaknesses of the flesh which beset even those who have become "new creatures in Christ".

What is more common with professing Christians than to become angry? How many there are who have named the name of Christ who have malicious or at least unkind thoughts respecting others and who harbor these, and sometimes let them influence their conduct! How many there are who indulge in evilspeaking, that is, blasphemy or slander against creatures, if not against God! This is often done in such a way as not only to deceive the hearer but also to deceive the speaker as respects his real intention in speaking of others discreditably, unkindly, disparagingly. What a place, too, earth would be if all the "filthy communication out of your mouth", "foul talk" or impure language, were avoided and eliminated! Every professing Christian should see to it that henceforth every word that proceeds from his mouth shall be such as will minister grace to the hearers, such words as will do only good and be edifying. "Let no bad word pass your lips, but only such speech as is good for edification, as occasion may require, words that are gracious and a means of grace to those who hear them." (Ephesians 4:29, *Moffatt*) The apostle Paul therefore urges upon Christians, first, the purifying of their hearts, and then general candor, truthfulness, one to the other. That means honesty of speech and practice.

Such corrections of life are urged as the reasonable and proper outcome of Christian transformation from the fallen human self to the likeness of the Creator, by being renewed in knowledge of Christ Jesus, who has revealed the Creator to us.

The LORD *loves the pure in heart; and he who is gracious in speech—the king is his friend.*—Proverbs 22:11, *An American Translation.*

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Views of the Ohio state Assembly of Jehovah's witnesses at Cleveland, September 29, 30. (1) The Auditorium, with topic of the public discourse, "Be Glad, Ye Nations." (2) Group of Jehovah's tiding-bearers, about to go out on the streets distributing invitations to the public talk. (3-5) Witnesses handing out the invitations to the public meeting. (6) View of part of the audience at the opening of the Assembly, with T. J. Sullivan delivering the lecture.

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The Ohio State Assembly of Jehovah's witnesses

THE Ohio State Assembly of Jehovah's witnesses at Cleveland, September 29 and 30, was certainly an event of importance, even though it could not be a general assembly such as were held in other years.

Due to travel restrictions the invitations were sent only to companies of Jehovah's witnesses in Ohio. The attendance of the president of the Society, N. H. Knorr, was announced, and the subject of his public address, "Be Glad, Ye Nations," to be given at the spacious Cleveland Public Auditorium. The Assembly was scheduled for September 29 and 30.

The news was too good to keep and it leaked out to Jehovah's witnesses in many other states. In consequence, when the Assembly became a reality, it was found there were enthusiastic representatives there from practically all parts of the United States and even many from Canadian provinces. The conventioners began to arrive the day before the opening, and so a meeting of those who had already come was arranged for Friday afternoon, and 428 were briefly addressed by T. J. Sullivan, a director of the Society, and then a question meeting was conducted by the president of the Society.

A session for Friday evening was arranged to be held in the Music Hall of the Cleveland Public Auditorium building. The attendance now had grown to 2,500. Discourses on "Our Kingdom Service", and "Remembering the New World's Creator", were given by T. J. Sullivan and N. H. Knorr respectively. The talk by the president, last mentioned, will appear in *The Watchtower* of November 15, and will be well worth the consideration of all *Consolation* readers. It was a highly inspiring consideration of Ecclesiastes, chapter 12, with an introduction based on verses 9 and 10 of the eleventh chapter.

September 29 found the conventioners, who had greatly increased in numbers, early engaged in advertising the public address by handing out invitations and carrying about information signs. It was rainy, but that did not stop the onward march of the workers. Further, people were called on at their homes with the gracious invitation, and literature was presented which would help them to "be glad".

The meetings of the Assembly, now officially about to begin, were moved to the vast Public Auditorium itself, seating 10,500. Incidentally, wholesome luncheons were served free to all attending, voluntary contributions to cover expenses being dropped in, according to the ability of the giver, in boxes provided for the purpose.

At 2:30 p.m. the song, "Eternal God, Celestial King," rang forth from the lips of the great throng, accompanied by an orchestra (which grew to 36 instrumentalists), and, after a prayer for divine blessing, a series of four illuminating talks followed, stressing the glad theme, "Jehovah Reigns." The speakers were C. Hessler, E. Hooper, J. Pierce and G. Suiter, all representatives of the Society in varying capacities. It was a profitable and joyous occasion with wellnigh 6,000 in attendance.

The evening session, after the opening songs and announcements, was addressed at 7:30 p.m. on the theme "The Gift of His Son", by T. J. Sullivan, and "His Unspeakable Gift", by F. W. Franz, Society directors. Abundant cause for being glad was set forth in these talks. Next came an address by the president, "Jehovah's witnesses in the Crucible," pointing out how the servants of God glory in tribulation, and were identifiable by these very experiences, now matters of history, over a period of years, more particularly from 1933 to 1945. He informed the audience that he planned in the Lord's providence to visit those who

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have suffered as Jehovah's witnesses in Europe to extend to them spiritual and material aid. The audience was deeply thrilled and solemnly glad.

Sunday morning saw the conventioners again in the field, seeking out those of good-will, and further extending the invitation, "Be Glad, Ye Nations," to all who would receive it and gain further knowledge.

Meetings at the Auditorium were resumed at 2:15 with addresses, by three directors of the Society, Suiter, Sullivan, and Franz, on subjects dealing with the law of God and its bearing on the righteous New World at hand. The great Auditorium was packed out, and shortly before four o'clock, the hour set for the public talk, the strains rang out, "Take Sides with Jehovah." Promptly at four the chairman introduced the public speaker, President N. H. Knorr, and the speech, "Be Glad, Ye Nations," held the vast audience of 13,500 closely attentive. Their frequent applause evidenced that they were glad as and with God's people. A free gift of the booklet *"The Kingdom of God Is Nigh"*, to all who desired it, brought this memorable assembly of Jehovah's witnesses to a conclusion.

As a weak aftermath, the Cleveland papers a few days later carried a news item, not prominently displayed, that the "law-makers" of the city had under consideration a provision against allowing the Auditorium to be used by groups who stir up racial and religious hate. Jehovah's witnesses feel, however, that even Catholics should not be prohibited from freedom of speech and worship according to the dictates of their individual consciences. Surely nothing at the Assembly would warrant anyone in saying that the Witnesses stir up hate. The Auditorium, which belongs to the people, should be open to all for legitimate use and open discussion of all things affecting the welfare of the people, and then let the people themselves judge as to what is true or false, right or wrong.

More favorable and honest was the reaction of Frank Stewart, columnist, as expressed in one of Ohio's leading papers:

A Stranger Goes to Church
10,000 Jehovah's witnesses
Flock to Public Auditorium

On an ordinary Sunday, when there is nothing going on in town, Bill Myers' big lot at E. Ninth street and Lakeside avenue is about as unused as the guest towel when company comes to the house over the week-end.

But Bill had his working clothes on yesterday. His spot was filled with automobiles from many states.

I saw machines bearing license plates from Montana, South Carolina, Ontario, Massachusetts, Florida, Kentucky, Illinois, Pennsylvania, Indiana, New York, and others.

Everywhere I walked in the downtown section I noticed people, not wearing auto tags, but displaying cardboard signs front and back.

They were white placards printed with violet ink that said in big letters: "Be Glad, Ye Nations." The card announced that was the subject of a public address to be given in Public Hall at 4 p.m.

The speaker was listed as N. H. Knorr, president of the Watchtower Society. Final lines of the advertising said "All persons of good will are welcome—free—free—free."

About every third person I passed wanted to hand me a small handbill bearing the same information, so I headed for Public Hall yesterday afternoon.

The occasion was the State Theocratic Assembly of Jehovah's witnesses, in session here Saturday and yesterday. Leaders of the Witnesses said "nobody was invited—they just came."

What they meant was, no one was urged to come or even asked, because it was a state gathering, but non-Ohio visitors couldn't be refused.

Where do you suppose the ushers seated me? Right up in the brass section of the 40-piece orchestra at the front of the hall—a little bit more and I would have been tooting the trombone!

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It was a corking good orchestra of young people that included a few youthful Negro musicians.

Well, that "first row" seat was all right. I was able to see and hear. The big stage was beautifully decorated with palms, ferns and a tasteful arrangement of dahlias, gladioli, and other fall flowers. A sign, spread across the platform, said: "Go ye therefore, and make disciples of all the nations."

I estimate there must have been 10,000 persons in the main auditorium. Amplifiers enabled hundreds of others in the building to hear the speeches. The Witnesses devote plenty of attention to the public-address system; men who are experts in that line of work are assigned to the job.

There were scores of children (orderly and attentive, too), hundreds of young people, and dozens of aged folks in the audience.

The listeners included the same variations of occupation and vocation you would see in any great crowd.

It was that way with the autos on the parking lot. There were some jalopies, bearing out-of-state plates, that I don't see how they ever ran 10 miles, and there were plenty of smooth-looking machines.

In other words, the Jehovah's witnesses presented the picture you would see at the Stadium, the circus, a football game, or watching a parade along Euclid avenue.

Mr. Knorr, who looked to be in his forties, was attired in a light gray suit and wore a necktie with blue, gray and tan stripes. He read his speech and I liked the way he did it.

He didn't try to spoof his audience on his delivery. He held the sheets in his hand all the way through the address and everybody knew he was reading.

One of the scenes that took my eye was in the lower exhibition hall, which was transformed into an immense cafeteria. The Witnesses ate supper before they left for home.

Although hundreds were fed, it was carried out with system and speed. From contribution boxes I saw setting around, I presume people made a freewill offering for the meal. I didn't see any cashiers.

Witnessing in Canton Valais, Switzerland

July, 1945

WE HAVE now arrived in Daillon in the Canton Valais, and I will give you each day a resumé of our tour. I do not intend to describe the Valais alone; many have done this more successfully before me! I personally feel as though I were just lifting a shroud and peeping into this mystical canton with its strange, passionate inhabitants steeped in tradition, bound to their religion, yet being in all other things liberty-loving and dauntless; the first impression is rather terrifying and oppressive.

Yesterday morning early we left Berne via the Bernese Oberland to Montreux on the lake of Geneva, and from thence into the Rhone valley as far as Sion (Ger. Sitten). Vast, gaunt, forbidding mountain ranges tower up each side; dwarfed and wind-blown trees precariously propped on crags and rocks clothe the mountainside. It is always terribly dry in summer in this valley. The otherwise bare plain is planted with fruit trees, especially apricot trees now laden with ripening fruit, whose roots go deeply down into the white, thirsty ground, watered by an intricate irrigating system from the river Rhone. Little patches of grain hardly more than a foot high could be seen here and there. A deep sadness came over me as I gazed across this parched plain bordered by these vast mountains.

Sion is an interesting town dating back to Roman times, the old part being built around great stone ramparts now crumbling. Being a tourists' center, the main streets are lined with trees, the shops are clean and attractive, and it is

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pleasant to walk under the sheltered sidewalks protected from the broiling sun.

The people attract my attention and interest. Who are these people, strangely different from the rest of Switzerland? A southern Roman type, yet speaking a French dialect, which perhaps reveals their various conquerors of former times. Dark-skinned, earnest; somber brown eyes; slim and wiry; their clear-cut features and straight noses as though chiseled from stone; full, sensuous lips. An interesting people! The men are taller than the Italians and French, strong and stalwart; the women, slender and wiry. It is strictly Catholic, and this reflects itself in the faces and mien of the people, especially the women, who look furtively and suspiciously at strangers.

Here we visited and left our literature intended for the next valley with a young Jonadab brother, a rather delicate boy now working independently in his little tailor's atelier. He is a faithful boy in this hard Catholic territory, dominant and painstaking. The priest, who feels his activity in the place, spoke to him recently. Said the priest: "I see you are a green branch, and because you have found rotten twigs and branches near you, you have broken away from the main trunk." "Oh no, Mons. le Curé, I found the whole tree rotten through, so I left, and shall never come back!" was Francis' speedy reply.

This was a happy meeting, talking of the work and arranging our program with him, and then we left for Daillon, about 1,000 meters up the mountainside. This wild, romantic, awesome country, deep ravines, wild canyons! From our window to the left we see Dent Blanche and the Matterhorn towering side by side almost 5,000 meters, beyond which is Italy. Mighty mountains flank the other side of the valley with villages and hamlets scattered over them; a beautiful sight! To our right is the Mont Blanc range in Savoy, France.

There is not a cloud in the sky, but a warm wind blows over the slopes, making it bearable to walk along the dusty roads. Oh, this dust! inches deep, it is like a carpet beneath one's feet, and a little cloud is raised with every step. It is more fruitful here owing to the intricate watering system. Little gulleys and channels are cut all over the land, streams splash down from the glaciers and the ways are opened and closed systematically, every peasant being supplied at set times with his quantity of water. Cold and crystal-clear it leaps and foams down, bringing life to this glorious countryside. The vineyards look beautiful. The fruit is healthy and sun-kissed.

Here one must climb for everything! Each family has its goats, which they lead in summer over the rugged cliffs to feed; the mules are used to carry the loads. In summer a cavalcade passes up to the higher alps, taking their cattle, goats and possessions along with them.

We have now visited the villages around here with the message; the people are a little suspicious but friendly and polite. On Sunday Alfred ascended to the alps with a giant Jonadab climbing up to the glacier visiting the families en route on the Mayens. I descended with the little nine-year girlie to the village below. It is very steep, and about halfway I suddenly slipped down, sprawling out into the dust, grazing both my arms and hands. Josianne looked aghast; must we return? We found a good place in the stream to wash away the dirt and blood and to see what the injury was, and, despite injuries and holes in knees of stockings, descended to the village. This became interesting. I could distribute 50 little 16-page booklets, two of which were torn rudely in my face, however, by ill-mannered boys of Catholic Action. Otherwise the people on the whole were polite though somewhat suspicious and reserved. I ignored this reserve, and smiling, went on, but in one or two cases I

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could literally sense that something kept them back from opposing or harming me, and this gave me joy and courage.

The fourth and last evening in Daillon; all the dear souls have assembled at the house here. There is expectancy in their dear, wrinkled faces as Alfred talks to them, encouraging and demonstrating how to conduct a *Watchtower* study among themselves. I look around the room—how did these people get the truth? The stalwart, handsome carpenter Marcel and his young wife Ida, they started to read anxiously a booklet left at their house some little while ago. Then they found another at the home of his brother in Geneva. Time passed and they wrote to Berne for some more, and little Pierre Amos (you will hear of him later) was sent up from the valley to help them.

Like Rahab, they quickly got their relatives together, parents on both sides. Ida's father—there he sits, his dear old weather-beaten countenance, sparkling eyes—he accepted immediately; his little wife there with a white kerchief around her head, she took a little longer, but is safely inside Rahab's house now. Who is that old, old man there, almost nodding his head with healthy weariness? He was a faithful son of the Catholic church, going nearly every morning to mass (the priest was furious to lose him). Then there is that giant young man, Clement, Marcel's assistant carpenter. Beside me sits Marcel's sister, smiling-eyed, straight chiseled features, full sensitive mouth, pressing my hand affectionately as she listens. She is midwife for this alpine territory; this is the last straw for the priest. She quietly stands with her Catholic babies and does not make the repeats and the "Mary, mother of God"s when he comes to baptize the baby or minister to the mothers. Each birth is a witness to the truth, but a thorn in his flesh. Ida's sister too, a jolly 23-year-old brown-skinned girl, is also taking an interest.

And there's André Verger, a young man from 'way down the valley, how did he get here? In a restaurant in the village on a Saturday evening when full of men he suddenly asked if they'd ever heard of the "Témoin de Jehovah". He had seen the name somewhere. "Oh!" they laughed, "climb up to Daillon to the carpenter Dessimoz; they'll soon all be 'Jehovah's' up there." The next day André climbed up to Daillon and stayed some hours, taking home a precious packet, going up for more, attending a meeting, then another.

There's young Fumeaux, too. His dad was allowed to divorce, but when some time later he wanted to marry again some good woman to care for his home and children, the church did not grant him a license; but the rich man down the way, he got one. This disgusted Pa Fumeaux, but he still enjoined upon his children to go to church. This lad was watching and thinking too; he ceased to go to church but had no peace of mind. Questions were tossed from one end of his brain to the other. First he tried Christian Science, but they requested a fee of 5 francs for entry; so he saw this was but the same thing. But there must be a God and someone must serve Him; but who? Then he meets André in a wayside restaurant; they know each other by sight, and so greet and sit to the same table. Young Fumeaux is restless: "What do you think about religion, Verger?"

"Oh, I've finished with religion; you come up to my house and I'll tell you all about it." Fumeaux went, and then he brings the message to his grandmother caring for his father's house; shocked yet fascinated she dared to read too, and when Alfred called one day he was kindly received into the house to hear more, and in spring this year both young men came to the Lausanne convention.

I gaze around at them all and the scripture in Jeremiah 16:16 comes into my mind, and my heart goes out to the faithful "other sheep" of the Lord whom He has drawn into His fold. In 1941-42

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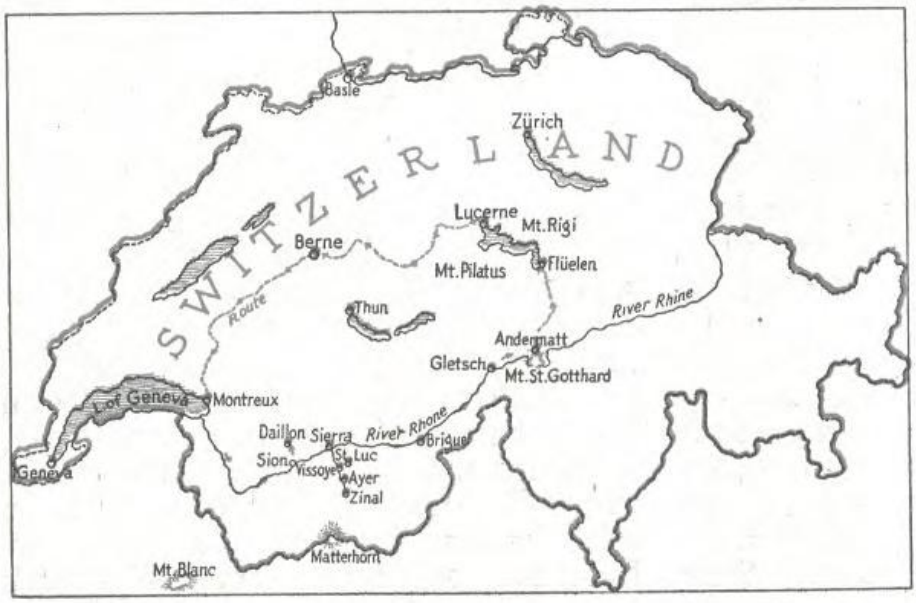
the first meeting was held up here, and it is a great joy for the boys to come up to serve this company.

But there are still more faithful little people whom we must visit. The next morning early we left by postal car down to Sion, called for our literature, and said good-bye again to Francis. Taking the train to Sierra we then mounted to Montana-Vermala by the funiculaire, 1,600 meters above Sierra. It is most beautifully situated. It is an aristocratic health and holiday resort with all facilities for tourists and guests. Here we distributed our booklets and leaflets, and the people with whom we could speak were friendly. At midday we had used up all our supplies and covered pretty well the whole place, so we took our lunch up into the forest and enjoyed our Knäckibrot (Ryevita) and fruits of the Valais, and then lay down for 40 winks beneath the trees before descending.



It was a charming walk down; leaving the dusty main road winding round and round, we dropped straight down through the freshly cut meadows. Thousands of grasshoppers of every size and description leaped from before our feet making a chorus of chirpings. I have never seen so many in number, color and size; some could fly, too, opening their wings and revealing a brilliant red, clattering at the same time.

Arriving at Venthône, two-thirds of the way down, we called at Pierre Amos' little house where we were booked to stay the night. It is a nice little house and luxurious compared with the other Valais huts. A balcony runs round two sides, covered with a lovely grapevine hanging with its unripe bunches. (Were they but ripe!) A huge walnut tree on the other side provides Pierre with nuts for the year. Beneath is an old sawmill with a water wheel to work it. He was still in his vineyard when we arrived but had left the key in the first floor so that we could enter, deposit our rucksacks and wash. Our room was simple, clean and roomy.

As he did not come, we left a note and went down to visit a new little friend of the truth, meeting her on the way. She is quite young, mother of two little children. Some months ago a tiny old sister, a most faithful little lady, went with *Consolation*. She gave a good witness, for this young mother said: "I am sure the Lord has sent you to me, because I have been praying so fervently to know what is the truth; I'm so disgusted with the church." From the things she told us she may well be disgusted. She is a courageous girl, going directly to the priest and telling him of her decision, and the next day in church the whole village was warned to avoid her. The neighbors quickly came asking her what it was all about, and she has since had so many opportunities of giving a witness to the incoming Kingdom of righteousness. As I took the 6-month baby into my arms, she said: "The villagers

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say 'this is the only heathen in the village'," because, having just learned of the truth, she did not have him baptized. It was a happy hour passed together here answering her questions and hearing her experiences.

Pierre was home when we arrived and we had a simple supper together of the Valais rye bread, cheese, and lovely walnuts from his big tree. To this he opened a bottle of his own good wine and made some coffee. We had been up very early and were so sleepy now and the wine did the last rocking and we quickly ascended to our beds. Pierre has stood alone and faithful for many years in this black Catholic valley, but now he rejoices to see the Lord's "other sheep" begin to break their bonds and come into Jehovah's organization. He was very glad to have us, too, and gave us good advice for the remainder of our tour, learned from his own experiences in these valleys.

The next morning after a simple breakfast which Pierre had prepared, we left again for Sierra to get the remainder of our literature, replenish our lunch supplies, and then to get the postal car for Val d'Anniviers. This is quite interesting; three large autocars with their covered trailers of mail and parcels leave Sierra one behind the other for the valley. The ascent is steep, treacherous, tortuous, breath-taking, winding like a corkscrew encircling the rocky mountainside, with its deep clefts and gaunt chasms, shooting into the mountain through crudely prepared tunnels, darting out into the sunlight again on the opposite side of the gorge to the chorus of breathless Ah's emitted by the occupants of the car. The melodious horn of the autocar as he sounds his "fa, do, la, fa" around each curve echoes round the mountains, bringing the people from their houses in the hamlets, it being the "event" of the day, and warning in good time oncoming traffic to reach the next safety zone, as the postal car always has the right of way. I hold my tummy tightly and help the chauffeur round each bend, and only as we alight do I realize how taut all my muscles and nerves have become. Alfred laughs heartily at me; he had often stood to thoroughly enjoy the view and to have the thrill of each turn, each breath-taking change of scenery as we hover over each ravine, while I have often closed my eyes. At certain places the workmen were widening the mountain road, boring and dynamiting the rocks, some precariously hung by ropes to the bare rocky walls. A hot, thirsty, dangerous task, but certainly a most necessary one.

We left the car at Vissoye, the junction of the valley. From here one car ascends much higher to the left to St. Luc, the second crosses the valley to Grimentz, descending and ascending the tortuous roads, while the third goes straight on to Ayer deep into the valley. The latter direction we took, climbing up the dusty road. We decided to work all the scattered villages and houses strewn along the route to Zinal, leaving Ayer, Grimentz and Vissoye for the next day, where the priests and police would be to warn the people or to take our literature. In former years it was very hard to work these valleys: the people, agitated by the priests, hounded our brothers out of the villages with pitchforks, sticks and stones, even puncturing the tires of their motorbikes. It being weekday, the people were not so together or in such religious fervor. We commenced these sun-browned, weather-beaten huts with their small windows letting in the thick beams. Sometimes it is hard to tell which are the living quarters for humans or which is grange or cow and goat shed. All these structures are of the same rough-hewn log hut fashion. The people are dark-tanned, Roman type, with dark hair and eyes, deeply wrinkled and weather-beaten, hard-working, tilling a living out of this dry soil. What a strange, somber

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people, so vastly different from the prosperous-looking, jovial Bernese.

In these lone, scattered dwellings we found the people very gracious and friendly. In one little village, an old soul expressed in a long and hardly understandable French her pleasure at a visit and something to read, and another young mother came out to find me, saying what a beautiful booklet I had given her. She had read the first page already and was so grateful to read it all. One old lady remarked to Alfred that she would rather read this than run all the time to mass.



Valley of Anniviers

At noon we settled under the shade of a tree for lunch and a rest, deeply happy at our experiences and entranced with our surroundings. We saw the priest hurrying down to the village we had just left. Would he undo the work we had done? Would he see these women still on the road and demand that they deliver up our precious booklets? A deep nausea came over me toward these prison-keepers who go not themselves into the Kingdom and prevent others' entering, but whose gravest sin lies in the fact that they withhold the Word of God from the people, these simple, grave people, many of whom would read our message were they not so warned by these prison-keepers. A fervent prayer rose in my heart that our message might find its way to a few hearts at least who would be grateful to read it, despite the threats of the black-clothed prison-keeper.

At one place during the afternoon, Alfred handed a booklet to a little family in the meadow resting for vesper, leaning against the haycocks beneath the trees. Hardly 30 meters along the track when their calls made us turn round, and as we looked the elder woman tore it to shreds while the children clapped their hands. We continued onward ascending the valley, scrambling over the stony way. At Zinal, a tourists' center at the end of the valley, we sought a room for the night and then walked down to the gushing mountain stream coming down from the glacier a little farther in the valley. All Swiss glaciers have gone back vast distances through the centuries, leaving beneath deep beds of stones and rocks with yawning, dangerous crevasses.

The clouds had gathered over the mountain, and the wind had risen, blowing cold from the snow-capped rocks and roaring down the valley, sending clouds of dust high into the air. This was a romantic sight. The children began to run and to assemble their goats from the slopes, whose bells jingled as they ran together; the cows are called from the pastures along the river and the homeward journey begins. I shiver a little after the heat of the day. The rain begins to splash down fitfully, the first since April, and we hope it will last all night. Quickly the last hay is bundled and carried on the heads of the peasants to safety from the storm; tourists hurry from the glacier donning their capes and hoods; an angry rumble of thunder rolls through the peaks; everyone is hastening. We also return to our hotel and watch from the window the goat herds and cattle being driven home, sometimes stopping at the fountain beneath the window for a hasty drink. We retired to bed, grateful and

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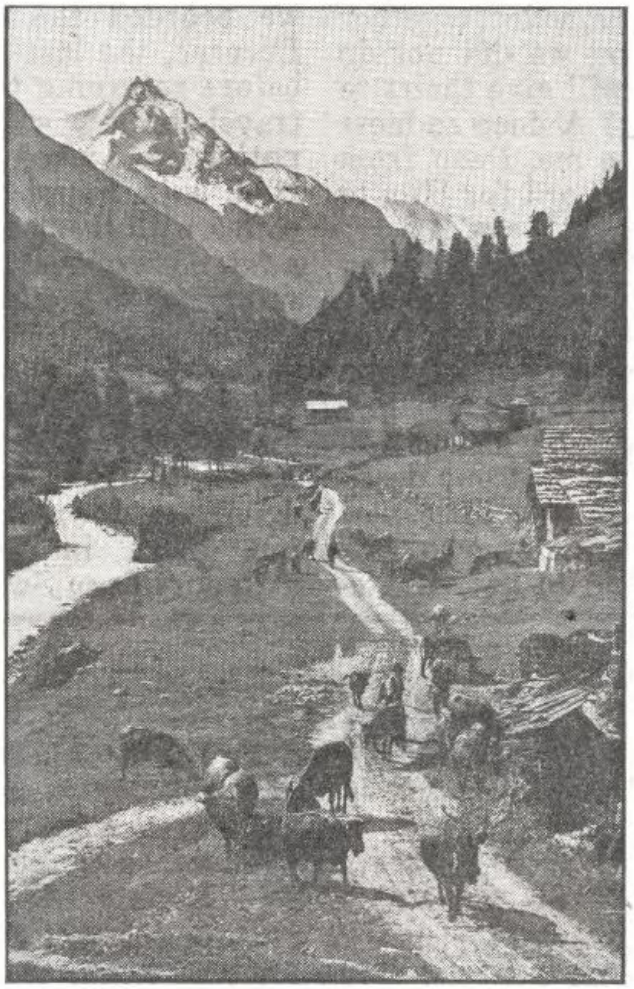
happy for a night's refreshing sleep.

Another beautiful day greeted us; there had not been so much rain. Immediately after breakfast we worked this whole place, and had a very interesting time, placing some 40 little booklets and other leaflets, and then began to descend the valley beside this tumbling, churning, foaming mountain river. After an hour we took the way to the left into the forest for Grimentz on the other side of the gorge built up staircase - fashion. This was an unforgettable walk. The pathway leading up through the forest, scrambling over stones and roots, with glimpses of the valley, crystalline cascades, snow-capped mountains, and the sunburnt villages and huts strewn all over the valley like little square boxes stood up on stilts. Our hearts sang to the music of the mountain rivulets and laughing cascades, rippling, bubbling and churning downwards, rolling over into the little prepared gulleyways and so watering the fields of the peasants. Our song, "Streams ever copious are gliding along," ran through my head, and a deep glowing desire that echoes may resound from the mountain tops of this dark and ignorant Valais and mingle in the song of praise to Jehovah for His accomplished salvation. Fervently I prayed that some heart may be found to accept the truth.



On the way to Zinal

We made a short halt for lunch in a forest glade where we could fill our cups with sparkling water. We walked around the brow of this mountain before descending the gorge to cross the other river which rushes and churns over great boulders sweeping down to join the other river from Zinal. Fed by countless rivulets along the way, this rapid mountain stream then flows into the Rhone at the bottom of the valley at Sierra. We crossed the bridge and climbed up to Grimentz to the accompaniment of its ceaseless gurgling, splashing and roaring. Grimentz is very interesting, a strangely built place, picturesque and unique.

As we were running short of literature we sprinkled our remaining booklets along the main road leading still 8 kilometers to Vissoye. We had to keep an eye on the time as we took to the road, twisting and twining down and up again to Vissoye. Some people were very decided in their refusal of our message, apparently warned; others took it and said they would read for themselves.

It was very hot crossing the meadows; thousands of grasshoppers sprang from before our feet, butterflies of every description and color fluttered through the air, goat bells, little villages hung on the mountainside, built to resist storms. We slowly climbed the steep way up to

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Vissoye. I felt I could do no more. Alfred gave his last booklet in the first house we reached in Vissoye, and we saw later a child run to the priest's house with it. Our last we gave in the restaurant where we drank a greatly appreciated glass of beer before getting into our autocar for Sierra and this treacherous descent.

And so the priest can go all around the valley and, I suppose, collect together our booklets. It is good we did not do this place first. Many will give theirs to him; will some keep it? A deep sadness and lassitude overcame me. Deep from my heart I cried to the Lord for Him to vindicate His name.

Descending with various amusing obstacles down the precarious alpine road (an obstinate mule with a desperate little woman driver, all four chauffeurs and various travelers got out to help him to the safety zone and hold him till all had passed, etc.), we reached our destination for the night. A nice little new house and a nice little sister who welcomed us to supper and to bed. Gratefully we laid ourselves to rest and the next morning began our journey to Lucerne. From Brigue up to Gletsch past the Rhone glacier, down to Andermatt. Here we stopped also to greet a lone Jonadab, encouraging her to stand faithful in this Catholic place. Here we met a large party of American soldiers come in for a seven-day sight-seeing trip. As we boarded the boat in Fluelen for Lucerne, the last phase of our journey before returning to Berne, tired, dusty, travel-stained, with pleasurable anticipation we looked forward to greeting Hedi and Seppi and enjoying a fine coffee with them, a comfortable bed and a few days of rest and civilization before returning to the office and our duties in Berne.

The clouds lowered around Rigi and Pilatus, making interesting scenery on this journey which never loses its charms for us; thunder, lightning, the rains fall, driving us down from deck. Is it raining, too, down in poor thirsty Valais? —Report from Switzerland.

"Be Glad, Ye Nations, with His People"

The above text, taken from Romans 15: 10, Rotherham translation, will be the Kingdom service text for Jehovah's witnesses during 1946. To keep this text always before your eyes throughout the ensuing year, it is printed in large type, heading the theme-portraying three-color picture on the 1946 SERVICE CALENDAR, prepared by the Watchtower Society.

Beneath this beautiful picture is a useful calendar pad, containing as an additional feature a service theme for each month of the coming year. Everyone desiring gladness by seeking knowledge of Jehovah's purposes will want this new 1946 SERVICE CALENDAR.

It is mailed postpaid on a contribution of 25c. Or, 5 copies mailed to one address upon a $1.00 contribution.

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John Knox, Scottish Reformer

JOHN KNOX (noks) lived in those turbulent times when murder and bloodshed, even among the pious, was all in the day's work. He himself kept his skirts clean, but had a sharp tongue, which he used persistently and consistently against the papacy, the mass, and Catholic iniquity in general. He had great respect for the Scriptures, and his strong condemnation of the religious hypocrites of the times was in the spirit of Jesus' words to the same class in His day.—Matthew 23.

John was born at Haddington about 1515, according to the best authorities. His father was a farmer of some means and sent his son to school and later to the University of Glasgow. He studied there under a professor of philosophy and theology, named Mayor. This professor advocated the supremacy of general church counsels over the pope, and he also held that the king's authority was derived from the people. This gave John a good start.

Not long after he obtained his degree Knox was made an assistant professor, and showed considerable ability. He became a preacher or priest, apparently when he was about twenty. He made the acquaintance of a Protestant by the name of Wishart, association with whom proved a great aid to a better understanding of the Scriptures. The Roman Catholic archbishop instigated the arrest of Wishart, and Knox was anxious to go with his friend. But Wishart told him to return to his work of instruction. Knox was then tutoring the sons of two noble families. Under the orders of Cardinal Beaton, Wishart was burned at the stake, in March, 1546. Two months later the cardinal himself was put to death in his castle by men who favored the Reformation.

Knox, among others, was in danger of losing his life at the hands of the cardinal's successor, and so decided to go to Germany to continue his studies, but was persuaded by his pupils' parents to remain. He found safety in the castle of the cardinal. It was now in Protestant hands; but not for long, for the regent of Scotland gained the support of the French, who sent a fleet to join in an attack upon the castle. The Protestants were at length compelled to surrender, having been given assurances of honorable terms. But as soon as they had them in their power the Catholic attackers, instead of giving them their freedom abroad, as promised, took the Protestants to France, casting some into prisons, and making galley slaves of others, among whom was Knox. He suffered a great deal under the rigorous bondage, but after nineteen months his freedom, and that of his associates, was obtained by the English king.

"Bloody Mary" Takes Over

Knox now went to England, and was given a warm welcome by Cranmer and the Protestant counsel. He was given an assignment to preach in Berwick, and later in Newcastle. So effectively did he proclaim the Scriptures that the Protestant king made him one of his chaplains. He was also offered a "bishopric", but, as he doubted that this office was Scriptural, he declined it. After five years of active service, the Protestant king was succeeded by a Catholic sovereign, generally called "Bloody Mary". A Protestant's life was now in danger, and so Knox was persuaded by friends to depart for the continent, though he felt that he could not die in a better cause than standing for the truth right where he was. The entreaties of his family and friends, however, prevailed, and he went to Dieppe. Thence he went on to Geneva, where he found an English congregation of Protestants, among whom he served for several years, making a trip to Scotland and returning dur-

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ing that time. It was while he was in Geneva that he collaborated in the production of the Geneva Bible, based on the latest findings of Hebrew and Greek scholarship. This Bible was widely circulated, in spite of the opposition of the bishops of England.

Upon his return to Scotland in 1559 Knox found that the Protestants there had made great progress and the opposition of the Catholic element was ineffective. The *Catholic Encyclopedia* says regretfully and somewhat spitefully:

> The Lords of the Congregation were practically in arms against the regent; and Knox, who had never seemed to be the least anxious for lonely martyrdom [at the hands of the Roman Catholics], showed himself full of fight and courage with a stout bodyguard at his back.

The preaching of Knox was not to the liking of the queen regent, who had previously promised toleration, but now threw off all disguise, determined to suppress the Reformation by force. She found, however, that the Protestants had had enough of Roman Catholic double-dealing, and, while Knox did not approve of it, large numbers of Protestants began a spontaneous attack upon the houses of the Gray and Black Friars and the Carthusian monastery, which were laid in ruins. Images, altars and all the paraphernalia of idol-worship, as Knox called it, were trampled under foot. Knox referred to those who did the rioting as the "rascal multitude". This was at Perth. The iconoclasm was repeated at St. Andrews and other parts of the kingdom, but without violence, being put into effect by the unanimous consent of the congregations and their "lords" or overseers. Said the reformers, "The rookeries were demolished that the rooks might not return."

The Hour of Victory

There was practically civil war in Scotland for about a year, at the end of which period the queen regent died and a truce was called. The assembly of a free Parliament resulted in the establishment of the "Reformed religion" and the banning of Roman Catholic worship. Knox was largely instrumental in bringing these results about, for his preaching and leadership were generally acknowledged. Sometimes as many as 3,000 persons would hear his Sunday sermons. His popularity and leadership were unquestioned.

The arrival of Queen Mary, who was an ardent Romanist, resulted in further difficulties. A motion picture produced some years ago featured this queen as a noble victim of the Protestants, including Queen Elizabeth, who was the villain of the misleading film. But Mary Queen of Scots met a match in Knox, who was not deceived by her wiles. Her duplicity and deceitfulness were overcome by his righteousness and sincerity.

The massacre of St. Bartholomew, in which thousands of Protestants were the victims of a dastardly plot, united English and Scottish Protestantism. Knox, from his pulpit at St. Giles, called down "the vengeance of God on the crowned murderer and his posterity". The royal line of France ended in the French Revolution.

The Closing Years

Protestantism in Scotland became more and more powerful. *The Book of Discipline* was drafted by the General Assembly of the representatives of the churches, but Knox was the chief author. It provides that ministers and elders are to be appointed for the congregations. Higher church officers, called "superintendents", were to look to the planting of new churches everywhere. All were to help their brethren, for none was to live merely as best it pleased himself. Knox showed a sincere concern for the poor. Out of the tithes "must not only the ministers be sustained, but also the poor and schools". Knox was aware of the importance of education, and the organ-

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ization which he envisaged was to include schools, colleges, and universities. Keeping an eye on the rich Protestants, Knox warned them against "requiring of [the people] whatever before they paid to the Church, so that the papistical tyranny shall only be changed into the tyranny of the lords of the laird".

Carlyle, in one of his essays, writes the following with reference to the reformer:

Honor to all the brave and true; everlasting honor to brave old Knox, one of the truest of the true! That, in the moment while he and his cause, amid civil broils, in convulsion and confusion, were still but struggling for life, he sent the schoolmaster forth into all corners, and said, "Let the people be taught"; this is but one, and, indeed, an inevitable and comparatively inconsiderable item in his great message to men. His message in its true compass, Let men know that they are men: created by God, responsible to God; who work in any meanest moment of time what will last through eternity. This great message Knox did deliver with a man's voice and strength, and found a people to believe him . . .

Cunningham, in his *Church History of Scotland,* says the following:

Knox was not perfect, as no man is. He was coarse, fierce, dictatorial; but he had great redeeming qualities—qualities which are seldom found in such stormy, changeful periods as that in which he lived. He was consistent, sincere, unselfish. From first to last he pursued the same straight, unswerving course, turning neither to the right hand nor to the left; firm amid continual vicissitudes . . . He hated Popery with a perfect hatred; and regarded Mary and her mother as its chief personations in the land . . . On a question of principle he would quarrel with the highest . . . His hands were clean of bribes. He did not grow rich by the spoils of the Reformation. He was content to live and die the minister of St. Gile's. Is not such a one, rough and bearish though he be, more to be venerated than the supple, time-serving churchmen who were the tools of the English Reformation? Does he not stand out in pleasing relief from the grasping barons with whom he was associated, who hated monks because they coveted their cornfields, and afterwards disgraced the religion they professed by their feuds, their conspiracies, and cold-blooded assassinations?

Or, as Froude says:

He was a large, noble, generous man, with a shrewd perception of actual fact, who found himself face to face with a system of hideous iniquity.

The *Catholic Encyclopedia* may sneer, and the *Britannica* may equivocate, but the life of John Knox stands as a testimony to righteousness. When he realized that his work was finished he wrote, "I heartily take my good-night of the faithful of both realms [England and Scotland] . . . for as the world is weary of me, so am I of it." He died in the autumn of 1572. Whether he was then 57 or 67 does not much matter. He had lived an active and fruitful life in the midst of turmoil and war, and died respected by all who honor them that fear Jehovah. —Psalm 15:4.

"Ye Have Heard of the Patience of Job"

THE tornado that swept the city of Antlers, Okla., took upward of eighty lives. Among these were two Kingdom publishers. They were out on back-calls, faithfully ministering to others, when the storm came. Their own homes were uninjured. The courageous and faithful husband of one of these dear women writes, and his words are an inspiration to all to be faithful to the end:

God's will be done, and not my will! We well know that the Lord did not cause this storm, but He did allow the Devil to do so, as He allowed him to kill Job's sons and daughters, and all for a good ultimate purpose. Blessed be the name of the Lord!

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1946 YEARBOOK
OF JEHOVAH'S WITNESSES

Great interest and curiosity have been aroused in the minds of multitudes of people as to the activities of Jehovah's witnesses in recent years. This has been so primarily since their being made targets of opposing attacks from all sides, attacks purposed to restrain or silence their gladsome message of God's promised righteous kingdom. But has their world-wide proclamation and Bible-teaching suffered as a result; has it gone down in defeat? We offer in answer a most interesting report compiled by the president of the Watchtower Society, on the world-wide preaching and teaching activity of Jehovah's witnesses, as contained in the 1946 *YEARBOOK*.

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CONSOLATION

JRNAL OF FACT, HOPE AND COURAGE

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B C CANADA

Th[illegible] Education of Japan

[illegible]s advanced as to how to accomplish it

"Go to the Ant, Thou Sluggard"

Even those who are not sluggards can learn something from ants

Why Were We Born Thus?

Why all mankind are born imperfect, and who were to blame, and why

Working and Eating

Those who work are entitled to eat, but some don't get much

Theodore Beza and Codex D

Made a translation of one of the five most noted manuscripts

Five Cents a Copy
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Vol. XXVII No. 684
December 5, 1945

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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

OFFICERS

President	N. H. Knorr
Secretary	W. E. Van Amburgh
Editor	Clayton J. Woodworth

Five Cents a Copy
$1 a year in the United States
$1.25 to Canada and all other countries

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Published also in Greek, Portuguese, Spanish, and Ukrainian.

OFFICES FOR OTHER COUNTRIES

Argentina	Calle Honduras 5646-48, Buenos Aires
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Brazil	Rua Licínio Cardoso 330, Rio de Janeiro
Canada	40 Irwin Ave., Toronto 5, Ontario, Canada
England	34 Craven Terrace, London, W. 2
Mexico	Calzada Melchor Ocampo 71, Mexico, D. F.
South Africa	623 Boston House, Cape Town

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

In Brief

Milking Uncle Sam's Public Cow

◆ It is wonderful how enthusiastic the Roman Hierarchy is about lightening the load of Uncle Sam's cow. A single dispatch from Washington told of the bishop of Chicago being made an assistant to the secretary of the treasury, and the superior of a monastery was appointed a squadron commander of the Civil Air Patrol of Olean and vicinity. Of course, no one else would do, and, of course, it must be widely advertised that these men do these things because they are Roman Catholics and not because they are Americans.

Another illustration of the same thing comes through the Roman Catholic *Register* which explains that the "Reverend" Richard J. Roche, O.M.I., has been given a job as examiner in the President's Fair Employment Practices committee at Washington, where he is a student at the Catholic University. The big idea is that he gets on the pay roll, because he is a Catholic and needs the money.

A still worse one is more than three-fourths of a page in the Houston *Chronicle* entitled "Flying Nun Gives Course in Aeronautics for Instructors". You glance at it with suspicion because you notice that in the six big pictures on the page this flying lady is in all six; then you notice that in one of the pictures there are four other nuns, and in another one there are nine other nuns. You read the scant printed matter and there you learn that this woman who knows so much about flying has never yet piloted an airplane one foot as a solo flyer.

You also learn that, during vacation time, she left her job at a Catholic school in Ironwood, Mich., to come to the Catholic University at Washington to give the course, and unless you are a hopeless idiot you *suspect* in your heart that this was all a frame-up to get a vacation at Uncle Sam's expense, and to fill the milk pail besides.

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CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVII | Brooklyn, N. Y., Wednesday, December 5, 1945 | Number 684

The Re-Education of Japan

IN THE year 1935 this magazine had 31,000 subscribers in Japan, and the right education of the Japanese people was getting under way. This was very objectionable to "the god of this world", the Devil; the magazine was suppressed; and the next year a half million Japanese people spent six hours worshiping a literal sword. Their so-called "sacred sword" was, in 1936, transferred in the dark from an old temple to a new one. Screens were carried to conceal it from all eyes, and "in dead silence troops presented arms and the multitude bowed to the ground". Familiarity with God's Word would have enabled the Japanese people to see that King Hezekiah had the right slant on such matters when he called a certain metal object of idolatry "Nehushtan" (2 Kings 18:4), i.e., nothing but plain junk.

Those who can conveniently do so will find pleasure and profit in rereading the four articles on Japan Inspired, Deceived, Oppressed and Ruined by the Devil, which appeared in Nos. 585-588, beginning February 18, 1942. There the evidence was presented that millions of otherwise intelligent Japanese have been taught by the Devil, and really believe the nonsense, that they are literally descended from the gods, and that, in the person of the emperor, they have a veritable Son of Heaven in the flesh. The Japanese recognize 8,000,000 deities.

On July 25, 1927, Baron Giichi Tanaka and General Hideki Tojo presented to the mikado a plan for conquering Manchuria, then China, then India, then all Asia, then war with the United States, then the conquest of the Pacific, and ultimately of the whole world. One of the public school readers of Japanese pupils contains the blunt statement:

> By attacking or by punitive treatment, the powers of the world must be broken down in order to fulfill the divine mission of Japan.

Professor Tanaka, whose memorial to the mikado is above mentioned, in a lecture in Tokyo university, in April, 1931, after making the silly claim that "Japan is a country of gods, ruled by a divine emperor" went on to make himself ridiculous by the assertion that "Japan is all-powerful and one day will rule the world".

Mikado and the Vatican

The mikado is not the only religionist that has had the idea that he is superhuman and scheduled to rule the entire world. Mohammed had that wild idea, and there is a gentleman in Italy, who wears a three-story crown, and will soberly tell you, suppressing a snicker while he does it, that he is king of heaven, earth and hell.

There is a certain amount of what is sometimes called honor among thieves between these two sons of heaven. Years ago it was published that in his youth Hirohito, the present mikado, visited the Vatican and was there baptized as a Catholic. It doesn't make the least bit of difference whether he had such a baptism or not, for no Vatican baptism would be recognized in any way by the great and true and almighty God who has formally announced that only His Son, Christ

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Jesus, the Faithful and True Witness, is slated to be earth's Ruler.

But in support of the published report that Emperor Hirohito was sprinkled at the Vatican, there is the known fact that when the ultra-Catholic King Leopold was christened, Emperor Hirohito went out of his way to send him his felicitations. The reporters on the job, who never, under any circumstances, suspect the Vatican of doing what it is always doing, conspiring against the liberties of the common people, could not figure that one out.

Gods that dress in pants or skirts like to have men die for them. It makes them feel important. In April, 1944, the Tokyo radio was heard telling Japanese soldiers, "Let us all die side by side for our sovereign, without the slightest regret." After getting that morning dispatch off his chest the mikado could then, as is his custom, sit down to his regular breakfast of fruit, oatmeal, ham and eggs, toast and coffee, and feel that his racket is in good shape.

What to Do with the Mikado

Many different ideas have been advanced as to what to do with the mikado. When the American airmen began pounding Tokyo, in the fall of 1944, they were admonished to avoid the imperial palace. The reason given at the time was that if the emperor should be killed by a bomb it would unite Japan with a hatred otherwise unobtainable. Maybe yes, maybe no.

In Chungking, China, the view was held that all Japanese shrines should be destroyed. The way the Chungking reporter put it was:

> No matter how complete Japan's defeat may be, as long as there is a mikado their god remains with them. That means that they will still have the ambition and the intention to conquer the world sooner or later.

The New York *Herald Tribune* echoes the same view as that last expressed and makes such a good job of it that it is worth reproducing:

> Despite all the bombings of Tokyo, the palace of Emperor Hirohito still stands. This is a tribute to the accuracy of American bombardiers and to the excellence of their bomb sights. It is no tribute to American intelligence. What reason can there be for hesitating to wipe out the commander of the Japanese military forces and the veritable symbol of everything that is most evil in our enemies? Why not destroy this myopic little biped? Are we to forget that in his name millions of men have been killed, innumerable honest and decent people have been tortured and half the world has been thrown into the maw of war?
>
> Who is Hirohito that he is sacrosanct? According to the Japanese themselves he is a descendant of the sun goddess, chief figure in a mythology which is obscene, is vicious, is without moral or ethical code and is a justification for such treachery as the attack on Pearl Harbor. According to those who now wish to save Hirohito's skin this evil religion, curiously entwined with a despicable political system, might be useful to us, along with its high priest, the emperor, to control the Japanese after the war. But how could we put to good use anything so wicked and so depraved? How could we make any real gain out of a theocratic government which has been used for century after century by the overlords of Japan to keep in subjugation the peasants who make up the bulk of the Japanese population?
>
> In modern times the militarists of Japan, as rapacious and pernicious a gang as ever lived, have contrived to use the emperor as their leading puppet in their scheme of world conquest. They have convinced the Japanese people that the emperor not only is divine but that he is destined by heaven to rule over a world of inferior peoples which will be conquered for him by the Japanese master race. They have sold the Japanese on the notion that the present war is a holy war, and that it is worth any price which must be paid to give Hirohito, their god, sway over the entire earth.

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If we continue to protect Hirohito, as our State Department seems intent upon doing, we will encourage all the evil forces in Japan which have used him, and will especially encourage all reactionaries. If we bomb to bits this preposterous divinity we strike a blow at the whole absurd Japanese mythology and medieval political and social system. This would encourage and give heart to any democratic and liberal elements which still exist on the Japanese islands. Why should our bombardiers be instructed to guard carefully the skin of Hirohito? It would seem far more sensible to offer promotion and a medal to the first American flyer who lays a stick of bombs squarely across the home of this false god in whose name so many horrors have been brought upon the world.

Claims Direct Descent from the Devil

According to Japanese mythology, the first mikado, a gentleman by the name of Susanoo-no-mikoto, in due time actually became the Devil himself. The Devil married his own sister, a lady by the name of Amaterasu-O-Mikami, and the present mikado is one of their descendants; so is every Japanese; so is the very soil of Japan. This is Shinto. In effect the Roman Catholic Hierarchy has stated that Shinto is all O.K., for political purposes. Japanese school children are expected and required to believe this rot, but there are some sensible people who think that until the emperor idea is cut out by the roots Japan cannot be trusted at all. Here is the way the New York *Times* puts it:

In point of fact the Japanese emperor is the keystone of the whole Japanese religious, social, political and economic structure, the godhead of the nation, the absolute ruler of the empire, the titular owner of the whole country, and the symbol of Japanese expansion which precipitated this war. By word and deed and every act of his he has publicly supported the worst that Japan has done, and has cloaked its savagery with religious sanctions. The Tokyo Radio itself proclaims him to be the "political and military commander in chief" of the nation.

Review some of the many opinions as to what is best to do with the mikado: General MacArthur says that making use of him has saved the lives of innumerable American boys; Harley F. McNair, professor of Far Eastern history and institutions at Chicago University, thinks that acceptance of the mikado amounts to a loss of the war; Leeds Gulick, professor of Japanese at the same institution, who spent 26 years in Japan as an educator and social worker, thinks that the emperor and every one related to him by blood should be removed from the country and sequestered for ten to fifteen years so that the Japanese people may be re-educated; others think Hirohito should be tried as a war criminal, but his place filled by a regency.

The World's Best Gardeners

The Japanese are admittedly the world's best gardeners, because they are willing to get right down in the earth and take care of the individual plants; but they are going to have a pretty hard time of it getting along on their four little islands of Hokkaido, Honshu, Shikoku and Kyushu. The total area of these four islands equals only that of Illinois, Iowa and Indiana, and instead of being rich farm lands, only one-seventh of the total area of Japan is arable. Terrible conditions are ahead for the 70,000,000 Japanese that must now live somehow on their home soil, all told no larger than California.

Early in July, 1945, before the atomic bombings, the Japanese government canceled property rights in devastated cities, so that food could be planted in the bombed-out areas. The gardens planted in the rubbled areas were expected to be principally sweet potatoes, which produce three crops yearly. The difficulty of living became greatly increased by the typhoon which immedi-

ately preceded the American occupation and which blew away many of the gardens last planted in the devastated districts.

Poor as the majority of Japanese people already are, the 3,000,000 Eta, or "despised ones", are poorer still. These are peddlers, butchers, leather workers, menders of pots and pans, street sweepers, and cleaners of the privies which are still found in the heart of Tokyo itself. These are sharecropper tenants on the one- and two-acre farms; they live on the lowest subsistence levels, and are charged 36 percent interest on the loans advanced by the landowners. In the schools the poor Eta children must sit on benches by themselves; in class they must stand up while the others sit, and the books which they use are all marked "unclean".

Ethnologists claim that Ainus, whites, ruled Japan two thousand years ago. Some of their descendants still live on Hokkaido, whither they fled when the Japanese came in from Korea. An odd fact is that the Japanese call the white Ainus "monkey men", and many whites who should know better, and should do better, call the Japanese by the same unfair title. Says Albert H. Jenkins, in *Labor:*

> Maybe everybody ought to stop this monkey business and recognize all men as humans, regardless of the color of their skins or the amount of hair on their chests.

Christianity Makes Slow Progress

Not knowing their Bibles, the first missionaries into Japan tried to tell those who would listen to them that their ancestors were all in a burning, fiery hell, for all eternity, on account of something that somebody else did 6,000 years ago. The poor creatures that listened wanted to know if there was not some way in which they could be sent there instead, so that their ancestors could have it more comfortable. The Devil has taught them that a lamb is "a dirty, stupid and cringing animal". Those who would know say that in Japanese the word "lamb" is "an epithet of contempt and derision, perhaps the vilest word in the language". Those familiar with the Bible will see at once the difficulties in the way of explaining the Scriptures which speak of the Lamb of God; and there are many such.

Satan's lie that "ye shall not surely die" but that death is merely the doorway into a larger life is so thoroughly impregnated into the minds of the Japanese people that they think nothing of suicide. As American troops came into Saipan hundreds of Japanese men, women and children jumped off cliffs into the sea or leisurely waded out into the ocean to drown. Fathers threw in their children and then jumped in after them. Says the newspaperman Robert Sherrod:

> In one instance marines watched in astonishment as three women sat on the rocks leisurely, deliberately combing their long, black hair. Finally they joined hands and walked slowly out to sea.

In September, 1944, the Japanese government dissolved all then existing federated church organizations and created a government-controlled, government-financed religious society representing thirteen Shinto, twenty-eight Buddhist and two so-called "Christian" sects, one of which was, of course, the Roman Catholic Church.

One reason why Japanese shrines were avoided by bombers was because of the quite open threats of vicious retaliations upon prisoners. War is the Devil's own business and the Japanese conducted it in his way. Hospital ships carried machine guns and ammunition; lepers and insane patients were released in Okinawa, to impede American troops.

One of the sensible things the Japanese military officials did was to fence off the headhunters of Formosa by a continuously policed 360-mile fence. After the atomic bombs were exploded the Nippon *Times* said (and there was a lot

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more common sense in their statement than they realized):

> For Japan's own good, there must be speedy realization that the old order is finished and that the work of building a new world must be started immediately.

It is the Lord Jesus Christ, and not the politicians and militarists, that is going to create the New World; and *His* plans will succeed.

Old Susanoo-no-mikoto on the Job

That seems a clumsy name to call the Devil, but since Hirohito and others like to call their ancestor by that name, so be it, and he seems to be doing his best to live up to his name. It isn't pleasant to read of a Japanese commander forcing his men to make a march of 56 miles, and then, at the end of the march, to make them run around their barracks twice. But the Devil has just that kind of disposition.

It isn't pleasant to read that for seven days after the fall of Bataan prisoners were marched without food or water, and that on the march a Japanese tank deliberately swerved off the road so as to run over an American officer; or that physicians and patients were bayoneted at the hospital in Hong Kong; or that the natives of Guam had to bow to every Japanese soldier they passed or else be struck five or six times in the face.

No American likes to read how on July 2, 1944, a Japanese submarine submerged with 100 men on the deck outside (they bound the hands of 77 who showed signs of life, and left unbound only those whom they had beaten so severely that they thought, mistakenly, that they were dead); nor does one like to read of compelling unarmed men to run the gauntlet of Japanese (eight of them) armed with heavy steel stanchions, and to be hit so hard that the skulls of some of them were broken.

One doesn't like to read of prisoners jammed together for five days and nights in metal cattle trucks, and so tightly that they could not lie down; or of men being made to work that were so sick that they had to be carried to their work on stretchers; or of their being compelled to work fourteen or fifteen hours a day at road-making, and in some instances without any clothing.

Even the miserable Franco did not like to hear of the 172 Spanish men, women and children that were bayoneted to death by Japanese troops while American divisions were seizing Manila. Nobody likes to hear of the cannibalism that Japanese soldiers practiced in New Guinea, or of the sick slave laborers that were burned to death at Borneo, or of the horrible baseball-bat treatment given to Major Boyington at Una, Japan.

How could anybody place a burning ball of grass on a wound, and so cause terrible disfigurement? How could men bring themselves to gag their fellow men with metal bits, or women bring themselves to hit men in the groin? (The last-named crime is punishable, Scripturally so, by the woman's having her hand cut off.—Deuteronomy 25: 11, 12) And what can be said in behalf of men who tied the hands of other men behind them, used the victims for bayonet practice, and, while they were still alive, sliced off human flesh for food? All these things were done by Japanese, and are well authenticated, and it is all to their lasting shame, for when they had their terrible earthquake in 1923 Uncle Sam was glad to come to the help of the stricken Japanese people to the extent of ten million dollars.

"Japan Will Never Forget"

"Japan will never forget." That was the message that came back from Japan, when the ships came from America, loaded to the water line with food, clothing, medical supplies and volunteer workers. Yet within less than nine years (early in 1932) it was three times proclaimed by Eugene Chen, China's foreign minister, that Japan was even then preparing systematically for war with the

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United States. The Tanaka Memorial, recommending to the emperor that Japan should at once start out to seize the whole world, was handed to that "Son of Heaven" July 25, 1927, only four years after the terrible earthquake and after Uncle Sam's manifestation of real sympathy and real help for the suffering Japanese people.

The Big Business crowd did all they could to help Japan get ready for the war they knew was in prospect. They supplied from the U.S.A. 92 percent of all the scrap iron and steel that was needed, and 92 percent of the copper; also they sent over 97 percent of the ferro alloys. Canada also helped. The fool militarists of Japan (the Big Business crowd) paid a terrible price, and made the Japanese people pay it also.

The bombs destroyed 44 of Japan's 206 cities and left 9,200,000 homeless. They actually killed some 260,000 people and terribly injured a half million more. The population of Tokyo was reduced from 7,500,000 to 2,500,000 and 80 percent of the city was destroyed.

Don't get the idea that the Japanese people are inferior to others. They are not. They have just been miseducated by the Devil. Others have been so miseducated, millions of them. For instance, President Roosevelt had to condemn the practice of making souvenirs out of Japanese corpses; and the State Department apologized for the sinking of the Awa Maru, the hospital ship which, returning from a tour of the South Sea islands where she had distributed Red Cross supplies for American internees and prisoners, was sunk by an American submarine, with only one survivor.

The American Legion post at Hood River, Oregon, was terribly miseducated when it forced the removal from the county war memorial of the names of 16 Hood River Japanese-Americans then actually serving in the American army. Don't Hood River Americans ever read the papers? If they do, they must have read about the way the Japanese-American troops in Italy distinguished themselves, and why they were given the place of highest honor in the victory parade at Leghorn following their heroic rescue of the lost battalion of Texans. Meyer Berger, in a wireless to the New York *Times*, tells about that:

QUIT HOSPITALS TO FIGHT. American soldiers now in this district who fought beside the Japanese-American units from lower Italy to the Alps are urging of their own volition that the Nisei troops be sent home on top priority because their readjustment problems will probably be the most difficult of any of the returning GI groups. The Japanese boys here now are merely guarding prisoners. It was learned today that before the Japanese surrendered in the Pacific 172 Japanese-American boys in the Nisei regiment had asked for combat duty against Japan. It also came out that their casualties totaled 9,230, or three times their original battle strength, and that the only AWOL's against their record were six. These six were men who escaped from hospitals without leave to return to combat.

Maybe the Hood River men that did the dirty work never heard about their more courageous companions above mentioned, or about that single Japanese Christian who kicked ajar the closed hatch cover beneath which American prisoners of war were jammed so tightly that they could not even lie down, nor how, a little later, he died under bullets from his commanding officer because, as the hull of the transport was ripped, he released them so that they could have a chance to live.

All Japan needs is re-education, and Jehovah's witnesses alone have the "bread of life" to feed to them. Steer these people away from demonism and all the "hell fire" and "purgatory" rackets and give them the truth, and all experience shows that they will make the finest type of A-1 Christians. Feeding them lies and threats will not get anybody anywhere in dealing with them, nor with anybody else.

"Go to the Ant, Thou Sluggard" (Proverbs 6: 6)

IF YOU were ever stung by a bee, a wasp, or a hornet, or were bitten by an ant, you know something about the hymenoptera, of which about 60,000 species are already known, with many thousands yet waiting to be discovered. These all have acute vision. In the higher type of bees the organ used for lapping or sucking nectar is a tongue which exceeds in length that of the entire insect. The ovipositor is used in sawflies for sawing niches in plants into which the eggs are lodged: in ichneumon flies it is employed in stabbing insect hosts, preparatory to laying eggs within the bodies of the latter: in bees, wasps and some ants it is used in stinging. This is a habit found in no other insects. Fig insects are very numerous and certain of these had to be introduced in California before figs could be raised in a climate which later experience has shown is perfectly adapted to fig culture.

Little by little humanity is learning something of the Creator's purposes in the design of the upward of 10,000,000 species of insects that enjoy life at His hands. It is an aid to grasping the subject when it is remembered that the principal orders are the coleoptera, made up of beetles and weevils; the lepidoptera, which are butterflies and moths; the diptera, which are the flies and mosquitoes; the hemiptera, which include plant lice; the orthoptera, which are the cockroaches, grasshoppers, crickets and mantids; the neuroptera, which are the net-veined insects; and the hymenoptera, which are the subject of this article, and more widely known as ants, bees and wasps.

Many men and women are making life studies of various orders of insects, and with great benefit to their fellow men. One method of obtaining specimens of insects so small that they can hardly be seen by the unaided eye is to shoot them with bow and arrow. The feathers of an arrow are smeared with liquid glue. The arrow is then fired into a swarm of insects as the latter fly over treetops or other places difficult to reach. The insects are trapped on the glue and fall to the ground with the arrow. And then the magnifying glass gets in its work.

Red Clover Seed and Bumblebees

The sheep-growers of New Zealand imported red clover seed to improve their pastures. The red clover grew, but there was no seed for the next year's crop because New Zealand did not have the proper insects to pollinate red clover. Bumblebees were introduced from England. They did not need to take lectures on what to do. They did it. They flitted from one clover blossom to another, pollinating one plant after another; so now New Zealand has both clover seed and bumblebees; and it could not have one without the other. What is wrong about that? Nothing! Didn't the Creator have a right to make red clover, and then make bumblebees that would get a lot of enjoyment out of sipping honey from its blossoms and dusting pollen over them? The same principle applies to fruit trees and berry bushes, which have blossoms that are attractive to hundreds of forms of insect life which fly directly from flower to flower and carry pollen on their bodies, just as the Creator purposed. So bumblebees in New Zealand mean more and better wool and more and better mutton, and other insects elsewhere mean more and better cattle, more and better milk, more and better butter, more and better cheese, and so on. Insects fly from cotton flower to cotton flower, or there would be no cotton; and from flax flower to flax flower, or there would be no linen. And so on to the end of the chapter.

A few more words about the bumblebees. There are 200 known kinds. They flap their wings 240 times a second.

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That's going some. Among the most select bumblebee circles the older daughters remain unmarried and devote their time to feeding their younger brothers and sisters, and probably get the usual thanks. 'Rah for the unselfish and hard-working elderly maiden ladies that dodge the nuptial noose!

Occasionally there is a bumblebee lady whose morals go haywire. She comes on a visit, stings her hostess to death, and then rules over the whole establishment. Shameless thing! But still such things have been done among humans.

Other Current Insect News

An insect small enough to crawl through the eye of a cambric needle has a heart, a stomach, and other necessary and useful parts. He has no lungs, but air gets to every part of his body through tubes and his blood never gets impure. He cannot smile, because his muscles are inside his skeleton. His favorite color is green, as is proved by the fact that more are caught when insect traps are painted that color than if painted any other. He cannot stand high radio frequency. When subjected to it, in the cleaning of grain, he dies; but the germ of the grain itself is only benefited. Plant life in the vicinity of radio transmitting stations is unusually robust.

Insects thrive on mild winters and dry springs, and that seems to go for the two-legged "big bugs" as well as their six-legged little friends and tormentors. Man does not make much use of bugs, barring wood ants for making vinegar, and cochineal bugs for making coloring matter. He finds or identifies about 15,000 new kinds each year. Just recently he learned that one little fellow spends his entire life from birth to death in pepper. Before the war the Japanese had a market for silk made by silkworms, but that is mostly done for.

Insects can do some strange things. When a certain species of cricket is cut in two, the upper part of the body continues to live four days, and the lower part even longer; and when a wasp is deprived of his head, he tries to pick it up, as if to put it back in place.

There are plenty of insects. It has been calculated that if the total weight of the insects in Africa could be balanced against the total weight of the animals, the weight of the insects would be the greater.

Speed of movement differs greatly. Houseflies flap their wings 330 times a second; wasps, 110; dragonflies, 28; and butterflies, 9. The latter are adepts at using to their own advantage the slightest of air motions. They are, it might almost be said, gliders rather than fliers.

"Consider Her Ways"

The Creator himself admonishes man to consider the ways of the ant when He says, "Go to the ant, thou sluggard; consider her ways, and be wise" (Proverbs 6:6); so there ought to be something learned from a study of these busy little things whose activities extend from the arctics to the tropics, from the timberlines on the mountains to the sand dunes on the seashore, and from the driest deserts to the dampest forests. There is ample variety. More than 2,000 species have been classified, 200 of which are found in the United States, with the red and black the most common. Anthills having 100,000 energetic occupants have been found even in England, and it is known that the hunting preserve of one red ant colony may cover seventeen acres.

The average age of the ant is ten years. Aren't you surprised at that? Their homes in some places are portentous affairs. In certain places in the tropics they carry earth up the trunks of trees, particle by particle, and there build spherical masses of earth which not only form their own nests, but soil wherein grow various forms of vegetables upon which they feed. More about their food habits later.

Flying ants may make things interest-

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ing for other creatures. Even London has had plagues of these; in one instance in recent years the sky was darkened, a tennis tournament was held up and piles of the little unwanted aviators were brushed from the doorsteps.

Marriage means a lot to ants. Immediately after her nuptial flight, and just as soon as she strikes the ground, the queen ant tears off her wings or bridal costume and thereafter resigns herself to her one great aim in life, reproduction. And talk about cackling over additions to the family! an ant queen lays eggs at the rate of sixty per minute for days and weeks on end. You couldn't get a hen to do that, no matter what kind of argument you put up.

The Ants' Family Life

Men and women with microscopes have been snooping into the private lives of ants and have found the hours thus spent extremely interesting and instructive. Studying the ant herself they discovered that she has five noses, one for recognizing friends, one for recognizing enemies, one to know which way to travel, and two others for other and as yet unknown purposes. The males, the angelic creatures, are usually winged but they are short-lived. Living in a home where there are sixty new children born every minute must get on their nerves. And then (it seems a shame to have to admit it) there are oversexed males that have no room for stomachs and have to be carried around by their mates, and are entirely dependent on them for sustenance. Among certain kinds of ants the brothers marry their own sisters, and the newly-weds leave the parental nest, and, as is right and meet, find new nests at a distance from the maternal colony. There are other curious conditions, as creatures that are half queen and half male, or half male and half worker. The ladies do not always lead an unblemished life (it seems a shame to have to admit it); for it has been observed that a parasitic young queen may persuade the workers of her hostess to assassinate their own queen so that she, the new lady with the latest in hair-do or what have you, may have her place in the castle. In Australia, in times of food shortage, a queen may eat a certain proportion of her own eggs, pupae and larvae; and who would have a better right?

It is the undeveloped females of the ant world that serve as the builders of the nest, soldiers to protect the home, household helpers and nurses that attend the queen and care for the eggs and young. And are they the busy creatures! When a nest is disturbed, these will be seen rushing to pick up certain small white objects, which are the legless grubs or larvae that in due time will be their young nieces or nephews, or brothers or sisters.

Exceptionally Clean and Polite

As a rule, ants are exceptionally clean and polite. Each ant acts as lady's maid for another, but not for herself. First she washes the face of her comrade and then her whole body. Meantime, the one who is being washed shows the utmost satisfaction, lying down with all her limbs stretched loosely out, rolling over on her side and then on her back, a perfect picture of ease and contentment.

On awakening from sleep ants yawn and stretch their legs like humans. So it isn't impolite to yawn. Or is it? In certain communities some have overfed and have lost their eyes and wings, but yet they are cared for. That seems about top-notch for animal politeness, doesn't it? When two ants meet, they stop and talk things over. They cross antennae (humans sometimes call these horns or feelers) and stroke each other in a manner somewhat similar to man's habit of shaking hands. In many instances the creature's ears are on his antennae, in which cases the two creatures when they cross their antennae have their ears together instead of their hands.

But now, don't think that ants cannot be both polite and cruel. The so-called

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driver ants do not have any nests of their own, but are predatory, like some birds and some humans, and wander from place to place; they are just tramps; that's what they are, polite tramps. And there are certain ants that raid the nests of other varieties, and carry off to their own nests pupae from which workers are subsequently developed and which become the slaves of their captors. Some of the greatest fortunes in New England had their foundation in the slave trade; so don't insinuate that slavery and politeness are incompatible.

Certain ants are used by their comrades or captors for the storage of honey; their bodies become so filled that they are unable to walk and hence they are really animated casks or carboys. When the "friends" or relatives of these ants get hungry for honey, they stroke these repletes (as such six-legged walking honey-tanks are called) and receive from them the droplets of regurgitated honey which they need or desire. Haven't you often noticed how fond city folks are of their country relatives when food is plentiful in the country? That's the same idea, among humans. The fondness once saved ration points and still saves cookery.

But There Is a Limit

But there is a limit to what can be said about an ant's politeness. Not only are there ants that use their unhatched young for glue to repair their damaged nests, but there are red ants who raid the nests of black ants and carry them into slavery to perform all the work, and there are lots of ants that keep aphids, i.e., plant lice, lead them out to pasture every day, and at the close of the day stroke their bodies to squeeze out drops of sweet liquid. Not only that, but when the fall of the year comes on, and the aphids would die from the cold, these ants take them away down in their nests underground for the winter, and bring them up in the spring when milking time comes around once more. Ants die if they have no queen; they see no object in existence if there is no excitement.

One of the unpleasant members of the ant family is the famous "bull dog" ant of Australia. He is sometimes over an inch in length, singularly alert, wasp-like, large-eyed, long-jawed and can sting like nobody's business. At this point it seems desirable to introduce two ant stories from that excellent periodical *Our Dumb Animals:*

How Ants Cross a Stream. The insect known as the driver ant is a most ferocious creature and perhaps more to be feared than even the wild animals and cannibals of Africa. They travel like soldiers, in columns, and the order of march is perfect. Their numbers are so large as to be considered only in astronomical figures.

Nothing is left in their path. Even if they encounter an elephant there will be nothing left of it after they pass except a mass of whitened bones. Natives, noting the approach of the driver ant army, leave their villages and flee in terror. When they return all livestock of every description has completely vanished.

When the marching column comes to a stream the ants unite and form themselves into balls, some as large as a hornets' nest, and roll out upon the water. A given point on the other shore is attained with uncanny accuracy, scouts having been first sent out to locate the best point of embarkation. Subsequent balls cross in like manner until the entire colony is on the opposite side.

The driver ant cannot stand direct sunlight; therefore it works at night. The soldiers of the colony, however, can stand more sunlight than the workers, so the former unite to form tubes about one inch in diameter, through which the workers pass without being subjected to the fearful rays of the African sun. This occurs in cases where they must make a daylight pilgrimage.—Marvin L. Whitaker.

Ants Are Intelligent. No wonder King Solomon wrote, "Go to the ant, thou sluggard," for these busy little creatures show a remarkable intelligence. We humans have

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learned many lessons from them, and can still learn more.

Some kinds of ants are farmers. They plant fungus gardens and harvest the crop. Other ants are called Harvester ants, and they collect vast quantities of seeds and grain, which they store in underground granaries. They even spread the grain out to dry before storing it, so it will not become moldy.

Most remarkable of all, they show almost human sagacity by biting off one end of each seed, thus preventing it from sprouting underground.

Another species of harvester ant, a larger kind, are the grain crushers for the colony. These have large jaws, with which they crush the grain or seeds, so the smaller ants can get at the food inside. It is said that at least eighteen kinds of seeds have been found in these ant granaries.

Another species of ant, called leaf cutters, raise their own crop. The workers carry bits of vegetation into the nest and arrange it in a seedbed, and on this the queen plants a tiny speck of fungus. The workers then busily fertilize this "crop", by spreading dung of certain caterpillars over the "bed". Sometimes the queen breaks open her first eggs, to provide extra nourishment for the "garden".

In some very mysterious way, the workers then "treat" the garden so tiny white swellings, like minute cabbage heads, grow on the fungus. These "cabbages" the ants eat for food. Scientists have grown exactly the same fungus in their laboratories but have never mastered the problem of producing the "cabbages". This is still the secret of the intelligent ants.—Ila Marie Baird.

More About Ants

More facts about ants, collected from a great variety of sources, are that the transportation of the grain is by ant soldiers, who do the coarse chewing as they make deliveries. Then the other workers chew it very fine and make a paste of it. Blobs of the paste are then placed in the sun to dry into cakes and the cakes are stored in the nest for future use.

In ant nests there have been identified some 2,000 different species of mites, spiders and other little creatures that devour the dead or diseased ants or prey upon the living in a great variety of ways, or, peradventure, live in peace with them, as some men do with other men and as some women do with other women. In some ant communities there are funeral processions and the dead are buried in orderly fashion. Two ants carry the body of the deceased to the burial ground, and all the mourners take a hand in digging the grave and covering the body.

Parasol ants, found in the island of Trinidad, carry small leaves and flowers in their jaws, umbrella-fashion. The curator of the Bronx zoo, in New York city, went all the way to Trinidad to get a colony of these ants for his zoological garden. In Texas are found ants that clear the ground around their hills of all plants except those that produce such seeds as they wish to eat.

Waste products are cleaned out of ant streets, and especially out of the nurseries, and are packed down in the dirt and covered with clean sand. Ants excavate streets and tunnels, storerooms, sanitary tanks, royal chambers for the queen, and nurseries for the children. They enjoy eating dead beetles, earthworms, flies, scraps of meat, and cereals. They are mad for sweets, but too many sweets make them ill.

Watching an ant colony a close observer noticed one ant attacking his fellows and otherwise acting queerly: the observer killed it and sent it to a surgeon, who dissected it under a microscope and found that it had a tumor on the right side of its brain. Students of ants agree that the worst enemies of ants are ants. There have been instances where ants have attacked humans that were invalids.

To see what would happen, a little girl in Yakima, Wash., put two ants into a jar wherein was confined one of the deadly black widow spiders. In a few minutes the ants had bitten the spider's legs off and killed her.

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How to Get Rid of Ants

Two suggestions are at hand as to how to destroy ants: (a) press a sharp stick into the nest to a depth of eight inches, and then pour directly into the hole, and from the can itself, about as many deadly calcium cyanide granules as would serve to cover a dime. The granules may be had at most garden supply houses. Coming in contact with the moist sub-surface soil, they release deadly fumes that destroy the whole colony. (b) The second recommendation is to dig a hole three or four inches from the entrance of the ant-bed; then place a common drinking glass in the hole and fill around the glass with dirt, making the earth level with the top, and making sure that the inside of the glass is clean and dry. The information is that the ants will fall in and will not be able to get out. When the glass is half full of ants pour a few spoonfuls of coal oil in the glass and it kills them immediately; then they can be removed, the glass cleaned with a dry cloth, and the funeral arrangements for another lot of ants can be made.

Some interesting things about termites, bees and hornets and wasps, all of which are hymenoptera, will have to wait until another time.

"As Bad as Rutherford"

I HAD an interesting experience yesterday in the Kentucky mountains, not so far from Sand Cave. It was at the extreme upper end of a "holler" out of Hemphill mining camp, as far as the car could be coaxed to go. Indeed, the bridge I contemplated crossing, but didn't quite dare, and turned around "at" was torn down during the day while I was up the creek farther. The bridge must have made good kindling wood.

It was "up in there" I met Adam and his wife. They let me in to warm (my first call at nine o'clock of a frosty morning). Several of the boys and girls were home, not sick enough to feel bad, but too sick to go to school. Mrs. Adam offered the remark that if it was Bible, they wouldn't mind listening, but if it was man's work, they had a Bible.

Adam himself said if it was Judge Rutherford's stuff he didn't want it. "I know he's dead, but that man Jehovah they have put in his place down there I don't like, and he's as bad as Rutherford." When he found out that Jehovah is the name of the Almighty God, and that His name appears more than 6,000 times in the Bible, he contributed $1.25 for the Bible library of four bound books, four question booklets, four booklets, the two last *Kingdom News* and *Religion Reaps the Whirlwind.*

A week or so ago it would not have been safe to go over parts of that camp a second time, as I was literally kicked off one porch, "ganged up on" by all pupils and two teachers, one of whom yelled to me in the presence of pupils that if I didn't get off a certain porch she would as soon kill me as to eat her next meal. Several good-wills took sides with me in the neighborhood talk which followed my first visit; so now, by God's grace, I believe I will be able to visit all again without physical violence.—A pioneer in Kentucky.

The Pandas in New York

◆ New York boys and girls were delighted with those two interesting creatures, called pandas, sent to their zoo by Mme. Chiang Kai-shek. The boy panda was shipped at 101 pounds, and in his first year came to weigh 193, while the lady panda was shipped at 116 and in her first year came to weigh 203. But, sorry to say, the lady panda died in October, 1945, from an intestinal obstruction and peritonitis.

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Witnessing in Plymouth, England

PLYMOUTH is a small city of about 225,000 population, a large proportion of whom are connected with the dockyard and thus, unlike the people of the rest of this peninsula forming the countries of Devonshire and Cornwall, their minds are less bound by the Methodist (Non-conformist) religion, owing to the influence of travel. By far the larger proportion of our time as pioneers is occupied in conducting studies in the homes of the people. At the moment I have about twenty studies scheduled for the week, with a peak of six in one day. The prospects are that this number will be reached each day; so the situation increasingly presses for the combination of such studies.

Religionists continue to fight a losing battle against the Kingdom proclamation. The following incident demonstrates this fact.

SCENE. Working-class flats adjacent to the dockyard. Two publishers (pioneer witness taking newly interested lad) with phonograph are waiting at flat door for an answer. Parson (with handful of parish magazines) arrives at the same door.

Witness. We are calling upon the people in connection with a Christian work, helping them to understand the Bible.

Parson. Whom do you represent? (Smiles and beams)

Witness. We are Jehovah's witnesses.

Parson. (Turning on his heels to bound up the stairs to the next door) Oh, THAT crowd? (Smiles vanish. Outlook stormy)

Witness. One moment! Do you think we need correction?

Parson. (Now six steps up, turning round agitatedly) Yes!

Witness. Well, why don't you give it me then?

Parson. Th-this is hardly the time and place.

Witness. Where did Jesus preach?

Parson. (Pause) Everywhere.

Witness. Why then cannot you correct me here?

Parson. You wouldn't stop.

Witness. *You* are running away.

Parson. Well, you people will not fight for your country.

Witness. Oh, you question my allegiance to Caesar? That is what the Pharisees did to Christ 1900 years ago.

Parson. This is a war to put the world right.

Witness. This is the Devil's world.

Parson. This is God's world.

Witness. Peter describes a world that perished.

Parson. (Interrupting) Never mind what Peter said. I take what Christ says.

Witness. Are you not a Church of England minister?

Parson. Yes.

Witness. Then your Thirty-nine Articles establish the inspiration of Peter's epistle.

Parson. (Down for the count)

Witness. Now, have you a Bible?

Parson. Well, er-er I may have.

Witness. You cannot find anywhere in it a support for the central doctrine of your religion: the idea that man possesses an immortal soul.

Parson. (Now trembling with agitation) Yes. (Quotes) 'God breathed into man the breath of life, and man became a living soul.'

Witness. But that does not say that man was *given* an *immortal* soul.

Parson. Ah, you do not know your Greek; *psuche* is soul.

Witness. This was not originally written in Greek, but in Hebrew. Now I'll tell you where the idea came from in the first place. God said to man, 'In the day that you eat of the tree you shall die.' The Devil said that you won't; and he has used the clergy to repeat that lie ever since.

Parson. (Vanished)

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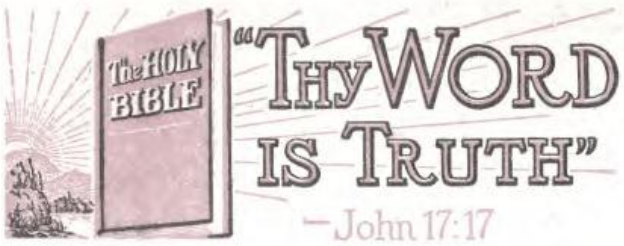

Why Were We Born Thus?

THOSE who gave birth to the human race were the original human pair. Men who feel the disadvantages of the birth in this and that condition often express the thought that Adam and Eve were comparatively innocent of any serious transgression due to their ignorance and lack of experience in Eden. Thus reasoning men have concluded that Adam and Eve's expulsion from Eden and the sentence to death were harsh and severe. But facts do not warrant that conclusion. Let men bear in mind that the majesty of God's law had been trampled upon, yes, by perfect creatures after having been fully advised of the consequences. God's entire government was now involved, and for Him to treat lightly their deliberately wrongful act would be to deny the majesty of His announced rule of action. Lack of experience constituted no softening circumstances. Man was possessed of all the faculties of a perfect creature; he had received the direct command from his Creator what he must and what he must not do. The punishment upon him must be in harmony with the law of God announced, and was neither harsh nor too severe.

Sentimentalists think that Adam and Eve had great love for each other and that their suffering outside of Eden was somewhat lightened by reason of mutual love for each other and that they mutually bore each other's burdens. But where is the Scriptural support for this idea? The woman could have had but little respect for her husband after he contemptuously referred to her as "the woman whom thou gavest me". Placing the blame upon his wife for his own deliberate and wrongful act would not inspire her with much confidence and trust in him. Nor would the presumptuous act of Eve in deciding a vital point, and acting thereupon without first consulting her husband, have caused him to have perfect respect for her or love. When they left Eden, they went forth with ill feeling in their hearts. Outside of Eden, and suffering the continued hardships, unknown before but which they were now compelled to endure, there must often have been strife of words between them, and mutual accusations exchanged, if they did not also come to exchanging blows. Few men and women have ever understood the proper relationship between husband and wife, and this is one of the chief reasons in this twentieth century for so much unhappiness in the marriage relationship in all nations.

Here is where we come in. It was under those adverse conditions that Adam and Eve begot and brought forth their children. The power and instinct to multiply was given to the perfect pair but was not exercised until they became imperfect and were outside of Eden. The judgment entered against them had deprived them of the right to life. Consequently we their children would be born without the right to life. Add to this the prenatal influence of their sinfulness upon their offspring, which would be specially adverse shortly after leaving Eden. This may have had something to do with the wicked disposition manifested by Cain, their first son. It is well known that the mental condition of the parent at the time of conception and during the period of gestation is reflected in the child. This being true, Cain was doubtless conceived and born while bitterness was in the hearts of his parents. Probably they were more reconciled to their condition by the time Abel was born. It is reasonable that there would be intervals of time when they would be more kindly disposed to each other.

Necessarily, however, all the children of Adam and Eve would be born imper-

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fect because the imperfect parents could not bring perfect children into the world. No sane person will deny that we were all born thus. Being imperfect, we are naturally disapproved by the Lord. That which is unapproved stands condemned before Jehovah God the Creator. For this reason all the children of Adam and Eve were born under condemnation; hence we were all born sinners. Upon this point it is written by a man who longed for righteousness: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Romans 5:12) Even a man of God writes: "Behold, I was shapen in iniquity; and in sin did my mother conceive me."—Psalm 51:5.

Of course, as children of Adam and Eve, we were not on trial in Eden nor directly embraced in the judgment God entered against Adam and Eve, because we were not born at the time the judgment was entered. The judgment of God, however, took away from Adam the right to the dominion of the earth and the right to life. It was therefore impossible for him to transmit to his children the right to life or the right to earthly dominion. Hence condemnation resulted to us by reason of being born imperfect. The religious clergy have taught that Adam's children were involved in his transgression, trial and condemnation, and that Adam's sin was imputed to them and that therefore God condemned these children before their birth. That contention is not supported, however, by the inspired record at Romans 5:14: "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude [or likeness] of Adam's transgression." This definitely settles the matter that the children of Adam and Eve were not condemned in the judgment because of sin like unto Adam's, but their condemnation was the result of being born of imperfect parents who were then under the sentence of death and undergoing the sentence. We all are sinners by inheritance.

Adam was created in God's image and likeness and was created perfect. After his sin and expulsion from Eden he begot children. These were begotten in his likeness, imperfect. They were not begotten in the likeness of God. The seed of evil was in them. That condition has existed at all times, including our day, and all children have been born evil. Aside from Jesus of Bethlehem, there has never been a child born that has been free from bodily weakness or the taint of evil.

Although there is nothing to indicate that Adam had a hope of being permitted to return to Eden, the Bible record indicates that he would have done so had he not been prevented. So God placed at the east of Eden, which was evidently the only entrance, some cherubim and a flaming sword which turned every way to prevent Adam from returning and partaking of the tree of life. Among the reasons for which Adam could not legally go back to Eden were: (1) the divine judgment entered against him, which was final, and from which there was no appeal and which was enforced by his expulsion; (2) the ingratitude of his heart, and the lack of regret for his wrongful act; and (3) his desire for things sinful, in violation of God's law, which was greater than his desire for things that were right. Hence the Scriptures show no opportunity for him and his mate to return to life-giving relationship with God by Christ Jesus. But because we have been born as we were, God's gracious provision for redemption and deliverance unto life eternal has been extended to us through His only begotten Son.

I will bless Jehovah at all times: his praise shall continually be in my mouth. My soul shall make her boast in Jehovah: the meek shall hear thereof, and be glad. Oh magnify Jehovah with me, and let us exalt his name together. Oh taste and see that Jehovah is good: blessed is the man that taketh refuge in him.—Psalm 34:1-3, 8, *Am. Stan. Ver.*

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A Cigarette Talks

I'm just a friendly cigarette;
Don't be afraid of me!
Why, all the advertisers say
I'm harmless as can be!
They tell you that I'm your "best friend"
(I like that cunning lie!)
And say you'll walk a mile for me,
Because I "satisfy".

So, come on, girlie, be a sport!
Why longer hesitate?
With me between your pretty lips,
You'll be quite up to date!
You may not like me right at first,
But very soon, I'll bet,
You'll find you just can't get along
Without your cigarette!

You've smoked one package, so I know
I've nothing now to fear;
When once I get a grip on girls,
They're mine for life, my dear!
Your freedom you began to lose
The very day we met,
When I convinced you it was smart
To smoke a cigarette!

The color's fading from your cheeks;
Your fingertips are stained;
And now you'd like to give me up,
But, sister, you are chained!
You even took a drink last night;
I thought you would ere long,
For those whom I enslave soon lose
Their sense of right and wrong.

Year after year I've fettered you,
And led you blindly on,
Till now you're just a bunch of nerves,
With looks and health both gone.
You're pale and thin, and have a cough;
The doctor says "T B";
He says you can't expect to live
Much longer, thanks to me!

But it's too late to worry now;
When you became my slave,
You should have known the chances were
You'd fill an early grave.
And now that I have done my best
To "send your soul to hell",
I'll leave you with my partner, Death;
He's come for you! Farewell!

—Anonymous

Some of the Best-loved Publishers

"THE hoary [gray] head is a crown of glory, if it be found in the way of righteousness." (Proverbs 16:31) Those who have been long in the service of the King do not look for glory here and now, but they are entitled to the love and respect of the rest. So it is with considerable pleasure that *Consolation* gives a few pictures of those who continue to serve the King and to advertise His kingdom in spite of the handicaps of advanced years. (1) W. A. Russell, in his eighties, is on the way to his corner in Houston, Texas, where he has been holding forth "the word of life" for several years, regularly. (2) C. M. Davis, of Beaumont, same state, is only 61 years old, and doesn't look even that. (3) This publisher, of Muskegon, Mich., is 82. Sorry we didn't get the name. (4) Ernest E. Pense, of Portland, Oreg., is 79, and has been a publisher of the Kingdom for fifty years. Not bad! (5) Here is a 74-year-old publisher, of Newberg, Oreg. No name given. (6) Mary E. Graham, 74, uses buggy to transport phonograph with which she presents the message, supplemented by her verbal testimony. (7) This enthusiastic witness was caught giving a demonstration, with the aid of his phonograph, on the streets of San Francisco. Won't he be surprised when he sees his picture here? (8) Publisher Kunst, 76, of Baltimore, gets around, even if he has to use a crutch and a cane. He is on his corner regularly (but appears to have gotten a few feet away from it in this picture).

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Some of the best-loved publishers

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Working and Eating

THERE was a definite connection in the apostle's mind between working and eating when he said "that if any would not work, neither should he eat" (2 Thessalonians 3:10), and the connection still persists despite the fact that some people work hard and never get enough to eat and some live like princes and never do an honest day's work from one year's end to the next. And some wish to work and can't.

The advent of labor-saving machinery is a tremendous blessing to mankind, for it does the work that, otherwise, men and women would do; but it doesn't eat anything, and it keeps humans from having anything to do and hence from having anything to eat. For the present, and for some time in the future, it has thrown everything out of balance. The man that owns the machine does the eating, and the man that does not have any machine, or does not have anything to do because of the machine, cannot eat. So everybody is interested in labor-saving machinery.

The mechanical cotton-picker is a success, for the owner of the picker. When there are enough of them to do the work, five-sixths of all the people that in the past have picked cotton so that they could eat will not need to pick any more cotton. Then what? The correct answer is that only Almighty God can make the necessary adjustments to correct that situation, and it is perfectly certain that He will do so.

In the meantime, well-meaning men have scores of different plans to accomplish for the prospectively hungry cotton-pickers what they can plainly see ought to be done. A little booklet is at hand published by one of these groups. It is called "Technocracy in Plain Terms", and is copyrighted. It mentions papermaking machines hundreds of feet long, that make a strip of paper 21 feet wide and almost 300 miles long in a single day; machines that wash, dry and milk 60 cows every 12 minutes; modern threshing combines that cut, thresh and sack 40 acres of wheat a day; brick-making units that make 10,000 bricks an hour, with no limit to the number of units that may be employed; machines that dip a million matches at one revolution of a wheel, whereas formerly each match was dipped separately by hand, and shoemaking machines that with each revolution of a wheel completely sole 200 pairs of shoes. The booklet couples the foregoing information with the declaration:

> All the goods that the people of this continent can use can be turned out in a steady flow by the present productive equipment, with each operative working 4 hours a day, 4 days a week for about 165 days a year between the ages of 25 and 45, with complete leisure time after his 45th birthday.

Then, in the same connection, it also makes the assertion that

> every man, woman and child in America could have for his natural lifetime a supply of goods and services equivalent to $20,000 per year, based on prices in 1929, or 10 to 20 times what the average man then enjoyed.

The War a Great Eye-Opener

The war was a great eye-opener to the whole world as to what America, or any other country, for that matter, can do when it harnesses the most up-to-date machinery in the world, and plenty of it, for the doing of a great task in a big hurry. The National Association of Broadcasters Code, as followed by most radio stations and all networks, prohibits the sale of time to labor unions, and so not many of labor's ideas get to the public by radio, but occasionally something gets through that shows labor's side of this great question of hooking up working and eating.

Maynard C. Krueger, of Chicago, Socialist national chairman, and the party's

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vice-presidential candidate in 1940, in an address in Reading, Pa., in June, 1944, commenting on the way that the United States government marshaled industry for war production, said very reasonably and with absolute truth:

It is not a visionary dream that the nation's natural resources, its factories and facilities and its labor power can be combined to produce a greatly increased national income and industrial output.

The productiveness of American labor when backed by stored-up labor in up-to-date machinery is almost beyond belief. On this subject the *Saturday Evening Post,* January 10, 1942, said editorially:

A man-hour of American labor is not the same as a man-hour of German or Japanese labor. In this country for many years the amount of time devoted to labor had been diminishing. From 2,600 hours a year per average worker in 1914, it had diminished to fewer than 2,000 hours a year in 1940. Nevertheless, owing to the amount of machine power behind him, the American worker produced more in a short day than the German worker could produce in a long one. If you take the available labor force of Germany to be thirty-two millions and that of Japan to be twenty-eight millions, you have already sixty millions against an American labor force of, say, fifty millions. But if you suppose the American worker to be one and one-half times as productive as either the German or Japanese worker, or both together, working the same number of hours, then you have the equivalent of seventy-five millions against sixty millions, and that would be approximately true.

What's to Be Done?

What's to be done with a group of intelligent, reading, thinking men when they discover that, with the use of the best machinery, they can make (as alleged) $20,000 a year and live ten times as well as they have been in the habit of living? It is a knotty problem. Most of the people that own the machinery not merely think that the worker should be satisfied to live on the same level as he lived before the war, but think, or seem to, that he should be willing, if necessary, to lose his job, and live off his savings as long as they exist. In any event, many of them seem to think that if he does retain his job after the war he should be willing to work the same number of hours and for the same rate of pay as while the war was on.

Are the workers anxious to retain their work? You had better believe that they are. At the Brewster Aeronautical Corporation, in Long Island City, 5,500 workers stayed in the factories a whole night and all the following day, in protest against the loss of their jobs. Some of them said that they were willing to work for nothing, pending the receipt of new contracts. They wanted only to live. Can they be blamed for that?

The anxiety of workers to retain their jobs is shown in a most regrettable manner in seventy cases on the Pacific Coast in the first five months of 1945. On those occasions men who thought themselves Americans participated in acts of terrorism against fellow Americans of Japanese ancestry who had been released from War Relocation Authority Centers, and who wished to return to their own properties or businesses. In nineteen of these cases, shootings were involved, and, sad to say, the offenders were all of the class that thought themselves to be Americans. And not one of these was called to account for his offenses.

Ten Million More Workers

There are today, in the United States, over ten million more workers than there were in 1940, and now, with the end of the war orders, and some 12,000,000 workers laid off from the war plants, won't some smart person rise and explain how and when and where some 10,000,000 discharged soldiers are going to find means to support themselves and their families?

It may seem like a little thing, but many old-line grocers and butchers are bound to be looking for work soon, as a result of improvements in the freezing

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and handling of foods. Thousands of locker operators are entering the retail trade, and it won't be long now before foods of any kind can be delivered right at the door, and in such form that they will keep indefinitely. Incidentally, this is going to cause many chefs to look for work also, because almost anybody can warm up something that comes to hand already cooked and only needs thawing out to make a savory meal.

Statesmen regard lack of employment as a danger to the nation as a whole. The way they reason is that it was a bad thing that more than 4,000,000 who grew up during the great depression were unfit for military service, because of poor eyes, poor teeth, heart disease or mental and nervous disorders brought on because, as children, they did not have enough to eat. Good animals need plenty of good food, and that applies to the human animal as well as the others.

Some are anxious about the Negroes. And they have reason to be. They have to live, the same as the whites. The United States Supreme Court ruled that the Brotherhood of Locomotive Firemen and Enginemen had no right to agree, with the Louisville and Nashville Railroad, and the Norfolk Southern Railroad, and other southern roads, that firemen may be discharged merely because they are Negroes, and that, in any event, "promotable men" must not be Negroes. That is about as mean and small a bargain as was ever struck. The natural result is that tomorrow the same kind of deal may be given to Catholics, or Protestants, or Jews, or cross-eyed men, or men with bald heads. If our honorable ancestors, engaged in the "East Indian Trade", did not wish that American Negroes should eat, why did they bring them here?

Senator Murray, of Montana, is one of the statesmen who think that as much attention should be given to men as to mules. He said:

We use a lot of mules in the mines out in my state. Whenever economic conditions force a shutdown in the mines, the operators always send the mules out to the country, where they are well fed and cared for. When the mines reopen, the mules are brought back sleek and fit for work. The men who depend on employment in the mines for a livelihood for themselves and their families are, of course, simply lopped off the payroll, deprived of purchasing power, converted overnight from producers to drags on the social economy, and left to meet the hazards of an industrial society as best they can with their bare hands.

The Financial Viewpoint

In considering so great a subject as this of employment, and the incidental eating, inevitably associated with it, it is well to hear all sides. The following is the summary of the subject published by the National City Bank of New York. Read it thoughtfully:

"Full Employment or Else—"

In the current discussion of postwar prospects and policies, the most persistently recurring theme is the statement that some fixed number of workers must be employed if the country is to prosper, and that unless "business" provides the stated volume of employment the government will have to do so; which means the substitution of a government planned, controlled and subsidized economy in place of the system of private enterprise. Testifying before a Senate committee last spring, Mr. Philip Murray, president of the Congress of Industrial Organizations, said that industry, while entitled to reasonable profits for serving the needs of the people, "has an obligation to provide them with full employment." He said:

"We propose that the responsibility shall be placed where it belongs. If industry fails, the American people will give expression to their protest. Let industrialists either deliver the goods with America's gigantic war-born productive capacity or be prepared to give others a chance to use it."

Some business men show by their public statements that they also view "jobs for all" as a challenge which they must meet "or else—." The following is from the New York *Herald Tribune,* November 10, 1944:

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"Business has a period of between three and five years in which it must demonstrate that it can provide high-level employment, failing which 'there is not a man in this room who believes our present form of government will continue,' A. D. Whiteside, president of Dun & Bradstreet, Inc., told the twenty-fifth annual meeting of the American Trade Association Executives yesterday in the Pennsylvania. He placed the total of jobs required after the war at 57,000,000, 'or 12,000,000 more than we had in 1939.'"

The view reflected in these quotations is shared by many others. The "challenge" is heard so often that it impresses by force of repetition, not many people stopping to ask whether it is a fair and valid challenge, and whether business can in fact assume all the responsibility thus placed upon it. The verbal picture of anywhere from 55 to 60 million persons gainfully employed and enjoying a national income of $140 billions or more is so inspiring that people are swept along. Every person in the country wants the goal to be realized, if there are in fact that many who will want gainful work; and there are sound reasons for setting goals, which stimulate effort and evoke courage in business planning. No one dissents from the view that the economic system is not operating at full efficiency and capacity unless there are jobs or opportunities for people who want them and are qualified for them.

Aspirations and feelings, however, should not prevent consideration of the question from all sides. It is too much to expect that "full" or "high" employment can be reached merely by reiterating the need; and no sound purpose is served by describing it as a challenge to any body or group, unless that body or group has power to achieve the goal.

Distribution of Employment

Mr. Murray in the testimony from which we quote referred frequently to employment as a responsibility of "industry". In 1940, when the census showed aggregate employment of 45,166,000 persons, only 10,573,000, or 23 percent, were engaged in manufacturing. Adding construction and mining raises the figure to 13,542,000, or 30 percent, and if retail and wholesale trade, transportation and other public utilities, finance, insurance and real estate are further added, the total rises to 25,662,000, or 57 percent. The remainder, nearly 20,000,000, were engaged in services of many kinds, in agriculture, forestry and fishing, and in government activities. Thus "industry", in the usual sense of the term, accounted for less than a third of the total gainful employment, and all "business" for only something more than half. This should be borne in mind by those who ascribe responsibility to business.

In 1940, 2,327,000 persons were employed in domestic service, and this kind of employment affords a simple illustration of some of the problems. Who will be "responsible" for giving employment in domestic service after the war? What factors can possibly control the amount of this employment other than the willingness of people to engage in it at rates which other people, who also have a free choice in the matter, are able and willing to pay, and under working conditions which are acceptable to the employer as well as the employee? This does not imply that the conditions of domestic service, as of other work, should not be improved progressively; but the problem here considered is the problem of *employment,* and the point is that the terms of the employment cannot possibly be ignored. This is a truth which applies in much broader areas.

What Is "Business"?

Many people use the term "business" as if they were referring to an organization like the army or the navy, with a hierarchy of authority rising to the top and in which financial and all other considerations are subordinated to the accomplishment of one purpose. A moment's consideration, however, should show that this picture is erroneous. There is no overhead authority in business. The census of 1940 showed 9,758,000 "employers and own-account workers" (4,600,000 exclusive of farmers), and each is as free and equal as every other. Hence the first observation is that business as a body cannot accept the challenge to provide full employment because there is no such thing as business as a body. The decisions which govern business are not

the decisions of a single commander, but of millions of individuals, animated by an infinite number and variety of influences.

These individuals can have work themselves, or give employment, to the extent that they can provide goods or services which people want, at prices which people will pay. At every moment of their lives they are at the mercy of their customers. They cannot guarantee jobs irrespective of wage rates and hours and conditions of work, any more than an individual can guarantee to employ a domestic irrespective of these things. They cannot guarantee jobs irrespective of the costs of what they buy and the prices they must ask for their product; irrespective of consumer preferences; or irrespective of government policies which may affect their costs and profits and stimulate or depress the spirit of expansion and enterprise. They cannot afford to put people to work simply to provide a market for the products of other producers; they can only produce what they can sell, and in the long run sell at a profit. Otherwise there will soon be no business.

It follows that employers of labor cannot possibly bear the whole responsibility of providing full employment. The effort to put responsibility upon them, even if they are willing to accept it, will be unavailing unless equivalent responsibility is put upon labor and the government also, all in a harmonious whole. Mr. Murray, who is demanding that industry provide all the jobs that people want, is likewise active in determining what wage rates and other conditions shall prevail on the jobs provided. Thus he also bears a responsibility, namely, to see that the terms are practicable.

The fundamental condition of full employment and capacity operation of the economic system is a state of balance, in which various prices, wages and other costs, profits, incomes and other elements are in such equitable relationship that all occupations and population groups can exchange their products on terms that will clear the markets. Each group in effect employs the others. Relationships change, and adjustments are required to maintain the balance. Such adjustments require cooperation, which is not always readily given. But they are the responsibility of all groups, not of employers alone.

The Function of an Economic System

Many people will accept the truth of the foregoing, but argue that it does not go far enough. They will rephrase the challenge and say that if the private enterprise system cannot maintain balanced relations, and therefore high employment, some other system dedicated to the maintenance of employment under all conditions will have to supplant it. This is equivalent to proposing to change the function and purpose of economic activity. The primary function of an economic system —under which the welfare of the individual has been bettered throughout history—is not merely to provide jobs, irrespective of the cost and usefulness of the work performed, but to produce an ever more abundant supply of the goods and services which people want, at ever increasing efficiency and declining relative cost. Only a system which accomplishes this will raise living standards and promote the welfare of its members.

If some other system is to be set up which makes employment its primary purpose, the usefulness of the work done will be the subordinate consideration, and it must be expected that work will be wasted, or carried on at a loss out of the public purse. This is the "make work" system, which had no standing in this country before the great depression. It is equivalent, in its economic consequences, to the system that is operative in every country during war. There is no valid evidence that it could operate under peacetime conditions except with the same enormous waste, gigantic cost and inflationary danger associated with war,—to say nothing of the repression of individual liberty, including the liberty of labor.

The Size of the Goal

The danger in drawing the picture of postwar "jobs for all" in terms of a stated figure such as 55 to 60 million people, and in the "or else—" argument, is twofold. One is that the economic system will be judged by the statistics of employment rather than by the standard of living it provides, by its ability to care for people who are not qualified for gain-

ful work and those who are seeking education or have earned retirement, and by other measures of welfare. The second danger is that the goal itself will be so high as to foredoom the effort to failure.

Figures of the number of jobs said to be necessary are derived from estimates of the total labor force, i.e., the number of people who will normally want gainful employment, in some post-reconversion year. From this total is deducted the number expected to be in the armed forces and the number normally expected to be unemployed at any given time, seasonally, temporarily, or while changing jobs. Estimates of the labor force in 1947, for example, range generally from 58 to 60 million. If 2 to 2½ million should be in the armed forces and the "frictional" unemployment should be 2½ to 3 million, the goal of civilian employment would be 53 to 55 million. The middle of that range, 54 million, is the figure selected by the Brookings Institution, an independent research organization of the highest standing.

This is substantially less than the 57 million referred to in the quotation earlier in this article. The 60 million goal, which is the highest figure ever mentioned, could be supported only by assuming that the total labor force would be 64 or 65 million, which is far above any informed estimate. It is as high as the peak labor force (including the armed services) during the war, when boys have come out of school, older people out of retirement, and women out of the homes to support the war effort.

Factors in the Estimates

All estimates of the postwar labor force, even those based upon the most careful studies of the age groups of the population, must rest upon assumptions. Will the ages at which people enter the working force and retire from it be the same as in the past? Will the same proportion want and need gainful employment? Will they all be employable? How many of the 7 million women who have entered the labor force during the war will want to stay in it? How many returned veterans will take advantage of the educational opportunity provided by the "G. I. Bill of Rights," and return to school?

In answering these questions it is to be considered that an economic system which progressively increases the standard of living will not only produce more goods but yield other benefits. Throughout industrial history these benefits have been realized in the form of a shorter work life, through longer schooling and earlier retirement, of a shorter work week, and of the accumulation of resources for the support of those who are unqualified for gainful work. In the year 1900 nearly half of the young people between the ages of 14 and 20 were gainfully employed, but in 1940 the percentage in the labor force of those between 14 and 19 was only a little over one-quarter, according to the census. Similarly, of people 55 and over, nearly half were employed in 1900, but only one-third were counted in the labor force in 1940. How much weight should be given to these trends in the future, how much to the desire and ability of people to take the benefits of industrial progress in more leisure rather than more goods, and of women to remain in the home rather than seek employment? What will be the effect of the huge savings people have accumulated during the war on their choice between work or leisure?

An economic system which gives many people this choice is not to be judged solely by the number of jobs recorded; and with these considerations in mind it may well be asked whether the employment of even 54 million people in the postwar period is desirable from every point of view. The burden of proof is on those who produce these figures to show that the country would not be sound and prosperous with a smaller number at work.

Irrespective of exactly how many more people will want work after the war than in 1940, it will be clear, from the distribution of employment in 1940 as described earlier, that they cannot find it in the industries alone. Services must be substantially expanded. This also is a natural effect of rising standards of living, in which services steadily become more prominent. In the early history of this country 75 percent of the people were engaged in agriculture and those in the services were few. But in 1940, according to the census, the number engaged in education, in medicine and

health and other professional work, in providing facilities for travel, recreation and amusement, in maintaining household equipment, and in various other services exceeded those engaged in agriculture, forestry and fisheries combined.

Positive harm may be done by setting employment goals at higher figures than are sound and reasonable. Both business and the public may be misled. The result may be disappointment and loss. If responsibility for reaching the goal has been fixed in the public mind upon business or private enterprise, the disappointment and loss will play into the hands of enemies of private enterprise. As opposed to this approach, if the responsibility for employment is placed correctly, that is to say, on *everyone;* if the importance of the terms of employment, of the necessity for investment and of the psychological factors is recognized; and if the policies of all parties are made accordingly, there will be hope not merely of jobs for all, but of useful and self-supporting jobs.

Labor Is Confused

Labor is admittedly confused over the whole situation, and has reason to be, but Labor has its spokesmen too. It sees that something is radically wrong. What it really needs, but it doesn't know it yet, is The Theocracy, the reign of Almighty God in the earth, through Christ Jesus, the Savior and Redeemer of man.

Jehovah's witnesses' Mothers Retain Rights to Their Children

MAY a drunken sot, who leaves his wife and children to go and live with another woman, have possession of his children because he is a Roman Catholic and she is one of Jehovah's witnesses? The answer is *No!* The lower court decided that he might have them [in Sacramento county, California], but when it got to the Appellate Court the decision was reversed. Other things, besides flag-waving, are at stake in bringing up children. Some of the findings of the higher court follow:

Jehovah's witnesses are not the only religious group that, adhering with what we might believe to be too strict adherence to the teachings of Christ, refuse, to a greater or less extent, to participate in waging war. . . . One need not go far back into the history of this country to find men conceded to be great Americans who were taught such principles as a part of the religious faith of their fathers and mothers and the religious organizations of which they were members. A striking example of this should occur to the mind of anyone familiar with the religious background of a living American whom history will doubtless record as one of the greatest military leaders of all time. [General Eisenhower's mother is one of Jehovah's faithful witnesses.]

As for the conclusion that appellant's teachings will prevent these children from joining "our leading character building organizations"—whatever they may be—adherence to the teachings of any one religious group may have the effect of excluding its adherence from membership in organizations built upon the creeds of other dissenting religious groups, but such fact should have no bearing upon the rights of parents to bring their children up in their own faith, nor justify courts in arrogating to themselves the right to determine that the religious teachings of such parents will not be for the best interests of their children.

Aside from the fact that she is a Jehovah's witness there is no contention that appellant is not a fit and proper person to have the custody of her infant children. The court stated, as above set forth, that she is a moral person, and her teachings of the Scriptures to her children may, in themselves, be quite as "character building" as would membership in the groups and organizations of whose benefits the trial court fears these children may be deprived if left in their mother's custody.

The conclusion seems inescapable that appellant has been deprived of the custody of said children solely because she is a Jehovah's witness, and, in the opinion of the trial court,

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the beliefs of the followers of that faith are inimical to the welfare of their children because they do not salute the flag and are unwilling to fight for their country. If it is right to take these children from their mother's custody for the reasons stated, then by the same course of reasoning we must conclude that it would be right and proper to deprive all Jehovah's witnesses of custody of their offspring lest they become disloyal citizens.

Some decisions of the Supreme Court of the United States, and of some other courts, were cited in which occur these statements:

Struggles to coerce uniformity of sentiment in support of some end thought essential to their time and country have been waged by many good as well as by evil men. Nationalism is a relatively recent phenomenon but at other times and places the ends have been racial or territorial security, support of a dynasty or regime, and particular plans for saving souls. As first and moderate methods to attain unity have failed, those bent on its accomplishment must resort to an ever increasing severity. As governmental pressure towards unity becomes greater, so strife becomes more bitter as to whose unity it shall be. Probably no deeper division of our people could proceed from any provocation than from finding it necessary to choose what doctrine and whose program public educational officials shall compel youth to unite in embracing. Ultimate futility of such attempts to compel coherence is the lesson of every such effort from the Roman drive to stamp out Christianity as a disturber of its pagan unity, the Inquisition, as a means to religious and dynastic unity, the Siberian exiles as a means to Russian unity, down to the fast failing efforts of our present totalitarian enemies. Those who begin coercive elimination of dissent soon find themselves exterminating dissenters. Compulsory unification of opinion achieves only the unanimity of the graveyard.

To believe that patriotism will not flourish if patriotic ceremonies are voluntary and spontaneous instead of a compulsory routine is to make an unflattering estimate of the appeal of our institutions to free minds. We can have intellectual individualism and the rich cultural diversities that we owe to exceptional minds only at the price of occasional eccentricity and abnormal attitudes. When they are so harmless to others or to the State as those we deal with here, the price is not too great. But freedom to differ is not limited to things that do not matter much. That would be a mere shadow of freedom. The test of its substance is the right to differ as to things that touch the heart of the existing order.

If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein. . . .

To many it is deeply distasteful to join in a public chorus of affirmation of private belief. By some, including the members of this sect, it is apparently regarded as incompatible with a primary religious obligation and therefore a restriction on religious freedom. Official compulsion to affirm what is contrary to one's religious beliefs is the antithesis of freedom of worship which, it is well to recall, was achieved in this country only after what Jefferson characterized as the "severest contests in which I have ever been engaged".

Jehovah's witnesses do not teach any violation of the laws of the state which are in harmony with God's laws, but if the law of the state is in direct violation of God's law, they will obey God's law first and all the time. . . .

The divergence in creeds, the evils growing from a union of church and state, and the conflicts for supremacy waged between the two were studied and considered by the colonial pioneers who established the independence of these United States. They profited by peoples whose experiences in government had failed, as well as by the achievements of those whose governments had been more successful, and to avoid the griefs and disasters arising from the bigotry and religious intolerance of the preceding ages, they provided in our fundamental laws, Amendment 1 of the Constitution of the United States, that the

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"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof". . . .

The flag is emblematic of the justice, greatness and power of the United States—these, together, guarantee the political liberty of the citizen, but the flag is no less symbolic of the justice, greatness, and power of our country when they guarantee to the citizen freedom of conscience in religion—the right to worship his God according to the dictates of his conscience.

Coming back to this Mr. Melvin H. Cory, who strove in vain to get the custody of his children away from his faithful wife Kathleen, the upper court, reviewing the findings of the lower court, said:

While it is apparent in this case that the court considered the fitness of the mother to have the custody of her children, and found that the teachings of the father will be for the best interests and welfare of these children, the record is singularly barren of any evidence to show the fitness of the father to have such custody. It seems to have been assumed that if the children are given into his care it will naturally follow that they will be reared to be good and loyal American citizens, without any predilections which would disqualify them from joining any of the character building groups or fraternal organizations referred to by the trial court. But there is no evidence as to what the father purposes to teach these children or what he wants them to be taught. The court refused to admit proffered evidence to show the grounds upon which the divorce was granted to plaintiff, and that respondent left appellant on account of another woman with whom he was living. Cory admitted that he had written a letter to Mrs. Cory in which he told her that he had been drunk for a week, though he denied that such statement was true. He said that he did not himself go to church when living with Mrs. Cory, but that when he did go to church he attended the Catholic church.

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Theodore Beza and His Codex

THEODORE DE BESZE (de bez), or Theodore Beza (be'za), as he is more generally known, was an educated Frenchman who tried to do for France what Luther did for Germany, Zwingli for Switzerland, and Knox for Scotland. He was born June 24, 1519, is considered one of the most eminent of the reformers, and a man of tact and resourcefulness. He died October 13, 1605, leaving a lasting influence on the Geneva Bible and also the Authorized Version.

He got off to a bad start, in one way of looking at it, for his parents were well-to-do and he inherited considerable property and income from other sources; but he had advantages too, because one of his early teachers, Melchoir Wolmar, was not only an excellent Greek scholar, but additionally a man of faith in God and in His Word. Beza studied under Wolmar for seven years, and the lessons stuck.

Starting off in life as a brilliant young lawyer, a wit, a scholar and a poet, Beza lived in Paris for ten years, and yielded to the worldly influences about him, but, in the providences of God, he became very ill when about 29 years of age and decided to abandon the French capital for Switzerland. There he became professor of Greek at Lausanne University, and remained for ten years, much of the time a close associate of John Calvin.

Under Calvin's influence he gave diligent attention to the study of the Bible, translated 100 of the Psalms into French, thus completing the work of another translator, and at length produced the Latin translation of the New Testament from what is called the Beza Codex, and this has given him his permanent place in history.

There is some divergence of opinion as to where, when and how Beza came into possession of the interesting Greek manuscript which he used in making his translation. McClintock and Strong's *Cyclopædia* states that the translation was made in 1556 and was printed in Paris in 1557, and it even gives the name of the printer, R. Stephens. But the *Catholic Encyclopedia* takes the position that the manuscript was stolen from one of their monasteries, but not until six years after Beza had made his translation and not until five years after Stephens had printed it. Following are some excerpts from the *Catholic Encyclopedia* on the subject:

CODEX BEZÆ (CODEX CANTABRIGIENSIS), one of the five most important Greek New Testament MSS., and the most interesting of all on account of its peculiar readings; scholars designate it by the letter D. It receives its name from Theodore Beza, the friend and successor of Calvin, and from the University of Cambridge, which obtained it as a gift from Beza in 1581 and still possesses it. The text is bilingual, Greek and Latin. The manuscript, written in uncial characters, forms a quarto volume, of excellent vellum, 10 x 8 inches, with one column to a page, the Greek being on the left page (considered the place of honour), the parallel Latin facing it on the right page.

Beza wrote in the letter accompanying his gift that the MS. was obtained from the monastery of St. Irenæus in Lyons, during the war in 1562. Lyons was sacked by the Huguenots in that year and this MS. was probably part of the loot. The reformer said it had lain in the monastery for long ages, neglected and covered with dust; but this statement is rejected by most modern scholars.

The type of text found in D [Codex Bezæ] is very ancient, yet it has survived in this one Greek MS. alone, though it is found also in the Old Latin, the Old Syriac, and the Old Armenian versions.

The text, which was in so great honour in the Early Church, possesses a fascination for certain scholars, who occasionally prefer its readings; but none professes to have really solved the mystery of its origin.

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He Had Tact and Firmness

Beza had tact and firmness. He returned to Paris and preached well and wisely on behalf of the Huguenots; meantime he was every moment in danger of assassination. McClintock and Strong's *Cyclopædia* says of this part of his life:

Beza was the chief speaker on behalf of the French churches. He managed his cause with temper and ability, and made a favorable impression on both Catherine of Medicis and Cardinal Lorraine, who said, "I could well have wished either that this man had been dumb or that we had been deaf." Catherine requested him to remain in France on the plea that his presence would tend to maintain tranquillity, and that his native country had the best title to his services. He consented, and after the promulgation of the edict of January, 1562, often preached publicly in the suburbs of Paris.

Condensing the *Cyclopædia* account of his achievements in Paris, no one has ever been able to answer the question he posed to a joint assembly of Catholic and Protestant clergymen, brought together to try to come to some agreement regarding the use of images, as to why one image is more holy or more potent than another, if the honor is not directed to the image but to that which the image represents. Nor could any answer his question as to why the image of the virgin Mary should be addressed in terms "omnibus es omnia", which are properly applied only to Almighty God. Nor could they explain why Mary, who was always so humble in her attitude toward Jesus while both were in the flesh, could now be rightly supposed to have so much maternal authority over Him. He also denied the miracles alleged to have been performed by images, and declared that most of them had been indisputably proved to be impostures.

He lived to be eighty-six, active and vigorous to the end. He defended the rights of the Huguenots to protect themselves from attacks. He advised the rulers of France to *suffer* blows, not to *strike* them. He was confused as to who are the Higher Powers.

Was There Ever a Popess?

THIS magazine, having been invited to publish an article regarding Pope Joan, presents what evidence is available on the subject. Four standard works of reference, Americana, Britannica, McClintock & Strong, and Catholic Encyclopedia, designate it as "undoubtedly pure fable", "mythical," "fictitious," and "the fable about a female pope"; so don't attach too much importance to what follows: it may be true or it may be false; it all rests on strictly Catholic testimony.

The legend runs that Joan was of English descent but born at Ingelheim or Mainz, and that she loved a Benedictine monk with whom she fled to Athens disguised as a man. She attained great learning and after the death of her lover went to Rome, still in male attire, rose to be cardinal and finally was elected Pope. She died in childbirth during a papal procession, one legend having it that in a vision she was given choice between temporal disgrace and eternal punishment.—*Encyclopedia Americana.*

Joan, a mythical female pope (*fl.* 855), between Leo IV (847-855) and Benedict III (855-858). A French Dominican, Steven of Bourbon (d.c. 1261), gives the legend in his *Seven Gifts of the Holy Spirit,* and was followed by many later writers.—*Encyclopædia Britannica.*

This personage is first said to have been spoken of as a Roman pontiff by Marianus Scotus, a monk of the abbey of Fulda, who died at Mentz in 1086, and who says in his chronicle (which many authorities declare to be spurious), under the year 853, the thirteenth year of the reign of the emperor Lotharius, that Leo IV died on the 1st of

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August, and that to him succeeded Joan, a woman, whose pontificate lasted two years, five months, and four days, after which Benedict III was made pope. . . . It is true that some MS. copies of Anastasius, among others, one in the king's library at Paris, contain the story of Joan; but this has been ascertained to be an interpolation of later copyists, who have inserted the tale in the very words of Martinus Polonus, a Cistercian monk and confessor to Gregory X (latter part of the 12th century), who wrote *The Lives of the Popes*, in which, after Leo IV, he places "John, an Englishman", and then adds, "Hic, *ut asseritur,* fœmina fuit." Other authorities for this story are Sigbert of Gemblours (†1113) and Stephen de Bourbon, who wrote about 1225. According to these accounts, she was the daughter of an English missionary, was born at Mayence or Ingelheim, and was a woman of very loose morals. She is said to have removed to Fulda, and having there established an improper intimacy with a monk of the convent, assumed male attire, entered the convent, and afterwards eloped with her paramour, who was a very learned man, to Athens, where she applied herself to the study of Greek and the sciences under her lover's able directions. After the death of her companion she went to Rome, where she became equally proficient in sacred learning, for which her reputation became so great, under the assumed name of Johannes Anglicanus, that she easily obtained holy orders, and with such ability and adroitness clad the deception that at the death of Leo she was unanimously elected as his successor, under the general belief of her male sex. Continuing to indulge in sexual intercourse, the fraud was finally discovered, to the infinite mortification of the Roman Church, by her sudden delivery of an infant in the public streets, near the Colosseum, while heading a religious procession to the Lateran Basilica. The mother and child died soon after, and were buried in 856. This event is said to have caused the adoption of the *Sella stercoraria,* which was in use from the middle of the 11th century to the times of Leo X, for the purpose of proving the sex of the popes elect. The story was generally credited from the latter part of the 11th until the opening of the 16th century. All church historians after Martinus generally copied it from him, and presented it as an authentic narrative.—McClintock & Strong *Cyclopædia.*

A different version appears in the third recension of the chronicle of Martin of Troppau (Martinus Polonus) possibly inserted by the author himself and not by a subsequent transcriber. Through this very popular work the tale became best known in the following form: After Leo IV (847-55) the Englishman John of Mainz (Johannes Anglicus, natione Moguntinus) occupied the papal chair two years, seven months and four days. He was, it is alleged, a woman. When a girl, she was taken to Athens in male clothes by her lover, and there made such progress in learning that no one was her equal. She came to Rome, where she taught science, and thereby attracted the attention of learned men. She enjoyed the greatest respect on account of her conduct and erudition, and was finally chosen as pope, but, becoming pregnant by one of her trusted attendants, she gave birth to a child during a procession from St. Peter's to the Lateran, somewhere between the Colosseum and St. Clement's. There she died almost immediately, and it is said she was buried at the same place. In their processions the popes always avoid this road; many believe that they do this out of abhorrence of that calamity. . . . In the fourteenth and fifteenth centuries this popess was already counted as an historical personage, whose existence no one doubted. She had her place among the carved busts which stood in Siena cathedral. Under Clement VIII, and at his request, she was transformed into Pope Zacharias. The heretic Hus, in the defence of his false doctrine before the Council of Constance, referred to the popess, and no one offered to question the fact of her existence.—*Catholic Encyclopedia.*

Consolation sees no responsibility resting upon itself to decide which Catholic historian told the truth about this matter and which ones lied about it. The *Catholic Encyclopedia* says that some of the chroniclers gave the girl's name as Agnes, and some Gilberta.

MAN'S EXTREMITY OFFERS OPPORTUNITY

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JOURNAL OF FACT, HOPE AND COURAGE

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The Twentieth-Century Inquisition

Atrocities of the Middle Ages exceeded in modern-day revival

"Didn't Know Paul Was Catholic"

The somewhat deficient evidence examined in light of Scripture

Celebrating the Wrong Date

The Bible evidence that the midwinter celebration is wrong

Hierarchy in Britain's Empire

Opposition to the Bible and its circulation still practiced

James I and the Bible

Son of "Most Catholic Queen" becomes 'Most Protestant King'

Five Cents a Copy | One Dollar a Year | Vol. XXVII No. 685 | December 19, 1945 | $1.25 in Canada and Foreign Countries | Published Every Other Wednesday

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Published every other Wednesday by
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams St., Brooklyn 1, N. Y., U. S. A.

OFFICERS

President	N. H. Knorr
Secretary	W. E. Van Amburgh
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Five Cents a Copy
$1 a year in the United States
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Published also in German, Greek, Portuguese, Spanish and Ukrainian.

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

In Brief

British Agriculture and Husbandry

◆ P. C. Loftus, member of Parliament, warned Britain not to destroy soil as it has been so terribly destroyed in recent years in the United States, Australia, Canada, Africa, and Asia, but to plan to get out of the soil the best crops and the best people that the soil will produce.

On the island of Jersey, now returned to Britain, potatoes may be dug in June, and tomatoes planted in their places are ripe in September. Land sells at as much as $1,500 an acre, and 20 acres is a big farm.

Ninety varieties of plants, lost to sight of mankind, were brought to light as a result of the bombing of London. The nitrates in the bombs fed the seeds that were in the sides of the craters so that they germinated. Then the botanists got on the job and identified the plants.

In January, 1945, in Yorkshire, hundreds of sheep were buried when (and conditions were the same in America) the roads were blocked by snowdrifts fifteen feet deep.

"Labor" Sees One Side of It

◆ The periodical *Labor* is devoted to the interests of workingmen. It is silent as to the part played by Big Church in enslaving humanity, and it tries to be neutral as to Big Politics. But it is not silent and it is not neutral regarding the Big Business wing of Satan's world. Here is its view as to how Mussolini and Hitler came to power:

They were put in power by the big industrialists and financiers of Germany and Italy, with big business men and financiers of other countries applauding and even helping the game along. They wanted the two as dictators to smash labor unions and destroy democracy. They furnished the huge sums which put over Fascism and Nazism . . . they wanted the profits from arming Germany and from arming other countries to meet the German threat.

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CONSOLATION

"And in His name shall the nations hope."—Matthew 12:21, *A.S.V.*

Volume XXVII | Brooklyn, N. Y., Wednesday, December 19, 1945 | Number 685

The Twentieth-Century Inquisition

SHOCKING indeed have been the reported atrocities committed in concentration camps of Nazified Europe, so shocking that sane men rebel against believing that fellow creatures could sink to the level of committing such outrages. At first these reports are discounted as too horrible to be true.

This natural tendency on the part of upright men has made it an easy matter for the instigators of the Inquisition of the Middle Ages to cover over those bloody events with doubt and suspicion as to their truthfulness. However, the atrocious things that happened in that period of man's history are overshadowed by events of recent date that are even more terrible. So if one finds it hard to believe the history of the reign and rage of the "Holy" Roman Empire because time has somewhat dimmed the account, then let him turn his attention to recent happenings and consider with all sobriety the unmeasurable depths into which men have fallen in an effort to bend and break the will of individuals by an iron rule of Church and State.

Representatives from the legislative bodies of Great Britain and America, and noted newspaper editors and publishers, made a special investigation into the concentration camp conditions. Their combined testimony corroborated the earlier reports and gave added assurance that these things actually did occur.

No one wants to believe these things, but it is important that people know they're true. —Representative Clare Boothe Luce.

What I saw was so horrible that I would not have believed it if I had not seen it myself. —Harold Denny.

There has been no exaggeration. It beggars description.—Sir Henry Morris-Jones.

This is the most horrible thing that anyone could conceive.—Representative Manasco.

Was every bit as bad as we had heard. —Earl Stanhope.

A most sadistic, cruel, hellish thing.—Mr. Edwards, M.P.

If you tried to tell the actual facts you'd get into a story of obscenity and filth that would be unprintable.—Representative Kunkel.

I've seen all the horrors of war, but never anything to touch that.—Brigadier Hughes.

This is barbarism at its worst.—Representative Canfield.

These personages together with other noted correspondents of the public press have given gripping eyewitness accounts of such grisly places as Buchenwald, Dachau, Belsen, Lublin, Ravensbruck, Sachsenhausen, Nordhausen, and Oswiecim, as well as less known places: Hadamar, Heiligenstadt, Karlsruhe, Kaufbeuren, Mauthausen, Mieste, Thekla, Westerwegen, etc.

When reading about these prison camps and their dirty deeds one is forcibly struck with the great similarity between them and the torture chambers of the infamous Inquisition of former years. Students of history will do well, therefore, to briefly consider these sickening accounts.

Buchenwald

This camp located in the woods three miles northwest of Weimar was made up

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of males only except for a brothel of regimented Polish women for the use of the SS (Elite Guards). There were French, Hungarian, Polish, Yugoslav, Russian, Netherland, Belgian, Austrian, Italian, Czechoslovak, and German nationalists here as well as anti-Franco Spaniards. These were brought to work and to die in an underground factory called "Dora" where the V-1 robot bombs were assembled. Also the intelligentsia and those of leadership were in this horror camp. The official report made to SHAEF showed there were doctors, scientists, professors (including some from the Pasteur Institute and the Universities of Paris and Caen), statesmen, diplomats and high-ranking army personnel (General Vermeau, one-time chief of staff of the French Army). There were also engineers, lawyers, merchants, editors and other professional men in Buchenwald.

Normal capacity of the camp was 80,000, although at times 110,000 were packed in. A month before it was overrun there were 82,000 held. Then, when the pressure of the Allied drive began to be felt, in the early part of April 11,000 were set out on a forced march under heavy guard. Along the road they took there was a stream of blood, for the weak ones that lagged were shot. When this column was finally overreached by the fast-advancing Allies, the SS guards in a last and frenzied madness shot hundreds with their automatics and stacked them up to make a human roadblock. Only a small percentage of the 11,000 that left Buchenwald are numbered among the living today.

On April 12, when Buchenwald was finally taken, there were found only twenty or thirty thousand prisoners, half-dead from starvation. A sickening sight, even for hardened soldiers, upon entering this camp, were the dead bodies that were piled up like cordwood outside the barracks. Inside of these shacks were shelves, not beds, upon which the emaciated forms of those who were still able to breathe lay rotting away. Their faces and bodies were shriveled and dried up, and many were too weak to do more than roll their eyes. These had suffered some of the most brutal tortures. Harold Denny, correspondent for the New York *Times,* says he was "told of punishments inflicted by the SS guards so depraved and so obscene that I could never tell them except to other men in whispers".

Over a gate leading to a newer section of the camp was a sign reading: "Hygiene Institute of Waffen SS." Here were extensive laboratories where the prisoners were used as human "guinea pigs" for experimental purposes. The German army needed typhus serum, but they would not spare horses for producing it. Why, that would be an extravagant waste! Did they not have thousands of unfortunate men they could use? What of it if the death rate did run up to 98 percent? So the "scientists" of Naziland injected the poisons of typhus and other infectious diseases into the lifestream of their victims in "medical tests".

Wholesale Killings

The main purpose this camp served was that of an extermination factory. Death by starvation, torture and beatings, death because of crowded sleeping conditions and sickness, and death as "guinea pigs" were all too slow for the heel-clicking inquisitors. So a modern brick slaughterhouse was erected. It had multiple gibbets where many could be hung at one time. Also an arrangement where a whole truckload of prisoners could be quickly disposed of by pushing them one at a time in quick succession down a concrete chute. At the bottom were "super men" who either strangled or brained them. The lifeless forms were then elevated to the next floor, where the gold and silver fillings were removed from their teeth before cremation.

The official report submitted to SHAEF says regarding this disposal plant with its ovens, it was "a striking

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example of German industrial efficiency". In a ten-hour day it was possible to cremate about 400 bodies. The time required to reduce to bone ash was 15 or 20 minutes. On one occasion, when there was a shortage of coal for a ten-day period and 1,800 bodies piled up, the internees were organized to dig a huge pit and bury the dead. After the job was finished the SS guards with customary ruthlessness shot the crew that had dug the pit and tossed them in for good measure. Statistics of monthly deaths show from five to six thousand. They had their quotas that had to be met and they met them!

Antique and trophy collectors should be righteously indignant about this gruesome item: There was found in Buchenwald a large collection of human "parchments" with elaborate tattooed markings on them. These belonged to a "doctor" who was preparing a treatise on tattooing. Also the wife of the camp commandant, a 28-year-old "sportswoman", had a hobby of collecting tattoo designs. So when a prisoner arrived with unusual markings he was set aside for this despicable "daughter of Nimrod". In time he was skinned; the skin being taken and carefully tanned to preserve it. Testifying to this diabolical practice were found "two large table lamps, with parchment shades also made of human flesh".—New York *Times*.

This has been only a meager sketch of Buchenwald; for the stench, filth, misery and suffering defies description. It was a terrible spectacle to behold. When some 1,200 inhabitants of the near-by city of Weimar were taken on a forced "tour" of this slaughter pen scores of them fainted, including German nurses, while to the eyes of the strong tears came. Another who saw this horror camp said: "To me, the living are more heartrending than the dead, as they seem half alive, are only skin and bones and have an awful glassy look." (From a letter to New York *Times*, June 5, 1945)



Map showing a few of the Nazi concentration camps

Dachau

One of the oldest concentration camps in Germany was Dachau. It was near Munich, in Catholic Bavaria, where Hitler came to power, and it was organized at the beginning of his reign of terror in 1933, under the nose of Cardinal Faulhaber. With the exception of being closed for a few months in 1935 it ran continuously until finally closed on April 29, 1945. Over 200,000 victims of this modern Inquisition were thrown in, but only 30,000 were alive when rescued by the Allied armies. Says the New York *Times* (May 9, 1945):

One of the worst deathtraps seen by the party [of United States editors] was a gas chamber at Dachau disguised as a bathhouse. Mr. Seymour [executive editor of the Minne-

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apolis *Star Journal*] described it as a room about 30 by 20 feet square, with twenty-five rows of perforated pipes overhead. There were no water connections to the showers, but instead the pipes were supplied from the same gas pipes that led to the cremation chambers.

The prisoners who were doomed to die would be brought in, provided with towels and soap, in the belief that they were to have baths, while the real purpose was to kill them in the gas chamber.

Lublin

The annihilation camp at Lublin, Poland, was of the latest design. It was built in 1941 and was calculated to hold 40,000 persons. Papers were found showing that 18 nationalities "went up the chimney" in the short time this plant was in operation. Covering a huge area, 25 square kilometers, it contained every device of torture and instrument of extermination that the modern age of science and invention could produce for inquisitors—gas chambers, crematory ovens and all—built right in.

Hospitals and Asylums

Many of the so-called "insane asylums" and "hospitals" were nothing more than destruction plants of the Nazi hierarchy. At the "hospital" of Wiesloch detailed evidence of the "race culture" program was found. This consisted of sterilizing all Germans who did not reach the standard of the "master race".

Alfons Klein, supervisor of the Hadamar "murder mill", alias insane asylum, said that the 400 Russians and Polish slave laborers, men, women and children, were done away with as "mercy killings". They were administered fatal drugs that took all the way from fifteen minutes to two hours to kill them. It has been said that during rush hours some of them may have been buried alive. And what about the death certificate? Oh, that was taken care of with the same efficiency as all the other details of this Inquisition. A monster by the name of Adolf Merkle falsified the records to read that they died of lung diseases.

At Kaufbeuren there was an asylum for German imbecile children and deranged adults. These were supposedly to have been killed by injections so there would be no pain, but when this institution was investigated they discovered the bodies of nine adults that had died of starvation and whose carcasses weighed only 54 to 66 pounds.

Men Burned Alive

At Thekla 300 charred bodies were found which added positive proof to the eyewitness account. These men had been slave laborers in a factory next door only a few days before. In a delirium of madness their guards forced them into a shed and then threw in incendiary hand grenades. In a minute the place was afire and burned for four hours.

Similar demonic methods were employed at Mieste. Here the gangster in charge of the camp, in trying to evacuate it before the Allied advance, herded 1,100 prisoners into a brick warehouse and commanded Hitler youths to turn the place into an inferno by igniting the gasoline-soaked straw on the floor. Only six were so fortunate as to escape. The charred bodies of the rest remained to be viewed by thousands of American soldiers. Those silent embers spoke volumes.

Other Places of Infamy

MAUTHAUSEN. This was a large camp located in Austria having 2,000 SS (Elite Guards). In connection therewith was a quarry where men wore away their lives as slaves carrying heavy rocks up 168 steps out of its torturous pit. Under the lashes of dried oxtail whips, and the threat of being shot if they dropped their loads, they labored and groaned. Among the many thousands of cremated victims of this camp were the bones of 48 Allied parachutists.

THERESIENSTADT. Located at Terezin, Czechoslovakia, this was one of the supply ghettoes for the great crematory furnaces located across the border at

Oswiecim, Poland. When the Russians made a surprise march on this camp they liberated some 30,000 before the Gestapo had time to dispose of them.

WESTERWEGEN. In this camp were found one thousand soldiers of the German army. Some were accused of desertion, theft, and sexual offenses, while the majority were guilty only of the "crime" of speaking of defeatism against the government. The torturous punishment meted out to all of these alike was "death by slow starvation". The diet, therefore, consisted of black bread, watered soup, and an occasional potato. Thus they were made to hang between life and death for a long time.

HEILIGENSTADT. Three hundred women ranging in age from sixteen to sixty were released from this vile cistern. They were French, Polish, Netherland and German women who had been caught in the Inquisitional dragnet, and here they had lived in filth and squalor for many months. None of them were criminals, yet beatings with rubber clubs were a regular thing for them.

RAVENSBRUCK. This particular camp was for women and children only, of all nationalities. If the fiendish crimes perpetrated against these helpless creatures were related it would make the most hardened criminal cry. The Associated Press dispatch tells of the capture of two SS women who had been guards in Ravensbruck. These testified to the fact that feeble inmates were made to stand in water up to their necks for 24 hours, and as a result many dead bodies had to be daily fished out of this pool of death. Over 200,000 innocent women and children were slain there during the war.

MAIDENEK. It has been estimated that one million three hundred and eighty thousand were put to death in this one camp alone. This is so large a figure that it taxes the belief of a normal person, yet it is an undeniable figure. Ruthlessly put to death at Maidenek—1,380,000! Paul Hoffman, the "Mad Man of Maidenek", who was the former chief of the camp, has been seized, but none of those poor unfortunates have returned to life.

NORDHAUSEN. This camp supplied slave workers for a great underground war plant that had a mile-long assembly line for the V-1 and V-2 bombs. Representative Clare Boothe Luce, in describing this camp, said:

> And slow starvation made it certain that they should all in the end die on the job; die, however, at a rate which would allow their replacement as other political prisoners were taken.
>
> It remained for the Nazis to hit upon this terrible device of using the blood and fat of men to stoke secret furnaces and fire secret weapons, as sheer fuel oil, and when it was used up, to scrap the human containers.

Yes, they literally scrapped the human bodies that had once contained life and health. When this camp was broken into by the American army, civilians of the near-by town were regimented to help bury the 2,500 putrid bodies that had been piled up around the place and discarded to rot and stink.

Belsen

When the British took over this hideous concentration camp, also called Bergen-Belsen, they found the most appalling conditions imaginable. Here, living in the midst of 13,000 unburied and rotting bodies, were 12,000 men and 28,000 women and children, many of whom were naked. Little wonder that in the six weeks that followed 13,000 more died and 11,000 had to be hospitalized. Harold Lepard, who served as an ambulance driver, said concerning the cleaning up of Belsen: "We buried 25,000 during those first three weeks, in pits containing from 800 to 5,000 bodies. It was the only way to handle so many." (Ann Arbor *News*)

Two hundred SS guards and twenty SS women were captured with the camp. All of these, including the fat, well-fed hussies, were put to work hauling out corpses by the wagonloads. The British found that women prisoners still alive

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had been thrown in with thousands of dead bodies. "Deep under a pile of dead bodies on a truck, a woman's hand waved feebly." Someone said, "Pull her out, but she'll probably die and be back in the pile tomorrow." (Ann Arbor *News*)

Josef Kramer, the commandant of this bloody slaughter pen, had seen duty at five different concentration camps. He earned for himself the title "The Beast of Belsen", for he had proved himself very efficient in blotting out large numbers of innocent people. He personally supervised the herding of prisoners into the ghastly death chambers. The shouts of men and screams of women and cries of children lasted only a few minutes, then all was silent. After five minutes the doors were opened, and after another twenty minutes specially chosen prisoners were set to work removing the still warm bodies. This job in itself was most repulsive, since it was a tangled mass of arms and legs and naked bodies covered with blood and excrement.

Before the bodies were cremated they were taken to the "barber" and "dentist", where the hair was cut off and the teeth were pulled out. Certain bodies of women were ordered sent to the Strasbourg University instead of the crematory.

There were, however, worse things to be suffered in this slaughter factory than gassing. It was a camp where whole families were brought so that they could be torn from each other in the most cruel manner. "One man had seen his two children killed right before his eyes; one was bayoneted and the other was dashed against a wall. His wife was taken away and he never saw her again." (Ann Arbor *News*) A Nazi savage named Mengle, who styled himself a doctor, carried on experiments with injections in an effort to discover a drug that would cause instantaneous death. And during this carnival of blood the SS women guards, whom many regarded as more beastly than the men, entertained themselves by watching a large hound tear feeble prisoners apart, and all of that "just for the sport of it".

Cannibalism

As stated, Belsen was a destruction camp; destruction in every way, by torture, by gassing, and also by starvation. Starvation was not because Germany didn't have enough food; for two days after the British took over they found 600 tons of potatoes and 120 tons of tinned meat with other foodstuff in a near-by town.

In a copyrighted article in the New York *Herald Tribune* appeared the testimony of Dr. Fritz Leo which was given before a war crimes court. Dr. Leo, who had been a prisoner for ten years, said:

> I personally have seen cases of cannibalism involving at least two or three hundred corpses. I have seen ears cut off, cheeks cut off, parts of the back cut off, muscles of the arm cut off, and even parts of the sexual organs cut off. I want to make it clear that the prisoners were driven to this only because of the frenzy to which hunger whipped them. I myself have seen people with pieces of human flesh in their pockets or in their cooking utensils where they hoped to cook it later on. I have seen them cooking this flesh.

It was the wild hunger gnawing in their stricken bodies that drove those prisoners to such desperation.

The stench of Belsen will long be remembered as the symbol of totalitarian "culture", for it was there that corpses were piled mountain high, green and swollen and stinking, to spread disease and death. Toward the end before liberation the death rate reached a thousand a day.

Oswiecim

It is impossible to picture a more hideous and despicable place than Belsen. And from the viewpoint of bare suffering, terror, and mutilation of all that is dear in life, that camp was, no doubt, equal to the worst. However, if we consider mere statistics, the number of

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those that were put to death on an annual basis, we find that Belsen and all the other death camps were far behind the one located at Oswiecim, in Poland. This camp with its many compounds and divisions was also called Auschwitz.

"The atrocities at the Buchenwald, Dachau, Maidenek and Baby Yar Nazi camps pale into insignificance when compared to the incredible findings at Oswiecim." (Chicago *Sun*) Operated on a round-the-clock basis, there were 10,000 to 12,000 murders *daily*. The Soviet Atrocity Commission has shown that about 1,000,000 persons were "processed" each year, and over 4,000,000 were killed in the short time it was in operation, in this, the largest inquisitional murder plant ever built!

Says the report of the commission of Oswiecim: "The Hitlerites used all their methods of mass murder—poisoning, gas chambers, burning alive, artificial contamination with infectious diseases, shooting, beating, exhausting labor, hunger, all kinds of medical experiments on living people . . . Himmler personally inspected the camp to acquaint himself with the methods of mass murder and instruct his hangmen. On his orders the camp was enlarged and provided with fresh equipment for the extermination of mankind." Continuing then, the Chicago *Sun* says:

Himmler selected Germany's leading biologists, bio-chemists and physicians to conduct experiments. They carried out sterilization, inoculated victims with cancer, typhus and other diseases, tried out new poisons and tried to sterilize women by X ray.

Experiments first were conducted by physicians, but later by ordinary nurses. Some individuals were responsible for the deaths of as many as 12,000 persons.

Before the end came to the camp itself the hospital was closed by the simple method of transferring the staff members to other places and sending all patients, 328 of them, to the gas chambers. This procedure was also followed in at least three other concentration camps.

Oswiecim was as modern as any slaughterhouse. Eyewitnesses say that Jewish men, women and children were killed in lots of 2,000 at a time. Some 1,750,000 Jews from all over Europe were destroyed in this one mill, according to the report of the United States War Refugee Board. They were driven into the gas chambers like cattle, and when there was no standing room and the doors could barely be shut the children were tossed in through the windows. Then poison gas with the fancy name "Zyklon" was turned in to do its work.

After killing them *en masse* the hair of their heads and body was cut off and their teeth were pulled out. Warehouses containing thousands of pounds of human hair taken from an estimated 140,000 women was found in proof of this. The next step in the process was the crematory. Here in the great retorts the bodies of the misfortunates were reduced to a few pounds of smoldering ashes. In such a state there was no resemblance found of the once laughing and happy boys and girls, no more the swarthy youths and fair maidens, no more the fathers and mothers who dared to think and speak the truth. These had preferred torture and death rather than bow down and worship a monstrous and beastly government ruled by depraved men and devils.

Big Business

But Oswiecim was no ordinary annihilation camp. This one was the pride of Nazi ingenuity. It took coal to run the crematory, and how could a country already under the heavy burden of total war afford the fuel to run the furnaces? Their base minds reasoned that the energy necessary to dig graves could be used to build planes and robot bombs, and when the carcass became worn out and unproductive it could be roasted in the crematory. But they must go farther. The ashes of the victims contained valuable phosphates that could be reclaimed

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and used to cut down the overhead expense. There was to be no waste. The Chicago *Sun* reports that "the death camp was the site for a thriving superphosphate fertilizer factory . . . Great German firms, including I. G. Farben, amassed fortunes from the bodies of victims, including several hundred thousand women and children". Oswiecim was a super-destruction institution with huge conveyor belts operating day and night for the handling of lifeless bodies from gas chamber to crematory, to fertilizer plant. And the trains that brought in the victims returned with clothes, shoes, hair, and fertilizer.

Josef Kramer, the "Beast of Belsen", was once a commander in this camp and while he witnessed the cruel killings he had his orchestra entertain him with Strauss waltzes. It is reported that Anita Lasker, niece of Emmanuel Lasker, former world's chess champion, was forced to play in this orchestra during such orgies while the victims were burned to death. After being in several concentration camps it is understandable why she declared with deep feeling and passion, 'Oswiecim was the most horrible of all.'

Purpose of Camps

These camps of horror above mentioned, while having some individual markings, were all alike in purpose and design. The same fate was in store for all who entered their gates: daily torture and suffering, heavy work, lack of sleep, permanent hunger, and eventual death. Lord Wright, chairman of United Nations War Crimes Commission, writing for the New York *Times*, says:

> Torture was standardized: it was all according to plan. Beating with a rubber hose or iron bars or dog whips or wire-core bludgeons furnished with nails, crushing fingers in presses or by hammer blows, hanging up by wires around the fingers, wrenching out finger and toe nails, electric currents, and a long catalogue which I do not develop further.
>
> It is almost incredible if it were not so fully vouched for by solid evidence.

The Congressional Report spoke of it as "a calculated and diabolic program of planned torture and extermination". After viewing these frightful camps of destruction the eighteen American editors and publishers issued a statement. Among other things they said:

> The conclusion is inescapable that the Nazis had a master plan for their political prison camps. That plan was based upon a policy of calculated and organized brutality. The evidence we have seen is not a mere assembling of local or unassociated incidents. It is convincing proof that brutality was the basic Nazi system and method.
>
> This brutality took different forms in different places and with different groups. The basic pattern varied little.

This basic purpose and master plan varied little from that of the "Holy" Roman Empire. Likewise this Inquisition of the twentieth century varied little from that of the fifteenth and sixteenth centuries.

15th- and 20th-Century Inquisitions Compared

For the benefit of honest skeptics who have doubted the historical record of the Inquisition that was perpetrated during the Middle Ages by the Roman Catholic Hierarchy it is well to show the great similarity between that reign of terror and the recent one in Europe.

The "Holy" Roman Empire was an illicit union of Catholicism and State where both occupied thrones and endeavored to bring everyone into line with their authoritarian rule. The Inquisition was instituted as an instrument to condemn and crush, root up and destroy, any and all who murmured or protested against the outrages of such arbitrary and brutal rule. The greatest fear anyone had was that of falling into the net of the inquisitors; for few escaped alive.

At first the bishops and Jesuits of the Roman Hierarchy were the ones who ac-

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tually carried on the torturing, and they devised terrible instruments for this purpose. Whether the victim was guilty or not the practice was to extract under pain of suffering a "confession" of the supposed crime. As time went on and they perfected this fiendish machine the clergy withdrew from the limelight and directed the persecution from behind, turning the larger part of the beastly business of execution over to the secular powers.

There is a true parallelism of all of this found in modern times. In 1933 Hitler, being a born and baptized Catholic, signed a concordat or secret agreement with the Vatican. This was as much an illicit marriage of Religion and State as in former times. The first offspring brought forth by this intercourse in 1933 was the concentration camp, where those guilty of "heresy" against the state would be tortured to death. Profiting by past experience the secular powers were put in charge of these camps.

On this last point it will be of interest to quote from pages 36 and 37 of the book *The Inquisition in Spain* (published by the Religious Tract Society in the nineteenth century):

The following was the decree of the fifth council: "We promulge this doctrine pleasing to God, that whosoever hereafter shall succeed to the kingdom, shall not ascend the throne till he has sworn, among other oaths, to permit *no man to live in his kingdom who is not a Catholic;* and if, after he has taken the reins of government, he shall violate this promise, let him be *anathema maranatha* in the sight of the eternal God, and become fuel of the eternal fire." The council of Lateran, under pope Innocent III, decreed that "all heresy and heretics should be anathematized, and these being condemned, must be left to the *secular power* to be punished". At the same time secular officers are required to swear that "they will endeavour, *bona fide* and with all their might, to *exterminate* from every part of their dominion all heretical subjects, universally, *that are marked out by the church*" [that reads like the 1933 concordat]. The last council of Lateran decreed, "that all false Christians, and those who think ill concerning faith [in other words, everyone who does not agree and line up with the Catholic and State religions], of whatever people or nation they may be [remember there were counted eighteen different nationalities in the one camp of Lublin who were put to death], as well as heretics or persons polluted with any stain of heresy [true Christians like Jehovah's witnesses], or Judaizers [or the Jews], be entirely excluded from the company of believers in Christ . . . We ordain that proceedings be taken against them. . . . And they who are guilty of this crime, and legitimately convicted, shall be punished with due penalties. But it is our pleasure that the relapsed be dealt with without any hope of pardon or of remission."

When we consider how faithfully this twentieth-century Inquisition under secular power has carried out the wishes of the Hierarchy expressed in the above edicts centuries ago we cannot fail to see the close relationship between the Third Reich and the Catholic Hierarchy.

Similarity of Atrocities

The victims of this modern "civilized" Inquisition were flogged, kicked, beaten, starved, overworked, drowned; they were infected with disease, they were tempted into trying to escape and were shot, they suffered solitary confinement without water or food, they endured being lashed to a stake and covered with irate bees; many were tied down in tanks of mud or water so deep they had to stand on tiptoes for hours. They were subjected to the most elaborate and fancy tortures, and in the end, if they survived all of these things, their life was snuffed out in a gas chamber.

A Polish university student who visited Washington late in the war said to George Creel, in his copyrighted book *War Criminals and Punishment:*

When Heinrich Himmler came to Poland, one of his first acts was to set up a school in Poznan where men were trained in the art of torture just as you would train a mechanic.

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Distending the bowels with air and forcing lighted splinters under fingernails were little more than kindergarten lessons, for they went far beyond your Indians in fiendish ingenuity.

True, they went far beyond the primitive Indians for their education in the art of torture. They went to the ingenious and fertile priests of the Inquisition for their training; for they were past masters in the craft of cruelty. The three main devices employed in the Middle Ages were reconstructed and improved upon.

THE PULLEY: A simple apparatus whereby the hands were tied behind the person's back with a rope that passed through a pulley overhead by means of which the victim was hoisted up in the air six or seven feet. Heavy weights were fastened to the feet and then the person was suddenly dropped to within a few inches of the floor. A sudden drop like that, yet not reaching the ground, dislocated the arms with excruciating pain. The person while still dangling in the air naked was flogged with a frayed whip until the blood oozed out. This description is taken from the history of the fifteenth century, but this apparatus has also been used in this twentieth century.

THE RACK: There were two types employed by the sadistic clergy during olden times. One was a frame upon which the victim was placed, and then by means of a windlass the arms and legs were stretched until they were actually pulled out of their sockets.

On the other type the victim was placed and strong thongs like wire were tied around the fleshy parts of the body and limbs and extended beneath the rack in such a manner as to enable them to be tightened with a bar like a tourniquet so that the cords would cut through the skin and flesh to the very bone. And while one was thus securely fastened so that one could do nothing more than cry out from the violence of pain, then more and even worse crimes of torture were brought to bear.

The barbarians of the concentration camps, like their wicked predecessors, employed a similar rack, as described by the Polish student in George Creel's above-mentioned book:

Let me tell you of a girl who was supposed to have some information about an underground newspaper, a girl still in her teens. They stripped her naked, spread her out on the floor with hands and feet fastened to hooks, and then flicked her abdomen into shreds with whiplashes. And they kept her alive for weeks, putting her to the question, as they call it, time and again [exactly like the tactics of the religious Inquisitors of the past: "Confession" under pain of suffering]. The Gestapo torturers, you see, want no victim to die until information has been secured. Doctors have given them lessons in anatomy, teaching just how much the human body can stand, and a skilled operator can tell to a split second when to put down his steel rod or rubber truncheon. They know just what bones to wrench, what nerves to press. Men and women are often nursed back from the grave's edge for further questioning.

THE FIRE: The feet of the prisoner, being first saturated with tallow or oil, were placed in a kind of stocks, and exposed to the heat of glowing charcoal fire. Thus the feet were roasted to a crisp while the person was fully alive, much in the same manner as one would barbecue a pig.

This is a cigarette age; so it is no longer necessary to use red-hot charcoal. The modern version of torturing by fire is to take a cigarette and burn holes in the bare chest and abdomen of a victim to make them look like uniform buttons.

Crematories, Past and Present

The modern ovens of the Nazi slaughter grounds are not a novelty to Inquisitors. Like all the other devices it too dates back to the Middle Ages.

THE DRY PAN: "The dry pan is for heretics, and those who oppose the holy father's will and pleasure: they are put alive into the pan, being first stripped naked, and the cover being locked down, the executioner begins to put a small fire

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into the oven, and by degrees he augments it, till the body is reduced to ashes." (*The Martyrs,* or a History of Persecution, by Martin Ruter) The only difference between then and now is that the present-day sons of Satan entered the wholesale business, from a small pan to a bake oven.

This book, *The Martyrs,* also gives an account of the slaughter of the Huguenots in the year 1572. The day following, it is reported: "On seeing a multitude of dead bodies lie about, a popish apothecary suggested that money might be made of the fat contained in them; the plumpest bodies were accordingly selected, and the fat being extracted from them was sold for three shillings per pound: a shocking instance of the most depraved cruelty!" Who will question that this actually happened, after reading about Oswiecim and its super-phosphate plant for salvaging a few shillings of fertilizer?

From all of this one sees how exactly the methods used by the Nazis were copied from those invented and used by the Jesuits and Dominicans in medieval times. The likeness of description, in fact, is so close that one can distinguish between them only by noting the date of publication in each instance.

Similarity in Victims

Worship of the state has been a primary religious doctrine all the way down from Nimrod's day to Hitler's folly. Under totalitarian rule anyone that opposes such idolatry either on political or religious grounds is immediately "anathematized". The victims of this recent ruthless plague were of the same type and class as suffered during the earlier scourge, and may be divided into three groups: political, Jewish, and Christian.

The political group was made up of those that believed in other human ideologies and philosophies such as democracy, communism or socialism. These were imprisoned and tortured and finally killed unless they renounced ("confessed") such beliefs. The intelligentsia of Europe, who were accustomed to thinking for themselves, fell into this class. Patriots who loved Poland, France, Belgium, or Holland were also in this group.

The second group of victims were the Jews of all Europe. During the Middle Ages there were thousands of such slain, but in this latest religious affliction that figure has been multiplied many times. There were 12,000,000 Jews in Europe ten years ago. Now there are only 1,500,000. From 1939 to 1942 the great majority of the ten and a half million met their death. The "master plan" called for the death of every Jew in occupied Europe by the summer of 1946.

But why have the Inquisitions past and present isolated the Jewish race for extermination? It is because Satan the Devil and his demons are opposed to and fight against Jehovah God and those that represent Him. At one time the Jews, as a nation, stood for and worshiped Jehovah. So 'away with them'. It is this hatred on the part of the Devil and all those who have the Devil's spirit that explains why the Nazis wanted to destroy not only the natural Jews but also spiritual Jews, even Jehovah's witnesses.

These, then, were the Christians that made up the third group of victims of Nazi terrorism. They were true Christians because they boldly stood for and declared that God's kingdom under the rule of Christ the King was the only hope of the world. They had not entered into a deal with the Nazi tyrants as the imitation Christians of Vatican City had done by signing a concordat. As true Christians they refused to even *heil* Hitler, and chose to suffer at the hands of wicked Inquisitors as the faithful martyrs of the past had suffered. They trusted in Jehovah their God to deliver them.

Conclusion

Thus we see that the Inquisition of the twentieth century was an exact replica

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of the one of medieval times: the same Inquisitors (Church and State combine), the same aims and purposes, the same devices and methods employed, the same victims, and the same failure to crush out all truth and righteousness. Even as the Inquisition of the dark past failed in its purpose to saddle an authoritarian rule on the world, so likewise has this second attempt of Church and State to rule the world come to nought.

The concentration camps are desolate and their furnaces are cold. Yet the scorched earth beneath is crimson with blood that cries out for retribution. He who never sleeps hears this cry, and shortly, at Armageddon, this Almighty One whose name alone is JEHOVAH will arise and take vengeance on those responsible for this wanton slaughter. None will escape!

(This article has dealt with the reports of correspondents and others as they viewed the horrors of the concentration camps. In the next issue of "Consolation" consideration will be given to the actual experiences of some who lived in those places, and have now come out alive to tell their story of deliverance.)

"What! I Didn't Know St. Paul Was a Catholic"

THE exclamation, "What! I didn't know St. Paul was a Catholic," greets one from advertisements of the Religious Information Bureau of the Knights of Columbus. The advertisement goes on to say how Catholic everybody was in those days, including St. Paul, commonly known as Paul in the Scriptures. The implication, of course, is that Paul was a *Roman* Catholic. This brings up some interesting mental pictures. We can imagine him arriving at Jerusalem to visit the apostles. When he gets to his hotel room he unpacks a private altar with candles and fixings, or has his assistant do it for him. Pulling out a prayer book he starts repeating the prayers, at a good pace, being a real Catholic, as the Knights of Columbus advertisement says. Curtain.

Next we envisage him, a la advertisement, visiting Ephesus. He gets into some trouble here, it seems. Ephesians were worshipers of Diana, and they were afraid that Paul's preaching would turn away the devotees of their goddess. So they raised quite an uproar, shouting for two hours or more, "Great is Diana, of the Ephesians." The record does not say that Paul and the other disciples pulled out an image of 'the virgin Mary' and started shouting for their goddess, but, being Catholics, as the advertisement says, that is what they must have done. Paul departed for a while, and afterward returned to Ephesus, on his way to Jerusalem, remaining with the disciples for a few days. When he finally took leave of them, they accompanied him to the ship, kneeling on the shore before he went aboard. Out came the rosaries as they all went to work counting their beads. The record doesn't mention this, but you can imagine it anyway, now that you 'know Paul was a Roman Catholic'.

Toward the end Paul dwelt in his own hired house. There is no mention of it, but with the information contained in the foregoing advertisement you may conclude that Paul, being a "good Roman Catholic", had "holy pictures" all over the place, and had it sprinkled with holy water before he moved in.

All the foregoing additions to the Word of God would have to be made to bring it into line with the advertisement. There is nothing in that Word about the most common Catholic practices of the present day. Nothing is said of "holy water", "images," "crucifixes," "crosses," "rosaries," "altars," "prayer books," and the blessing of liquor stores, etc., all of which are so essential to Catholicism.

Catholics, of course, have the constitutional right to do all these things, if

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they wish to do them. They have the right, too, to say that Paul was a Roman Catholic, even though Roman Catholicism did not get its start until hundreds of years after Paul's death. It is, on the other hand, the privilege of anyone who reads such advertisements to comment on them, as is done here; and to express a contrary conclusion if the available facts warrant it. If Paul was a Catholic, he certainly was an entirely different sort of Catholic from those of today. But there is nothing in Scripture to remotely suggest that even the term Catholic was aspired to by Paul. He preached the Word of God as it continues to this day.



"A Colorful Ceremony"

A liquor store is blessed! Father Blase Jerkovic (right), pastor of the St. Augustine Catholic church, sprinkles holy water on the premises of the City Liquor Distributors, Inc., at the opening of the wholesale firm's new offices at 1229 S. 41st st. He was assisted in the ceremony Tuesday by Father Cornelius Ravlic (left) of the Sacred Heart Catholic church, while the store owner, Frank Koshe (in light suit) looked on from the background.—Milwaukee *Journal,* October 31, 1945.

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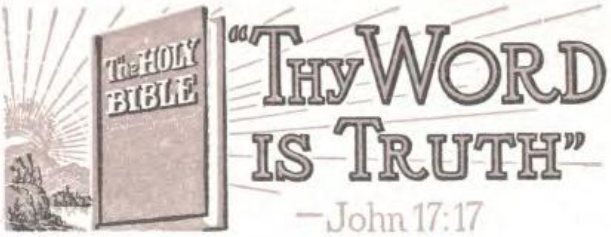

Celebrating the Wrong Date

ABOUT fifteen months, or a year and a quarter, before Jesus was born at Bethlehem, Zacharias, the father of John the Baptist, was serving as incense-burning priest in the temple at Jerusalem. He was of the priestly order of Abiah or Abijah. Long before that, because the priestly families had grown so numerous King David had divided them all up into 24 classes, that they might all take turns in serving at the temple. Each class served a week at a time by turns in the temple, and it was on the weekly sabbath day that the one class of priests went out and the next class came in for their turn of service at the temple. (Luke 1:5; 2 Kings 11:7; 2 Chronicles 23:8) During the three periods of the year, namely, in the first month, the third month, and the seventh month, when all males were required to come to Jerusalem for the feasts of passover, Pentecost, and tabernacles, then all 24 classes of priests served together at the temple during these three festal weeks. Hence each class of the 24 classes of priests served one week *separately* in the first half of the Jewish year and another week in the second half of the year, or two weeks a year exclusively.

According to the record at 1 Chronicles 24:1-10, the course of Abiah or Abijah was the eighth in line. And so, allowing for the week of Passover and its feast of unleavened bread in the first month of the year, Zacharias of the course of Abiah may have served during the ninth week of the first half of the year. Or, if it was during the other week in the last half of the year that he was serving when the angel Gabriel announced to him the coming birth of his son John, then it was about the thirty-fifth week of the year that this occurred, allowing for all three feast-weeks as having passed by in the meantime. Seeing that the Jewish year began near the spring equinox, say about April 1, the ninth week during which Zacharias served fell about May 27 to June 2, of our present-day calendar; or if it was the thirty-fifth week, Zacharias was serving during the week of November 25 to December 1.

As soon as Zacharias' week of service was over he returned home and the conception of John the Baptist took place. (Luke 1:23-25) Six months thereafter Jesus was conceived in the womb of the Jewish maiden Mary. Hence the conception of John the Baptist took place approximately on either June 3 or December 2 of the year. John's birth nine months later would fall either about March 3 or about September 2 of the year. Jesus' birth six months later could fall therefore about September 3 or March 2 of the year. Seeing that neither John the Baptist nor Jesus could be born on two dates, on which one of the approximate dates above was John, and Jesus, respectively, born? The Bible does not leave in doubt that it was the former of the two dates in each one's case. Jesus was thirty-three and a half years old at the time He was killed on the Jewish passover day of A.D. 33, shortly after the spring equinox. He could not have then been a half year past 33 years if He had been born in March; hence it is evident that He was born in September, doubtless toward the beginning of October. Note now the following Scriptural facts on this.

Referring to the sixth month after the conception of John the Baptist, the Bible record, at Luke 1:26-36, says: "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name

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was Mary." Among other things that Gabriel said to the Jewish maid were these: "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren." According to the later facts, this announcement to Mary occurred sometime in December, six months after Zacharias' first week of service at the temple in the spring of the year was finished.

Since Jesus' birth was a perfect one, then according to God's fixed time Jesus was born nine months later. It was while Jesus' foster father was in Bethlehem of Judah "to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn". (Luke 2: 5-7) Hence the birth of Jesus actually occurred, not on the Roman Catholic Hierarchy's date of December 25, but toward October 1 of the year.

It might be added, by way of reasonable explanation, that according to our modern way of calculating the days and months of the year, the exact anniversary of Jesus' birth would vary from year to year, at most about two weeks for six lunar months after the spring equinox. We must remember that the first Jewish month, Nisan, began at the first new moon nearest the spring equinox. Calculated according to the lunar cycle, the Jewish month is somewhat shorter than our own modern solar month. Hence every several years an extra month, or intercalary month Ve-Adar, was added to the Jewish lunar year. Hence, according to the Bible calendar, the yearly anniversary of Jesus' birth would never be exactly $365\frac{1}{4}$ days after His actual birth in Bethlehem, and would not be a fixed date such as the Catholic December 25 date is.

Another line of proof supports the above finding and is also based upon the Scriptures. Jesus became the Messiah of Jehovah at the time of His anointing; and this took place when He was thirty years of age. It was at the Jordan river that He was begotten as the Son of God and anointed by the spirit of Jehovah; and then the call to the heavenly kingdom was extended to Him, which call He accepted. There, then, He was in line for the Kingdom as the great Anointed Prince, the Son of Jehovah the "King of Eternity". (Luke 3: 21, 22; Jeremiah 10: 10) This baptism and anointing of Jesus out in the open at Jordan river, when "Jesus himself began to be about thirty years of age", would hardly have been in the wintertime, at December 25. —Luke 3: 23.

Now, according to Daniel 9: 24, "seventy weeks" were determined upon the Jewish nation to "make reconciliation for iniquity". As in the case of Genesis 29: 27, those were "weeks" of seven years each. It will be noted that Christ as the Messiah or Anointed of Jehovah came at the end of the sixty-ninth week and the beginning of the seventieth week appointed for reconciliation. Daniel 9: 25 reads: "Know therefore and understand, that from the going forth of the commandment to restore and to rebuild Jerusalem [in 455 B.C.] unto the Messiah [Christ the Anointed] the Prince shall be seven weeks, and threescore and two weeks"; a total of 69 weeks. Verse 26 reads: "And after threescore and two weeks [which followed the seven initial weeks] shall Messiah be cut off"; that is, cut off in death. Now, in the verse 27 it reads: "And he [Christ, the Messiah or Anointed Prince] shall confirm the covenant with many for one week [the seventieth week]: and in the midst of the week [or, after three and a half years] he shall cause the sacrifice and the oblation to cease."

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According to the above the Messiah was literally "cut off" at a certain prefixed time, "in the midst of the week," when His sacrifice ended. This would be at the end of three and one-half years after His coming as the Messiah or Anointed One. Hence it follows that Jesus was just thirty-three and a half years old when nailed to the tree on Calvary. His ministry extended over four passover seasons, and at the last one thereof Jesus was actually killed and became the great Passover Lamb for the sins of all who believe on Him. (1 Corinthians 5:7) Since the passover occurs in the spring of the year, in the middle of the lunar month Abib, or Nisan, or about the first of the present month of April, it was at that time that Jesus was thirty-three and one-half years of age, when He was killed and thus "cut off". Counting back one-half year, or six months, previous to that time would bring us to about October 1, the birth season of Jesus.

Circumstantial evidence also corroborates the times pointed out above, showing it was not in the beginning of our winter when Jesus was born, but at a milder time of the year. The shepherds were out in the fields at nighttime, tending flocks, when Jesus was born. (Luke 2:8-20) In the latter part of December such a thing would be unreasonable, for the rainy season and cold weather is over Palestine during that time, and there is no grass to feed the sheep in the open. (Ezra 10:9, 13) The sheep during that time are kept in folds until milder weather invites them out.

Since the Bible statements show Jesus was born about October 1 of the year, should we celebrate that season in honor of His birth? No! Jesus never instructed His followers to hold any such celebration. Neither does Jehovah God at any place in the Scriptures warrant the observance of such a season. Christ Jesus did institute a Memorial celebration at the time of His death, but ignored His human birthday. What warrant, therefore, is there for celebrating His birthday at all, and especially on the wrong date, a date borrowed from heathen holiday-making?

Milam and Townes Are Out by Now

ON August 27, 1943, a 17-year-old boy, Willie Hopkins, of West Monroe, La., was whipped to death at the Ouachita (La.) parish prison camp. The prison guard, J. D. Milam, originally selected for the job because he does not know anything, whipped the boy five times during the day. The last two times, the boy was still blind from the previous whippings, one of which was administered to the lad at noon by the prison camp warden, A. D. Townes, whose qualifications for the job were the same as Milam's. The warden also distinguished himself by choking food down the dying boy's throat. The club with which the Hopkins boy was beaten to death had a brass ferrule on the end of it. Milam burned that stick, after the boy died, and substituted another one for it; he got 30 months and Townes got 12 for the murder, but by now they are at liberty and ready to do the same thing all over again if only they can find a chance. Meantime, Hopkins, the 17-year-old boy that was whipped and choked to death, is still dead. Wonder what "church" Milam and Townes profess.

"So Many Nice Things About It"

◆ I am enclosing 25c for a copy of your book *"The Truth Shall Make You Free"*. I've heard so many nice things about this book, but I never knew where to buy it. Yesterday, when I came home from church I found a copy of the *Kingdom News* under my door. I am sure that the one who left it doesn't know how much I appreciated it. May God bless your good work.—Appreciative reader.

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Progress of the Hierarchy in the Empire

WHEN Winston Churchill said that he did not contemplate destruction of the British Empire, he meant what he said, and, knowing that there are many millions of British subjects who are also subjects of the pope, there is always in the back of his head the idea that he must get along, in some fashion, with the gentleman with the triple crown who presides over the Italian racket centering at Vatican City. And so, for various reasons, it gets out, not only that Churchill had been to see the pope, but also that Churchill's son had seen him. In fact, the son saw him in private audience June 13, 1944, and Winston not till some weeks afterwards. The son is a major in Tito's Yugoslav army. Also, the papal envoy, Signor Giovanni Fummi, financial adviser to Pius XII, though technically an enemy citizen, was allowed free movement in London only a short time after Italian planes had helped German planes to blitz the city on the Thames.

The anomalies of the situation are never entirely out of sight, as may be judged from the following, which appeared in the Washington *Times-Herald* of September 21, 1944:

London, Sept. 20 (C.T.P.S.). Attacking the pope's recent suggestion that Londoners should show the Christian sentiments of charity, forgiveness and mercy toward the Germans, Dr. Henry Wilson, bishop of Chelmsford, writes in his diocesan chronicle today:

"It is difficult to remember one single word from the pope in condemnation of the Nazis when they swept London with destruction. The plain fact is that Vatican politics are undemocratic. The best interests of the Church, according to the Roman view, are served by a government which approximates dictatorship, particularly if, as in Spain, the dictator himself is a Roman Catholic."

Asserting that there is "widespread uneasiness lest Vatican authorities succeed in having a say in the peace settlement", the bishop adds that "one of the surest ways to lose the peace would be to permit the dubious councils of the Vatican diplomats to have any hand in the business".

Protestants Know of the Bible

Historians hark back to the days of the much-married Henry VIII, "defender of the faith" against the charges made by Martin Luther, and how, after he became enamored of the brunette Anne Boleyn, he out-Luthered Luther himself, and started the Anglican Church, which, theoretically, rests its case on the Scriptures and not on tradition. All Catholic statesmen and newspapermen realize that the pope muffed the ball when he started Henry off as founder of the Anglican church. This is the way the London *Catholic Herald* dances around the fact that King George is nominally a Protestant:

The deep religious faith of the king and of the royal family has long been an object of admiration in Vatican circles, and the present pope, who has so often expressed his personal love for Christians separated from the See of Rome, assuredly counts the many devoted members of the Established Church, headed by the king, as participating in a particular way in this sympathy.

The pope does not seem to realize what an obstacle he is putting in his own path when he says to the average Britisher, who firmly believes that Christ meant what He said when He invited the people, "Come unto *me*" (Matthew 11:28), whereas, in his own words the pope urges everybody to a different course, entirely unscriptural, thus:

Let us turn again to the Virgin Mary. We desire that all turn to the Virgin Mary on the day that is sacred to the Immaculate Virgin and that public prayers be held all over the world.

Also, the clergy gum everything up for themselves and for their own racket

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when they try to sell masses to people who have Bibles in their homes and have some knowledge of what it teaches and what it does not teach. And so the following in the *Catholic Times* was a boomerang:

> Fifty-two masses a year (one each week) are now being said, and will be said for all time, for the benefactors of St. Joseph's, Burslem, Stoke-on-Trent. You will become a benefactor by sending the undersigned 5s. (or more) towards the building of a new senior school to save our children from having to be sent to a Council school. Please send offering for yourself, or a deceased friend, or a friend in H.M. Forces, to Rev. William Browne at the above address.

Unless William can get up his advertisements better than that, he is in grave danger of having to get out with a pick and shovel, to *work!*

"Handling the Word of God Deceitfully"

The pope knows perfectly well that the Scriptures make no mention of a pope, or purgatory, or limbo, or masses, or, in fact, any of the doctrines he teaches. The way he gets around it is to issue an encyclical (a circular letter to the bishops) supposed to be "on the Scriptures" but which, in fact, is a warning that only certain people can read them intelligently. These are the priests, who only, in his judgment, are "equipped with a profound knowledge of languages and with a sound and solid critical sense" and who therefore, and they only, are qualified for "the special task of sorting out and expounding the real mind of the sacred authors":

> Therefore, priests should see to it that this great treasury of scriptural knowledge be imparted to their flock through the medium of preaching and through the press, especially in the form of periodicals.

The effect of such an encyclical is to discourage the Catholic people from owning or reading or using a Bible; and that is its sole object. If the average Catholic knew what was in the Bible he would never again darken the doors of any establishment where he suspected a priest could be found. Full proof of this fact can be seen in the following letter published in the London *Catholic Herald* shortly after the encyclical appeared:

Bible Publishing "Scandal"

Sir: According to press reports, the holy father has stated in his latest Encyclical on Biblical Studies: "The sole remedy for the war and its evils is a return to Christ, and Christ reveals himself in the Scriptures. Ignorance of the Scriptures is ignorance of Christ." I wonder will a Catholic newspaper, with a view to these words, have the courage to draw the attention of the Catholic public to one of the greatest scandals in the history of Catholic publishing?

A report recently published by the London British and Foreign Bible Society says that although the Society's premises were badly bombed during the 1940 raids, the work for which over 125 years ago that Society was established was carried on. Over eight million copies of the Bible and portions of the Bible in 1,055 languages have been spread during the past year, including 200,000 Bibles to prisoners of war in Germany, 600 pulpit Bibles to the American army in Britain, and 30 tons of Scripture to China.

What have we Catholics to say to this report? We all know that English translations of the Catholic Bible are practically unobtainable. The only edition of the Douay Bible which is at present "available" is procured in the following way: It is printed in German-occupied Belgium, sent in sheets to Lisbon, from where a few copies are sent to these countries, via America. Latin Bibles, except for odd secondhand copies (extremely rare and expensive), are virtually off the market.

Since the Bible stocks of the Catholic firms in London were blitzed, hundreds of story books, fiction, private compilations of devotions, etc., have been published by Catholic firms in England and Ireland. Over a million copies of Mr. Werfel's *Song of Bernadette* were sold within a few weeks; I suppose fifty percent of the copies of this "Lourdes

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best-seller" (as a Catholic weekly has delightfully put it) were bought by Catholics. There is no sign of a Bible. At the same time the Hibernian Bible Society, for instance, distributed free of charge or at a nominal fee ten thousands of Bibles in Ireland.

Will we seriously claim that this anomaly, to put it mildly, is due to wartime conditions? In the nineties of the last century a Catholic Bible was published at Dublin (I believe the only complete Catholic Bible ever published in these countries), but shortly before the outbreak of the war the printing plates were destroyed. There was so little demand. Unfortunately, or rather fortunately, there exist no statistics concerning the number of Catholic families who own a Bible. Certainly, essential portions of the Bible are enshrined in the liturgy. However, a great number of passages and even whole books of the Bible are never read in the liturgy. Perhaps one-twelfth of the Bible is read in the Missal, but I do not think that more than 10 percent of the laity have been able to secure a complete Missal, 50 percent of these actually use the Missal, 10 percent of them know the Lessons and Gospels of the week-day Masses, the Prophecies of Holy Saturday and Whitsun Eve, etc. I know we have the rosary and we have the faith, and we profess that the Bible is the Word of God. Yet, is the Bible not for most of us a "Protestant" book?—Peregrinus.

"Destroyed for Lack of Knowledge"

Peregrinus does not yet see that he and all other Catholics are being deliberately "destroyed for lack of knowledge". All clergy are in agreement that the Bible must be kept from the common people, and that they must not read or study the passages which make God's purposes plain and expose their racket, religion, as the meanest one that the Devil inaugurated and ever operates. Who would dare to sit down to a table loaded with good things when his priest, standing right beside him, warned him that it was loaded with poison and that only he knew what to pick out and what to reject?

The priests are not interested in Almighty God or Jesus Christ or the virgin Mary or anybody but themselves. Notice this description of the enthronement of a Catholic bishop in London, and see if you can see in it anything but a desire to strut and spread-eagle:

The vast interior of the Cathedral was heavily laden with incense. Great candles burned on a high altar and flood-lighting made the crimson, white and black robes of the clergy stand out in vivid contrast. Toward the close of the two-hour service the archbishop emerged from the secretarium, wearing his golden mitre and his cape of gold cloth, and grasping a golden crozier. He walked in the procession to a white throne on the north side of the choir while the choir sang *'Ecce Sacerdos Magnus'* (Behold the Great Priest).

And now, just to get the proper perspective between the clergy, who are engaged in starving and shearing the Lord's "other sheep", and the sheep themselves, who 'mourn and sigh and cry for all the abominations that are being committed in the land', and are in agony for somebody to show them the way to life and happiness, consider the following news item, which makes the whole subject very clear:

At Hamilton, Canada, Thomas Smith, 33, was sentenced to three years for stealing a Bible; yet Cardinal-Archbishop Villeneuve has seized and ordered the destruction of hundreds, issued under the French Testament Campaign.

Which one of these, do you think, gives some evidence of being the prodigal son who wishes to return to his Father, and is inquiring the way? And what about the other one? Does he have the spirit of Christ or does he have the spirit of the Devil himself? You know the answer, but if you dare tell it the politicians will, if they get the chance, give you what they gave the poor man who wanted to read his Father's Word, and was indiscreet about how he obtained it.

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Accord Between Japan and the Hierarchy

IT IS natural for those that are riding on top of the world to hate republics, and to conspire together for their death, as was certainly done in the acts that brought about the ruin of the republics of Germany, Spain, Austria, Czechoslovakia, and France. And it is natural for the same gang to felicitate one another when they are in the saddle, regardless of how they got there or what they believe. It was only reasonable, therefore, that the alleged successor of Peter (but, oh, how different in every way from Peter!) should have fathered the declaration in Spain that it is usually a mortal sin to vote liberal, and as late as April, 1941, after all the Japanese atrocities in China, should have blessed the alleged Protestant Matsuoka, pinned a medal on him, told him he was a great statesman, and then said, "I have sent my Apostolic Blessing to your dear, far-off country." If Matsuoka had been a real Protestant he would have defaced the medal and sold it to the junkman.

When the Japanese Committee on Trade and Information, 549 Market street, San Francisco, wanted somebody to put over their propaganda in the United States, they gave the job to Frederick W. Williams, 605 Market street, San Francisco, at $300 a month. Why do you suppose they gave it to him? The answer is easy. They knew that he had been publicity director of the Roman Catholic Eucharistic Congress at Budapest in 1938, and later had been publicity director for the Western Province of the Dominican Fathers. They saw a chance to befriend the Hierarchy and to favor themselves at the same time. And the scheme worked until the war put a stop to it.

It is a matter of common knowledge that, even before the war, most Protestant missionaries had been ousted from Japan, but no Roman Catholic priests. Indeed, eighteen months after Pearl Harbor the Jesuit magazine *The Catholic Mind* declared that out of 2,700 missionaries of the Roman Catholic church in Japan 2,200 remained at their tasks; out of 13,000 in Japan-controlled China 10,000 remained, and out of the 7,500 priests in southeastern Asia, hardly more than 5 percent had been interfered with in any way.

A writer in the New York *Times* of November 21, 1944, makes the following significant statements:

> Japanese forces took fifteen Catholic priests, as well as some seminary students, with them when they landed on Luzon in December, 1941. They immediately engaged in talks with Catholic and other religious and administrative authorities in an effort to get their support for the Japanese occupation. After that, other Japanese Catholics periodically visited the islands, and their clever propaganda became markedly increased with the creation of a "Union of Catholics in Greater East Asia", in Tokyo on April 4, 1943.

Remember that in activities of this kind Catholics always act under the direction of the Hierarchy, with headquarters at Vatican City.

Hierarchy and Mikado Are Pals

It is very easy for the Roman Catholic Hierarchy and the Mikado to get along together. They have similar objectives. Republics are an offense to both of them. When both Britain and America tried to dissuade the pope from accepting an envoy from Japan, early in the war, the United States, at least, was defiantly informed by Archbishop Spellman, that "the Holy See must accept the envoys who choose to make their contacts with the Holy See". This was practically telling Uncle Sam to keep still and mind his own business. "Reverend Father" Joseph L. Lilly, C.M., Perryville, Mo., went farther still and handed out this one (when Japan was overrunning the South Pacific):

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We as a nation have sinned horribly against the Almighty, and it may be that He wishes to punish us for our infidelity, injustice and immorality by allowing the pagan Nazis and the pagan Japanese to triumph over us.

When the Japanese captured the city of Hong Kong early in the spring of 1942, there were plenty of Americans who had a hard time of it, but Roman Catholic priests, on account of the setup between the pope and the mikado, had no trouble at all. Thus, the "Reverend Father" Maurice Feeney, of Albany, N.Y., stated that he had only to tell the new rulers that he was and is an Irish Catholic priest, and he was at once given a pass, the same as the other Irish Jesuit priests, and was at full liberty to do as he wished. He reports all Catholics in Hong Kong as being well treated. The reason is self-evident. There is accord between those who are together, under the guidance of the Devil, seeking to make the whole world into a totalitarian encampment, and thus to put a complete end to the work of Jehovah's witnesses of proclaiming Jehovah's kingdom as man's only hope.

Not knowing that Feeney had come back to Albany, telling the truth about Hong Kong and the Hierarchy, and knowing, anyway, the inexhaustible appetite that Americans have for fairy stories, Bishop Cuthberg O'Gara came back to New York a year behind Sweeney and managed to get this yarn in the Chicago *Tribune:*

The Japs didn't believe in Christmas. So they grabbed the bishop and 32 other priests and religious brothers—all Americans in Hong Kong—and tied their arms behind them. It was to be an execution. "For an hour and a half, we faced the firing squad," Bishop O'Gara said, but the order to fire never came. Just why the execution was called off, Bishop O'Gara doesn't know. At the end of the ordeal, the priests were herded into a garage. Finally, his release was arranged through the Vatican.

Atop the Beast in the Philippines

It is only 45 years since the Roman Catholic Hierarchy had its own way in the Philippines, and it desires its way again. The conditions that prevailed prior to the Spanish-American War were published in Senate Document No. 190 and signed "William McKinley, President". On nearly every page of this 250-page book is evidence presented to the "Philippine Commission" of the vilest immoralities of priests and friars. A few extracts suffice:

Señor Calderon: "I was born in the Philippines. The friars are indecent and use indecent expressions. It is so common to see children of friars that people pay no attention to it. The women who have been mistresses of friars are proud of it. My mother is the daughter of a Franciscan friar. Isidro Mendoza is the son of Bishop Payo."

José Roderigues Infante: "The friars were all licentious. There are six children of one friar living on my estate. We know that the Jesuits are worse than the others, but we have no palpable evidence. The native priests are just as bad."

Maximo Viola: "I am a physician. Every friar that I have known was immoral. All the priests and friars are on the same level."

Pedro Surano Laktaw: "I am a teacher; am pure Tagalog; was educated here and in Spain; the details of the immoralities of the friars are so indecent and base that I could not repeat them; by so doing I would be smirching myself. The morality of the Filipino becomes looser and looser as it nears the convent."

Brigadier-General R. P. Hughes, U.S.V.: "Have been here 27 months. Have made it my business to investigate the attitude of people toward the friars. It is a general complaint that these friars corrupted the daughters of families. There is no morality in the priests—not a particle."

Jorge Garcia del Fierro presented 17 charges of deportations, fractures, lashings, electric shocks, suspensions, poisonings, starvation, beatings, hangings and

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shootings so horrible that they cannot be printed.

When Uncle Sam took over the Philippines, he undertook the education of the people in things that are decent and right, and so incurred the hatred of those responsible for the conditions above described. They wanted to get back in the saddle. And when they knew of Pearl Harbor, they were the first to get in touch with the Japanese, and urge them to come and take charge. They knew that if they co-operated with the Japanese (who think nothing of renting out their daughters for sex purposes) they would be able to suppress the work of competing organizations, and especially the work of Jehovah's witnesses.

In due time, with the help of their treachery, the Japanese came, and after the terrible death march out of Bataan, or, at any rate, when the Japanese troops entered Manila, a broadcast went forth to South America proclaiming that Japan is the protector and defender of the Catholic faith in Asia. It alleged that the Roman Catholic population greeted them with the statement that they held them in common trust and love and that:

> The angels have come. The angels we have awaited so long have now descended. Church bells are striking their merry notes pealing out to the land.

It should be explained that there are two kinds of angels, and that the kind that they then had in the Philippines is the same kind that they had before Admiral Dewey's fleet blew the Spanish government of Manila off the map.

"Every Other Soldier Attended Mass"

The priests that helped betray the Philippines to the Japanese expected to get something for it, and they got it right away. *The Nation* had a story about it, from the pen of Carl Crow. *Reader's Digest* boiled the story down, and here are extracts from the condensation:

> On the first Sunday after landing in Manila, Japanese soldiers marched to Mass, filling all the churches and chapels. Armed guards of honor were placed outside each door. About one Japanese in 2,000 is a Catholic, presumably fewer than ten Catholics to an army division. But in Manila it appeared that almost every other soldier attended Mass. And their behavior was as meticulously correct as if they had been intensively drilled. Propaganda agencies lost no time in telling Catholics all over the world about this proof of Japanese devotion to the Church, and photographs were sent to newspapers in Latin America. . . . The most spectacular stunt arranged by the busy Religious Department was a "pilgrimage" of Japanese Catholic priests and nuns from Japan to the Philippines. It did not resemble any other pilgrimage the Filipinos had ever seen. The nuns received as much publicity as a group of traveling show girls and were seen everywhere.

That isn't all that took place to show the perfect brotherhood that existed between the pope and the mikado, after the priests and friars had been restored to their "rights" in the Philippines. The Japanese put José Laurel, a Filipino quisling, into nominal control of the islands, and straightway that gentleman received the following communication which speaks for itself:

> His eminence, Cardinal Luigi Maglione, Secretary of State of His Holiness, through the apostolic delegate to Japan, has given instructions to assure your excellency that the Vatican received your generous telegram, announcing your induction as President of the Philippines and to transmit to your excellency his most sincere thanks for your courtesy.

There is more joy at the Vatican over one deal with a heathen power that goes over in good shape than there is over one priest or friar that repenteth.

Riding Around in High Style

As soon as the pope and the mikado had the Philippines back where they wanted them, they started to spread out to the south, stopping to take over

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French Indo-China on the way. Twenty-eight days before Singapore fell, the Roman Catholic *Register* carried a dispatch from Lyon, France, in which their brotherly and mutual interest was thus set forth:

The capital of Japanese-occupied French Indo-China, Hanoi, is the center of a vigorous and flourishing Catholic life. The Vicar Apostolic there is the Most Reverend Francois Chaize of the Society for the African Missions, whose headquarters are in Lyon. The city itself has three large parishes, several chapels, a Carmelite monastery, the Military hospital, and the hospice for incurables. Catholic organizations are numerous. Throughout Indo-China there are 11 major seminaries with a total of 650 students, and 18 minor seminaries, having some 2,200 pupils. Approximately 80,000 native Catholics attended the Eucharistic congress held in Hanoi in 1931.

There are risks when it comes to riding around during wartime. Thus, a dispatch from Chicago, dated July 6, 1944, tells of 62 Catholic priests, brothers and nuns killed off the coast of New Guinea February 6, 1944, when Uncle Sam's boys strafed the Japanese ship on which they were moving to another destination. But there were on the boat 84 other Catholic missionaries that got through all right.

About the same time came an Associated Press dispatch from Australia that at some unstated place, probably in New Guinea, "Japanese captors of German Catholic sisters made them bow each morning to the rising sun." It may be true, but if it is true it shows that those nuns have none of the spirit of Daniel or Shadrach, Meshach or Abed-nego, and are as little to be trusted as the priests and friars of the Philippines. When it comes to the pinch, they stand for nothing.

A New York priest returning from Guadalcanal said that he knows that every boy he buried on Guadalcanal is in heaven today. That's a lot to know. What does he know about the 62 priests, brothers and nuns killed on February 6? Are they in heaven, or "purgatory", or where? If they are in heaven, what's the use of saying mass for them? However, this priest was speaking for American consumption. Some priest of the same stripe in Japan doubtless sent these boys all the other way. So that leaves them up in the air, or just where they are, on Guadalcanal.

All in all, the evidence is clear that the accord between Japan and the Hierarchy continued unbroken, without any serious strain, to the end of the war. What it is now need not be in doubt either, and will come to the surface as time goes on.

An Ode to McGuffey's Sixth Reader

I ENCLOSE a manuscript copy of an article which appears in McGuffey's Sixth Eclectic Reader (Revised Edition, Copyright, 1879, by Van Antwerp, Bragg & Co.). It is Lesson 57, on page 223, and entitled "Character of the Puritan Fathers of New England". The only information as to the author is the name given at the end of the lesson, "F.W.P. Greenwood."

No doubt this article was prepared many years before its publication in this reader, 66 years ago, and certainly before any WATCHTOWER publications were issued. Aside from its being a very choice specimen of good English composition, it gives evidence that its author was one of those men of God in past generations who gave a good witness before men, as to their faith in Jehovah's Word, and their desire to uphold its principles.

The early American settlers described in the article, and their simple, implicit faith in their God, are in striking contrast with the present generation, corrupted beyond measure by the demon influence which is gathering men and

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nations for the fires of Armageddon. Please note the term "Theocratical" as applied to God's law which they obeyed to the extent of their knowledge. Such uses of that term are rare, excepting in the WATCHTOWER publications.

This article is another of the many evidences that Jehovah's spirit led many of His oppressed people away from priest-ridden Europe to America, where they could establish a free society in a new world. And, no doubt, He kept America hid throughout the centuries, for this purpose. He certainly had many faithful witnesses among these stalwart people. The freedom-loving peoples of Europe, the "cream of the crop", were gathered to America, to lay the foundations of a society which would make fertile soil for Jehovah's Kingdom proclamation work now in progress. The Constitution of this country, prepared by men who put God and the principles of His law above the state, must have had divine direction because of the future purposes of Jehovah to be carried forward in our day. Without this rock foundation of true liberty embodied in that constitution by divine foresight, Jehovah's witnesses today could not use that document as an instrument for the triumphs of His present Kingdom work. All the legal victories over their enemies by Jehovah's witnesses are because of the ground-work of freedom laid in this document by its writers, some, at least, of which were true witnesses of Jehovah.

For the above reasons, I have thought that you might wish to publish this manuscript in *Consolation*. It has been quite refreshing to me. Others also may enjoy it. I have given you all available information as to publishers, so that you may determine your rights of publication.—Contributed.

The extract follows:

CHARACTER OF THE PURITAN FATHERS OF NEW ENGLAND

One of the most prominent features which distinguished our forefathers was their determined resistance to oppression. They seemed born and brought up for the high and special purpose of showing to the world that the civil and religious rights of man—the rights of self-government, of conscience, and independent thought—are not merely things to be talked of and woven into theories, but to be adopted with the whole strength and ardor of the mind, and felt in the profoundest recesses of the heart, and carried out into the general life, and made the foundation of practical usefulness, and visible beauty, and true nobility.

Liberty, with them, was an object of too serious desire and stern resolve to be personified, allegorized, and enshrined. They made no goddess of it, as the ancients did; they had no time nor inclination for such trifling; they felt that liberty was the simple birthright of every human creature; they called it so; they claimed it as such; they reverenced and held it fast as the unalienable gift of the Creator, which was not to be surrendered to power, nor sold for wages.

It was theirs, as men; without it, they did not esteem themselves men; more than any other privilege or possession, it was essential to their happiness, for it was essential to their original nature; and therefore they preferred it above wealth, and ease, and country; and, that they might enjoy and exercise it fully, they forsook houses, and lands, and kindred, their homes, their native soil, and their fathers' graves.

They left all these; they left England, which, whatever it might have been called, was not to them a land of freedom; they launched forth on the pathless ocean, the wide, fathomless ocean, soiled not by the earth beneath, and bounded, all round and above, only by heaven; and it seemed to them like that better and sublimer freedom, which their country knew not, but of which they had the conception and image in their hearts; and after a toilsome and painful voyage, they came to a hard and wintry coast, unfruitful and desolate, but unguarded and boundless; its calm silence interrupted not the ascent of their prayers; it had no eyes to watch, no ears to hearken, no tongues to report of them; here,

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again, there was an answer to their soul's desire, and they were satisfied, and gave thanks; they saw that they were free, and the desert smiled.

I am telling an old tale; but it is one which must be told when we speak of those men. It is to be added, that they transmitted their principles to their children, and that, peopled by such a race, our country was always free. So long as its inhabitants were unmolested by the mother-country in the exercise of their important rights, they submitted to the form of English government; but when those rights were invaded, they spurned even the form away.

This act was the Revolution, which came of course and spontaneously, and had nothing in it of the wonderful or unforeseen. The wonder would have been if it had not occurred. It was, indeed, a happy and glorious event, but by no means unnatural; and I intend no slight to the revered actors in the Revolution when I assert that their fathers before them were as free as they—every whit as free.

The principles of the Revolution were not the suddenly acquired property of a few bosoms: they were abroad in the land in the ages before; they had always been taught, like the truths of the Bible; they had descended from father to son, down from those primitive days, when the Pilgrim, established in his simple dwelling, and seated at his blazing fire, piled high from the forest which shaded his door, repeated to his listening children the story of his wrongs and his resistance, and bade them rejoice, though the wild winds and the wild beasts were howling without, that they had nothing to fear from great men's oppression.

Here are the beginnings of the Revolution. Every settler's hearth was a school of independence; the scholars were apt, and the lessons sunk deeply; and thus it came that our country was always free; it could not be other than free.

As deeply seated as was the principle of liberty and resistance to arbitrary power in the breasts of the Puritans, it was not more so than their piety and sense of religious obligation. They were emphatically a people whose God was the Lord. Their form of government was a strictly theocratical, if direct communication be excepted, as was that of the Jews; insomuch that it would be difficult to say where there was any civil authority among them entirely distinct from ecclesiastical jurisdiction.

Whenever a few of them settled a town, they immediately gathered themselves into a church; and their elders were magistrates, and their code of laws was the Pentateuch. These were forms, it is true, but forms which faithfully indicated principles and feelings; for no people could have adopted such forms who were not thoroughly imbued with the spirit, and bent on the practice of religion.

God was their King; and they regarded him as truly and literally so as if he had dwelt in a visible palace in the midst of their state. They were his devoted, resolute, humble subjects; they undertook nothing which they did not beg of him to prosper; they accomplished nothing without rendering to him the praise; they suffered nothing without carrying their sorrows to his throne; they ate nothing which they did not implore him to bless.

Their piety was not merely external; it was sincere; it had the proof of a good tree in bearing good fruit; it produced and sustained a strict morality. Their tenacious purity of manners and speech obtained for them, in the mother-country, their name of Puritans, which, though given in derision, was as honorable an appellation as was ever bestowed by man on man.

That there were hypocrites among them, is not to be doubted; but they were rare. The men who voluntarily exiled themselves to an unknown coast, and endured there every toil and hardship for conscience' sake, and that they might serve God in their own manner, were not likely to set conscience at defiance, and make the service of God a mockery; they were not likely to be, neither were they, hypocrites. I do not know that it would be arrogating too much for them to say, that, on the extended surface of the globe, there was not a single community of men to be compared with them in the respects of deep religious impressions and an exact performance of moral duty.

F. W. P. Greenwood

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"Be Glad, Ye Nations, with His People"

What a rich and encouraging thought that is! The text is from Romans 15:10, Rotherham translation. It is now possible for you to keep this thought daily before your eyes by having a 1946 SERVICE CALENDAR in your home, as this text is printed in bold letters across the descriptive 3-color picture on this calendar.

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James the First and the English Bible

JAMES THE FIRST of England was also James the Sixth of Scotland. He is chiefly remembered because of his interest in the version of the Bible which is commonly referred to as the King James Version. Yet his interest in its behalf is not so much as mentioned in the *Encyclopædia Britannica* account of his life, while the *Americana* mentions it only in passing. Yet this translation of the Bible was undoubtedly one of the most important things that mark his reign.

It is something of an irony that this son of a queen who fought Protestantism, under the leadership of Knox (see *Consolation* No. 683), should become a Protestant, due to his being brought up by Protestants. History does not have much to say in his favor, yet it is possible that history has not been altogether fair. But to begin at the beginning.

Mary Queen of Scots was more a woman than a queen, and a rather weak woman, subject to the wiles of her Roman advisers, and more to the wiles of her own heart. After the death of her first husband, king of France, Mary returned to Scotland and after a while considered marriage to the heir of the Spanish king. While the matter was under consideration she met her cousin, Henry Stuart, Lord Darnley of Scotland. This Henry was a descendant of James II of Scotland. He was, moreover, the grandson of Mary Tudor, daughter of King Henry VII of England; so he was in possession of some claim to succession to the crown of England. Lord Darnley and Mary were united in matrimony on July 29, 1565. Mary's only son, James, was born June 19, 1566, and was baptized a Roman Catholic. For some reason Mary was estranged from her hus-

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band, but the two were reconciled, or apparently so, just before, on February 10, 1567, Darnley was killed in an explosion under suspicious circumstances. The murder was laid to the earl of Bothwell, who became Mary's third husband, May 15, 1567, only three months after the murder of Henry. All the nobles of Scotland turned against Mary and she was imprisoned at Lochleven a month after her third marriage. She was forced to resign the crown in favor of her infant son on the 24th of July, and James was crowned King of Scotland on July 28 as James VI, when he was just about able to walk.

The Boy King

The early years of James were years of turbulence and terror. There was constant quarreling and fighting, religion and politics and the interests of nobles and large landowners being involved in a general free-for-all. James was but a boy of 12 when he took over the full responsibilities of government, assisted by a counsel of twelve nobles.

Everybody hoped that the coming of James to the throne of Scotland would bring in a new era. Protestants based their hopes on his Protestant upbringing, while Catholics reminded themselves of his Catholic baptism and his mother's attachment to the interests of Rome. The pope wrote nice letters to the young ruler, and Jesuits were quickly sent into the realm disguised as Puritan Protestants, ready to cause all the trouble possible.

When the king, now a young man, showed signs of becoming a real Presbyterian the Roman Catholics were more than annoyed. The increasing influence of the Protestants led to the issuing of a Book of Policy which became the guide of Scottish Protestantism from that day on. It solidified their position in Scotland. The General Assembly of the Presbyterian Church also issued a profession of faith, and the king approved it and swore to support it. Presbyteries were established throughout the land and everything seemed to be going along famously, for the Protestants, when suddenly the king was imprisoned as the result of a conspiracy of a party of nobles, who tried to force him to favor the Catholics. A counterplot brought about his release, but a new policy was adopted by which he became for a time the tool of the Roman Catholic nobles of his court. Five resolutions were adopted, all but abolishing the Presbyterian church; and persecution of Protestants took on new vigor. About this time the king's mother, who had fled to England and been there imprisoned, was executed for treason. The king was indignant, and expressed his resentment emphatically. But it was not long until he was brought into an alliance with England's queen Elizabeth (who had signed his mother's death-warrant), his indignation cooled by the consideration that he himself was the possible heir to the English throne.

Meanwhile the Scotch Protestants had come back into power, now that an alliance with England, rather than Spain, was in force. As long as the fate of Mary was still in doubt Scotland had leaned decidedly toward Spain. James was now ready to help England, if need be, to repel the attacks of Spain.

In 1589 the young king went to Norway to marry the princess Anne, and upon his return his attitude toward the Puritans of Scotland was increasingly favorable. At the meeting of the General Assembly of the Presbyterian Church in 1590 James was present and spoke highly of the organization. In 1592 he caused the Presbyterian church to be recognized as a national religion by an act of Parliament. It appeared, however, that James was governed more by expediency than by principle; for he favored the episcopal arrangement, whereby the bishops rather than the presbytery governed the churches. Sometimes he seemed even to lean toward popery!

There was accordingly little peace in the kingdom of the Scots. Acts of treason

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were the order of the day. It became evident that the Roman Catholic court of Spain was back of much of the trouble, so that the demand for action against the traitors became insistent. James, who was anxious not to offend the Romanists, punished the troublemakers but mildly. The Protestants were thoroughly disgusted with him, and the Romanists were not satisfied either. Scotland seemed to be heading toward civil war.

No Bishop, No King

James at this point showed considerable political sagacity and firmness, which was something unusual in his case. Nearly all of the aristocracy and upper classes backed him, which may have accounted for his firmness. He was able to crush the threatening insurrection, and turned the situation to his own advantage. His maxim was, *No bishop, no king;* hence he sought in some way to have bishops in Scotland, though the Protestants would have none of them. They wanted Presbyterianism, which was church government by the people themselves rather than by royal favorites, appointed as bishops. James brought about a kind of episcopacy in Scotland by giving seats in Parliament to about fifty ecclesiastics, whom he himself selected. Even the General Assembly of the Presbyterian Church was persuaded to accept this compromise.

James Becomes King of England

A few years later Queen Elizabeth of England died, and James at last became ruler of England, a consideration which was in the back of his mind in all he had done for many a year. In him the thrones of England and Scotland were united. On March 24, 1603, he ascended the English throne as James I of England, and became at the same time the spiritual head of the Church of England.

Not all was as he might wish it to be, however. The English Puritans were arrayed against the Episcopal church. James felt he had to do something about it. He decided on a conference between the two parties, the Episcopal and the Puritan. Besides, having been thoroughly trained in "theology", the king was not averse to showing his skill in that field.

There had been no open break between the Episcopal Church and the Puritans. The latter had not rejected episcopacy or questioned the royal authority. They would not, however, violate their consciences by engaging in unscriptural ceremonies. They wanted pure doctrine, good pastors, and other reforms. They wanted to get rid of everything that even smelled of Romanism. The conference took place at Hampton Court, January, 1604. The king took a prominent part, but instead of bringing the opposing parties closer together, he widened the breach. He was strongly prejudiced in favor of the established Episcopal church and had small patience with the Puritans and their scruples.

Something good, however, came out of the conference. One of the Puritans in the course of the proceedings suggested that a new translation of the Bible by his majesty's special sanction and authority be issued. There were several translations in use at the time. The idea appealed to the king. His motive has frequently been called in question, but it may be that it was not altogether ignoble. The work on the new version was begun and the justly lauded King James Version of the Bible was the result. While not perfect, as no work of man is perfect, it was a product of unquestioned merit. As a translation it was equaled by few, and as a work of literary quality it was surpassed by none. It preserved in large measure what was worthy in the versions that had preceded it, and added thereto the fruit of the abilities and literary accomplishments of the learned men who now labored to perfect it. (Perhaps this is as good a point as any at which to recommend that the introduction to the King James Version be read.) The translators had shortcomings, and were not, by far, examples of

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sanctity, yet what they produced must not be traduced because of the shortcomings of the laborers. In the introduction they committed the error of glorifying man, but in the translation itself God is magnified. Perhaps they divined that the preface would be largely ignored while the work itself would accomplish perpetual good.

20,000 Errors?

Catholics and others have "convicted" the King James Version of the Bible as containing 20,000 errors. Few of these claimed errors, however, are serious variations from the sense of the original. Suitable Bible-study aids, such as published by the Watchtower Society, enable one to mark such faults without rejecting the Version in toto. No other version, it is safe to say, can lay claim to perfection. The Catholic Version itself is much inferior to the King James Version. The American Standard Version notes and corrects many of the inaccuracies in the King James Version, but loses something in literary quality. The two versions together, the King James and the American Standard, provide perhaps the best means of study available to the average student.

While the translation of the King James Version was in progress a plot upon the lives of the king and his counselors was discovered that would have put a sudden end to them as well as to the plans for the new version. It was the infamous Gunpowder Plot, calculated to blow up all Parliament, including king, lords, commons, and even the king's son, who was also to be present at the opening assembly. One of the chief conspirators, the Jesuit Garnet, was afterward canonized by the pope of Rome, even though the plot failed.

The king, who had hitherto tolerated the Catholics in both Scotland and England, now was determined to drive them from the realm. Unfortunately, his attitude toward the Puritans was not much kinder. As far as the king was concerned it was the churches of England and Scotland recognized by him, or nothing.

James has many a blot on his record. The execution of Sir Walter Raleigh is one of them. His treatment of dissenters was another. The protesting Puritans were obliged to emigrate to other lands. Many of them, coming to America, had their expenses paid by the king's treasury. But this was only a feeble gesture of tolerance. It served to help colonize America.

James was a better scholar than ruler. He was called "the wisest fool in Christendom". The turbulent and difficult times in which he lived may be mentioned in extenuation of his failings. He wrote a great many books, not wholly without literary and intrinsic merit. Had not James been a king he might have gained some fame as an author. The chief claim he has to distinction and appreciation, however, is the fact that he furthered the production of the Bible version which bears his name.

Certain Clays Good to Eat?

IN CERTAIN parts of the earth are what are called fatty clays. Some make a practice of eating these clays, to some extent, claim to enjoy them and seem not to be injured by them. The practice is quite common in sections of Georgia, Florida, Alabama, and Mississippi. Once the habit is acquired, and the clay-eater moves to a point where his favorite edible clays are not obtainable, it is common practice to have quantities sent from time to time. The taste, said to be somewhat like that of a lemon, is alleged to be improved by smoking the clays first, in the chimney. Seems odd, doesn't it?

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